

Early Historic Cultures of Orissa

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The Early Historic cultures of Orissa, unlike other states, has not yet been considered in a holistic viewpoint, and hence an effort is made here to unravel certain noteworthy aspects pertaining to urbanisation and trade mechanism, including overseas acquaintances. Emphasis has been laid on issues like trade routes and expansion of Buddhist perception into the upland/hinterland Orissa, at least in material culture like pottery (Knobbed Ware). Classification of major centres in terms of function and production has been discussed here to have a clear understanding of hitherto unknown features in early Indian history in general and of Orissa in particular. Direct and indirect contacts of states/centres with each other have been analyzed and discussed. Archaeological objects such as pottery and supplementary antiquities as also the ecological aspects have been taken into consideration to infer the function of urban centres. Stress has been laid on explored and excavated major Early Historic sites in present day Orissa with having well-built fortification and moats, and their locational importance and connectivity to each other which have been interpreted by drawing several inferences and correlates from archaeology, literature, numismatic, ethno-history and ethnographic paradigms to portray the Early Historic cultures of Orissa. To ascertain trade connection, X-Ray Diffraction Analysis has been

conducted on some representative types of pottery found at the sites in hinterland Orissa.

Orissa, in ancient times known as Kalinga, was a far-flung cultural unity, spread over the vast regions encompassing territories from the Ganges to the Godavari and sometimes upto the Krishna river. The ancient texts such as *Bhagavati Sutra*, a Jaina text mentions the name of *Kalinga Janapada* in the 6th century B.C. Of course, in the *Anguttara Nikaya*, a Buddhist text, *Kalinga Janapada* doesn't find a place (as quoted in Rayachaudhury 1938). However, the recent archaeological explorations and excavations have revealed interesting data pertaining to urbanization and city formation during the Early Historic period in Orissa. If we will consider its chronology and stages of formation, we may conclude that throughout the early historic period, Orissa flourished under several names and under several rulers and organizations. Kalinga, as it was known, was very active in domestic as well as overseas trade associations, being located on the Bay of Bengal coast and being placed as a meeting point between north and south India.

Orissa, one of the provinces in the eastern coast, situated between 19° 28' N and 20° 41' N and between 82° 32' E and 87° 31' E, respectively. Topographically, it is divided into five parts, the central plains, the middle

mountainous country, the rolling uplands, the river valleys and the subdued plateau (Sinha 1971). The coastal plains of Orissa extended from Suvarnarekha in the north to the Rishikulya in the south and are regarded as the land of six deltas—the Suvarnarekha, the Burhabalang, the Vaitarani, the Brahmani, the Mahanadi and the Rishikulya. There are three parallel belts in the coastal plains - the salt tract, the arable tract and the submontane tract. The arable tract is a stretch of plains with endless stretch of rice fields. The middle country, covering about three-fourth of the area of Orissa, has deep and broad valleys, cut by the Vaitarani, the Brahmani, the Mahanadi, the Rishikulya, the Vamsadhara and the Nagavali rivers. The valleys are fertile and thickly populated. The rolling mountain, which vary from 153m to 305 m, are more in elevation than the plateaus and regarded as the product of continuous river action. They are situated in the Koel-Sonkh basin of the Upper Brahmani, the Ib, Sukhtel and the Tel of the Middle Mahanadi and the Sabari basins. The major valleys are associated with the Brahmani, the Mahanadi and the Vamsadhara rivers. The subdued plateaus (305-610m) have the peculiarities of peninsular table lands. They are almost flat. Such plateaus are seen in the Upper Vaitarani and Sabari basins of the Keonjhar and Koraput, respectively. Soil erosion is most common in this region.

Lithostratigraphically, the major portion of Orissa is covered by meta-sediments and granites of the Archean age followed by Cuddapah series, the latter being followed by the Gondwanas. The coastal part as also major river basins are covered by the Tertiary and recent alluvium (Wadia 1961). In addition to major rivers like the Mahanadi, the Brahmani, the Vaitarani, the Burhabalang, the Rishikulya and the Vamsadhara, the state is drained by numerous tributaries. The vegetation is of tropical deciduous type and the climate is characterized by hot summers, high humidity and

well-distributed rainfall. The average annual precipitation is about 1600 mm, which now a days reduced to a considerable volume due to several natural and man-made factors. The major rivers including some tributaries like the Tel are perennial and navigable throughout the year and entire Orissa has been characterized by the presence of numerous small rivers, rivulets and streams. Even up to the British period, all the major rivers were navigable throughout the year and most of the transportation system was based on water routes (Deloche 1990) but during recent years almost every river has received siltation process and the riverbeds have become shallow and literally defunct in terms of trade activity.

The Concept

The emergence of state and urbanization in Indian context may be regarded as an extension of the processes of the earlier period. Research and interpretation have been given by various scholars who term it as "Second Urbanization" or "Early Historic Urbanization" (Ghosh 1973; Sharma 1991, Makhan Lal 1984; Ray 1986; Erdosy 1988; Allchin 1989: 1-16; 1990: 163-173; 1995; Chakrabarti 1995; Champakalaxmi 1996). In a broad sense, in South Asia, the term "Early Historic" refers approximately to the period from 600 B.C. to 500 A.D. This period saw the emergence of cities and complex politics with the growth of Buddhism throughout the subcontinent (Heiztman 1984: 121-138; Erdosy 1988: 430; Kosambi 1989; Sarao 1990; Ray 1994, Chakrabarti 1995a; 1995b: 185-201; Morrison 1995: 203-221). However, the process of urbanization and city formation depends upon the geographical and ecological setting of a particular region.

By the middle of the 1st millennium B.C., the second urbanization in the region of the Gangetic valley grew up as a result of interaction of multiple factors that were prompted by the conditions of natural situations and previous

cultural developments. The process strengthened and enriched the growing divisions within society that came to be institutionalized as economic strata within a hierarchical society (Basa 2005: 69-83). As the divisions within the social organizations increased, existing institutional regions and other social entities came into function to alleviate the attendant stresses, which led to the growth of several small independent kingdoms within the regions of the Gangetic plain.

The process of urban growth or the 'second urbanization' covered in its early phase the Ganga valley, Indo-Gangetic Divide, Northwest India, Bihar and Central India, some of the important early Indian cities included Taxila (Ghosh 1948), Hasthinapura (Lal 1955), Mathura (IAR 1973-74:31-2; 1974-75:48-50; 1975-76: 53-5), Ahichhatra (Gosh and Panigraphi 1946; IAR 1963-64), Kosambi (Sarao 1968), Srngaverapura (Lal 1993), Rajghat (Narain and Rao 1976), Vidisha (IAR 1963-64: 60-70; 1964-65:23-4; 1975-76: 30-31; 1976-77: 33-4) and Ujjain (IAR 1956-57: 20-8). Most of the early settlements, besides being enormous in size, are characterized by massive ramparts of brick and mud with elaborately laid out bastions, gateways and moats, evidence of craft specialization, coinage, and incipient polity known from ancient literature, features which elevate them to urban status. The phenomenon of early historic urban growth accelerated during the Mauryan period. This period witnessed the introduction of new political concepts in the form of Mauryan imperialism, in which Buddhism took a leading role. With a decentralized administration based on Kautilyan principles of polity (Rangarajan 1994), provinces flourished with immense prosperity in which both inland and overseas trade factors played a vital role. The expansion of trade network, both domestic and overseas, during this period had far reaching socio-economic impact (Sharma 1983; Begley 1986: 297-321; Lahiri

1992). This development gained further momentum in the post-Mauryan era (c. 200 B.C. to 300 A.D.), which is marked by changes in the social and economic fabric of the sub-continent. The same also happened to regions like the Mahanadi and the Brahmani deltas in Orissa as also in the Middle Mahanadi and Tel Valleys of Central/Western Orissa, where urban structure grew with all essential features. The extension and spread of Buddhism, trade network, development of social fabric had far-reaching implications and were accompanied by a definite system of coinage to promote an organized commercial set up. Besides, the concept of fort building also started due to the extensive trade patterns in precious and costly materials. The social strata also got changed and a very powerful class of businessman rose into power due to their resources and wealth. The Roman trade was an important contributing factor during this period. Recent evidences from the harbour complex of Manikapatana and Palur and Radhanagara have proved that ancient Orissa was well connected with the Roman world directly and indirectly which is evident from the finding of several Roman amphorae sherds, medallions, bullae and even Roman glass. The Roman trade particularly influenced the settlement of Tamil Nadu and other parts of South India, as also Orissa.

The Early Historic settlements at Sisupalgarh in Khurdha district (Lal 1949:62-105), Jaugada in Ganjam district (IAR 1956-57: 30-31), Radhanagara in Jajpur district (Mishra 2000: 507-549), Viratgarh and Kichakgarh in Mayurbhanj district (Mishra 1997), Narla-Aurgarh (Sahu 1982: 1-8), Budhigarh and Kharligarh (Mohanty and Mishra 2005: 97-124) in Kalahandi district, Manamunda-Asurgarh in Boudh district (IAR 1990: 80-85) have been studied and partially excavated also. One of the major reasons of the urban growth is the occupational specialization, including gem exploitation, iron smelting, craft (especially

terracotta) productions known from the recovery of various artifacts such as pottery, beads, metal items, especially iron, coins, etc., from the Early Historic sites which would imply that a suitable sphere had been created for trade and exchange in Orissa during the period under study.

The recovery of Northern Black Polished Ware, Rouletted Ware as also Amphorae fragments at port sites as well as at the site of Radhanagara indicate that Orissa was participating in the Bay of Bengal trade mechanism operated with South East Asia, China, West Asia and the Roman world (Behera 1977: 115-121; 1991: 1-15; 1993: 55-70; Nayak 1987; Panda 2000: 551-565; Sahu 1996: 95-109; Basa 1997: 730-741; Mishra 1997; for over all references please see "India and Indonesia", published by the Orissan Institute of Maritime and South East Asian Studies, 2006). The rich archaeological material, revealed from the archaeological excavations at port sites of Orissa such as Manikapatana and Palur, speaks that in the process of trade mechanism Orissa established cultural contacts with the Southeast Asian countries like Thailand, Indonesia, China, West Asia, East Africa, Sri Lanka, Maldives as also the Roman Empire and took active participation in the maritime activities of Early Historic Asia. The contacts of ancient Orissa or Kalinga with Sri Lanka or Ceylon are immense and deserve special attention. It is no exaggeration to say that Orissa was having a thriving trade and ideological connections with Sri Lanka during the Mauryan period, if not early.

The finding of imperial as also Kosala type of punch-marked coins (Tripathy 1986) further testifies that Orissa, during ancient times, played a vital role in the socio-political, religious as also the economic conditions of the Indian sub-continent.

From the archaeological evidences it is quite clear that Orissa was having a thriving trade

network with the Southeast Asian countries and could establish colonies in far off Indonesia, especially Bali (Phalgunadi 2006). Besides, there is ample evidence of exotic ceramic types in Orissan port sites like Manikapatana (Pradhan et al. 2000: 473-494) and Palur (Mohanty and Tripathy 1998: 69-98) and sporadic evidence of Chinese and Southeast Asian pottery as also some Roman specimen like Amphorae and Rouletted Ware found in the entire Orissan coast. The region of Orissa having vast deltaic plains and long coastline with rich mineral and forest produces, which are the most essential components of urbanization. Both internal and overseas trade routes were opened up, linking various urban centres of South and Southeast Asia.

Sisupalgarh

Sisupalgarh, an Early Historic fort located in the vicinity of Bhubaneswar city has been referred to in the historical records as Tosali (Sahu 1958). It was probably one of the provincial headquarters of Ashoka. Excavations at Sisupalgarh revealed an array of material remains which comprises ceramics such as Rouletted Ware, Northern Black Polished Ware (NBPW), Knobbed Ware and Red Slipped Ware, beads of semiprecious stones and terracotta (Lal 1949: 65-102). The discovery of a large number of irrigation tanks around the site speaks of the significance of this settlement (Allchin 1995). The site has been dated between 500 B.C. to 1st century A.D. on the basis of ceramic assemblage.

Jaugada

Jaugada was also a provincial capital of the imperial Mauryas right from the time of Chandragupta Maurya, as known from the Ashokan Edict, which refers to this region as Somapa. The site was excavated on a limited scale by the Archaeological Survey of India in 1956 under the direction of Late Smt. Debala Mitra (IAR 1956-57: 30-31). The excavation unearthed

a massive earthen rampart. The ceramic assemblage is characterized by Black and Red Ware (Period -I), Red Ware and Black Polished Ware (Period II). A variety of antiquities covering beads made of semiprecious stones, iron implements and terracotta objects were also found.

Radhanagara

Radhanagara is located in the midst of a cluster of hillocks, on the right bank of river Kelua, a tributary of the Brahmani river, about 85 km from Bhubaneswar, in the district of Jajpur. It is a fortified settlement, honeycomb in shape, measuring 1200 m on each of the sides. Recently, a small scale excavation by the Orissan Institute of Maritime and South East Asian Studies under Sri D.R. Pradhan has resulted in the finding of a large number of important archaeological materials. The site was examined before and several conclusions were drawn (Mishra 2000: 507-549; Prusty and Mohanty 1995: 123-127).

The fort is partially preserved now a day. Earth, brick and laterite blocks are traced in the construction of the rampart. Fortification of each side consists of three projections, two in the corners and one in the centre. The average height of the fortification is between 4 and 5 m and width 40 m (at projections). There are two gateways, one in the northern side, to the east of the central projection with 20 m width. The space covering an area of 500 sq m on the western horizon in the inner fortification, in an irregular orientation, marks the citadel or the nucleus area of the city. The citadel is associated with a large quantity of pottery with considerable types and forms, terracotta ring wells, ritual tanks, brick structures and a wide range of antiquities. The average brick size is 46 X 30.5X 9 cm³. About 7 m of habitational deposit can be noticed at the citadel area over the water-logging surface. The locality to the extreme south within the fortification has preserved a few isolated mounds with a small quantity of potsherds and

other habitational debris. The community of low social ranking probably inhabited this locality. Besides, habitational mounds are also noticed outside the fortification, indicating that a considerable part of urban population of Radhanagar lived outside the fortification walls.

Narla-Asurgarh

Asurgarh, as the name suggests, appears to be the most important Early Historic settlement in the hinterland Orissa, located near Rupra Railway Station, about 2 km from the Narla village. The fort, square in plan, each side measuring 1200 m, had four wide gates in four cardinal directions, and at each gate was installed one guardian deity. The river Sandul flows by the western side of the fort encircled by a moat on three sides which is fed by a huge tank still existing today. It has been interpreted that water was being brought through two sluice gates to fill up the moats. The entire ancient tank or lake area covers an area of 200 acres. It was designed in such a way that when the fort was surrounded by enemies, a secret sluice could be opened so that the whole area both inside and outside of the fort would be flooded with water and consequently the enemy would wash away. The central part of the fort would remain as an island if such a flood was created because this part of the fort was on an elevated land. Presumably, the palace was constructed at the centre of the fort.

The site was subjected for a limited excavation by the Department of History, Sambalpur University (Sahu 1982: 1-8), which revealed fascinating results. Although it was published in a regional journal, the importance of the site in terms of hinterland urbanization can not be ignored, as per the archaeological material.

The excavation at the site consisting of two small trenches, has revealed paved house floors, an array of ceramic types such as Black and Red Ware, Black Slipped Ware, Fine Grey Ware,

Red Slipped Ware, Northern Black Polished Ware, and most probably Rouletted Ware, iron implements of war and peace, beads made of semiprecious stones, punch-marked silver and copper coins, terracotta figurines, glass bangles, amulets and ornaments. A hoard of 539 silver coins, belonging to the 3rd century B.C. to the 5th century A.D. and collected by the King of Kalahandi furnished considerable cultural data. The first group of coins (69) are assignable to the pre-Mauryan period, the second group (272) to the Mauryan epoch and to the Guptas. The coins found at the site indicate that there was probably a mint at the site for fabrication of punch-marked coins. The similarity of some coins of the punch-marked coins of Asurgarh with those found at Bijnor and Paila near Koushambi, and the similarity in texture of fabric of some pottery types of Asurgarh with those at Ahicchatra further indicates that there was a brisk trade during the Mauryan period between Asurgarh and prosperous towns like Koushambi and Ahicchatra in North India as also with Sripura, Vidisha and Ujjain.

While narrating the historicity of the fort, Sahu (1982: 1-8) opines that Asurgarh bears a special importance as far as the Atavika people are concerned. These people find mention in the Ashokan Edicts and are considered to be constituted the fighting forces of Kalinga against Ashoka in his famous Kalinga war. The Atavika land comprised roughly the present districts of, Kalahandi, Bolangir and Boudh-Sonepur regions of Central and Western Orissa and Bastar in Madhya Pradesh. It was an important recruiting ground for the veteran army of Kalinga even as early as the time of the Mahabharata war. Asurgarh seems to be the capital city and the most important centre of Atavika territory and the excavation amply indicates that the area was not underdeveloped during the days of Ashoka and the people had a high standard of civilization

characterized by well-polished potteries of the Northern Black Polished fabric. No doubt, Asurgarh was an important political and commercial centre situated on the highway joining South Kosala and Mahakantara with Kalinga. In the 4th century A.D., the fort of Asurgarh appears to have belonged to king Vyaghraraja of Mahakantara whom Samudragupta claims to have defeated in course of his south Indian campaign. The excavation indicates that the fort area was deserted after 5th/6th century A.D. and as such, it may be said that Tusti was probably the last known ruler of Asurgarh.

The ceramic industry at the site comprises of dish, bowl and vessels. The dishes are in burnished Black Slipped Ware with inverted simple rim, thin wall, the vessels are in burnished Black Slipped Ware with complex externally projecting short beaked rim; in Red Slipped Ware with narrow mouth, concentric corrugation at the interior body and grey core. All types are of fine core.

Kharligarh

The Early Historic site of Kharligarh is situated in Tentulikhunti block in Bolangir on the boarder of Kalahandi district, at the confluence of the Rahul and the Tel rivers in a densely forested environment. Two more streams, the Khadang and the Singda, flow on both the sides of the Rahul river at about a distance of 5 km to meet the Tel river off Kharligarh. This area is occupied by a number of primitive tribal groups such as the Gonds, Bhuyans, Khonds and Saoras. The ruin of this fortified city lies in loose lateritic soil, in an extensive area stretching from the Tel to the Rahul river. The fort is almost square on plan, circumscribed in the north, east and south by the rivers acting as natural defense and the west by an excavated moat connecting both the rivers. The rampart consists of burnt bricks of size (40 X 25 X 12 cm³). The central part of the fort contains a shrine in ruined form, probably the

presiding goddess of the fort. Although the northern rampart is greatly denuded by the river exposing the terrace and the basement, the river-worn stone gravels topped by brick wall of about 15 ft. wide, the major part of the fort lies intact. The site has revealed brick structures, a large variety of pottery, iron objects of war and peace, beads of various stones, axes, querns, choppers, microlithic artifacts, smoking pipes, metal bangles, earrings, copper Kushana coins, etc. However, the site needs to be thoroughly plotted and excavated in a horizontal manner. The ceramic assemblage of the site include dish in Burnished Black Slipped Ware with slight concave wall, inverted simple rim, flat base, well-fired and of fine fabric, basin in Black Slipped Ware with internally projecting triangular rim, salt glazed and of medium fabric; the bowls in Black and Red Ware with inverted simple rim, thin wall, well-fired and fine in fabric and finally Red Ware with disc base and of course fabric (Mohanty and Mishra 2005: 97-124).

Budhigarh

The site of Budhigarh lies 500 m to the east of Madanpur Upper Primary School. It is an extensive mound with a height of 3 m and covers an area of 1000 X 500 m in north south direction. It is situated on the banks of the Puruna Nala, meaning old channel, which could be an artificially dug out moat and the Rahul river which ultimately joins the Tel river. Most part of the mound has remained intact, except the middle portion where a path has been made by the villagers. The artefactual evidence from the site indicates that the site was occupied from the Early Historic to the late medieval period. The site has revealed a wide spectrum of ceramics, beads, coins, bricks, terracotta objects, iron implements, idol of Durga and Ganesh and a large quantity of faunal remains and human skeletons. The bricks from the site measure 45 X 30 X 8 cm³.

The ceramic assemblage of the site consists of dishes, bowls, miniature bowls, vessels, basins, dish-on-stands and lids. The dishes are of Burnished Black Slipped Ware with slightly inverted, simple rim, convex body and of fine fabric, the Burnished Black Slipped Ware with slightly inverted beaked rim, appears to be slightly salt glazed and of medium fabric. The bowls are in Dull Ware with external projecting simple, thin wall, traces of slip found on the outer surface and of fine fabric; in Red Ware with externally projecting short-beaked rim and medium fabric. Besides, a miniature bowl in Black Slipped Ware with externally projecting, triangular rim and of medium fabric, has been found. Globular vessel (handi) in Burnished Black Slipped Ware with externally projecting short-beaked rim, narrow mouth, thin wall and of fine fabric, and vessels in Black Slipped Ware glazing at the surface are the prominent vessel types at the site. The other ceramic types are large basins in Red Ware with inverted simple rim and appliqué design on the neck, dish-on-stand in Black and Red Ware, lid in Grey Ware, bowls of Northern Black Polished Ware and Knobbed Ware (Mohanty and Mishra 2005: 97-124).

Manamunda-Asurgarh

Manamunda-Asurgarh is about 49 km to the northwest of the Boudh district headquarters located in the central part of Orissa. The Early Historic fort is located on the right bank of the river Mahanadi, a little away from the confluence of the river with the Tel. It is represented by at least six habitational mounds that have formed in a linear fashion. The site was surveyed and interpreted before Indian independence (Benerjee 1920: 64-86). The site spreads over an area of 1.5 km north-south and 0.5 km east-west. A defense wall made of burnt bricks, and partly disturbed by the river Mahanadi, is visible along the right bank. In fact, the present day settlement of Manamunda is located just on the ancient

settlement and hence its extent could not be traced. The site was subjected for a limited excavation by the Sambalpur University in 1982 (Behera 1982: 16-22) and in 1990 (IAR 1990: 80-85).

In the initial excavation two small trenches were dug vertically in addition to exposing two brick structures as well as two brick pillars around the periphery of the site. Besides, the excavation also yielded the skeleton of a child, Northern Black Polished Ware, Black Slipped Ware, Red Slipped Ware, Fine Grey Ware and Red Ware with a Grey Core resembling the potteries of Chandraketugarh region. The antiquities of the site included iron objects of war and peace, domestic objects, beads of semiprecious stone and terracotta and other minor specimens of daily use.

In the second phase of the excavation conducted in 1990, two mounds were dug up to the virgin soil. The excavation revealed cultural material from 3rd/4th centuries B.C. to the 3rd century A.D. From the trenches a variety of pottery specimen were collected which resembles with the findings of the earlier excavation. A punch-marked coin bearing five symbols; reverse-one central symbol i.e., four taurines with a central dot assigns the coin to 2nd century B.C. (Pradhan 1995: 26-28).

Further intensive and extensive archaeological work was carried out at and around the site to understand it in a holistic perspective. Several theoretical paradigms were implied to understand the exact function of the site. Interpretations were made after a careful observation of the landscape as also the cultural material found from surface exploration as also from section scrapping. A detailed study revealed that the site was protected in the north by a massive defense wall running parallel to the banks of the Mahanadi to check the flood activity of the river. The site was bounded by the Tel river and Mehrni (a small stream with reasonable depth and

width) on the west and the east respectively. A moat ran along the southern periphery of the site; joining the Tel and the Mehrni. It is partially visible now in the form of a huge depression and the length of the moat is roughly 3 km and the width is 2.5 m. From the surface as also from, the section scrapping a number of ceramic types were collected and a scientific analysis was conducted on the pottery as also on faunal material. The archaeological material found from the site is very significant as it revealed the existence of coastal Orissa pottery as also potteries of the Middle Ganga Valley and Chandraketugarh-Tamluk region which was proved by X-Ray Diffraction analysis of ceramic types (Tripathy 2002b). The faunal assemblage of the site has also been dated (Fluorine/Phosphate Analysis) and analyzed (Tripathy and Joglekar 1997-98: 117-119).

Urbanization in Hinterland Orissa

Certain traits of Childean urban revolution in particular evidence of brick structures trade and crafty specialization, characterize the centres of coastal Orissa. In the absence of written record and evidence for political hegemony, the background of urbanization process in the hinterland Orissa remains unclear. However, the sites of Viratagarh and Kichakgarh in Mauyurbhanj (Mishra 1997), Asurgarh in Kalahandi district (Sahu 1982: 1-8), and Manamunda-Asurgarh in Boudh district (IAR 1990; Tripathy 2002) may be regarded as urban centres, in a broad sense of the term. The site of Narla-Asurgarh with its extensive planning, fortification and evidence of hydraulic system is a fine example of an urban centre in hinterland Orissa. An equally significant find from the site is that of a hoard of 539 punch-marked coins of Imperial variety, which illuminates the importance of this site during the Mauryan and post-Mauryan periods. Another urban centre in western Orissa is Manamunda-Asurgarh, located at the confluence of the rivers Mahanadi and Tel. The

site is fortified and covers an area of 1.5 km in length and 0.5 km. in breadth and consists of at least six habitational mounds. This site also yielded a hoard of punch-marked coins. The excavations at the site also yielded a punch-marked coin from the stratified context (Pradhan 1995: 26-28). There are extensive Early Historic settlements in northern Orissa and also, for example, the site of Viratgarh, which yielded evidence of punch-marked and Puri Kushana coins. If the Mahavamsa, the great Singhalese chronicle is to be believed, there existed many urban centres in the valley of the Mahanadi in the early centuries of the Christian era.

A question that came to mind in this context is what is the role and status of the urban centres of hinterland Orissa which appear to have not been under the direct control of any imperial administration. This region has not been referred to in any Edict or literary texts as a Mauryan administrative unit except the evidence of Knobbed Ware which is often related to Buddhist cosmology. There is a reference in the Allahabad Pillar Inscription to Vyaghraraja of Mahakantara. A folk story refers to this region as the land of Gosimha Daitya, a demon. Interestingly, two important urban centres Manamunda-Asurgarh and Narla-Asurgarh are attached with the words Asur and Garh, meaning "Fort of Demons". A probable connotation of this word would be 'the city of the uncivilized' or 'the city of the savages' which can be comparable with the Atavika people mentioned in the Ashokan Edicts. By implication, it would appear that these centres were under the hegemony of tribal chieftains, and hence the name.

The archaeological evidences suggest that central and western Orissa was looked upon as a 'resource zone' by the coastal centres. There were both river and land routes that connected these two regions. The process of urbanization in this part seems to have received stimulus from

the trade relations of the region with coastal Orissa (Tripathy 2002b).

Central and Western Orissa as Resource Zone

The region of hinterland Orissa covers wide tracts of dense deciduous forest ranges (northern most fringes of the Eastern Ghats) which supports a wide range of flora and fauna (Basu et al. 1995: 367-369). Besides, the region is also quite rich in mineral deposits, especially gemstones which were exploited by the Early Historic urban population with support from local gem exploiters in a very traditional method which even continues today (Tripathy 2000: 60-67; 2002b). Central and Western parts of Orissa, mainly Bolangir, Boudh, Kalahandi and Sambalpur districts have been identified as a gem belt containing emerald, ruby, sapphire, aquamarine, heliodor, cryshoberyle, including Alexandrite, tourmaline, zircon, topaz, moonstone, amethyst, smoky quartz and garnet of different varieties which are associated with the iron ore deposits of the Eastern Ghats. It is interesting to note that many of the tribal/ethnic deities (especially goddesses) of Central and Western Orissa have been named after the gemstones. For example, Panneswari (Goddess of Emerald), Manikeswari (Goddess of Ruby), Khambeswari (Goddess of Cryshoberyle), Sambaleswari (Goddess of Resources). These deity names suggest some kind of symbolism pertaining to the gemstone resources of Central and Western Orissa. The gem deposits and the quality, which fascinated the ancient Roman world have been referred to in the famous Geographia of Ptolemy of the 1st century A.D. (Majumdar 1927), which mentions about the diamond mines at Sambalaka (identified with modern Sambalpur in Western Orissa) and also the river Manada (identified with river Mahanadi) as rich in gem resources. The Arthasashtra of Kautilya of c. 4th century B.C. (Kangle 1965) mentions the area as Indravana

(identified with Mahanadi-Tel-Indravati basins) being rich in mineral and gemstone deposits and also river Telavaha (identified with river Tel). The Arthasashtra describes river Tel as Telavaha (Rangarajan 1994), and the description of this small river along with several other major perennial rivers of India is significant and also implies its role in trade mechanism as also navigation. The Astadhyayi of Panini (Agrawalla 1963: 61, 440) describes the place *Taitilakadru* (identified with present day Titlagarh) as a trade centre. The Sanskrit term Kadru meaning a tawny coloured material which may be identified with cryshoberyle and is abundant in the region. The Serivannija Jataka (Cowel 1955) mentions that Bodhisattva as a merchant in pots and pans crossed river Telavaha for business. This speaks that river Tel was navigated and several big and urban centres were located in the Tel-Mahanadi river valleys in Central and Western Orissa. The rich gem resources of Central and Western Orissa have also been corroborated by the accounts of the British travelers and Merchants-cum-Officers. Thomas Motte, a British diamond merchant, mentions the gem deposit of the region and the quality of diamonds available at Sambalpur. He also describes the trade activity, the use of boats in river Mahanadi and its tributaries, as also its fortified settlements (Acharya 1955: 44-50). James Rennel (1763) in his "Memoirs of a Map of Hindoostan" mentions Central and Western Orissa as rich in diamond mines while Hunter (1873) not only mentions important trading centres but also describes the trade along the Mahanadi and use of boats (both small and big) for cargo. More recently, the work of the Orissa Mining Corporation and Geology, Orissa has resulted in the discovery of at least 28 gem belts. The region of Central and Western Orissa yielded kimberlitic pipes containing indicator of mineral grain of pyrope garnet and chromite which are positive diamond indicators (Das 1997: 18). Moreover, the region is rich in iron ore deposits

which were exploited in plenty and transported to the coastal Orissan urban/trading centres. The Manikapatana-Palur Harbour Complex yielded iron ores, slags as also finished implements which suggests local manufacturing activity. But the important forts and trading centres of coastal Orissa such as Radhanagara, Sisupalgarh etc. are devoid of iron smelting activity. Almost all the Early Historic sites of Central and Western Orissa have yielded iron smelting activity which signifies that iron along with gemstones, was a principal commodity to be transported to the coastal/delta part of Orissa. Both land and river routes were preferred to carry the materials and had linkages with each other in terms of trade and its mechanism which has been substantiated with the current ethnographic parallels (Tripathy 2000: 60-67; 2002). Besides gem and iron, forest produces such as medicinal herbs, bamboo, and timber were also transported from this part of Orissa to the coastal Orissan centres. The trade relations of coastal Orissa with its hinterland have also been corroborated by archaeological evidences (Tripathy 1996-97: 41-54; 2000: 60-67; 2002a: 397-416; 2002b; 2005: 169-179; Tripathy and Joglekar 1997-98: 117-119). The ceramic evidence is significant in studying trade or exchange and routes by which goods were distributed which serves as an indicator of the interregional and intra-regional trade relations (Anderson 1984: 20-21). The small-scale excavations conducted at the site of Narla-Asurgarh and Manamunda-Asurgarh and the trial trench at Marjakud have revealed several types of pottery which have striking similarity with the pottery found at sites like Sisupalgarh, Radhanagar, Manikapatana, Palur, etc., indicating the fact that such material were transported to the Central and Western Orissan centres as a result of trade and communication. Potteries like Knobbed Ware, Black Slipped Ware, Red Slipped Ware, Red Ware with a Grey Core, Fine Grey Ware, Black and Red Ware, as the X-Ray Diffraction Analysis

of ceramic types show, were transported from coastal part of Orissa to the hinterland (Tripathy 2002b).

Coastal Overseas Interaction

The archaeological remains unearthed by excavations at various sites of Orissa, especially the coastal belt throw valuable light on its overseas contact. The excavations of Tamralipti, Khalkattapatna and Manikpatna have not only established these sites as contemporary international trading ports but also bear testimony of the maritime glory of ancient Orissa. The commercial and cultural contact of Orissa with far off countries has been irrevocably proved through these excavations. The discovery of Roman gold coins, Roman Rouletted ware, Chinese pottery, West Asian pottery similar to the findings at the sites of Hataab (Pramanik 2004: 133-140) in Gujarat and Elephanta Island (Tripathi 2004: 116-123) in Maharashtra are enough to justify foreign trade in ancient Orissa. The excavations at Sisupalgarh in particular, Jaugada, Manmunda and Asurgarh in general testify to the fact that by the time of the Mauryas Orissa had a well developed civilization and a number of trade centers were located throughout ancient Orissa. The excavations have brought to light a class of pottery known as Knobbed Ware (Plate 1) from these places the likes of which have been found from different places of South-east Asia. These places along with a host of others in Mayurbhanj and Dhenkanal districts have been established as urban trade centers. The excavations at Sisupalgarh has brought to light Rouletted Ware, clay bullae resembling Silenus's head imitated from those of Roman coins, a unique gold medallion showing Kushana type of standing king and a Brahmi legend of 3rd century A.D. on the obverse and a Roman head with a Roman legend on the reverse. The Roman coins have also been discovered from Bamanghati area of Mayurbhanj district (Basa and Behera 2000: 566-600).

Kalingans were a sea-faring nation from early times and they had taken part in inland as well as overseas trade. Its unique and strategic geographical location between North and South-India and her favourable position on the shore of Bay of Bengal, provided an excellent opportunity for its inhabitants for maritime trade. Being a coastal State, on the east, vast span of Bay of Bengal opening into Indian Ocean, connected on the South-East with the Pacific Ocean and the Arabian Sea on the west. The entire hinterland has net of several big and small rivers. All the big rivers discharge into the Bay of Bengal. The meandering coast line along with environmental conditions have imbedded an inborn instinct in the local population to swim, which in due course made them a sea-faring people. This spirit is reflected in literature, sculpture and archaeological evidences.

It is evident from literary (both secular and religious), epigraphic, sculptural (Plate 1) and archaeological sources that in ancient and medieval times, the sailors of ancient Orissa reached South- East Asian countries, particularly Sri Lanka, Java, Sumatra, Bali, Borneo, Malaya Peninsula, Burma and China, Arabia, Greece and even some West African countries as known from literary, archaeological, numismatic sources and foreign Travelers Accounts (Ardika, et al. 1997: 193-195; For general reference see Kalinga and Indonesia published by the Orissan Institute of Maritime and South East Asian Studies, 2006). The articles for maritime trade were diamond, pearls, muslins of the finest quality, silk and textiles, conch shells, indigo, corn, elephants and varieties of spices. In fact, it is said, Orissa's military strength, which shook the powerful Mauryan emperor Asoka, was sustained by its high returns from overseas trade. One of the main reasons of Asoka's Kalinga War was to gain control over important coastal ports like Tamralipta, Palora, Dosarin, Kannagara, Dantapur, Pithunda and Manikapatana, which were strategically very

important and were all located in ancient Orissa. The Magadhan traders knew very well that Orissan Sea-coast was the Indian gateways for overseas expansions to the outside world. The unique geographical position of Orissa, as the meeting ground between north and south with Blue Ocean by its site gave excellent opportunity for transoceanic commerce and also further attracted the Magadhan Emperor. The sailors of Orissa, in spite of various hazards, crossed the ocean and reached distant lands for overseas trade (Arunachalam n.d.).

The Buddhist as well as Jaina text, Puranas, Greek writings, Chinese records, Chinese travelers Fa-hian and Hieun- Tsang's accounts, Arab writer's accounts and several inscriptions refers to the Orissa's sea-borne trade with outside world. Kalidasa in his 'Raghuvamsa' (Nandargikar 1948) says the king of Kalinga was not only the lord of Mahendra Mountain but also the lord of Mohodadhi (Ocean). According to Aryamanjusrimulakalpa (Sastri 1920-25), a Buddhist text (8th century A.D.), the Bay of Bengal was called Kalinga Sea and the islands in the Bay of Bengal were known as "Kalingadresu." The Roman author Pliny (1st century A.D.), was aware of the proximity of Kalinga to the sea and its military strength. He says "the tribes called Calingae were nearest to the sea. The royal city of Calingae is called Parthalis. Over their king 60,000 foot-soldiers, 10,000 horsemen, 700 elephants kept watch and ward in precinct of war" (As quoted by Behera n.d.).

India texts dated from the 3rd century BC onwards mention several places in Southeast Asia. For instance, the Arthasashtra of Kautilya (c. 300 BC), it is mentioned that the Brahmin Sanka sailed from Varanasi to Suvarnabhumi (Sarkar 1983: 303). Sarkar (1983:296) suggests that Suvarnabhumi was located somewhere in Lower Burma, but other authors consider it refers more generally to Southeast Asia as a whole.

The Maha Nidessa from about the middle of the 3rd century B.C. refers to 24 places, among which are Java and Suvarnabhumi. The Ramayana of Valmiki, which is usually dated between the 4th century BC and the 2nd century A.D. describes the island of Java (Javadvipa) with its seven kingdom, and the island of Sumatra (Suvarnarupyadvipa) (Coedes 1975, Wolters 1967). The Manynnuakalpa, dated to c. 800 A.D., is the only text to mention specifically the island of Bali. This text also refers to Java (Sarkar 1983:308).

Given the notion that Indian traders had already reached Indonesian archipelago by the beginning of the 1st century AD, the question then arises of what sorts of commodities were traded. On the basis of the archaeological evidence, it is presumed that Indian pottery; beads and perhaps textiles were traded into Indonesian archipelago and other regions in Southeast Asia. In terms of exports the Ramayana text refers to grahu wood and sandalwood from western Indonesia (Wolters 1967:65-66). The Raghuvansa of Kalidasa, who is believed to have been alive in AD 400, mentions cloves (Lavanga) from a place called 'dvipantara' (Wolters 1967: 66) argue that the term dvipatnra referred to Indonesian archipelago. Sandalwood and cloves were also mentioned in the Periplus (Schoff 1912: 286). Species, aromatics, woods and tin from Southeast Asia, especially Indonesia have been attracted Indian traders (Ray 1989: 47-48). These products were also highly required by the West during Roman period in the beginning of our century.

Ancient Ports of Orissa

In ancient times almost all the trade centres (ports) are said to have been located in the coastal areas controlled by the Kalinga people.

The Greek classical text "The Periplus of the Erythraean sea (1st century A.D.) by an anonymous author mentions several ports and

coastal towns such as Broach, Uzane (Ujjain), Sopara, Kalyana, Muziris, Mosalia (Muslipatna), Dosarene (Costal Orissa) etc. Periplus further says "Dosarene" was famous for ivory". Ptolemy's Geography (2nd century A.D.) mentions several ports in the coastal Orissa like Kambyson near Hoogly, Manda, Munde or Mandu river mouth (possibly mouth of Mahanadi), Kannagara (near Konark), Kati Kardama (near Cuttack) and Palura (Poloura of Ptolemy). He says Palura as a major port of eastern India for sea-voyages to South-East-Asian countries/Islands. It was the point of departure (apheterion) for ships bound for Khryse (South-East Asian). The Periplus Tex Exo Thalasses compiled by Marcian of Haraklea (between 250-500 A.D.) also agrees with the point of departure (apheterion) as Palura. According to Ceylonese chronicles Datha-Dhatu-Vamsa, Dipavamsa, Chullavamsa and Buddhist text Mahagobinda Sutta, Kurudhama Jataka and Mahavastu refer to Kalinga's Capital as "Dantapura" a port town, from where the "Tooth relic" was transferred to Ceylone. Chinese Pilgrims Fa-Hein (Fig. 14) and Hieun-Tsang who visited Odra in 639 A.D. mentions a famous port "Che-li-ta-lo" near the shore of the Ocean (Waters 1988).

Explorations of ancient, medieval and late port towns in coastal Orissa were taken up and number of ports, including Kalingapatanam, Barua, Sonapur, Mantridih, Ganja, Kantiagarh, Palur, Prayagi, Manikpatna, Sanapatna, Badapatna, Arakhkuda, Banjiapatna, Boitkud, Astranga, Harishpur, Marichpur, Chandbali, Narendrapur, Dhamra, Chudamani, Balasore, Talchua, mouth of Survarnarekha (old Pipili), Shah Bandar, Kansabansa, Panchubisa, Chandipur, Kasaphala, Kirtania, Talsari and Tamluk are identified. Kalingapatnam, the mouth of river Vamsadhara was, once upon a time, the capital of Kalinga. It's maritime link has already

been established and the Archaeological Survey of India has excavated a site near Kalingapatanam and could unearthed the materials of 3rd century B.C. Barua Bandar on the mouth of Mahendra Tanaya river has been described by, various authors and even in the "Gangavamsanucharitam" of 18th century. It was also a famous port directly linked with Puri. It is also clear that the ports of India, during the Early Historic period were connected with each other.

Chilka as Natural Harbour

Chilika Lake was considered to be a natural harbour and thousand of ships are flouting on it. The Bramhanda Purana (10th century A.D.) mentioned the maritime activities of Chilika Lake where thousand of ships were floating for trade to Java, Malaya, Singhala & China and other island countries. Extensive and intensive explorations in the lake area has resulted in the discovery of a number of port sites which were very much active during the Early Historic period as evident from the archaeological material found on them (Mohanty and Tripathy 1998: 69-98).

Maritime Contacts of Orissa with Foreign Lands

The sailors of Kalinga reached South-East Asia in very early times but unlike Tamil texts of Sangam period, they have not left any records of their trading voyages. It is to be mentioned here that the Tamil Text "Silapaddikaram, Manimekhalai, Nakkirar, Mullaipattu" and others provide mines of information of the sea-trade between West and South India. In the absence of any direct evidences to Orissa we will have to depend upon the scattered reference of foreign countries. The available evidences indicate, from the beginning of Christian area, monks, merchants and adventures continued to visit South-East Asia and generally they voyaged from the Orissan port sites.

Manikapatana

Manikpatna is approached via Puri and Panasapada by road. It is situated on the left bank of a channel on Chilika (locally known as Tanda) which connects with sea near Arakhkuda. The site was excavated in a limited scale by the Orissan Institute of Maritime and South East Asian Studies which proved Manikapatana to be one of the most active and flourishing port establishment on the east coast of India.

The excavation revealed cultural deposits of two periods Period-I and period-II. The deposits of period-I yielded two Neolithic celts, two shreds of Rouletted Ware (Plate 2), fragments of Amphora (Plate 3), two Puri-Kushana copper coins, a sherd with Khorostri script with legend "Dasatradeva" and "Khida", stamping design on pottery, sprinklers, spouts, Kaolin pottery, terracotta miniature figurines of bird, horse, terracotta smoking pipes, game pieces, areca-nut beads, lamps with human figure and Black and Red Ware, Northern Black Polished Ware, Red Polished Ware, Black Slipped Ware, Knobbed Ware, etc. This period can be dated from 3rd century B.C. up to 6th century A.D. with the end of the Period-I the site was probably abandoned and a long time gap is marked by the sand deposit of two meters and was again functional during the 9th/10th centuries A.D. till the British period.

The discovery of Rouletted Ware and Amphora pieces of Mediterranean origin speak of trade link with far-off Rome. The discovery of Khoroshti inscription with legend is first of its kind in whole of Orissa. Archaeological excavation in Sembiran in North-Eastern Bali has also yielded Rouletted Ware, shreds with Khorostri character and hundreds of glass beads. Scientific Analysis (X-Ray Diffraction) of Rouletted Ware from Sembiran (Bali), Arikamedu (India) and Anuradhapura (Ceylon) are very similar and Rouletted Ware found in Kobak Kendal and Cibutak in North-West Java. Rouletted Ware of

Manikpatna is also similar to the Rouletted Ware of the above places. The discovery of Roman amphorae at Manikpatna leads to support the view that probably the Romans had direct trade contact with ancient Kalinga/Utkala (Gogte 2000: 681-689). The finding of numerous iron nails used especially in ships and boats as also hundreds of ring-wells clearly suggest that Manikapatana was an international terminal for repairing ships as also to fill drinking water. The site also revealed a number of antiquities in terracotta, stone and glass. Mention may be made of smoking pipes and arecanut shaped beads. Several brick and stone structures were also exposed during the excavation. The site also revealed a wide array of pottery from foreign countries including Moulded Ware, Stamped Ware, Chinese Celadon and Porcelain Wares, Egg-White and Chocolate Glazed Arabian Ware, Brown Glazed Burmese Pottery, etc. (Tripathy 2006: Personal Observation)

Early Historic Buddhist Establishments

It is quite clear from the available sources like archaeological, literary (especially Buddhist texts) and epigraphical records that Orissa came under the sway of Buddhism long before the Kalinga War took place. Several Buddhist establishments have recently been brought to light and some of them have been excavated too. Mention may be made of Lailitagiri, Ratnagiri, Udayagiri, Langudi, Kayama, Vajragiri, Deuli, Tarapur etc., which no doubt suggest a flourishing Buddhist pantheon in Orissa. This has also been corroborated by several literary texts. Besides, the archaeological materials like pottery on which lotus symbols have been depicted are of Buddhist in nature. A few sites have been described in the text.

Lalitagiri

Lalitagiri is an important Buddhist station, which was excavated on a small scale by the

Archaeological Survey of India (IAR 1988-89: 65-66; 1989-90: 77-80; Chauley 1996: 216-220). The stupa at this site dates back to 3rd century B.C. and the site is considered to be the earliest Buddhist settlement in Orissa. Lalitagiri has also revealed four monastic complexes. The ceramics from the site comprise of Red Polished Ware belonging to the Kushana period, Grey Ware, Coarse Black and Red Ware and Red Slipped Ware. Among the pottery shapes are sprinklers, votive lamps, bowls, dishes, basins, handis vases and spouts. A large number of antiquities in the form of terracotta objects, stamped or inscribed pottery, sculptures of Buddhist divinities, life scenes of Buddha, images of Buddha, Terracotta seals, a large number of votive stupas, silver slags and circular gold rings were also found at the site.

Langudi

Langudi, another important Early Historic Buddhist centre, has been dated to the 3rd century B.C. on the basis of sculptures (Hinayana period) as also by the finding of golden Glazed NBP. A series of rock-cut stupas of Early Historic period together with a number of Early Medieval Buddhist shrines (Prusty and Mohanty 1995: 325-327). Recent Excavation at Langudi by the Orissan Institute of Maritime and South East Asian Studies has corroborated Langudi hill as Puspagiri Mahavihara with that of Hieun Tsang's Pu-sie-po-ki-li. The excavation revealed a fragmented stone Brahmi inscription, Golden Glazed Northern Black Polished Ware (D.R. Pradhan-Personal Communication), and a number of minor antiquities. Most of the antiquities are affiliated to Buddhism.

Problems and Prospects

Early Historic major sites like Radhanagara, Sisupalgarh, Jaugada, Narla-Asurgarh and Manamaunda-Asurgarh were excavated in a limited scale and hundreds of Early Historic sites have been brought to light, but unfortunately none

of them have been excavated horizontally which creates a lot of problem while interpreting the data (Tripathy 2002b). For example, Sisupalgarh which was excavated as early as 1948 (Lal 1949: 65-102) and later on by R.K. Mohanty and Monica L. Smith (Mohanty and Smith 2006:27-32) also in a limited scale. Similarly the site of Radhanagara, identified as Tosali Nagara/Dantapua, the capital city of ancient Kalinga (Mohanty and Prusty 1995; Mishra 2000; Author's personal observation on the basis of the analysis of archaeological material found from the site and its neighbourhood) has also been excavated by the Orissan Institute of Maritime and South East Asian Studies in a limited scale. However, the archaeological material from this limited excavated area has very significant results (Pradhan 2006, Author's personal observation 2006). In fact, the ancient fort of Radhanagara (only honeycomb shaped fort in entire Orissa) has to be studied in a holistic perspective by combining all hillocks surrounding the site from where traces of early Buddhism has been obtained. In all probability, the ancient site of Radhanagara was the capital city of Kalinga which faced the ravages of Kalinga War in 261 B.C. by the Mauryan army under Ashoka. The material found from the excavation conducted at some of these hillocks has yielded several war materials such as different types of arrowheads, spearheads, swords, etc., as also an array of Ganga valley pottery including the Northern Black Polished Ware, Roman Rouletted Ware, similar to the Arikamedu types (Wheeler et al. 1946: 17-24). No doubt a large-scale excavation at this complex/site would yield interesting data about the exact location of the Kalinga war and the subsequent conversion of emperor Ashoka into Buddhism. The standing monolithic elephant at Kayama, at the southwestern periphery of Radhanagar fort as also a stupa at the top of the hillock, clearly indicates the existence of Buddhism before the time of Ashoka's invasion (Tripathy

personal observation 2006). However, at present a tentative conclusion can be drawn that it was not the Sisupalgarh only where the great Kalinga war was fought. However, the iron implements and profuse amount of Northern Black Polished Ware at the site of Radhanagar indicates that the sites faced the ravages of a war, most probably by the Mauryan emperor Ashoka. Further excavation in the field season 2006-07 is expected to yield significant data about the site as also to the region where Buddhism had an early footing even before the advent of the Mauryas.

Narla-Asurgarh in Kalahandi district was also dug in a very limited scale, confining to two to three trenches, that also not up to reaching the natural layers. The site yielded a hoard of 539 silver punch-marked coins as also a number of Northern Black Polished Ware sherds, Rouletted Ware (which unfortunately no body has detected so far) (author's personal observation at the Museum of Khariar, Kalahandi) which possesses utmost importance in terms of urbanization and trade as it reveals Mauryan material in hinterland Orissa. Manamunda Asurgarh likewise was excavated in a very limited proportion by the Department of History, Sambalpur University in 1982 and 1990 (Behera 1982: 16-22; IAR 1990: 80-85). The archaeological material yielded from the excavation provoked several thoughts among young archaeologists to study the site in a holistic perspective which resulted in the thorough analysis of pottery and other antiquities including the landscape of the site by the present author (Tripathy 2002b). The archaeological material yielded from the site was very interesting. There was a close relationship of the site with almost all important urban centres like Radhanagara, Sisupalgarh and Jaugada in coastal Orissa and even with the port site of Manikapatana and Palur. There is absolutely no doubt that the site played an important role in the diffusion of urbanization and state formation as revealed from the

archaeological material. The site yielded several types of ceramic wares such as Red Slipped Ware, Black Slipped Ware and Black and Red Ware. Besides, the Red Ware with a Grey Core is also transported from outside. The pottery assemblage of Manamunda-Asurgarh has been subjected for X-Ray Diffraction Analysis (Tripathy 2002b) which speaks that Knobbed Ware, Black Slipped Ware, Black and Red Ware as also Red Slipped Ware were migrated from Coastal part of Orissa to the central/western Orissa due to extensive trade network. Ethnographic parallels were also drawn from the existing trade activity between western/central and coastal Orissa (Tripathy 2000: 60-67; 2002b).

It is imperative to note that all urban centres in Orissa are located on the banks of small rivers than bigger ones as also in a little distance from the sea coast and to the major rivers because in the case of small rivers, it is not possible to carry large fleets for attack. This was because of less flood dangers as also for protection. For example, Radhanagara is located on the banks of Kelua, a tributary of the Bhahmani, Sisupalgarh on the banks of the Gangua, a small rivulet of the Daya river, Narla-Asurgarh on the banks of the Sandul, a tributary of the Tel, Kharligarh and Budhiagarh on the banks of Rahul, a tributary of the Tel. The Early Historic site of Manamunda-Asurgarh is the only urban centre, which is located at the confluence of the Mahanadi and the Tel, indicating the centre's flourishing and briskly trade and merchandize. A meeting place of at least three trade routes 1. Susupalgarh-Ujjain via Tel and the land route along the Tel, 2. Radhanagara-Manamunda Asurgarh-Vidisha-Ujjain, and 3. Manamunda-Asurgarh-Sripura-Vidisha-Ujjain, the site has the maximum trade potential like Sisupalgarh and Radhanagar.

From the archaeological, literary and other evidences it is quite clear that Orissa like the Gangetic valley also came into the firmament of

the Second Urbanization. The evidence of a number of Early Historic forts with elaborate planning for protection and hydraulic system as also a number of peripheral settlements clearly indicates the character of urbanization in Early Historic Orissa. Out of the 8 forts, only one i.e., Radhanagara is honeycomb shaped. This clearly suggests that Radhanagara served as the capital of ancient Orissa and is the earliest fort in entire Orissa.

From the above discussion it is quite clear that trade in various forms was mainly responsible for urban growth in Orissa. The thriving trade network of ancient Orissa with several South East Asian as also sometimes including the Roman world was the principal factor for the formation of complex society in Orissa. Even the hinterland part of Orissa, which was connected to each other by several water and land routes, acted as resource bearing zones as the entire region of hinterland Orissa, is replete with gemstone deposits and forest resources. The flourishing nature of the coastal urban centres was possible basically due to the rich resources which were exploited in a systematic way and then traded. More archaeological work in this respect will unravel the hidden aspects pertaining to urbanization and state formation in early Orissa.

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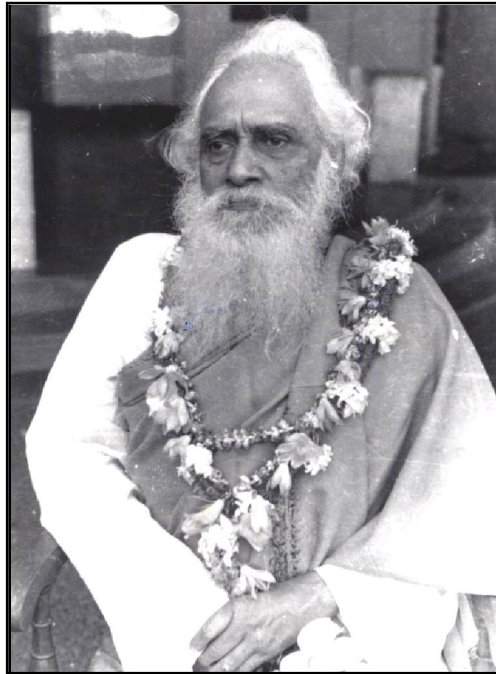
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Pandit Nilakantha & Formation of Orissa Province

Dr. Shridhar Charan Sahoo

Time, personality and commitment are three important factors which determine a man's role in public life. When a country under bondage of foreign rule fights for its national freedom or when any proud and self-conscious nationality strives and struggles for its identity, it naturally attracts people with leadership qualities to its embrace. A man's personality and traits of his character also shape his role performance. A man with a thoroughly self-centric mind-set sans any social or public concern hardly develops the inward and the impelling urge to play any role in the public domain. Over and above, one's sense of commitment and dedication to some social or national purpose shapes his role in society or polity.



Issues & concerns of the time - A Backdrop

Pandit Nilakantha Das was born in the 19th century on August 5, 1884 in the district of Puri. It was a significant period of history when Europe, notwithstanding its distance, was transcending

the spirit of forces of nationalism to Asia and Africa. In India the English brought with them the enlightenment of the west and inspired the Indians to imbibe the spirit of nationalism. The formation

of Indian National Congress in 1885 provided them a platform to mobilize their human resources and express their spirit of nationalism.¹

This "stream of nationalism" flowed to different parts of the country including Orissa through the channel of the Indian National Congress² and became a very powerful force when Mahatma Gandhi launched the national struggle for freedom through his strategy of non-violent non-cooperation (1920-1921).

Nilakantha's personality evolved and blossomed during this period of our freedom struggle when he was in his thirties.

In Orissa, this force of nationalism had its impact too where nationalism veered round the

narrower circle of its own predicament - that of annihilation as a distinct linguistic group.³

In this context it may be noted that Orissa, which Nilakantha saw during his time under British rule, was a dismembered Orissa with Oriyas being scattered in four provinces - Bihar & Orissa, the Central Provinces, Bengal and Madras. As a result of this dismemberment, the Oriya-speaking territories virtually became appendages to these four provinces. The Oriyas were reduced to the status of linguistic minorities and felt neglected and dominated by the linguistic majorities of those provinces. They particularly felt distressed when an anti-Oriya brigade deliberately tried to abolish Oriya language and culture.⁴

In 1870, a theory was propagated by Kanti Chandra Bhattacharya (Bengali teacher of Balasore High School) that Oriya is not a distinct and separate language. In his view, Oriya was the daughter language of Bengali and as such Bengali be substituted for Oriya as the language of the people in all schools and courts and public documents.⁵

Rajendralal Mitra, a Bengali scholar also advocated another strange theory that Oriyas as a race were not different from Bengalis.⁶

This crisis of identity which Oriya language faced in 1860s and 1870s facilitated the growth of Oriya nationalism in the 19th century. Language is probably the strongest cementing force to unite a race; the crisis besetting the Oriya language served the purpose of motivation to generate the feelings of national unity. Starting as a cultural movement to protect Oriya language and culture and its distinct identity, it gradually became a political issue in the twentieth century. As the safest protection to their language and culture, the Oriya-speaking people demanded a separate political identity of their own⁷ or the formation of a separate province for Orissa.

Thus, amalgamation of Oriya-speaking tracts into one administrative unit and the formation of a separate province for Orissa became the Central concern of Orissa politics apart from the question of Orissa's participation in the national struggle for freedom at the all India level. This was the scenario when Nilakantha's personality grew and evolved. Utkal Gaurav Madhusudan Das, the 'Father of Orissan Nationalism' and 'a great man who lived and died for Orissa', was the Chief Architect of amalgamation of various Oriya-speaking tracts and the people under one common administration, which partially came into being on 1st April 1936 when Orissa became a separate province.

Though Madhu Babu was the Prime-mover, many institutions and individuals in their own ways contributed to the amalgamation of Oriya-speaking tracts and the subsequent demand for the formation of Orissa as a separate province. One such outstanding personality was Pandit Nilakantha Das who apart from being a frontline freedom fighter played a prominent role in the formation of Orissa as a separate province.

As per the spirit of the time, Pandit Nilakanth's national idealism flowered up in two dimensions. The first and foremost of his national ideal, was his commitment to the cause of amalgamation of Oriya speaking tracts lying scattered under four separate administrations and formation of Orissa as a separate province. The second area of his dedication was in the realm of India's freedom struggle in which his contribution was no less remarkable. As a patriot and as a freedom fighter, he suffered much for the liberation of his country. He identified himself with the 'fiery spirit' of Netaji Subhas Chandra Bose, and like him he was also restless for the freedom of the country.⁸

As regards Pandit Nilakantha's conceptualization of priority, it has been said that he considered Utkal and Bharat as "Mata" and "Pitamahi" or as mother and grandmother (father's mother). As 'Pindadan' or offering of worship to ancestors is first given to mother and then to the grandmother, like-wise his first and foremost dedication was to mother Orissa to the cause of amalgamation of Oriya speaking tracts and formation of Orissa as a separate province. It needs to be said in this connection that many in the Congress hierarchy of Indian National Congress could not see eye to eye or savour of his prioritization of Orissa and its cause. But, even then, he did not budge from his conceptualized and decided ideal.⁹

Impact of Pandit Gopabandhu and Madhu Babu

Persons and personalities with whom one comes across and interacts in life determine one's life - goal and injects a definite direction. Nilakantha who joined the Puri Zilla School in 1899, came in close contact of Pandit Gopabandhu, who was a great patriot and 'one of the makers of modern Odisha'. Pandit Gopabandhu's personality greatly influenced him and shaped and moulded his subsequent life in the public domain. As it were, sitting on the bank of river Bhargavi, he along with 'Acharya Harihar Das and Pracharak Ananta Mishra' took a solemn vow under the inspiration of Pandit Gopabandhu. As per their vow, they decided 'not to enter any Government service after their education and to do something for the country. They were determined to see that their country becomes better at the time of their death than what they had seen during their birth.¹⁰ Here was born the patriot of the future determined to do something for his people, for his country and to see it better before death.

It virtually laid the foundation stone of his patriotism and foreshadowed his role both in the freedom struggle and in the cause of amalgamation of Oriya-speaking tracts and formation of Orissa as a separate province.

Nilakantha's association with Utkal Sammilani and Madhu Babu

Mr. M. S. Das, the architect of the Oriya nationalist movement in the 20th century formed 'The Utkal Union Conference' or the 'Utkal Sammilani' in 1903. This institution devoted itself to the problem of amalgamation of all Oriya-speaking regions under one administration. Its activities in that direction resulted in the creation of a separate province of Orissa in April 1936.¹¹ This institution was the brain child of Madhu Babu and was born out of his belief that only a well organized joint endeavour with a greater thrust could carry the aspirations of the Oriya people to fulfillment.¹²

Nilakantha was associated with the Utkal Sammilani right from the time of his student days in Puri Zilla School. He attended the first session of the Sammilani held at Cuttack in December 1903 as 'a spectator'. As per his own admission, he was greatly inspired by the goal and objective of the Sammilani. It is evident from his graphic and minute description of the first session of the Sammilani in his autobiography. Recalling back with nostalgia, this first conference of Utkal Sammilani in December 1903, he says : "In this first session of the Utkal Sammilani, the famous and reputed Maharaja of Mayurbhanj Sriramchandra Bhanj presided. I was a mere spectator. Even to-day the eminent personalities (Ram Narayan Mishra of Sambalpur, Jugal Kishore Tripathy of Singhbhum, Fakir Mohan Senapati of Balasore, Gouri Shankar Ray of Cuttack, Kanika Raja Sri Rajendra Narayan Bhanjdev etc.) who adorned the pandal appear

vividly before by minds' eye. I can not just express how I was emotionally moved by Madhu Babu's up and going movement and by the grave and gracious vibration of Sri Ramchandra's voice. It is not possible for me to describe in words the experience of that vivid memory.¹³

Another incident of early 1904 exercised an impact on his soul and strengthened his commitment to work under Madhu Babu's leadership and realize the goal and objective of Utkal Sammilani.

In Nilakantha's own words : I met him (Madhu Babu) early in 1904 in a huge meeting in Jagannath Ballabh (Puri). Here for the first time, I had occasion to hear him at close quarters and his appeal touched my soul. Mr. M.S. Das appealed for the use of Swadeshi and he wanted us to take a vow saying "The hide and skin, the real wealth of Orissa, is being carried by foreigners abroad, made into shoes and slippers there and is sent back to fall on our gentlemanly backs again not to give us comfort, but to take our money, the money which should have otherwise gone to our poor shoe-makers and other workmen." It was more than a year before the Swadeshi movement came as a protest against the partition of Bengal.¹⁴

In connection with Madhu Babu's appeal of Swadeshi what deserves mention is that Pandit Nilakantha was one of pioneers to sign the vow of Swadeshi in the register which was circulated in the meeting. It was ofcourse an outstanding act of courage on the part of student Nilakantha to come forward and sign the Swadeshi vow in the presence of a strong contingent of red-turbaned police force. As it were, it was the heyday of British rule in India and even the advocates and lawyers present in the meeting were afraid to sign on the Swadeshi register.

Hereafter, Nilakantha became a convinced and dedicated follower of Madhu Babu and it foreshadowed his subsequent steps in the cause of amalgamation of Oriya speaking tracts and formation of Orissa as a separate province.

In 1917 Pandit Nilakantha presided over the Manjusha session of Utkal Sammilani and helped in strengthening the demand for amalgamation of scattered Oriya-speaking tracts under different administrations. Though he was the Headmaster of the Stayavadi School at the time, he virtually extended all-out help to the Utkal Sammilani in all its activities including the work for amalgamation.¹⁵

The Satyavadi School of Gopabandhu and Nilakantha which was designed by them to be a 'man-making' factory to produce patriots and nationalists was closely associated with the work of Utkal Sammilani. It acted as 'a feeder of the Sammilani' and year after year it sent teachers of the school as delegates and students as volunteers. In 1918, there was a session of the Utkal Union Conference at Cuttack, and Gopabandhu joined it with a few teachers and forty student volunteers. Pandit Nilakantha Das along with Godavarish were members of the subject committee and they together with Gopabandhu impressed the audience by their eloquence'.¹⁶

Pandit Nilakantha efficiently organized the aforesaid conference of Utkal Sammilani at Cuttack. The student volunteers of Satyavadi under his leadership and direction proved to be obedient and loyal soldiers of the Sammilani showing an exemplary sense of discipline. As dedicated advocates of an exemplary sense of discipline, they did not even spare Godavarish Babu and Sri Gangadhar Meher a free entry to the conference without ensuring and confirming their identity as per procedure and rules. The great Madhusudan of legendary repute and fame

ungrudgingly admired Nilakantha and his students when he said : "Nilakantha, your boys are fine"¹⁷

This efficient management of Utkal Sammilani Conference with all discipline and decorum under Nilakanth's leadership greatly impressed Madhu Babu.

In 1919, the Utkal Union Conference passed a memorable resolution which went beyond the demand of amalgamation of Oriya-speaking tracts under one common administration to be tagged to some other province. On the other hand it explicitly demanded a separate province for Orissa. It said 'the Conference desires to place on record its conviction that unless a separate province under a Governor-in- Council and Legislative Assembly with an elected non-official majority be given to the united Oriya-speaking tracts, the proper solution of the question can not be satisfactorily reached, and the legitimate aspirations of the people concerned can not be fulfilled.¹⁸

This gave rise to a new sense of advanced and progressive awakening. As it were, the people were no more satisfied with the desire of only amalgamating together and being tagged to another province.... Newspapers started expressing the desire for a separate administration for the Oriyas.¹⁹

However, the Government was not very much convinced by the Oriya demand for a separate province. On 25 November 1921, when a discussion about it was raised in the Bihar-Orissa Legislative Council, the Governor - in Council pointed out that there was no unanimity among the Oriyas about this claim. Some asked for a separate province of their own, while others would prefer amalgamation of Oriya-speaking tracts under one Government. While giving evidence before the Philip-Duff Committee in

1924, many of the local chiefs in Ganjam who were great protagonists of the Oriya cause expressed their desire for amalgamation but showed apprehension about the financial feasibility of having a separate administration.²⁰

Looking to the realities of the situation on the issue, the newspaper forward in Calcutta, 'remarked with irony that the young men in Orissa were satisfied with so little'.²¹

Resolution in Central Assembly for Formation of a Separate Oriya Province

In this encircling gloom of a sense diffidence, Pandit Nilakantha held out a powerful ray of hope and confidence that Orissa could be made a separate province. Nilakantha not only held a confident view as regards the formation of Orissa as a separate province; he wanted to do something definite in that direction on the floor of the Central Assembly when he became its member in 1924.

In this connection, 8th February 1927 is a memorable day for the people of Orissa. It was on that day Nilakantha Das moved a resolution in the Central Assembly for formation of a separate province of Orissa. That resolution said : "This Assembly recommends to the Governor General in Council to be pleased to take immediate steps to put, or publish the schemes of putting all Oriya- speaking tracts under one local administration". He unequivocally stated that nothing less than a separate province of their own would satisfy the Oriyas and that if they were merely attached to one existing local government the agitation would continue.²²

In this respect, it has been rightly said : "In the prolonged course for the amalgamation of the Oriya-speaking regions, he played a prominent role and it was he who first moved a resolution in

the Central Assembly in 1927 for a separate Oriya province.²³

Nilakantha advanced strong and solid arguments in favour of his resolution for a separate province of Orissa. Even after that he did not sit quite and sought to build up strong public opinion in its favour. In fact, he got many articles published in the newspapers and journals of Bombay, Delhi and Madras to exercise pressure on the British administration to accede to the Oriya demand.

Pandit Gopabandhu Das acclaimed and admired this significant step of Nilakantha with a sense of reasonable pride. He was so happy and so much excited that he 'started dancing',²⁴ and moved from place to place in Cuttack City showing an article published in the Statesman of Calcutta on Nilakantha's motion.

Though the idea of a separate administration or province for Orissa was rejected by the Home member, 'as a matter of practical politics', Nilakantha's move did not go in-vain. As it were it 'created a stir' in Orissa. Immediately after this the movement for a separate province for Orissa assumed intensity. Samaj pointed out that a separate province for Orissa was 'the highest aim of the Oriya amalgamation movement'.²⁵

This claim for a separate Oriya province 'got a fillip when the Simon Commission (1927-28) began its enquiry'. By the beginning of thirties when Simon Commission report was published, it became clear 'that the government had agreed to the Oriya demand for separation' though it excluded many Oriya regions which according to them were not justifiable.

Following the publication of the Simon Commission Report an Oriya All Parties Conference was held on 22 May 1931. Here Nilakantha reiterated his stand and commitment for a separate Oriya province without any ifs and

but. He pointed out that the two issues of Oriya movement; amalgamation and separation should not be confused. Even he went further and stated that amalgamation was not needed without separation.²⁶

Impact of Nilakantha on Indian National Congress

Nilakantha's uninterrupted effort for the formation of a separate province for Orissa became evident again in 1928. During that year the Congress had appointed a committee under Motilal Nehru which took up the question of a separate province for Orissa. It was recommended that Orissa may be made a separate province only if it can have enough funds or if it could be economically viable. This recommendation of the Congress Committee which was given to Govt. in the month of December 1928 disappointed Oriyas.²⁷

This provision of economic viability as a condition precedent for formation of Orissa as a separate province was vehemently objected to by Pandit Nilakantha. He argued that Orissa being often subjected to floods droughts and famines, there should be no conditional support from the Congress on this issue. It is said : "He tried to bring an amendment in the Calcutta session of the Congress The President Pandit Motilal Nehru ruled it out. Nilakantha staged a walk out along with all the delegates from Orissa and brought out a procession in the Calcutta streets next day. Gandhiji intervened. Motilal expressed regret. Later the Congress agreed that Orissa would be the first province to be formed on linguistic basis. Not a small achievement for Nilakantha and his leadership."²⁸

O' Donnel Boundary Commission & Pandit Nilakantha

As a result of all this, the question of a separate province for Orissa was considered in

the cabinet of Government of India and led to the formation of O' Donnel Boundary Commission in 1931. As the President of the Provincial Congress Committee, he gave a long memorandum to the Commission. But unfortunately he could not give evidence before it due the orders of Rajendra Prasad, the Zonal Congress head who instructed him to boycott the Commission as the local Congress President.

It has been said that Nilakantha's failure to give evidence before the O' Donnel Committee Boundary Commission led to the non-inclusion of Oriya speaking areas of Singhbhum and Midnapore in Orissa when it was made a separate province on 1st April, 1936. May be, his convincing and irrefutable arguments would have influenced the members of the Commission whereby Orissa would not have lost those areas for ever.²⁹

In this connection what deserves mention is that Nilakantha Das along with Godavaris Mishra, Niranjan Patnaik, L.N. Sahu and Jadumani Mangaraj had extensively campaigned in Midnapore. They conducted meetings, formed associations and toured extensively asking the Oriyas to join their nationalist movement for amalgamating Midnapore with Orissa.³⁰ Pandit Nilakantha along with Sashibhusan Rath also had taken up the case of Singhbhum. They moved in the area in May 1931 addressing the people and impressing upon them to amalgamate with Orissa.

As regards Pandit Nilakantha's work in Singhbhum it is said : "The famous Congress leader of Bihar Dr. Rajendra Prasad was not happy about Nilakantha's frantic efforts to amalgamate Singhbhum in Orissa. In spite of his attitude, Nilakantha never showed any trace of cowardice like many other Oriya leaders. He also never relaxed his demand. Subsequently even though Orissa became a separate province,

Kharasuan and Sadheikala got excluded from Orissa due to some selfish Oriya leaders.³¹

British proposal of a sub-province for Orissa & Nilakantha

During this time, the British colonial administration mooted the lesser idea of a sub-province for Orissa after amalgamating Oriya-speaking tracts. On behalf of the Government of India, the Finance Secretary Muddyman persuaded Nilakantha to agree to this proposal. Even he came down to his residence and had several rounds of discussions. However, when Nilakantha did not budge from his dedication for a separate full-fledged province for Orissa, Muddyman Saheb held out the temptation of conferring him the title of 'Sir' in case he agreed to the sub-province proposal. Pandit Nilakantha was however not the man to surrender himself and sacrifice the cause for which he and his people worked so assiduously over the years. He showed his strength of character and courage of convictions when he said in no uncertain terms "you have come to a wrong door".³²

Hereafter, the British design of making Orissa a sub-province failed and government was virtually forced to declare for Oriyas a separate province. It was certainly an achievement of Pandit Nilakantha Das, whose personality foiled this British design to hoodwink the Oriyas by giving them the lollipop of a sub-province.

Referring to this sub-province idea and the subsequent developments which culminated in the formation of Orissa as a separate province on 1st of April 1936, Pandit Nilakantha has written in his autobiography "Possibly in 1929, Muddiman Saheb made correspondence with me regarding the idea of a sub-province for Orissa after consideration in the cabinet. Following discussion on it, the Finance Minister of Government of India

persuaded me to accept the proposal of making Orissa a province with a Central grant of Rupees Forty lakhs. I insisted on 80 lakhs to be given for Orissa's progress and development. However, I was pressurized by Bhubanananda Babu to accept this condition in the assembly. I accepted the condition almost as a matter of compulsion. This was the incident of 1933-34. As per the O' Donnel committee Report the British Government decided to form the province of Orissa comprising Puri, Cuttack, Balasore, Sambalpur and Ganjam with Jeypore. It was carried out on 1st April 1936".³³

After the formation of Orissa as a separate province, Nilakantha mooted the idea of establishing a University in Orissa. While demanding a separate province for Orissa in the Central Assembly he had said "we want a full-fledged province, we need a separate university and a separate High Court". He was determined to see it established. For that, he countered the inhibiting factor of financial constraints raised by the Government of Maharaja of Parala through his convincing and powerful arguments. He convinced the government about the rationality and feasibility of the proposal. At the end, he got the Utkal University established in 1943 through Godavarish Mishra, the then Education Minister of Orissa.

Conclusion

To sum up Pandit Nilakantha Das was greatly inspired by Utkal Gaurav Madhusudan Das and the goal and objectives of the Utkal Sammilani. He showed an exemplary sense of dedication to the cause of amalgamation of Oriya-speaking tracts lying scattered under different provinces and worked uninterruptedly for the formation of Orissa as a separate province. He demanded for the first time a separate province

for Orissa on the floor of the Central Assembly on February 8, 1927. In a way, this move of Pandit Nilakantha facilitated the formation of a separate Oriya province. Under its impact, the struggle for a separate province for Orissa assumed greater intensity and vigour.

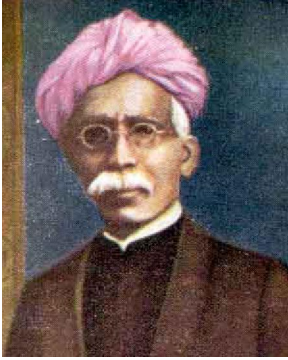
He was uncompromising in his opposition to make economic viability a condition precedent for formation of Orissa as a separate province and crossed swords with Motilal Nehru. He tried to move the Congress in favour of his demand at the Calcutta session of Indian National Congress in 1928. He succeeded and later the Congress agreed that Orissa would be the first province, to be formed on linguistic basis'. He was a proud Oriya with a self-confident personality. It is his strong personality and character which foiled the British design to hoodwink Oriyas by giving the lollipop of a sub-province. His dream and sustained efforts to bring under Orissa Oriya-speaking tracts like Midnapore and Singhbhum remained unfulfilled due to a multiplicity of factors and constraints beyond his control. But he tried well and did his best. Madhu Babu chose him as his heir in Orissa. But he was not there in life to see the formation of a separate province on 1st April 1936 nor was Gopabandhu there having been dead since long. Pandit Nilakantha honoured the other prominent maker of Orissa Sri Krushna Chandra Gajapati, the Maharaja of Parala by installing him as Chief Minister of Orissa and Pandit Godabarish as Education Minister in 1943. Along with those great and patriotic leaders, Pandit Nilakantha Das will be ever remembered and respected by the Oriya people as one of the makers of Orissa.

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Madhusudan's Paradigm on Nationalism in a Regional Setting

Dr. Atul Chandra Pradhan

Madhusudan's paradigm on nationalism can be understood with reference to his participation in the Indian National Congress, his role as the father figure of Oriya movement or Utkal Sammilani (Utkal Union Conference), his perception of the public life under colonial rule, and his prescriptions for the uplift of nation.

In an age of poverty and ignorance, Madhusudan emerged as one of the rarest intellectuals of Orissa with firm commitment to public life. After his return from Calcutta as an M.A. B.L., he associated himself with *Utkal Sabha* of Cuttack, an association which was formed in the year 1882, to carry on movement for the introduction of elective local self-government, as envisaged by the Viceroy Lord Ripon. In December, 1886 he attended the second session of Indian National Congress, held in Calcutta, as one of the representatives of *Utkal Sabha*.¹ In December 1887 Madhusudan Das and Gauri Shankar Roy attended the third session of Indian National Congress, held in Madras as the representatives of the same Utkal Sabha. In this session, while addressing the audience, he described himself and other representatives from Orissa as "formally accredited representatives of hundreds and thousands of people who elected us to speak for them and who take an active and keen interest in this great and growing national movement".² On return from Madras,

Madhusudan and Gauri Shankar were accorded warm ovation in a public meeting of 500 people, held at Cuttack, which included a varied cross sections of people from among Hindus, Musalmans, Christians, Marwaris, Madrasis, Government servants, Zamindars, Merchants and Englishmen, held in the premises of Cuttack Printing Company. In this meeting Madhusudan delivered a fiery and fluent speech in English for an hour and a half.³ On 16 February 1888 Madhusudan addressed another large meeting at Cuttack, which was attended by similar cross sections of the population. He addressed this gathering in Oriya, though, he was not quite proficient in speaking Oriya. In his speech he stressed the need for inculcation of fraternal feelings among the people of India, who constituted a nation, and removal of distinction between the rich and the poor, and pleaded for the reduction of salt tax, the rate of which, according to him, was higher than the same in Great Britain.⁴ After this meeting, he went to Kendrapada where he addressed a public meeting and exhorted the people to join the Congress. In December 1901 Madhusudan Das, Jagan Mohan Lala, Ram Shankar Roy, Nimai Charan Mitra and Janaki Nath Bose (from *Utkal Sabha*), Bhagaban Chandra Das, Upendra Chandra Roy, Lalit Mohan Sarkar and Birendra Kumar Mandal (from Balasore National Society) and

Bidhubhusan Bannerjee (from Conservator Committee, Puri) attended the annual session of the Congress, held at Calcutta.⁵

The early sessions of Indian National Congress were generally attended by representatives from three associations of Orissa - *Utkal Sabha* of Cuttack, National Society of Balasore and Utkal Hitaisini Samaj of Parlakhemundi. The Oriya representatives also attended the annual sessions of Bengal Provincial Conference, held from 1888 onwards. As there was a growing demand for the merger of Oriya-speaking tracts, scattered in Bengal, Madras and Central Provinces, Madhusudan wanted to raise the question of merger of Oriya-speaking tracts in the forum of Congress and Bengal Provincial Conference but failed to do so. In 1895, when the Central Provinces Government imposed Hindi on the Sambalpur people there were strong protests. According to Sailabala Das, Madhusudan's adopted daughter, in 1902 he had a discussion with Surendra Nath Bannerji, the Bengali moderate leader, at Calcutta in which he proposed to raise the question of merger of Oriya-speaking tracts in the forum of National Congress. Surendra Nath objected to this on the ground that it was a provincial question.⁶ The failure to raise Orissa question in Congress, the growing Oriya movement in Ganjam and Sambalpur, and Lord Curzon's plan in 1903 (known as Risley Circular) to unite all Oriya-speaking tracts under one common administration finally prompted Madhusudan to start Utkal Sammilani (Utkal Union Conference) at Cuttack in December 1903. After the formation of Utkal Union Conference, Madhusudan concentrated on Oriya movement and became almost dissociated from the National Congress. From 1903 to 1920 Utkal Union Conference engaged the attention and energies of the Oriya intelligentsia, and in 1920, when Mahatma Gandhi started the Non-cooperation movement, there was virtually no Congress organization in Orissa.⁷

Madhusudan conceived the Utkal Union Conference as a national conference of the Oriyas who, according to him, had a distinct cultural identity of their own. He described the Utkal Union Conference as a sea, containing, the life drops of a crore of Oriyas and sought to derive inspiration for this body from the history and culture of Orissa.⁸ Madhusudan professed firm belief in the distinctiveness of Oriya culture, the originality of Oriya art and architecture, and the powerful hold of Oriya language on the Oriya-speaking tracts, included in other provinces and tribals of Orissa living in hilly tracts." Regarding the Oriyas of Midnapur district in Bengal he held that though these people had accepted Bengali script under compulsion, they were still speaking Oriya.¹⁰

The basic objective of Utkal Union Conference was the merger of Oriya-speaking tracts. This objective was thus defined in the proceedings of the first session, held at Cuttack in December 1903: "This Conference is called Utkal Sammilani (Utkal Union Conference). This conference will adopt and implement measures for the welfare of all Oriya.-speaking tracts. The boundary of Orissa has been greatly reduced under the present Government. It is found that predominantly Oriya-inhabited areas like Sambalpur, Chhota Nagpur, Medinipur, Ganjam etc., are outside Orissa. Therefore all Oriya-speaking tracts have been designated as 'Utkal' and this conference has been called Utkal Union Conference. Now Utkal Union Conference has been founded for the welfare of Oriyas".¹¹

In the same proceedings, the Oriyas were defined as a separate nation in the following words: "Those who have become permanent inhabitants of Orissa, i.e., those who have made Utkal their home are to be treated as Oriyas even if they belong to different nationalities. We give the name 'Oriya' to those who have migrated to Orissa long before, adopted and acknowledged

Orissa as their motherland and consider it a national duty to promote the welfare of Oriyas".¹²

While defining Oriyas, Madhusudan observed : "Oriya nation means those who call themselves the children of Utkal, feel proud of the past glory of Orissa and yearn for its glory in future".¹³ He further observed, "Those who are born in the land of Utkal, and wish their bodies to take rest in the lap of mother Utkal after death, whether they are Bengalis or Musalmans or Brahmins or Karanas or Punjabis, are the children of Utkal".¹⁴ Those who spoke Oriya as their mother tongue whether they lived in Orissa or outside Orissa, and those who had adopted Orissa as their motherland coming from outside Orissa were treated as Oriyas Utkal Union Conference. No distinction of nationality, religion or caste was recognised in the forum of Utkal Union Conference. Madhusudan observed: "The conference has been set up for the union of Oriyas and awakening of national consciousness among all Oriyas. It has not been set up for the welfare of any community. In this conference such matters will be discussed by which the welfare of all Oriyas can be promoted".¹⁵

Madhusudan took due note of the fact that in spite of the differences in religion and nationality those who were the inhabitants of Orissa spoke Oriya, and that there were many domiciled Bengalis who had identified themselves with Orissa, and that some of them like Gauri Shankar Roy, Ram Shankar Roy, Pyari Mohan Acharya and Radhanath Roy had rendered services for the uplift of Oriya language and literature. Madhusudan intended Utkal Union Conference to be a national body in a regional setting. He observed in its second session, "In this conference representatives of various nationalities, such as Oriyas, Bengalis, Telgus, Rajputs and Marwaris are present. If this is not to be treated as an all-India body, Congress (National Congress) cannot also be called a national body".¹⁶ Utkal

Conference was the product of "the fertile genius" of Madhusudan who, by the force of his personality, could bring together the Princes, Zamindars, gentry and the poor, and different communities such as Hindus, Musalmans and Christians".¹⁷

The very first session of Utkal Union Conference began with a note of harmony. At the beginning of the session, Oriya, Bengali, Urdu and Sanskrit songs were sung. The Sanskrit song, specially composed for the Utkal Union Conference by poet Radhanath Roy, emphasized its commitment to the welfare of India. It was as follows :

This India, the mother of all of us is the land that fulfills all our human desires.

Hence it behoves all her beloved children to work for her welfare as much as in our power lies.

I

She whose brow is crowned with the Himalayas and is served on all sides by the seas, the ancient home of Vedas and sages has not only given us birth but unstintingly provides us with all sustenance.

II

Creator of light and joy all around and the source of all that is excellent in the world. It is for the good of such an India that we are all gathered here in a new spirit of oneness.

III

The Oriyas, the Bengalis, the Andhras who are in this assembly and those who are from other states, to all of us India is our home.

IV

To work for the good of India should unceasingly be our dearest objective in life, and

resolve we must here that nothing unrelated to India's welfare shall ever be undertaken by us.

V

India is our refuge: there is none other. Hence, before proceedings of the Assembly start, we bow to Mother India, to Mother India alone.

(Translated by Mayadhar Mansingh)

Though dominated by the elite and intelligentsia, the Utkal Union Conference was intended to be an association of all Oriyas rich and poor. About its character, the authors of Oriya Movement observed in 1919 : "The prospect which the Utkal Union Conference offers as the embodiment of the national will is certainly not discouraging. It is already representative in its character, as the lowest individual has a voice in it's deliberations. The attendance which it secures and the enthusiasm, however imperfect, that it generates in men of dissimilar temperament ensures to it the character of popularity, as is also evidenced by the fact that proceedings are conducted in the language of the people. It needs hardly be said that it focuses the needs of the people and embodies in a concrete form their feelings and aspirations. But to render it an effective medium of service, it is necessary that more systematic and continued work should be... its records, while a still more extensive popular participation is certainly also necessary. Thirdly, not being of an all-India character it has disadvantage of being misrepresented as to its aims or ideals, however justifiable, it might be to retain a somewhat provincial character, especially under the peculiar circumstances of the case. No doubt, the unique fact that the nature of the problem presented by it is singular in all India makes it in this sense a question of all-India importance and hence of the first magnitude".¹⁸

Madhusudan considered Oriyas to be a nation like any other nation in the world. He held

that being geographically marked out as a separate region by the sea, mountains and jungles, Orissa could not establish easy communication with other areas of India and therefore Oriyas became self-dependent and developed a civilization which they could claim as their own.¹⁹ Prior to the formation of Utkal Union Conference, in a meeting held at Kanika palace at Cuttack on 25 October 1903, Madhusudan observed. "The people of various provinces of India are distinct from each other in the same manner as the European nations. Therefore the concept of Indian nationalism had a special connotation".²⁰ Madhusudan viewed India as a multi-national entity or a nation of nations. He was firmly rooted in the Hindu cultural tradition of Orissa, even though he had accepted Christianity. His attachment to Orissan culture is very well reflected in his poems. He fought the legal battle with the British Government against the takeover of management of Jagannath temple by the Government.

In spite of all his attachment to Orissa, emphasis on Oriya identity and awareness about the plurality of Indian society, Madhusudan did not develop a separatist or parochial outlook. He could not conceive of the existence of Orissa outside Indian mainstream. In spite of his petition and prayer to the British authorities' for the cause of Oriya movement he did not adopt an anti-Congress stand. He did not intend to use Utkal Union Conference against the Congress. The purpose of the Utkal Union Conference was to unite Oriyas and promote all-round development of Orissa so that Orissa could contribute to the development of India as a whole. If Indian nationalism or Indian National Congress aimed at the even and harmonious development of all parts or sections of India, then special efforts like Utkal Union Conference were necessary for the uplift of Oriyas who were scattered as minorities in different provinces and therefore neglected.

Utkal Union Conference not only aimed at the merger of Oriya tracts but also sought to work out a programme of all-round development which included items like industrialization, agricultural development, spread of education, establishment of University, social reform, uplift of women, etc. Though a sense of unjust discrimination that Oriyas as a minority felt in Bengal presidency, Madras presidency and Central Provinces was at the background of the formation of Utkal Union Conference, yet Utkal Union Conference did not indulge in preaching ill feelings against non-Oriyas. Madhusudan, time and again, made it clear in his public utterances that there was no contradiction between loyalty to Orissa and loyalty to India, that the two were complementary, and that Utkal Union Conference was a regional manifestation of national consciousness and development, an Oriya replica of Indian National Congress. While addressing the second session of Utkal Union Conference, held at Idgah ground, Cuttack on 28 December, 1904 Madhusudan observed: "Mother Utkal is not distinct from mother India, nor she is the rival co-wife or enemy of the latter".²¹ In the same meeting he gave a metaphorical description of Utkal Union Conference in the following words: "Mother Utkal is today present before us like an image of an affectionate mother suckling her child. That image is an image of mother India. It is an incarnation of mother India. Therefore mother Utkal is not a rival co-wife of mother India".²² In the fifth session of Utkal Union Conference, held at Puri in 1908, he pointed out: "There is no difference between mother Utkal and mother India. If there is pain in any limb of the body, that limb has to be treated. That treatment would strengthen the whole body. The purpose of treatment of Utkal is India's amelioration".²³

Madhusudan started Utkal Union Conference at a time when Bengalis were heading towards the Swadeshi movement over the

question of partition of Bengal. The Swadeshi movement of 1905 gave a militant orientation to the growing national consciousness in India and had an all-India impact. In such a situation Madhusudan's methods of prayer and petition to colonial authorities for the merger of Oriya-speaking tracts under one common administration were considered by Aurobindo Ghosh, the extremist leader of Bengal as "mistaken", although the latter, without mentioning the name of Madhusudan Das, appreciated his Oriya movement in the following words: "It is for instance a cause of gratification that Orissa is beginning to feel its separate consciousness and to attempt to grow into an organised life under a capable and high-spirited leader".²⁴ Aurobindo felt that backward provinces, like backward communities, should awake and "must take their place in the advancing surge of Indian political life" and "must prepare themselves for a high rank in the future federated strength of India".²⁵ Aurobindo, critical and suspicious as he was of the character of colonial rule, predicted that Madhusudan "is laying up for himself bitter disappointment and disillusionment in the future" and that "when the inevitable disappointment and disillusionment come, then will the new political consciousness, the new organised life of Orissa become an immense addition of strength to the forces of National consciousness".²⁶ That 'disappointment' and 'disillusionment' came twice - in 1911, when the truncated Orissa was tacked to Bihar in the province of Bihar and Orissa and in 1918, when Montford reforms recommended a sub-province for Oriyas. Though Utkal Union Conference had not been successful in achieving the goal of merger of Oriya tracts by 1918, it had prepared the ground for the emergence of national consciousness in Orissa. It was from the forum of Utkal Union Conference that Gopabandhu Das emerged as the organiser of Gandhian Congress movement in Orissa in 1920. In the fourteenth

session of the Utkal Union Conference, held at Cuttack in April 1919. Gopabandhu remarked in his presidential speech "The Conference is a part of India's national movement."²⁷ At his instance, in the Chakradharpur session of Utkal Union Conference, held immediately after the Nagpur session of Indian National Congress, the Utkal Union Conference accepted the objectives of Indian National Congress.

Madhusudan was a moderate statesman. He believed in cooperation with the British Government. He sought to achieve his goal of merger of Oriya tracts through petition and prayer which yielded results after long delay in 1936. As nationalism became militant, particularly after the outbreak of the First World War, Madhusudan's moderate leadership became unacceptable to the younger generation. His acceptance of the office of minister in Bihar and Orissa Government under the Government of India Act, 1919 was vehemently criticised by the younger generation of militant nationalists.

Madhusudan did not equate nationalism with anti-foreignism. He wanted to add a positive dimension to nationalism by insisting upon inculcation of commitment to public life, economic self-dependence, dignity of labour, straightforwardness, love of truth and national self-respect. He felt that under the colonial rule the people of Orissa had become oblivious of their past glory and valour and that being selfish they had no concern for public life and were eager to attain selfish ends by taking resort to flattery, falsehood and bribery- In the economic sphere he found poverty and stagnation because of absence of indigenous industries and dependence on foreign goods; lack of dignity of labour, and lack of coordination between physical labour and mental labour. In the forum of Utkal Union Conference, Madhusudan appealed to the people to give up selfishness and flattery and develop

selflessness and commitment to public life and straightforwardness. He wrote-

*Give up flattery,
Give up selfishness,
Follow the path of truth,
After two days you can
Attain your well-being as a free nation.*

The chariot of nation cannot move, if selfishness becomes the charioteer²⁸ Madhusudan observed that every human being has two types of existence, one is personal or selfish, and the other is social or national.²⁹ He held that selfishness was the lowest stage of self- development and that for higher development one should transfer one's loyalty to society or nation. He pointed out that improvement of national life was impossible without the awakening of national consciousness or Commitment to public life.³⁰ Deploring the lack of national consciousness in Orissa Madhusudan observed "If prominent persons among the Oriyas become conscious of their social responsibility, and mindful in the work of Utkal Union Conference, the resolutions of the Conference would not have been fruitless."³¹ If national consciousness or public spirit is roused to the fullest extent, he pointed out, then there would be no hesitation to make sacrifice for the nation. He used to cite the example of the Japanese in regard. In the second session of Utkal Union Conference he observed: "What is the motto of the Japanese nation ? Every Japanese thinks: 'for the honour of Japanese nation not only my life but also a lakh others may be sacrificed'. Due to this attitude the Japanese nation is today honoured all over the world."³²

Madhusudan was the pioneer of industrialization and economic nationalism in Orissa. In 1897 he founded Orissa Art Ware Works, and in 1905 he established Utkal Tannery. He viewed development of indigenous industries as the key to economic regeneration and real self-

rule. He observed : "We have expressed our desire for Home Rule, but we do not realize to what extent we depend on other nations. It should be understood that a country which supplies raw materials to other countries for production of industrial goods is industrially very backward. We cover our bodies with clothes, produced in other countries. The luxuries and necessities which we need everyday are supplied by other countries. Still, we want self rule. What is the meaning and purpose of this self rule?" Madhusudan promptly responded to the Swadeshi agitation of Bengal in 1905. He addressed the Swadeshi meeting, held at Cuttack on 20 August 1905 under the chairmanship of Janakinath Bose. While asking the people to use Swadeshi goods he cited two examples, one of General Togo of Japan who used shoes, made only in Japan, and the other was of an Englishman buying English shoes at a higher cost instead of buying German shoes.³⁴ He addressed Swadeshi meetings in other places, asking people to boycott foreign goods, specially Manchester cloth and Liverpool salt.

Madhusudan wrote a number of articles on industrialization and economic regeneration such as "Industrial Development", "Industrial Awakening", "War is Business and Business is war", and "Freedom from Industrial Captivity" which were published in his English mouth piece 'The Oriya'. Regarding the commercial exploitation of India by England. Madhusudan observed in his presidential speech in Utkal Union Conference, held in 1913: "When the English nation first came to India for trade in Bengal and Orissa, Pipili and Balasore were the centres of their trading activities. At that time, they were importing from Orissa and India, goods manufactured by indigenous artisans. As a result, sufficient wealth was flowing to this country. Now the situation is just the reverse. If you go to the drawing room of any well-educated person, you will find that almost all the articles kept there are foreign".³⁵

He held that as a result of export of raw materials from India and import of Industrial goods from England, the Indian producers of raw materials were getting the low wage of unskilled labourers or coolies, whereas the British producers of industrial goods were getting the higher wages of trained artisans. He described it as an economic slavery which the Indians had accepted of their own accord.³⁶

Madhusudan observed that absence of dignity of labour and contempt for manual work were posing obstacles to economic development. On 17 February 1924 he delivered a speech on dignity of labour at Patna, which was highly appreciated. He held that unless due importance was given to manual labour and proper coordination was established between mental work and manual work, the wealth of nation could not be augmented. He pleaded for the raising of social status of artisans and removal of contempt for manual work among the educated. He said: "The hand work of the artisan finds place in the drawing room of king or Raja or Maharaja, whereas the artisan himself is not allowed to go there".³⁷ He pointed out that for even economic development, proper coordination between industry and agriculture was necessary, because it was agriculture which provided raw materials to the industry.

Madhusudan aimed at the merger of Oriya tracts through Utkal Union Conference. He carried on his nation-building activities within a regional framework and pleaded for harmony among the various communities and linguistic groups and loyalty to mother India. He virtually dissociated himself from the Congress after the formation of Utkal Union Conference. When Gandhi started the Non-cooperation movement, Madhusudan was neither in Utkal Union Conference nor in Congress. But the Gandhian Congress movement proceeded by accepting two

important aspects of Madhusudan's Paradigm on nationalism - (1) the various provincial nationalities or linguistic groups were given due weightage and allowed to form provincial Congress committees on linguistic basis. (As for example Orissa, though not a separate province in 1920-21, was allowed to form a provincial Congress committee) and (2) a constructive programme was adopted by the Congress to add a positive dimension to anti-colonial movement.

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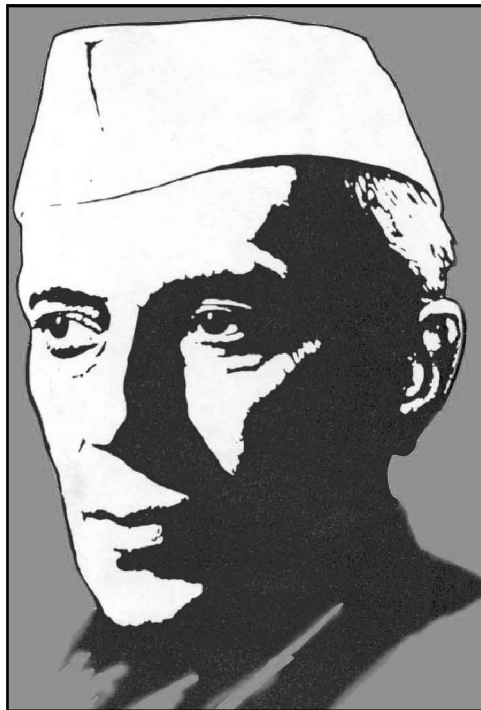
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Nehru in Orissa

Siddhartha Dash

Pandit Jawaharlal Nehru, the first Prime Minister of Independent India, was one of the greatest men of our generation. He was the able lieutenant and political successor of Mahatma Gandhi. Like Gandhi, his Guru, Nehru loved and admired the people of Orissa. He had visited Orissa several times. Below is given a very brief account of Nehru's visit to Orissa.

Due to persistent demands of the Congress for freedom, the British government ultimately decided to give Indians some share in the administration of provinces in the middle of the third decade of the last century. As a result, elections were declared in 1936. Mahatma Gandhi and almost all prominent Congress leaders travelled all over the country to campaign for the Congress. Nehru, despite severe mental agony caused due to the sad demise of his wife Kamala in Feb. 1936 travelled several states including Orissa. The Congress won the elections and formed Government in eight provinces.



Nehru visited Orissa for the first time on 10th Nov. 1936. He was received by the then President of Ganjam District Congress Committee Sri. Dibakar Pattnaik. Accompanied by Pandit Nilakantha Das and Bhagirathi

Mahapatra, President and Secretary of Utkal Provincial Congress respectively, Nehru toured several places of undivided Ganjam, Puri and Cuttack district. At first he addressed a small gathering at Balugaon. Large crowds greeted him at Athagada and Aska. To them Nehru spoke on the poverty of the farmers of Orissa and the oppression of the Zamindars. He told that poverty in India could be eradicated by all people joining the ranks of the Congress and by supporting congress candidates during the elections. Then he

proceeded to Sherguda. After a brief halt, he proceeded to Berhampur. A meeting was organized there where Nehru reiterated the

Congress demand for *Purna Swaraj*. In the Cuttack town hall, he addressed a big gathering. He also addressed numerous mass meetings in the rural pockets like Bahugram, Jagatsinghpur, Salepur and Kendrapara.

After a lapse of long twelve years of his first visit, Nehru came to Orissa for the second time on 12th April 1948. This time he was accompanied by his niece Miss Rita Pandit (daughter of Vijayalaxmi Pandit) and B.K. Nehru, ICS, Secretary Works, Mines and Power, Government of India. He was received at Jharsuguda aerodrome by Governor Kailash Nath Katju and Premier Dr. H.K. Mahtab. From Jharsuguda he motored to Sambalpur, got an idea of the entire area to be submerged by the proposed reservoir of the Hirakud Dam. He laid the foundation of independent India's first major river valley project at Hirakud which subsequently became the largest river valley project of the world. Addressing the gathering there Nehru said that the project would bring in immense wealth not only to Orissa but to the entire country. From Sambalpur he came to Bhubaneswar by air. On 13th April 1948 exactly at 10.20 AM in the presence of a very large jubilant crowd Nehru laid the foundation stone of Orissa's new capital Bhubaneswar.

In course of his speech he said "the laying of the foundation stone of this new city has been a task after my heart. Construction is always welcome. To build a city is something happy to think of. There could not be a greater joy than to create. It is almost god like to create. To be associated, therefore, with the construction of the city has been a thing I appreciate most."

Prime Minister Nehru's third visit to Orissa took place on 13th December 1951. This time he was accompanied by his sister Mrs. Vijayalaxmi Pandit. A large crowd of distinguished

persons including Chief Minister Nabakrushna Choudhury and Utkal Congress President Biswanath Das received him at Jharsuguda. In course of his speech Nehru referred to the oneness of our ancient country and her age-old secular principles. He also pointed out the evils of casteism and communalism. From Jharsuguda, Nehru proceeded to Sambalpur. On the way he stopped at way-side villages, chatted with the children and reminded the people about Gandhiji's emphasis on Village Industry. On 14th Dec. accompanied by his sister Mrs. Pandit, Biswanath Das and Nabakrushna Choudhury, he came to Bhubaneswar where he motored round the new town, and reviewed the progress of the construction work of the new capital. Then on the same day at Cuttack, he addressed a gathering of nearly one lakh people for long ninety-five minutes.

On 8th May 1955 Nehru visited Orissa once again. He came to Berhampur from Bhubaneswar by a special train. This time his daughter Mrs. Indira Gandhi accompanied him. For sometime, he stayed in the premises of Khallikote College where he discussed for about an hour with Acharya Vinoba Bhave, who was already present there. In the evening of 8th May he addressed a large gathering at the famous Courtpetta grounds. Nehru stayed at Berhampur for two more days. He participated in the deliberations of the Working Committee of the Congress and attended a meeting which was held in his honour by the local Telgu association.

Nehru came to Orissa for the fifth time on January 13, 1957. His main purpose was to inaugurate the Hirakud Project. At the time of inauguration he declared " I dedicate this magnificent project to the well-being and prosperity of the people of Orissa". He further

said that Orissa a land of temples had now a new temple and in it a god for the whole country."

On 28th March, 1961 Nehru visited Orissa once again. In the morning of that day he arrived at Rourkela airstrip, where he was given a rousing reception by a large crowd. Then he inaugurated Rourkela Steel Plant which was the 1st public sector steel plant of India. In his inaugural speech Nehru spoke that the Rourkela Steel Plant had not only enriched Orissa but also enriched India.

On 3rd January 1962 Nehru came to Orissa. He inaugurated on that day Paradeep Port which is at present the deepest sea port of our country. In this connection it may be mentioned that it was Orissa's great dynamic leader Biju Patnaik, who despite opposition from several quarters almost compelled the Prime Minister for the establishment of Paradeep Port. The same day Nehru inaugurated the 49th session of Indian Science Congress in the premises of Ravenshaw College. In his inaugural address he appealed to the scientists to spread scientific temper among the people. A great historian as he was, the Prime Minister reminded the audience the glory of the ancient Kalingans who braved the stormy sea and settled in the South Asian Countries. Besides, he also spoke on the virtues of democratic decentralization of power.

Jawaharlal's last visit to Orissa was in January 1964. An unusually big jubilant crowd greeted their beloved Prime Minister and his daughter Mrs. Indira Gandhi as they arrived at Bhubaneswar on 5th January by a helicopter from Tikarapada. Earlier on that day at Tikarapada, Nehru laid the foundation of a multipurpose dam across the river Mahanadi and laid the foundation of Talcher Thermal Power Station. On 6th January, 1964 he attended the colourful ceremony of the 68th session of the Indian National Congress, which was held at Gopabandhu Nagara, Bhubaneswar. Most ironically Nehru spoke there for two minutes. Then suddenly, as ill luck would have it, he felt very tired and weak with a rise in blood pressure. As a result, for six days he was confined to a bed in the Raj Bhawan.

Nehru left Bhubaneswar, not to return anymore, on 12th January, and by 1 PM he reached Delhi. His last message to the people of Orissa was, "YOURS IS A SMALL STATE, BUT YOU HAVE A BIG HEART".

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IRON ORE PELLETTISATION COMPLEX IN ORISSA

Bramhani River Pellets Ltd. (BRPL) is an Indian Company promoted by STEMCOR GROUP of U.K. It is planning to set up an Iron Ore Pelletisation Complex in Keonjhar and Jajpur district in the State of Orissa, using Iron Ore fines with an investment of Rs.1485 crore. This type of plant for value addition to Iron Ore fines is first of its kind in the State.

The Project consists of the following:

- i) 4 MTPA Iron ore beneficiation plant at Tanto, Nalda of Barbil Tahasil in Keonjhar District.
- ii) 4 MTPA Iron Ore pelletisation plant at Kalinga Nagar Industries Complex, Duburi in Jajpur District.
- iii) Laying of 200 Kms pipeline from Barbil to Duburi to carry beneficiated Iron Ore in slurry form.

Kharavela : The Great Philanthropic Emperor

Jayanti Rath

Jainism is one of the most ancient religions, which emerged as a result of pure non-violent and humanitarian approach towards all living beings. It grew up with a profound progressive attitude and judicious understanding of special requirements and philosophically indispensable necessities of the time. The Jaina thinkers had discussed at length long ago as to how one can protect one's environment and save himself, society, nation and all creatures from natural calamities through non-violence and non-possession and mutual co-operation. Arya Mahameghabahana Cheti-Raja-Vamsa-Vardhana Maharaja Sri Kharavela, the mighty emperor of Kalinga was out and out a Jaina in the true sense of this philosophy.

The reign of Kharavela is a significant landmark in the history of Orissa. The caves of Udayagiri and Khandagiri hills and the Hathigumpha inscriptions provide eloquent testimony to Kharavela's connectedness with Jainism. Among the followers of Mahavira, Kharavela stands out as the tallest name.

Considering the chronology of Post-Mauryan times and ancient glory of Jainism, his is the most important and the only inscription yet discovered link in the country. Its importance is unquestionable. The invocation formula on the Hathigumpha inscription *Namo Arihantanam Namō Sarva-Sidhamam* clearly testifies that Jainism was the religious faith, the king Kharavela, followed.

The coronation of Kharavela seems to have been performed with great pomp and grandeur amidst high hopes and aspirations, and the young king appeared to have cherished the desire to attain the idealism enumerated in ancient scriptures. That he achieved astounding success as a ruler is attested to by his biographical account recorded in the Hathigumpha inscription and by the record of his chief queen engraved in the upper storey of the Manchapuri Cave (Udayagiri hill) proudly declaring him as Charkravarti Monarch.¹

In the first regnal year, he devoted his attention to strengthen the defence of the capital *Kaliga Nagari*, the fortification of which had been damaged by cyclonic storm (*Batyahata*)

He repaired "gopur" "prakara" "Nivesana" (Gateways, ramparts and the palace) and made the fort strong and invulnerable. To beautify the city, he constructed embankments and flight of steps in many cool water tanks and developed a number of (Uddyanas) gardens and parks. The defence work continued upto his fifth regnal year when the aqueduct, excavated by *Mahapadmananda* three hundred years before, was extended upto the capital city and a perennial supply of water was provided to the moat that surrounded the fortification. For all these works, he spent about thirty-five lakh coins. He distributed 60,000 *Karshapanas* among his subjects.

The tenth line of the Hathigumpha inscription refers to the building activities of

Kharavela i.e. (Caves for the Jaina Monks). The 12th regnal year record (line-12) of this inscription mentions that when king of Magadha had invaded Kaliga and conquered the same, he carried with him the image of Kaliga Jina. King Kharavela made on imperial expedition to Magadha, defeated the Magadhan army and to commemorate this unique event he brought back that image in a triumphant procession. Then he professed Jainism in common with his queens, Kumaras and officials. Thus, it is clear that the honour of the royal family was interlinked with the image of Kaliga Jina. Similarly the 13th year's record of Kharavela's reign (line 14 of the inscription) says that he devoted himself entirely to religious practice on Kumari hill. Kharavela offered maintenance and white garments to the monks. He excavated 117 caves to serve as resting places of the Arhatas or Jaina saints.²

From line 14 to the end of the inscription it is revealed that illustrious Sramanas, Yatis and Jaina Saints had assembled at Kumari hill from different parts of India for whom Kharavela, at the insistence of his queen Sindhula of Simhapatha, constructed a magnificent abode close to the dwellings of the Arhatas at a cost of 105,000 coins. Kharavela has been eulogized as a Jaina who had given the religion a proper place in his daily life.

The life of Kharavela was a symbol of sanctity. No doubt, he was a great warrior. He could achieve a series of brilliant victories extending his way from the north western part of India to the farthest extent in the south.³ No Indian monarch in history is known to have accomplished such astonishingly successful conquests embracing such vast expanse of India. But all these conquests were ephemeral. What gives him undying fame in history is his benevolent deeds.

Spirituality is essentially individual and individuality creates collectivity on the basis of

discipline and practices. Every basic reality of the universe is integral. Jainism reconciled the parts of reality with the whole by means of its relativistic approach.⁴ The "Aryanga", the oldest Jaina text says therefore, "One who knows one, comes to know all, one who has known all, knows one." Kundakunda, a great thinker of about 1st century A.D. and other Jaina philosophers followed the same view- "Je ege Janai te savve Janai, Je savve Janai te ege Janai."⁵

Kharavela recognized self and tried his best to know all living and non- living beings around him. He had an enriched vision of ecology. Son of a king, he could prove himself to be the son of the soil too. He gave paramount importance to the welfare of his subjects as well as to the nature. "Aspire for self, the same which you aspire for others and which you do not aspire for self do not aspire for others." This is the fundamental principle of Jainism. That Kharavela adhered to this basic principle has been artistically reflected in rock cut architecture of the twin hills, Khandagiri and Udayagiri. It would not be an exaggeration to ascribe him as a Rajarshi or the saint monarch of Orissa.

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Agitation for Amalgamation of Oriya Speaking Tracts

Dr. Janmejy Choudhury

Before going to analyze the topic, it will be pertinent to note a brief account of the origin of the name of Odisha or Orissa. The early Greek writers refer to a people called 'oretus', the Sanskrit equivalent of which may be "Odras". Pliny has explained the 'Oretus' are the inhabitants of the territory where the mount Maleus was situated. The Greek "Oretus" and Sanskrit 'Odras' both seem to have been suggested by the term 'Or' or "Orua" or "Oruza" meaning rice. Oxford dictionary states that 'Oruza' is a lone word in Greek from some oriental source. So, the "Oretus" or 'Odras' people may, therefore, be either rice eating or rice-growing people. However, the ancient name of Orissa had been changed frequently as Kalinga, Utkal, Trikalinga, Magadha in different regimes of rulers of Orissa. Orissa was a small portion of the past Kingdoms of Kalinga, Utkal and Kosala. The territorial dismemberment of Orissa had begin even before the fall of the Hindu Kingdom. It is said that Emperor Akbar had sought the alliance of the king of Orissa in his campaign against Bengal. By the time of Akbar, the territories of Orissa were apportioned into five sarkars such as Jaleswar, Bhadrak, Cuttack, Kalinga Dandapat and Raj Mahendri. Later, the Kingdom broke up into a number of princely states.

Orissa emerged as one of the eleven units of British India in the 20th Century. Orissa came under British rule in 1803 in a piecemeal manner, first the southern part, then the coastal region and lastly Sambalpur and the adjoining tracts. For smooth conduct of administration, the southern part was tagged with Madras presidency, the coastal region with Bengal and the Western part with central provinces. As one of the major linguistic communities of the Indian sub-continent but placed under several administrative jurisdictions, the Oriya people suffered the injustices of dismemberment for nearly a century since the British conquest of Orissa in 1803. Such political dismemberment of Orissa bred many disadvantages. The economic resources were scattered and it caused great inconvenience for the Government in tackling the natural calamities like famine of 1866 and floods. The Oriyas, who formed a linguistic minority, lost their identity and were neglected. In 1895 the Chief Commissioner of central provinces decided to introduce Hindi as the official language in the Sambalpur district. In June 1895, a memorial against the imposition of Hindi by the Government signed by three thousand people, was sent to the viceroy Lord Elgin. 'Utkal Sabha' and 'Sambalpur Hitaishini' submitted a memorial to Lord Elgin against the

decision of Government. Then, the Government of India released the genuineness of this demand and Oriya language was restored in Sambalpur with effect from 1st January 1903.

The tales of woes of the scattered Oriyas under the neighbouring people and their strong desire for union with Orissa figured in news headlines. This led to the 'Oriya Movement' which aimed at safeguarding the Oriya language and culture. The Oriya speaking people urged for a separate political identity of their own. There were agitations in Ghumsar, in the Orissa division and in Sambalpur, demanding justice from the Government in this regard. The original newspaper like Utkal Dipika, Prajabandhu of Rambha and Sambalpur Hitaishini of Bamra defended the cause of Oriya language and culture. Shyamsundar Rajguru of Paralakhemundi, Nilamani Vidyaratna of Bamra and Gaurisankar Ray of Cuttack contributed a lot in creating an urge for political identity of the scattered Oriya race. Ganjam played a leading role in increasing consciousness on the amalgamation of the Oriya speaking tracts. The people of Ganjam, for the first time, organized meetings and passed resolution for the unity of all the Oriya speaking areas. In Ganjam district, the Oriyas formed an association named 'Ganjam Utkal Hitabadini Sabha'. Venkatesh Beu, the Secretary of the Association appealed to the queen of Great Britain to unite all the Oriya speaking areas. In the mean time a number of associations like 'Utkal Sabha' formed under the leadership of Madhusudan Das, Gopabandhu Das, Fakir Mohan Senapati and Radhanath Roy. All these associations started creation of public opinion for a union of the scattered divisions. On August 16, 1882 Madhusudan Das formed the 'Orissa Association' which made representations to the lieutenant Governor of Bengal to unite all the Oriya speaking areas.

In 1902, the Oriya people of Ganjam and Raja Baikunthanath De sent a memorial, signed by a large number of people to the viceroy Lord Curzon suggesting the unification of Ganjam, Sambalpur and the Orissa division of the Bengal presidency under one Government and one university. In the meantime Lord Curzon's Government drew up plan for the addition of Sambalpur and its adjoining Feudatory States, Ganjam district and Vizagpatnam Agencies to the Orissa division. Early in December 1903, the plan known as Risley circular, being circulated by Henry Risley was circulated among the Government of central province, Madras and Bengal for eliciting their opinions. Unfortunately for Orissa, Lord Curzon was absent in April 1904 when Lord Amthill the Governor of Madras opposed to the transfer of Ganjam to Orissa. But the transfer of Sambalpur district and its adjoining feudatory states. Patna, Kalahandi, Sonapur, Bamra and Rairakal to the Orissa division took place with effect from 16th October 1905. The Oriyas of Ganjam agitated vigorously for the transfer of their district to Orissa.² From 1905 to 1911 a great agitation continued in the Bengali speaking areas for the union. At the same time the Biharies also agitated for their separation from Bengal. All these movements baffled the Government which shifted its headquarters from Calcutta to Delhi. On August 25, 1911 Lord Herdinge, the Governor General recommended the creation of a new province consisting of Bihar and Orissa and the new province of Bihar and Orissa was created on 1st August 1912. But the Oriya movement continued. The claims of the Oriya were pressed by the Utkal Union conference which met every Year. Oriyas in the Madras Presidency continued their movement. In 1912, a new association named 'Utkal Milan Samaj' was formed at Berhampur to workout the merger of Ganjam with Orissa. This movement in

Ganjam was opposed by the Telugus. In 1911 the Mantague Chelmsford commission realized the need for an administrative union of Oriya speaking people and recommended for a sub-province for Oriyas. But this recommendation did not hold good. So the Utkal Union conference was held at Cuttack on April 19 and 20 with Pandit Gopabandhu Das in chair and called upon the Oriyas to sacrifice their lives for the cause of their mother lands.³

The province of Bihar and Orissa, which was constituted in 1912, is the most artificial unit of all the Indian Provinces. It was formed by bringing three areas under a single administration which differ markedly, not only in physical features, but in many social, linguistic, and cultural characteristics.⁴ In December 1916 Utkal Sammilani prepared a memorandum for unification of Oriya speaking tracts and presented it to E.S. Montagu, the Secretary of state for India and Lord Chelmsford, the Viceroy of Calcutta. But, the Mont ford report had hinted that the creation of the province or sub- province of Orissa would depend upon the consent of the legislatures, to be formed under the new Act 1919 in Bengal, Bihar- Orissa, central province and Madras. Towards the close of 1924, the Government of India appointed a committee, consisting of C.L. Philip, the political Agent of Orissa state and A.C. Duff, the collector of Bellary District, Madras presidency to assess the Ganjam people's views regarding the transfer of their district to Orissa.⁵ In March 1927 the Government of Bihar - Orissa assigned to their Financial adviser Raj Sahib U.M. Sen the task of examining the financial implications of the transfer of Ganjam to Orissa who reported that it will cause an annual deficit of 11 lakh of rupees. Early in 1928, the Statutory Commission was sent to India from London under chairmanship of Sir John Simon to examine the working of the Government of India Act 1919.

This committee reported that the Bihar and Orissa province as 'a glaring example of the artificial connections of areas which are not naturally related' and recommended the appointment of a boundary commission to demarcate the boundary of the Orissa province. So this committee appointed a sub-committee under the chairmanship of Major C.R. Attle to examine the case of separate province of Orissa and recommended that separate province of Orissa comprising Orissa division, Angul, Orissa feudatory states, Khariar estate of central provinces and Ganjam district of Madras Presidency.⁶ The report of the Attle Sub-Committee gave much encouragement to the people of Orissa to pursue the matter at the highest level.

Then, the Orissa branch of All parties conference sent a memorandum to All Parties National Convention, which was being held at Calcutta on 22 December 1928 for the creation of province of Orissa. But it was not allowed to be discussed. Maharaja Krushna Chandra Gajapati Narayan Deo was nominated to the First Round Table conference, which was held on November 1930 at London, and he raised there the question of the amalgamation of Oriya tracts.⁷ The Utkal Provincial Congress Committee, at its meeting held on 3 May 1931, unanimously adopted a resolution moved by H.K. Mahatab which urged upon the Government to establish a separate province. In order to pursue the matter at all levels with or without co-operation of other bodies and institutions a committee was appointed under the chairmanship of Pandit Nilakantha Das. The committee was empowered even to cooperate with the British authorities on this matter without, of course any deviation from the congress principles.⁸ Thus, the congress now gave its full support for early solution of the problem. In March 1931, the Orissa congress delegates raised

the question of same in the Karachi session of congress where Gandhi promised to raise the problem of Orissa at Second Round Table Conference. Such efforts by all shades of public in Orissa convinced the British authorities about the urgency of the matter. On 13 September 1931, the Government announced the formation of the Orissa Boundary Committee in order to 'examine and report on the administrative, financial and other consequences of setting up a separate administration of the Oriya speaking people and to make recommendations regarding its boundaries in the event of separation'.⁹

The Orissa boundary committee consisted of three members, Sir Samuel O' Donnel, H.M. Mehta and T.R. Phookun. The Associate members were Maharaja Krushna Chandra Gajapati, Sachidananda Sinha and C.V.S. Narasinha Raju. The committee was headed by Sir Samuel O Donnel which held its first meeting of Patna on 7th November 1931. It invited memoranda from public bodies, associations and interested persons.¹⁰ The O' Donnel committee, after considering all aspects of the problem, recommended that the new province of Orissa should include "the Orissa division, Angul the Khariar Zamindari of the Rajpur districts and the greater part of the Ganjam district and the Vizagapatam agency tracts."¹¹ After the conclusion of the Third Round Table Conference, Sir Samuel Hoare, the secretary of state for India, declared on 24 December 1932 that a separate province of Orissa would be formed in the constitutional setup for India. The "white paper" published in March 1933, mentioned Orissa as a governor's province along with ten other provinces of British India. As started earlier, the boundary committee had recommended an approximate area of 33 thousand sq miles for the new province. But the white paper reduced it into 21545 sq miles by the exclusion of the

Vizagapatnam Agency, Jalantar Malia and also of Paralakhmudi which was recommended by the majority of the committee for inclusion of Orissa.¹² The 'white paper' proposals regarding the boundary of the new province of Orissa evoked so much criticism that the secretary of state had to reopen the question once again. The Government of India immediately informed the secretary that the suggested new announcement would be a 'grate mistake'. It would at once revive Telugu agitation and so also 'far from accepting new announcement as final settlement, Oriyas might make it to renew pressure for inclusion of Paralakhemundi'. The financial implication involved in the creation of a separation province were again pointed out to the home authorities.¹³ In the meanwhile, the Government of India constituted a committee known as the Orissa Administrative Committee under the chairmanship of John Austin Hubback.

The notification was issued from Simla on 24 June 1933. The committee was asked to investigate the administrative problems which would in case of the formation of a new province.¹⁴ The committee circulated a general question arise to selected officials, non-officials and public bodies and a special circular to the heads of department and other special officials in Bihar. In October 1933, the committee toured Orissa and examined a number of witnesses. Its report published on 20 December 1933, made important recommendations regarding administrative problems of Orissa.

In this crucial stage, Maharaja Krushna Chandra Gajapati Narayan Deo, the Raja of Paralakhemundi took the bold step in deciding to divide his estate. He proposed to bring a portion of it including the town of Paralakhemundi to the new province of Orissa. The Utkal Union Conference reposed its complete confidence on

him and authorized him" to approach the proper authorities on this boundary question and requests him to proceed to England, if necessary, to make necessary representation to parliament during the discussion of the Government of India Bill.¹⁵ In spite of such categorical objections by the Government of India the insistent demands of the people by Orissa ably represented by the Raja of Paralakhemundi before the Secretary of state were finally crowned with success. The joint Parliamentary committee, in their report in November 1934, added to the new province of Orissa as defined in the 'white paper'- (a) That the portion of the Jeypore Estate which the Orissa Boundary committee of 1932 recommended for transfer to Orissa, (b) Paralakhemundi and Jalantar Maliahs; (c) A small portion of the Paralakhemundi Estate including its town. The total area of the new province of Orissa was now raised from 21, 545 to 32, 695.59 sq. miles. Thus, Joint Parliamentary Committee gave the final shape to the new province which emerged as one of the eleven units of British India by the Act of 1935. The order in council regarding the formation of the province of Orissa was released both in England and in India on 21 January 1936 which was entitled as "The Government of India (Constitution of Orissa) order, 1936." The members from Orissa attended the Legislative council of Bihar and Orissa for the last time on 28 March 1936 and they were given a touching farewell by the members of Bihar.

According to His Majesty, the King Emperor's Order-in-council, dated 3 March 1936, the new Province of Orissa was inaugurated on 1st April 1936 with Sir John Austin Hubback as its first Governor. The formation of the Linguistic province of Orissa on 1st April 1936 was a landmark in the history of Orissa. The new province marked the end of the era of dismemberment, and beginning of the era of

consolidation and achievements in the years to come.

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Merger of Princely States in Orissa

Dr. Saroj Kumar Panda

With the establishment of newly constituted Congress Government in the province of Orissa in April 1946 Harekrushna Mahatab, the new Congress premier, made serious attempts to solve the problems of feudatory states of Orissa. He met the members of the Cabinet Mission on April 6, 1946 and placed a memorandum before them in which he pleaded strongly for amalgamation of the *Garjats* with the province.¹ As the Cabinet Mission was busy to finalize other important matters it could not look into this specific problem of Orissa. However, in the statement issued by the Cabinet Mission on May 16, 1946, it was contemplated that a satisfactory solution to the problem of the Indian states would be achieved by mutual negotiations. Mahatab wrote letters to all the rulers of the princely states of Orissa on May 10, 1946 and again on June 29, 1946, in order to convince them about the benefits of mutual cooperation. He appealed to the rulers that in the interest of the states, "it will be best thing to join with the province and bring about a common administration."²

In the meantime, there was a lot of discussion in the press about the amalgamation of Princely States with the province, which made the rulers uneasy and nervous.³ In fact, the rulers did not show any interest to join with the province

rather they took a very hostile attitude to the whole issue. In July 1946, the rulers met in a conference held at Alipore and decided to form a federal union of the Chhatisgarh and Orissa states. The Maharaja of Patna, Rajendra Narayan Singh Deo supported the view. The British Resident of the Eastern State Agency who was present in the conference encouraged such a move. A committee was also formed for the purpose.

Mahatab did not give up the hope of some understanding with the ruling chiefs. On October 16, 1946, he met some of them at Sambalpur in the presence of the Political Agent and tried to convince them about the necessity of one administration for both the states and the province. This meeting proved a failure, because the rulers opposed Mahatab's proposal for joint planning and administration. They expressed their commitment to the proposed Eastern States Union and held Mahatab responsible for agitation in the states. Mahatab's failure to get favorable response from the rulers and the formation of Eastern States Union by the rulers were due to the support they got from the Political Department. While the rulers tried to evade integration by forming the Eastern States Union, there was persistent demand from the prajamandal groups for introduction of responsible Government as well

as integration with the province of Orissa.⁴ Sarangadhar Das, the main prajamandal leader and member of Orissa Legislative Assembly was playing an active role in rousing public opinion in the states for this purpose.⁵

Thirty-nine states of Orissa and Chhatisgarh, which formed the Eastern States Union started functioning from August 1, 1947. It had an elaborate constitution and a secretariate. The constituent states made financial contributions to maintain the administrative machinery of the Union.⁶ With the dawn of independence, the situation changed rapidly. Celebration of Independence Day in the Princely States received heart throbbing response from the people, and the princes were forced to come in terms with the political developments. They celebrated the day by hoisting the 'National Flag' along with their dynastic flags, released political prisoners and even some of them declared administrative reforms. The Raja of Nayagarh declared the nomination of three-man cabinet including his brother Captain B. C. Singh to head the popular Government from August 15, 1947.⁷

In the meanwhile, the state ministry under Sardar Patel was compelled by the force of circumstances to take necessary steps to arrest the process of 'balkanization' of India. In Orissa, the process of integration of native states began with the assumption of the administration of Nilagiri state by the Dominion Government. It was taken over on November 14, 1947. After that, the states ministry took the initiative to resolve the problems of all other Orissa states. On November 16, 1947, invitations were sent to all 'B' and 'C' class rulers to attend a conference on December 14, 1947 at the Government House, Cuttack regarding merger of their states. Similarly 'A' class rulers of Orissa were invited to a separate conference at the same place on

the same date in the afternoon. Arrangements of accommodation for their stay at Cuttack were also made. The Regional Commissioner of Orissa States were asked to bring with him the Sanads of Orissa Feudatory States,⁸ which might be required for the purpose.

In a high level meeting of the ministry on November 20, 1947, in which Mahatab was present, it was decided not to recognize the Eastern States Union as it was formed "in utter disregard of linguistic, economic and social considerations". In order to explore the possibilities of associating the states with the provincial administration for common interest, it was finally settled to meet the rulers in a conference in Orissa as soon as possible. Accordingly Sardar Patel, V. P. Menon and other officials of the states ministry arrived at Cuttack on December 13, 1947.⁹

On December 14, 1947 at 10.00 a.m. Sardar Patel inaugurated the Conference with a most persuasive speech. The conference which was attended by twelve 'B' and 'C' class rulers included Raja Bahadur Kishore Chandra Deo Bhanja of Daspalla, Raja Harihar Singh Mardaraj Bhramarbar Ray of Khandapara and Raja Brajendra Narendra Mahapatra with his mother Basanta Manjari Devi, the *Rajmata* of Ranpur.¹⁰ At the outset, Patel stated that the reasons for inviting the rulers of Orissa state was the growing discontentment among the people, which had created a pressing problem demanding immediate solution for the safety of the rulers and the people at large.

Patel anticipated that some rulers might try to evade merger on the plea of having introduced responsible Government and that some might claim autonomous status. "Responsible Government in petty states, he said, had no

meaning”.¹¹ He also pointed out that “the states could not afford to have institutions like High Court, Hospitals, Educational Institutions and other modern facilities. He guaranteed them in perpetuity privy purse, dynastic succession, privileges and dignities.” “As a member of a family trying to solve a family problem”, Patel advised the rulers to get rid of disturbances in states by divesting themselves of all power and authority.¹² While giving friendly advice, Patel warned the rulers against the consequences, which might follow in the events of non-merger. He told that if his advice was not listened to the princes would soon have to come to Delhi after being chased by their people and that he might then not be in a position to help them as things might have gone too far.¹³ Sardar Patel then asked the rulers to suggest any alternative, which would be acceptable, and if they had none, the rulers should accept his advice.

The Ruler of Ranpur, the minor Raja Brajendra Narayan stated that he had granted responsible Government in his state and if his state was merged in Orissa his people might say that the ruler had betrayed the people and sold them to Orissa Government. He expressed that there could be an alternative to merger which would be a union of states. If there was merger he felt that the people might later stop the Privy Purse as there would be no use left for the Ruler.¹⁴

The Deputy Prime Minister pointed out that Ranpur was so small and the people so turbulent that they had once gone to the extent of murdering a political officer like Bezelgette and that the conclusion to be drawn was that the people would not allow the ruler to continue administration in his state. Further to give responsible Government in Ranpur would be a mockery and the answer,

therefore, was to entrust the responsibility to one who could discharge it and the Orissa Government was ready and competent to do so. The young ruler of Ranpur wanted to know if he would be entitled to stand for the Cuttack Legislature. The Deputy Prime Minister replied that certainly as citizen of Orissa he would be blessed with that right.¹⁵

The afternoon session started after lunch at 2.30 PM to which the ‘A’ class rulers were invited. Sardar Patel presided over the meeting. Eleven ‘A’ class rulers attended the meeting including the brother of the ruler of Nayagarh Capt. B. C. Singh. The entire proceedings of the meeting revolved around dynastic succession, privy purse, privileges and dignities. The merger agreement was signed by the princes after the assurance of Sardar Patel for the perpetual guarantee of privy purse, privileges, dynastic succession and dignities and their incorporation in the future constitution of India.¹⁶

On December 15, 1947, out of 15 ‘B’ and ‘C’ class rulers 12 signed the merger agreement while three others (Bonai, Athamalik and Tigiria) signed later as they did not attend the conference at Cuttack. “A” class rulers had a hard bargain and they signed the merger document at the last moment when Patel was about to leave Cuttack by special train for boarding the plane at Bhubaneswar. During his stay at Cuttack, Patel had no talks with prajamandal leaders.¹⁷ The merger of 25 states except Mayurbhanj became effective from January 1, 1948. This was achieved through the initiative and persistent efforts of H. K. Mahatab, the Prime Minister of Orissa, under the bold and decisive leadership of Patel at the Centre, supported by Menon’s dexterity in negotiation and bargain.

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POCHAYATI RAJ DAY CELEBRATIONS

The Panchayati Raj Day, which is observed on the birth anniversary of Biju Patnaik on March 5, marked a series of activities this year throughout the state. Earlier in the morning, Chief Minister, Shri Naveen Patnaik alongwith Information & P.R., Sports & Youth Services Minister Shri Debasis Nayak flagged off a mini mathon in Bhubaneswar organized by the Sports Department.

Later in the day inaugurating the Entrepreneurs Week - 2007 at Jaydev Bhawan, the Chief Minister said the Industrial Policy - 2007 recently approved by the Government will help create a strong, diversified and sustainable base for industries in the State. The Chief Minister called upon the industrialists to fulfill the dreams of Biju Patnaik who had a vision making Orissa a front ranking Industrial State.

In the evening Chief Minister Shri Patnaik inaugurated a 11 day long "Sisir Saras" festival organized by Panchayati Raj Department for promoting rural products. The Chief Minister announced all the village Panchayats in the State would be provided with their own building and the offices would be computerised. He said the Government would prepare a road map for the vision document on micro finance activities of the Women Self Help Groups. Stressing on the importance of strengthening women SHGs, he declared that a federation of SHGs in each district would be set up for the purpose.

The Making of the Province of Orissa

Surasinha Patnaik

"Orissa has had the distinction of many firsts to its credit. It was the first state in our country to have been created on the basis of language. It constituted the fruition of long cherished dream of our nationalist leaders for linguistic reorganization of states.

March 28, 2002
New Delhi

K.R. Narayanan
President of India

(The message of K.R.Narayanan, Former President of India on the occasion of the Orissa day 2002)

This significant and proverbial message of K.R.Narayanan, the former President of India throws light on the most splendid achievements of the Oriya people in its entire existence for last 500 years. Degeneration started and the mighty empire of Orissa started tumbling down and ultimately, Orissa lost its freedom in the year 1568 soon after the ignominious and treacherous defeat of the legendary King Mukunda Deb. The period followed an account of desperation, subjugation and exploitation. The illustrious Oriya race had lost its identity and was practically on the verge of being erased out from the pages of history. During British rule in the 19th century, Orissa lay shattered and dismembered and the Oriya speaking territories were placed as the forlorn and dejected appendages to the four provinces of Bengal, Madras, Central Province and Bihar.

The perilous famine of the year 1866 had practically removed one third of the population from the Oriya mainland. Being placed in the valley of despair, shadow and frustration, the Oriya identity was crushed to the point of extinction and obliteration. But, the severe jolt of the heart rendering pathos of untold miserable accounts of privation and degradation of the devastating famine, aroused a sense of concern. A search for the identity of Oriya race soon began in the form of agitation followed by spiraling unrests. By the year 1866 Orissa was the 12th southern most

neglected Division of the gigantic Bengal Presidency. The total geographical area of Orissa Division consisting of the districts of Cuttack, Puri, Balasore and Angul covered an area of 9098 sq. miles whereas the total geographical area of wide spreading Bengal Presidency was 1,84,717 sq. miles. How insignificant was the size of Orissa division compared to the mighty Bengal Presidency. Being grappled with debilitating disabilities and stung by grievous wounds of maladministration, Orissa lay neglected in the administrative set up of Bengal Presidency. Practically out of the ashes of frustration, the struggle for resurrection began from the year 1866, which continued unabated without respite covering nearly a period of 70 years and at last, the long cherished dream of the creation of the province of Orissa became a reality on 1st April 1936 being acknowledged and acclaimed as the first linguistic state in the entire country.

But, when we study the actual situation of linguistic scenario in the year 1936 we were taken aback by astonishment and surprise, when we comprehend stupendous and glorious achievement accomplished by the Oriya people being placed numerically as the 9th linguistic group of people in number in the entire country. According to the figures of Census of 1931 the total number of Oriya population came hardly around 1.11 crores. The eight top most language speaking people were as follows:

Hindi 41.41 crores, Bengali 5.34 crores, Telugu 2.63 crores, Maharashtra 2.08 crores, Tamil 2.04 crores, Panjabi 1.58 crores, Kannada 1.12 crores and Oriya 1.11 crores.

Really we were astonished to find out that out of an infinitesimal beginning in the year 1866, Orissa acquired the status of the province in the year 1936. By the year 1895 Orissa was the tenth southern most division covering an area of 9098 sq. miles in the mighty Bengal Presidency which was covering an area of 1,33,597 sq. miles. The Orissa Division was constituted with four districts of Cuttack, Puri, Balasore and Angul covering an area of 9098 sq. miles as detailed below

Name of the District	Area in sq. miles
Cuttack	3633
Puri	2499
Balasore	2085
Angul	881
Total	9098

Besides these four districts, seventeen feudatory states were also attached to Orissa Division covering an area of 14,387 sq. miles with a population of 25,76,978. The seventeen feudatory states were; Athgarh, Baramba, Dhenkanal, Hindol, Khandpara, Narsingpur, Nayagarh, Nilgiri, Ranpur, Talcher, Tigiria, Baud, Daspalla, Keonjhar, Mayurbhanj, Athmallik, Pal Lahara.

Like a bolt from the blue, in the year 1896 Hindi was introduced in the Oriya speaking district of Sambalpur as a part of Chattisgarh Division of Central Province in lieu of Oriya as the court and administrative language. This created anguished frustrations among the people which had resulted in creation of agitative fervour in the entire Western Orissa. In the turbulent period of turmoil and agitation, the movement for the restoration of Oriya language was championed by Dharanidhar Mishra and other stalwarts and duly steered by Madhusudan Das. The momentous eventful meeting of Madhusudan Das with Lord Curzon, the Viceroy of India during the third week of October 1900 at Simla brought deep and stirring changes in the map of Orissa. The Risley Circular issued by Lord Curzon on 3rd December 1903 contained a well conceived concrete proposal for the amalgamation of disjointed and vivisected

Oriya-speaking territories. As a part of implementation of this circular, the district of Sambalpur covering an area of 3724 sq. miles was merged with the Orissa Division and with this merger of Sambalpur the total geographic area of Orissa Division was increased by 13659 sq. miles with a population of nearly 12,25,593 as detailed below on the historic and red lettered day of 16th October. This brought a sigh of relief among the disgruntled Oriya people.

Name of the feudatory states	Area in sq. miles	Population (census 1911)
Kalahandi	3745	3,50,529
Patna	2399	2,77,748
Sonepur	906	1,69,877
Rairakhal	833	26,888
Bamra	1988	1,23,378
Gangpur	2492	2,38,896
Bonai	1296	38,2777
Total	13659	12,25,593

Against the loud voiced proclamations made in the Risley Circular propounding the amalgamation of dismembered and dissected Oriya speaking territories under a single administrative control, the eagerly awaited solution to Oriya problems was crushed down to the point of insignificance, when the Orissa Division with its infinitesimal size was tagged to the wide stretching Bihar in the year 1912 to make the composite province of Bihar-Orissa. Orissa was fifth southern most dejected division of the state was having geographical area of 12,822 sq. miles whereas the rest of the four divisions of Bihar namely Tirhut, Bhagalpur, Patna and Chottanagpur constituted an area of 42,360 sq. miles. The other provinces to which Oriya speaking territories were tagged as the degrading appendages, were of gigantic proportions in size as detailed below.

Sl. No.	Name of the provinces	Area in sq. miles
1.	Central Province & Berar	99,970
2.	Madras	1,42,277
3.	Bengal	77,521
4.	Bihar	55,182

In these provinces, the voice of the minority group of Oriya people was submerged and

practically lost its relevance and propriety. Even in Bihar-Orissa province, the fate of the Oriya people was doomed as the preponderant voice of the people were reduced to apartheid minority of insignificance.

As a gust of fresh air, Mahatma Gandhi appeared in the Indian political scene in the year 1920. A message was sent to Mahatma Gandhi by Madhusudan Das during the month of February 1920 through the top ranking Oriya leader Brajasundar Das attracting his benign attention to the intricate problem of vivisection of Oriya speaking territories and to the dismemberment of Oriya people, forming infinitesimal minority in different states and a question was raised before him as to whether the modern India would be built on the ashes of the disintegrating mighty Oriya race. Mahatma Gandhi soon responded by declaring his unequivocal decision regarding the formation of provinces on the linguistic basis. In spite of the bountiful sympathies showered and meaningful assurances made by Mahatma Gandhi, the remorseful apathetic attitudes shown by the other national leaders led to utter frustration and dismay among the Oriya people.

Madhusudan Das had raised before the Butler Committee on 15.4.1928 at Bombay the issue of the amalgamation of Oriya feudatory states of Saraikela and Kharswan lying in the remote corner of Chottnagpur region of Bihar-Orissa Province. As per the favourable recommendations of the Lothian Committee constituted for this purpose these two feudatory states were annexed to the Orissa Division in the year 1933 as detailed below.

Name of the feudatory states	Area in sq. miles (census 1931)	Population in lakhs
Saraikela	449	1.29
Kharswan	153	0.43
Total	602	1.72

In spite of the periodical recessions and setbacks, the struggle for the creation of the separate provinces of Orissa was fought with an unquenchable flame of resolution. A new hope was kindled with the setting up of Statutory Commission headed by John Simon. A wind of change was

blowing vigorously. The struggle which was almost ground to a halt, soon acquired momentum when a delegation of Oriya representatives deputed by Madhusudan Das welcomed Simon Commission at Patna railway station on 12.12.1928 and submitted the memorial on 14.12.1928. A new leaf was turned in the history of the making of the formation of province of Orissa. Soon the entire process was seized by the forces of change when the matter was taken up in right earnest in the First and Third Round Table Conferences at London, followed by serious deliberations in the Joint Parliamentary Committee meetings. Maharaja Krushnachandra Gajapati, Raja Ramachandra Mardraj Deo, Bhubanananda das and others who actively participated in these proceedings did a praiseworthy and commendable job against the onslaught of series of the intricate problems looming large at different point of time. With a strong determination of unflinching trust they sincerely resolved the formidable problems and fulfilled the mission. Ultimately the formation of the province of Orissa became a reality on 1st April 1936 with the amalgamation of following areas.

Name of the province	Area in sq. miles	Population
Madras (approx)	17,400	25,52,874
Central Province	1589	1,84,665
Bihar & Orissa	13,706	53,06,142
Total	32,695	80,43,681

The struggle for the formation of the province of Orissa continued nearly for 70 years without respite. The battle was fought with great deal of sagacity and fortitude against the fierce and biting opposition by the representatives of the neighbouring provinces. The creation of the province of Orissa as the first linguistic province in the entire country, aroused igniting aspirations and enduring sentiments among the other linguistic groups of people. In fact, during the last week of April 1938 a resolution was adopted in the Madras Legislative Assembly for creation of four new provinces of Andhra, Tamil Nadu, Karnataka and Kerala out of the old presidency of Madras. But the proposal met with a premature and untimely death when it was turned down by the British Parliament.

Soon after the independence of the country, a pattern was laid down for reorganization of the states on linguistic basis, as per the glorious tradition set by Orissa as the forerunner in the field. But the monumental history relating to the legendary creation of the province of Orissa has not yet been compiled. We are immensely grateful to the celebrated historians who had made initial ventures in this direction. But when we glaze through the pages of Utkal Dipika, Sambalpur Hitaisini, Asha (Weekly) and Sambad Vahika, we come across with vast amount of materials of references and information which have not yet formed the part of the Orissan history. This should be given rightful and justified place of recognition and acceptance in the annals of the Orissan history. It is sincerely felt that the fully compiled exhaustive history of the making of the province of Orissa would continue to inspire the people of the country for centuries to come and infuse in them a strong patriotic feeling inspiring them for laying down their career for the cause of the country.

We would implore the Government of Orissa to draw out a well conceived comprehensive scheme for the compilation of all these materials from the journals of Utkal Dipika, Sambalpur Hitaisini, Asha (Weekly) and Sambad Vahika to prepare volumes of comprehensive history on the making of the Province of Orissa. Old copies of these journals are readily available in the Orissa State Archives and also in the library attached to Utkal Sahitya Samaj, Cuttack.

A country is known from the comprehensive accounts of its historical references. A well documented monumental history is certainly the proud possession of a nation.

APPENDIX

Sl. No	Name of the State	Area in sq. miles	Population (census 1911)
1.	Atagada	168	43784
2.	Athmallik	730	40753
3.	Bamra	1988	123378
4.	Baramba	134	38260
5.	Baud	1264	88250

6.	Bonai	1296	38277
7.	Daspalla	568	51987
8.	Dhenkanal	1463	273662
9.	Gangpur	2492	238896
10.	Hindol	312	47180
11.	Kalahandi	3745	350529
12.	Keonjhar	3096	285758
13.	Khandapara	244	69450
14.	Mayurbhanj	4243	610383
15.	Narasinghpur	199	39613
16.	Nayagarh	588	140799
17.	Nilgiri	278	66460
18.	Pal Lahara	452	22351
19.	Patna	2399	277748
20.	Rairakhol	833	26888
21.	Ranpur	203	46075
22.	Sonepur	906	169877
23.	Talcher	399	60432
24.	Tigiria	46	22628
25.	Saraikala	449	109794
26.	Kharaswan	153	38852

Total	28,648	39,45,209
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"Utkaladesa" in Orissan Inscriptions

Bharati Pal

Orissa was famous as *Kalinga*, *Kosala*, *Odra* and *Utkala* during ancient days. All these independent regions came under one administrative control which was known as Utkala and subsequently Orissa. The name of Utkala has been mentioned in *Mahabharata*, *Ramayana* and *Puranas*. The existence of *Utkala* as a kingdom is found in Kalidas's *Raghuvamsa*.¹ It is stated that king Raghu after having crossed the river *Kapisa* reached the Utkala country and finally went to *Kalinga*.

The earliest epigraphic evidence to *Utakaladesa* is found from the Midnapur plate² of Somdatta which includes *Dandabhukti* within its jurisdiction. The plates record that while *Sasanka* was ruling the earth, his feudatory *Maharaja Somadatta* was governing the province of *Dandabhukti* adjoining the *Utkaladesa*. The object of the epigraph is to register the gift of the village *Kumbharapadraka* to a *Brahmana* named *Bhattesvara*. The localities mentioned in the inscription *Dandabhukti* are well known during this period. Pragiter distinguished the Utkala country from *Odra*. According to him, the former comprised the Southern portion of *Chotanagpur*, the Northern Tributary states of Orissa and the *Balasore* district.

The *Chaurasi* grant³ of *Sivakara* of *Bhaumakara* describes *Subhakaradeva* as

"*Mahan-Utkalendra*" or the great lord of Utkala and states that the *Bhaumas* belonging to the *Utkala* rulers or *Utkala-Kula*.

The *Brahma Purana* uses the term *Utkala* in the sense of the extensive coastal region of Orissa, which is extolled as a holy country which could boast of the sacred cities of *Virajakshetra* and *Purushottama Kshetra*.⁴ *Viraja Kshetra* is undoubtedly modern *Jajpur*, the capital of the *Bhaumakara* kings and *Purushottama Kshetra* is *Puri*.

The *Dirghasi*⁵ stone inscription dated 1075 A.D. uses the term *Utkala* in Sanskrit and *Odda* or *Odra* in the Telgu portion in the list of the countries conquered by *Vanapati*.

The *Ratnagiri* plate⁶ of *Somavamsi Karna* which was issued from *Yayatinagara*, describes the grant of the village of *Kona* which was within the *Brahmo-Atthavisa Khanda* (Sub-division) of *Uttara Tosali* to *Ranikarpurasri*. She hailed from the *Mahavihara* of *Solanapura* in *Utkaladesa* which seems to have been a Buddhist monastery.

The *Somavamsi* king *Yayati*,⁷ who was the father of the *Udyota Kesari* established his rule over *Kosala* and *Utkala* countries, although his predecessors were probably the rulers of *Kosala* only. When the early *Somavamsis* were ruling over

Kosala, Utkala was under the rulers of the Bhaumakaras. The Bhaumakara queen Dandi-Mahadevi was ruling over *Utkala* in 923 A.D. and she is known to have been succeeded the throne by two other rulers, her step mother *Vakula-Mahadevi* and aunt *Dharmamahadevi*, one of the predecessors of *Dandi-Mahadevi* was Prithivi-Mahadevi who was the daughter of the Somavamsi king Svabhavatunga of Kosala.

The *Kelga* plate⁸ indicates that Udyotakesari's son and successors of Yayati ruled about the 3rd quarter of eleventh century, made over Kosala to prince named Abhimanyu and was himself ruling over *Utkala*, while the inscriptions of the *Telgu-Chodas* indicate that the successors of Udyatokesari in *Utkala* had nothing to do with Kosala which passed into the possession of the rulers of the Telgu-Choda dynasty. Karna, the grandson of Udyotakesari seems to have ended his rule over Utkala before the conquest of that country by the Ganga king Anantavarma Chodagangadeva. The issue of the present charter from *Yayatinagara* is interesting. The city of *Yayatinagara* built by and named after Yayati I was originally the capital of the Somavamsis of Kosala. It appears that after the expansion of Somavamsi power over Utkala, their capital in Utkala was also given the name *Yayatinagara* or *Yayatipura*. This new city of *Yayatinagara* seems to be Jajpur which was previously the capital of the Bhaumakaras, the predecessors of the Somavamsis in Utkala.

Besides these epigraphs, many other records of different dynasties, we find the name of *Utkala*. In the Gaharwa plate⁹ of Karnadeva records that Gangeyadeva, the Kalachuri ruler conqueror of the kings of *Kira*, *Anga*, *Kuntala* and *Utkala*.

The *Madalapanji* or the Jagannath temple chronicle states that Chodaganga defeated the last

king of the Kesari dynasty named Suvarna Kesari with the help of his minister Vasudeva Bahinipati, succeeded the Utkala kingdom and transferred his capital to Kataka.

The emperor Korni¹⁰ and Vizag plate states that he first replaced the fallen Lord of *Utkala* in the Eastern region and then warned the Lord of Vengi of the western region and restored their fortunes.

In another grants of Chodaganga, he decorated himself with the rank of the entire sovereignty over the whole of Utkala. Verse 26 of the *Nagari* plates¹¹ of Anangabhima describes Gangesvara (Chodaganga) victory over the king of Utkala. The Utkala king defeated by Chodaganga was probably a successor of the Somavamsi ruler Uddyotakesari. According to this epigraphs that Chodaganga built a temple for the great god *Purushottama* on the sea shore. Earlier this Ganga king like his predecessors was at first a Saiva, but later became a Vaishnava and the annexation of the Puri region to his empire may have had some impact to change his religious faith. The identification of this deity with the Brahmanical god Vishnu is however apparently earlier than the beginning of the twelfth century when Chodaganga conquered the *Utkala* country.

The Chattesvara temple inscription¹² states that Anangabhima III, the great warrior defeated the king of *Tumana* and kept his kingdom in constant vigilance and war-preparedness, for ensuring safety and security to the empire *Utkala*.

The Bhubaneswar¹³ temple inscription of Chandrikadevi describes that Chodaganga, whose empire extended from the Godavari to the Ganges and his descendant Anangabhima, who defeated a *Yavana* enemy, followed by praises of Anagabhima's daughter Chandrika and of the valiant Haihaya prince Paramadideva who

married her. The land of *Utkala* comprising the sanctuary of *Ekamra*, the modern Bhubaneswar with a description of the lake *Bindusaras*.

The warrangal inscription¹⁴ of Raghudeva states that Kapilesvara became the lord of *Utkala* country at the command of the illustrious *Purushottama*.

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NGOs COME UNDER RTI ACT

The Right to Information Act, 2005 has come in to force with effect from 12.10.2005. Orissa Government have framed the Right to Information Rules, 2005 to prescribe certain procedures, forms and fees. Section 2 (4) (d) (ii) of the Right to Information Act, 2005 defines an NGO as "Public authority" if it is substantially financed directly or indirectly by Central/State Government.

As a "Public Authority", an NGO has to discharge certain duties as indicated under section 4,5,7,19 etc of the Act.

1. An NGO is required to disclose on its own the information pertaining to the Organisation for information of the general public, as required under Section 4 of the Act.
2. In compliance to the provisions contained in Section 5 and 19 of the Act read with Section 3 (3) of the Rules, an NGO as "Public authority" has to designate a Public Information Officer/Asst. Public Information Officer and an Appellate Authority.

Gita Govinda : A Literary Heritage of Orissa

Gadadhar Mahapatra

A manuscript of *Gita Govinda*, scribed on ivory, has recently been declared as a National Heritage of India. Many, predictably, are curious to know the greatness of *Gita Govinda* that has elevated a copy of its manuscript to such high status. For a fair idea about the form and content of this literary creation, a brief account is presented here.

Gita Govinda is a unique *Gita-Kabya* composed by saint poet Jayadev in the twelfth century. Jayadev was born to *Bhojadev* and *Ramadevi* in the village *Kendubilva* (Kenduli, about 25 kms from Bhubaneswar) in the *Prachi* Valley of Orissa, rich in socio-religious culture and famous for *Madhava* worship.

Jayadev has presented *Madhava* (Krishna) as the cult hero of *Gita Govinda*. *Kendubilva* is surrounded by villages named after the *Dasavtar* (ten incarnations) of Vishnu, the central invocatory deity of *Gita Govinda*.

Gita-Govinda describes the mystical love, separation, longing and union of Radha and Krishna, the cosmic duo, symbolizing metaphysically the interplay between *Jivatma* and *Paramatma*. Its spiritualessence, mystical imports, sensual overtones, aesthetic depictions and lyrical fluidity have baffled critics, bewildered scholars, mystified saints, charmed lovers, enlightened devotees and involved people at large emotionally and sentimentally.

It has, over centuries, influenced religious faiths and beliefs, culture and traditions, literature and poetics, music and dance forms and has inspired art, architecture, painting and sculpture.

Singing of *Gita Govinda* as a devotional song, before deities in temples and in religious shrines in different parts of India, has been traditionalized since centuries. It used to be the main topic for singing by *Devadasis* in the Jagannath temple at Puri. All classical dance forms in India include *Gita Govinda* in their repertoire for enactment and expression of sentiments (*Bhava*).

Uniqueness of *Gita Govinda*

* It is the first lyrical dance drama (*Gitakavya*) composed in simplified Sanskrit, including vernacular idioms, which could be easily appreciated by people, compared to classical Sanskrit literature.

It used to be enacted as a play with spiritual fervour on religious ceremonies at temple precincts.

* The lyrics, sweet, soft and soothing (*Madhura, Komala, Kanta, Padavali*) set to melodious *Raga & Chhanda*, with rich metaphors and rhythmic alliteration, touches the heart and soul. The dictions are so stimulating and

penetrating that they evoke emotions readily. People sing the songs, at times, even without understanding the theme.

* In Gita Govinda, Jayadev, for the first time characterized Radha as the eternal consort of Krishna and his power of bliss (*ananda sakti*), as per doctrine of *Nimbark*, which paved the way for worship of Radha-Krishna duo as beloved deities of Vaisnavite cult.

The four-handed Vishnu holding Sankha, Chakra, Gada and Padma standing alone or with his consort *Lakshmi* was replaced by two-handed Krishna holding flute and accompanied in the embrace posture of Radha.

* Jayadev, in Gita Govinda revolutionized the concept of *Bhakti* (devotion), propounded by Vedantin Vaisnavites like Ramanuja, Madhavacharya, Vallabhacharya, Nimbark etc. by introducing the element of Love (Prema) for communion with God and to attain eternal bliss (*ananda*).

Implanting the Concept of Bhava

Introduction of this concept of devout love (*Prema-Bhakti*), in twin aspects of *Gopi-Bhava* and *Radha-bhava* as the highest path for union with divinity is the innovative philosophy of Jayadev. Radha, through intensely passionate love, constant devotion and self-surrender, attained the goal and enjoyed the eternal bliss (*ananda*), of unitive experience, which ultimately became the role model for Vaisnavite devotees.

Shri Chaitanya, in the sixteenth century imbibed this philosophy, practiced *Radha Bhava* (concert mode) and spread the doctrine for adoption by his followers, the *Gaudiya Vaisnavas*. At present, all Visnavite cults including ISCON, *Shyama Shyam Dham* etc. follow this concept of Prema-Bhakti.

* Jayadev, through his mystical love songs, has highlighted the intense desire of individuals for communion with divinity. This mysticism created far reaching philosophical and metaphysical connotations which had profound influence on the religious mindset and spiritual psyche of devotees.

* Jayadev has adopted sensual and erotic depictions (*Vilash Kala*) in developing the theme of Gita Govinda and in presenting the dalliance of Krishna with Radha and Gopis in accordance to the literary nuances of his era. These depictions, in addition to highlighting the importance of sustained sentiments (*Sthayi Bhava*), are pleasant to mundane human psyche, craving for passion and pleasure. This is one of the factors which made Gita Govinda very popular amongst the masses.

Consummate Portrayal of Nature

* Imaginative descriptions of the landscape and aesthetic panorama covering mountain, forest, river, lake, trees, creepers, herbs, aquatic plants, flowers, animals, birds, reptiles, beetles, sky, clouds, lightning, rainbow, moon, stars, sun, darkness etc. as stimulants (*Uddipana bibhav*) in effecting sentiments and mood, in developing the theme, is a unique feature of Gita Govinda.

* For evocation of emotions and for satisfaction of human senses (*Pancha Indriyas*), *Savda* (sound), *Sparsa* (touch), *Rupa* (form), *Rasa* (sentiment) and *Gandha* (smell), Jayadev has employed skillfully the tangible and intangible elements of nature, which is an innovative approach in Gita Govinda.

The impact of different colours of flowers, their fragrance, perfume, scent and aroma, the sound of birds, beetles, falling leaves, the touch of slowly blowing wind etc. including the panoramic landscape have been fully exploited by Jayadev in developing the theme. Basically three colours, the bright yellow of spring, the dark

body of Krishna and the heat of Kama have pervaded the theme of Gita Govinda. The artists and poets have taken cues from these descriptions for their creations in paintings, engravings and literary compositions.

* Description of ten incarnations (Dasa avatar) of Lord Vishnu, befitting to the theory of evolution, had universal acceptance. It has profound impact on the religious sentiments of people, who sing the song as a devotional prayer, in praise of the glory of Lord Vishnu.

Jayadev consided the mythological description of several avatars to ten and included Budha as avatar. He propounded Krishna as the creator (Avatarian) of avatars in place of Himself being an avatar, as described in certain epics.

Setting a Genre

* Gita Govinda had profounding impact on the development of art, culture and literature. The photogenic description of land scapes, scenes, characters, dance postures, the mood and attire of characters, with detail of clothing, ornaments, make ups, garlands etc. have been so vivid and captivating that they get imprinted in the mind of the reader/ listener. The latent artistic talent and creativity in them get ignited and inspirations for painting, drawing, scribing, sculpturing and engraving the scenes flow unabated.

Some of the palm leaf manuscripts of Gita Govinda have been enriched with such artistic creation. Different episodes depicting the dalliance of Krishna and the mystical love play find place in the Patta paintings of Orissa in miniature paintings elsewhere.

Jayadev, has imaginatively presented divine love play in terms of human passion which is spiritually sublimating in nature. But the descriptions are so vivid, and scintillating that they

cause sensuous impact on the mind of the artists, poets and writers. The impact is exhibited in their creations of painting, poetry and literature.

The theme, form and musical style of Gita Govinda became a model for all Radha-Krishna based Kavyas and poetry. Saint poets of Bihar-Bengal region like *Chandidas*, *Vidyapati* and *Chadra Datta* of *Mithila* have imitated Gita Govinda in their literary creations.

The *reeti* poets of Orissa like Upendra Bhanja, Dinakrushna, Abhimanyu and lyric poets like Bhakta Charan, Banamali, Gopal Krushna, Baladev Ratha etc. were inspired and influenced by Gita Govinda in creation of master pieces of literary works.

Popularity of Gita Govinda can be judged from the fact that 132 imitations (Listed by Banamali Ratha) in manuscript and print forms commencing from 14th till 19th century have been created in different languages. Besides about 180 editions of Gita Govinda in all regional languages of India, several translations in English, German, French, Latin, Dutch, Hungarian and Singhalese languages between 18th-20th century have been published. More than 1500 unpublished manuscripts are still available in different museums in India and abroad and in libraries as well as with individual collectors.

Gita Govinda truly is an immortal creation of saint poet Jayadev, and a literary heritage of Orissa.

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Paintings of Gitagovinda in Palmleaf Manuscripts

Bhagyalipi Malla

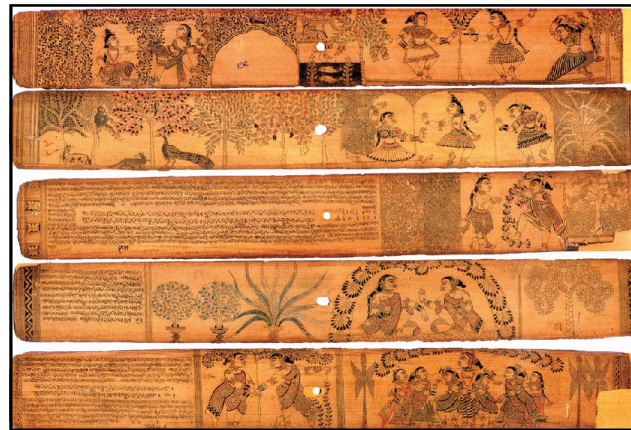
Orissa anciently called *Utkala* is the land of artistic excellence. From the prehistoric time, the painting tradition is exuberant and vibrant in Orissa as is evident from the prehistoric paintings and pictograph found at the rock shelters of *Ulapgarh* and *Usakothi* located in the hilly hinterland of Orissa. The tradition

continued unabated and adorned the facades and walls of temples from early medieval age. This painting tradition finally found fuller articulation in the express palmleaf painting tradition since the medieval times casting an aura of

superb illumination on various themes like Ramayana, Mahabharat, Gitagovinda and various other subjects like men, women, nature, worship, gods and godlings and their romantic dalliance, love making and eroticism.

The art of drawing and painting flourished flamboyantly in ancient Orissa. The consummate craftsmanship of Orissan artists is full of depiction of Oriya classical themes. The materials generally used for preparing illustrations were palm leaves,

handmade paper, thin sired wooden planks covered with cloth and ivory plates etc. Different indigenous colours obtained from **Hingula**, **Haritala**, **Gorachana**, **Hariotra**, **Kumkuma**, **Kajjala** and **Geru** etc. were used for painting on palm leaf, paper, patta and planks.



Themes of Orissan painting are based on the stories of the Ramayana, the Mahabharata and Bhagavata etc. A good number of *G i t a g o v i n d a* manuscripts with illustrations and Dasavatara paintings are preserved in the

manuscript library of Orissa State Museum. The total number of illustrated manuscripts preserved in the Manuscript Library of Orissa State Museum are 377. In other private and University libraries some illustrated Gitagovinda manuscripts are also available.

In the realm of palmleaf illustrations, the **Gitagovinda** of 12th century A.D. is an important theme in Orissa. Some of the illustrated Gitagovinda manuscripts are bi-coloured whereas others are multi coloured. The illustrations are

prepared purely on Oddeesy style i.e. profile eye, pointed nose etc. The ornaments and attires of the figures are also of Oddeesy diction. The artist while preparing the Dasavatara, engraved Lord Jagannatha as ninth incarnation instead of drawing Buddha. The depiction of Krisnalila in painting is so lively that one can understand the theme without a glance at the text.

The illustrations of the Gitagovinda are prolific. The popularity of the theme, its mode of lyricism, romanticism and erotic flavour have inspired artists to illustrate it in all its conceivable renderings. Gitagovinda with its vast dramatic depictions can boast to be the most efflorescent Krishnakavya of Orissa.

The title masterpiece starts with the words of Nanda :

*“Meghair meduram ambaram, vana-bhuvas
syamas tamala-drumair:*

*naktam; bhirur ayam, tvam eva tad imam,
Radhe ! grham prapaya;”*

*ittham Nanda-nidesatas calitayoh
pratyadhva- kunjya-drumam,*

*“Radha-Madhavyor jayanti Yamuna-kule
raha-kelayah.*

The corresponding English translation verse is :

*“Clouds thicken the sky
Tamala trees darken the forest
The night frightens him
Radha, you take him home!”*

With good colour combination, the above theme has been painted in lively manner on the palmleaf by Orissan artists.

*“They leave at Nanda’s order,
passing trees in thickets on the way,
Until secret passions of Radha and Madhava
Triumph on the Jamuna riverbank”*

Thus ordered by Nanda, Radha and Krishna leave and passing through thickets on

the way, “their secret passion triumphs on the bank of river Yamuna.” This significant romantic theme which acts as the pivot, has been delicately drawn and depicted on the palmleaf paintings. To justify the intent of the line “Radha take him home”, Radha has been portrayed in larger stature than Krishna. The picturisation shows there is separation and longing for each other. Radha, sulking and sullen and Krishna, repentant. The indefatigable Sakhis going from one to the other carrying endless messages back and forth, till at last the lovers unite again.

The story of Gitagovinda is a very thrilling Krishna Lila. It is a love story of Sri Radha and Sri Krishna. One day accompanied with Sakhi when Radha went to meet Krishna, she found the latter dancing with Gopis. Being disheartened, she returned to her Kunja. Krishna felt the mentality of Radha and became pale and gloomy. Then, Krishna requested the Sakhi to bring Radha to him. The Sakhi went to Radha and informed him about the condition of Krishna and his request as well. But Radha, who was nervous in body, weak in heart, pinning with love for Krishna, was not in a position to come and meet Sri Krishna. She asked the Sakhi to see Krishna and apprise her condition and request him to see her in a particular Kunja. Again the Sakhi went to Sri Krishna and told him Radha’s plight after giving a full description of her miserable condition. Krishna assured her to meet Radha in the night. The Sakhi intimated the good news to Radha and decorated her body like that of a Nayika. Radha pinned with love awaited for the entire night as an abhisarika for Krishna but it was in vain.

At the end of the night, Krishna approached Radha but finding that his body bore the signs of sexual relations with some

other lady, she rebuked him and drove Sri Krishna out of the Kunja.

But Radha could not bear the separation. She felt her deep love for Sri Krishna. She became pale and restless. Finding her condition, the Sakhis met Sri Krishna and described Radha's condition. Sri Krishna being helpless sought the help of the Sakhis and asked her to bring Radha to him. Lastly Radha met Krishna and they enjoyed themselves with heart full content. Before leaving Krishna, Radha requested him to decorate her body with ornaments and attires in proper places, otherwise her housemen would doubt her. Krishna did so and Radha returned home happily. The story ends with Radha asking her beloved to dress and decorate her after a night of romantic love and candid eroticism:

*Rachaya kuchayoh patram chitram kuruswa
kapalayorghataya
Jaghane kanchimamcha sraja kavarivaram.
Kalay Balayashrenim panau pade kuru
nupurabiti Nigatitah pitah pitambarohpi
tatahkarot.*

The corresponding English translation of the verse is

*"Paint a leaf on my breasts!
Put colour on my cheeks!
Lay a girdle on my hips!
Twine my heavy braid with flowers!
Fix rows of bangles on my hands
And jewelled anklets on my feet!"*

This stanza has been movingly depicted on the palmleaf paintings. Radha sits leisurely with her body given completely and Krishna paints motifs on Radha's breasts. The scribe in order to deal with other stanzas moves on to different sequences allowing the narration to continue in pictures which has been aptly painted on the Gitagovinda manuscripts of Orissa State Museum.

The Gitagovinda, or even its paintings, is a well-researched subject. The thrust of the Gitagovinda is however narrative. Here events do not grow over a passage of time, the essentiality of a narrative. Poet Jayadeva has attained the height of immortality for such a wonderful poetic creation. The theme of the poem was so appealing that by the order of Gajapati of Orissa the poem was daily recited in the temple of Lord Jagannath.

The painting of the Gitagovinda theme is lively on the palmleaf manuscripts collection of Orissa State Museum. The linear body, elongated eyes and nose, ornamentation and drapery design of Nayikas are brilliantly articulated by the artists. Similarly Dasavatra painting are also unique in illustrated manuscript. The Rasalila of Radha and Krishna have been articulated in manuscript in varied pattern in various environmental settings and situations reflecting the true spirit of Gitagovinda text.

One can also find exuberance of artistic excellence in the differently designed/shaped palmleaf manuscripts and its cover assemblage. In the collection of Orissa State Museum, we find Gitagovinda written in the fan, rat, parrot, sword and garland shaped manuscripts with profuse coloured paintings. We also find the Gitagovinda texts in finely palmleaf shaped ivory folios as well as bamboo leaves which themselves are unique pieces of art work. The palmleaf manuscript cover design, found in museum collections are conspicuous for its consummate multi-coloured painting idiom as well as idyllic ivory inlaid impressions.

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ILLUSTRATED PALMLEAF GITAGOVINDA

Jayadeva was probably the last of the ancients and the first of the moderns of the Indo-Aryan literature. His rare poetic creation *Shree Gitagovinda* is a *kavya* of eminence. He flourished in the 2nd half of 12th Century A.D. during the regime of the Ganga Rulers of Orissa. On the basis of discovery of a copper plate grant at *Kenduli* Village i.e. ancient *Kendu Vilva*, it has been conclusively proved that Jayadeva was born in Orissa at *Kenduli* Village on the bank of ancient *Prachi* valley. His ancestry and life history is shrouded in mystery. His name comes at the last among the series of classic poets of Sanskrit like Harshadeva, Bharavi, Bhagabati, Somadeva, Bilhana & Sriharsha. Through his single work, the *Gitagovinda*, he became comparable to great poet Kalidasa. He has articulated the erotic love of Krishna and Radha in sublimated idiom giving a mystic and spiritual aura. His *Gitagovinda* obtained the status of a religious work as he was a saint poet devoted to Vaisnavism. His name and fame as much his work has come down to all sections of the people right from 12th Century A.D. Stories about him have become the part of devotional romance which has exalted the life of common man.

Jayadeva : the Legendary Saint Poet of Orissa

Dr. C.B. Patel

In the legends of medieval Vaisnavism, there are accounts of Jayadeva. Some of them do not have historical connotation. One Jayadeva has been depicted as a great Vaisnava saint prior to Guru Nanak by the Shikhs. This indicates that Shikhs have accepted Jayadeva as a Vaisnava saint of eminence. There are several other authors named Jayadeva in various Sanskrit literature. Excepting the Poet of the *Gitagovinda* nothing more is known about other Jayadevas. We find one Jayadeva who has authored a series of aphorisms on metrics.

The opening verse of the *Gitagovinda* is exhilarating and enchanting. The composition of words is unique:

“*Meghair meduram ambaram, vana-
bhuvas syamas tamala-drumair:
naktam; bhirur ayam, tvam eva tad imam,
Radhe ! grham prapaya;”*
*ittham Nanda-nidesatas calitayoh
pratyadhva- kunja-drumam,*
“*Radha-Madhavyor jayanti Yamuna-kule
raha-kelayah.*

Because of the lucid style of composition, *Shree Jayadeva* has earned a niche in the heart of all.

As is gleaned, the historical Jayadeva was infact a secular poet of love and romanticism while Jayadeva, the saint and mystic poet of love was a devotee of Krishna. This dual character of the poet is reflected in the various verses of *Geeta Govinda*. The 26 verses of Jayadeva which is quoted in the *Sadukti-Karnamrita* are indicative of the wide range of his poetic interest and achievement which were confined to both love and eroticism. There is an undercurrent of Vaisnav faith and devotion in his articulation. Literary flavour is predominant in his work in the diction of *Sringara i.e. love and love play*.

His fame spread over the whole of India rapidly during his life time because of the lucidity of the composition. His work satisfied the literary men both in Sanskrit and vernacular language. Legend and romance are the old Hindu renaissance through Bhakti Movement. This was presented in enchanting manner in the *Geeta Govinda*. For this, in a short span of one hundred years of its existence, we find a verse being quoted as a benedictory invocation in an inscription in distant Gujarat in Patan dated to 1292 A.D. The early Gujrati poem the *Basanta Vilasa* composed about 1450 A.D. has echoes of the *Geeta Govinda*. Some 40 commentaries of the *Geeta Govinda* have been enumerated by Dr. H. K. Mukherjee in his comprehensive study of the *Geeta Govinda*. One of the earliest of these is the *rasika priya by Rana Kumbha of Mewar* which is a very learned work. Thus the *Geeta Govinda* was one of the most commented works of Sanskrit literature. The commentators belong to different regions of India. There were a number of middle Bengali and middle Oriya translation of *Geeta Govinda*. We know from the inscription in the Jagannatha Temple at Puri dated 1499 A.D. which has been written by the orders of King

Pratap Rudra Deva that from the said date the songs and poems of the *Gita Govinda* were being sung and recited by the Deva Dasis i.e. the temple dancers and singers of the temple. The European scholars also immensely appreciated the articulation of Jayadeva in unequivocal terms. Sir William Jones and Friedrich Rueckert translated *Geeta Govinda* into English and German respectively. Later on it was translated into France, English and German by many a European scholar. Now, *Gitagovinda* has been accepted as one of the master pieces of world literary heritage.

Jayadeva's work imbibed the spirit of classical Sanskrit poetic tradition and that of *Apabhhransa* and Early *Bhasha* poetry. The 12 *sargas* or cantos contain 24 songs. The frame work of the poem as in the verses form the descriptive portion. It is in the orthodox style of classic Sanskrit in manner, ideas and vocabulary. The songs breathe the atmosphere of *Apabhhransa* or Early *Bhasa* i.e. New Indo-Aryan literature. Many scholars have suspected that the songs were originally written in Old *Bhasha*. Being a narrative poem it has a dramatic diction in it. The songs recited by the *Gopis*, friends of *Radha* and *Krishna* are like speeches. This speaks of its association with *Yatra* or Song-drama of the Old style prevailed in Orissa. It is defined as a *Khanda Kavya* or a smaller portion of a descriptive narrative character. From the point of view of subject matter it can be said to have association with Sanskrit poems like *Ritusambhar* and *Meghaduta*. This special character of the work consists in its combination of account of love with an undercurrent of conversational style. It is also combination of two styles viz. the descriptive portion and the song portions. The poem consists of all total 386 verses. In the descriptive portions and in the 24 songs which

are spread through out the *12 sargas* or cantos into which the poem has been divided. The cantos have one theme. After a brief introduction in the first canto which is benedictory verses with two invocations to Vishnu he describes 10 incarnations of God and the poem makes its beginning. Thus every way the creation of Shree Jayadeva was multifaceted and multicoloured.

The supreme beauty of his verbal melody is just untranslatable in any other languages. The lines should be heard as chanted or recited in order to appreciate appropriately. Love i.e. *Sringara* or physical love and sexual union and love play or frank profane love is the centre of attraction in literary composition of Gitagovinda. There is background of nature in spring time embracing trees, creepers and flowers amidst hills and dalis and flowing streamlets, the singing of birds and buzzing of bees. Love in it describes *Kama* or physical love and *Sringara* or sexual union in its mundane and material plane. Love and love situations as reflected in the Gitagovinda are universally appreciated. But amidst eroticism there is an undercurrent of true devotional love with God. Because of this lucid presentation, the themes of Gitagovinda finds reflection in Indian paintings traditions. In different schools of medieval paintings of North and South India we find conspicuous presence of Gitagovinda. In erotic sculptures of contemporary North India and Orissan temple architecture we find best plastic illustrations of Gitagovinda scenes and situations. This has also inspired the artists of Gujarat and Rajasthan. In Orissa even now the paintings tradition and sculpturisation takes inspiration from Gitagovinda idiom. Jayadeva's Gitagovinda also gave birth to the new cult of Radha Krishna worship.

The name of his father was Bhojadeva and his mother was Radha Devi or Ramadevi. He has married to Padmavati. But some scholars believe that he had two wives Bijaya and Jaya who were very beautiful. Jaya was Padmavati who was dear to Jayadeva who use to sing and dance with her. Bijaya was looking his home affairs who was expert in discharging household duties meticulously. Padmavati was a cultured lady with proficiency in scriptures and *gandharva* lore. Her behaviour was enchanting and her devotion to Jayadeva was unprecedented. Because of her celestial countenance, she was dear to everybody. It is said that behind the success of a man there remains a woman and in case of Jayadeva Padmavati was the source of inspiration for him.

At the fag end of his life Jayadeva led the life of a Sadhu in a sacred place for emancipation. He proceeded to Benaras with his beloved wife *Padmavati*. There, he made friendship with the Maharaja of Benaras who treated him with honour and affection. But another school of scholars opined that Jayadeva along with Padmavati spent their last part of life at Puri praying at the feet of Lord Jagannath. In fact, Jayadeva was the blessed son of Saraswati who could create an immortal creation like Shree Gitagovinda. At present he efflorescently and singularly stands as a luminary of opulence in the firmament of Kalingan horizon.

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Madhava Worship in Prachi Valley

Kshirod Prasad Mohanty

Like earliest civilizations - the Aryan, Egyptian, Babylonian, Assyrian which were established on the banks of rivers, Prachi Valley Civilization, one of the glorious civilizations of Orissa, flourished on the banks of Prachi. No one can be able to imagine about the greatness of such a splendid civilization without thorough investigation. Though small in size as compared to big rivers of Orissa like Mahanadi, Brahmani, Birupa, Budhabalanga, Subarnarekha, it contains the hidden treasure of a magnificent past. Originated from the river Kuakhai and covering approximately 48 kilometers, it falls into the sea near Keutajanga village of Kakatpur P.S.¹ To the south of Kuakhai, the Prachi is known as the Gambhariganda. Near Bhinzarpur, it is connected with Kushabhadra, a branch of Kuakhai. To the south of Bhinzarpur, Prachi, in the name of Sola river, flows down Govindaramapatna. The Sola river is then connected with Devi river, the lower course of Kathajodi and two streamlets called the Banrei and the Kaliaghai.² After a long coverage, it passes through the village Kakatpur and falls into the Bay of Bengal.³

Traditions confirmed by local chronicles reveal that most of the monuments of Prachi valley which are now in all stages of decay were constructed during circa 7th Century to circa 15th Century A.D. The greatness of these religious edifices were left to decay with time and most of them are ruined to-day. Many splendid monuments which have been attracting and

keeping the public attention since their foundations have remained as places of worship.

A systematic study of the Prachi Valley shows that major Indian religions like Buddhism, Jainism, Saivism, Saktism and Vaishnavism grew chronologically without attacking the religious and philosophical sentiments of the people of those days. The worship of Madhava, one of the twenty four manifestations of Lord Vishnu in Prachi Valley, is very common and had a immense influence on that area.

As we all know, Madhava is one of the manifestations of Lord Vishnu. Although, Vishnu has one thousand significant names of praise, but twenty four are considered to be the most important and are daily recited by Brahmanas/ Vaishnabs in their daily prayer. These twenty four manifestations are alike in their chronographic features, i.e. they are all standing figures, with no beds in the body, possessing four arms, and adorned with kirita (crown) and other usual ornaments; each of them stands upon a padmasana. The difference between any two of these images can be identified with the way in which the Sankha, the Chakra, the Gada and the Padma are found distributed among their four hands.⁴ Rupamandana⁵ furnishes the twenty four names of Vishnu and corresponding arrangements of four Ayudhas in the four hands in each case. In case of Madhava deity, he mentions that the manifestation of Madhava holds Chakra in his

back hand. Sankha in his back left hand, Padma in his front left hand and Gada in front right hand.

The history of Madhava worship in India is traced from the time of extension of Vaisnavism with various forms of Vishnu. This popular religion might have flourished in Orissa in the dawn of its reflection, but archaeological evidences suggest its existence from the time of the Matharas, the contemporary of Guptas. The Mathar rules embraced the vaisnavite principles and built monuments in honour of Vishnu.⁶ So far Prachi Valley is concerned, it is said that this valley is very famous for the worship of Dvadasa Sambhu and Dvadasa Madhab. A short reference to the Dvadasa Madhava and several other images of the same in the valley is required to indicate the significance of the cult.

The first among Dvadasa Madhava is seen in the premises of Kapileswar temple. Since the temple is no longer in existence, it is kept in a pitiable condition in the Gokarneswar temple.

Triveni Madhava is worshipped at the confluence of Triveni near Vileswar temple. This place is popularly known as Manikarnika tirtha and is sanctified by Triveni Madhava. Here, the image is worshipped with Lakshmi.⁷

Niali, about 50 Kms. from Bhubaneswar on the eastern bank of Prachi is famous for Sovaneswar temple, built in 1780 AD and Madhave temple. In course of time, the Madhava temple was broken down. Eight such beautiful images of Madhava and one image of Varaha are kept in the compound of Sovaneswar temple at Niali. Besides, the following sites of Prachi Valley contains the images of Madhava.

Two Vishnu images affixed inside the Jagamohan of the Brahma temple at Niali. Madhava image kept under a tree at Korakara, the unique Madhava image worshipped as Lalita-Madhava at Chahata, two Vishnu images kept

inside Jagamohan of Amaresvara temple of Amaresvara; two beautiful images worshipped inside a thatched room at Pitapara; the Vishnu image having size 4'6" inside the Natamandira of the Ramesvara temple at Suhagpur; Madhava images worshipped in miniature temple inside the compound of Gramesvara temple at Nivarana; the image worshipped inside a renovated temple as Nila-Madhava at Nilakanthapur, Madhava images inside the temple compound of the Mangala at Kakatpur;⁸ Madhava images inside the Jagamohana of Gramesvara Siva temple at Lataharana;⁹ Mudgal Madhava in the village Mudgal; the images inside the Jagamohana of Somesvara temple at Somesvara; the image inside the Visvanatha temple at Krishnaprasad; the Vishnu images at Kenduli, the birth place noted Sanskrit Poet Sri Jayadev; Madhava image at Adasapur; Madhava deity inside the Gokarneswar temple at Kantapara; Madhava image in the village Bolara; Madhavba in the village Raghunathpur, P.S. Kakatpur; Madhava image in the village Gambharipada and the Vishnu image inside the Siva temple at Nasikesvara. All these images give a clear picture of Madhava cult which is now prevalent in Prachi Valley.

Besides Madhava worship in Prachi Valley, development of this cult is found in other parts of Orissa. Nilamadhava temple in the district of Phulbani, Nilamadhava of Kantilo, Lokamadhava image in the village Aradi located on the bank of Mahendra Tanaya of Parlakhemundi and Dvadas Madhava in Biraja Kshetra at Vailarani are the good examples of this cult.

Regarding Dvadasa Madhava, the names depicted in Viraja Mahatmya (Manuscript preserved in the Orissa State Museum) are found something different from the names of Madhava images of Prachi Valley. Viraja Mahatmya enumerates the names of Madhava as the following:

- | | |
|---------------------|------------------------|
| 1) Adimadhava | 7) Prusottam Madhava |
| 2) Ananta Madhava | 8) Sudarsan Madhava |
| 3) Bhoga Madhava | 9) Janardan Madhava |
| 4) Champak Madhava | 10) Narakantak Madhava |
| 5) Ramamadhava | 11) Vasudev Madhava |
| 6) Prasanna Madhava | 12) Govinda Madhava |

The sites and archaeological remains of Viraja Kshetra have been surveyed, but no trace of Madhava Sculptures are found there. It is expected that on account frequent Muslim attacks the Shrines of Madhava might have been dashed into pieces along with the other temples of the Kshetra.¹⁰

Similarly, in Prachi Mahatmya, edited and compiled by Sri Balaram Dash, published in the year 1975, we find some references to Dvasa Madhava, but these names of Madhavas are attached to particular place names - for example Madhava of Village Madhava, Lalita Madhava, situated between the river Prachi and Lalita, Bolara Madhava of village Bolara, Mudgal Madhava of Village Mudgal etc. There is no clear-cut description on the other Madhava-images, where they have been taken from. It is supposed that they might have been transferred to other places due to damage of their respective shrines.¹¹

Regarding deterioration of temples on the Prachi Valley, it can be said that most of the monuments were constructed with bricks and mortars. These inorganic materials certainly met their natural decay in due course of time. The reason is that water, both in liquid and vapor from accelerates chemicals process of deterioration. For example, stone, bricks and metals deteriorate much faster in the presence of water. On the other hand, decay is slow under dry conditions. Another factor of deterioration is climate. The climate of a place is the sum total and result of many factors like sunshine, precipitation, humidity and temperature governed by the altitude, latitude, surroundings, proximity to the sea. As the

monuments stood on the banks of Prachi and had close proximity to the sea, deterioration is obvious. Observing extremely beautiful eight images of Madhavas, the noted historian K.N.Mohapatra pointed out that such shifting of Madhava image to Sovaneswar temple was due to the attack of Moghuls. Fortunately, Moghul army was defeated and the temple of Sovaneswar and sculptures kept in the compound could be saved. From this stamens, it is supposed that there was the possibility of foreign attack to those monuments and some people might have demolish the structures in order to conceal the place. Whatever may be the intention, these monuments and deities have been attracting the devotees far wide and influencing their religious lives to a great extent. Simultaneously, they have been demonstrating the artistic capability to the Oriya sculptures of those days.

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Sports, Education, Employment and the Youth

Dinabandhu Dehury

Twenty first century is a complex, multi-dimensional age. It demands great efforts from human beings in general and youth in particular. To meet the requirements of our time, one must be truly and harmoniously developed. In order to achieve this, one must be physically fit.

Education plays a vital role in the life of the youth to achieve the goals of life. How to involve the youth in regular sports practice? What help do they need? These crucial questions are asked in many national and international conferences. The ultimate solution to this problem can only be achieved through economic and social development of the third world.

There are two basic documents in effect in the world today which embody the humanistic concept of all round development of the individual. The first one is Art.1 of olympic charter. The another, It professes the task of moulding young people with the aid of sport in the spirit of better mutual understanding and friendship. International charter of Physical Education and Sports of UNESCO stresses is on the great educational and peace-making mission of sport.

It has been suggested that the formulation of sport activity course objectives should be based on the needs and desires of the athletes

(Soudan and Everett, 1991; Weick, 1989). To ascertain athlete expressed objectives, researchers have surveyed various College population and have found that College athletes often rated objectives pertaining to exercise and weight control as very important (Blair, 1994). Recent enrolment increases in fitness related activity courses were also viewed as a reflection of athlete interest (Trimble and Hensley, 1994).

Sports and Education

Sports involve physical and mental activity. Sport is a human activity that involves specific administrative organization and a historical background of rules which define the objectives and limit the pattern of human behaviour. It involves competition and challenge and a definite outcome primarily determined by physical skills (Singer, 1988). With this definition in mind, it is clear that some activities can be classified as a sport under some conditions but not under others. For example, sailing is a form of recreation and pleasure. It would be considered a sport when carried out under competitive conditions and specified rule. Likewise, swimming is a form of play if it is engaged in primarily for exercise and pleasure. It becomes a sport when it is competitive activity in which the goal is to defeat

an opponent and when it is regulated with specified rules governing a swimming meet.

On the other hand, cockfighting and dog racing are competitive activities regulated by rulers, but they do not involve human physical activity. Horse racing and auto racing are sports because the jockeys and drivers require considerable physical activity, stamina and exertion because they are competitive activities that occur under conditions determined by institutionalized rules. We would not take games such as bridge and pocker as sports because they are not primarily physical in nature, though they are competitive activities regulated by rules. Sports are games in which the physical dimension is Primary.

Education in the widest sense includes all the influences which act upon an individual during his passage from the cradle to the grave. Everything which influences human behaviour and personality is education. Education includes experiences gained through a number of agencies like home, School, Church, friends, playground, travel, physical and social environment. In brief, the sum total of all the experiences during life-time is "education".

Education is the assimilation of knowledge. Knowledge is the thirst to know how to live in a world free of war, with a national and international culture, with the spirit of peace, humanism and international understanding.

Sports and Education as Instruments of Social Change

Social change has been a topic of great interest to Sociologists, Sports Scientists and Sports Psychologists. Ginsberg defines it as follows : "By Social change I mean a change in social structure, for example, the size of a society, the composition or balance of its parts

or the type of organization". He would also include changes in attitudes or beliefs, so he adds, "The field of inquiry is thus very wide". The latter point is also emphasized by Hagen who was particularly interested in the complex economic, political, psychological and social forces at work.

The National Policy on Education identified two key areas namely (i) Integration of sports in the learning process and evaluation of performance and (ii) involvement of youth in national and social development through educational institutions.

Reconstruction in the area of sports became a necessity. The Government of India is taking initiatives in the organization and expansion of sports in general and developing the youth physically, mentally and socially useful citizens in particular.

Sports in the Indian culture has undergone dramatic changes. During colonial days, few people engaged in highly organized sports. As the nation became industrialized, sports played a more important part in the Indian society. The growth of sports in educational institutions has also undergone change.

If this change on a grand scale is to be achieved without violent revolution (and even then it would still be necessary) there is one instrument only, that can be used : Education. The national system of education is the only instrument that can reach all the youth.

Sports, Education, Youth and Employment

The ultimate value of sports and education lies using these for building a strong character and personality in the young people.

As teachers/coaches we should try to see what gives pleasure and satisfaction to our

youth is worthwhile and keeping with our aims and values of life. The decline of civilizations has always been associated with the rot that comes from degenerated morality (Rousseau), when the aim of the people has centred on personal comfort, leisure and self-seeking pleasure. Thus, there is urgency in our task if our present civilizations is to survive.

What happens inside each boy or girl is as important as what happens to an individual outside. The challenge of Indian education is how to assist the youth to develop a healthy individualism in a dynamic respectful opportunity - laden society.

The youth are the most important part of the people. They have physical strength, courage and a sense of dedication. Given opportunities they can work wonders. Without them, they feel dejected and distracted. Lack of recognition and understanding alienates them from society. Poverty and injustice make their situation worse and set them adrift.

Alienation is the greatest problem the youth have today. It has many causes - lack of relevant education and vocational training, unemployment, inability to have a lifestyle of their choice even after employment, restlessness, a valueless system of life and the compulsion to live an island type of life even in the midst of crowded cities. Ever increasing population, migration of people from villages to cities and the latter's unplanned and unprecedented growth have further worsened the situation and made their alienation from self and society complete.

The time between education and employment is critical for the educated among the youth. It is worse for those who are illiterate. Other disadvantages that follow illiteracy makes life hell for them and kill their sensibilities. The

lot of rural illiterate suffers the worst of all and situation cannot be improved until the living conditions in the villages are better and opportunities for employment are created there. Millions of the poor, not the few rich of the upper classes constitute the backbone of the society. It is unthinkable that the large majority should remain submerged in the hell of want and abysmal depth of ignorance just for the sake of the luxury of a handful of the rich.

The lot of disadvantaged sections of city youth is no better. Unemployment haunts them. They are caught in the vicious circle of over population and scant work opportunity. They do not get jobs of their choice and the kind of work they are forced to undertake does not fulfil them.

At no times there were identical values in India. When the castes are different, religions are different, how can the values are the same? What do we mean by educational standard? Standard of a privileged class cannot be called a common standard, we intentionally and purposely seek to humiliate our downtrodden, our uneducated millions who have no access to education and who, from this point, will always be doomed to go from low to lower positions.

Vocationalisation is not an answer to the problem of unemployment. Unemployment can only be eradicated through economic development. If the rate of economic growth is lower than that of educational growth, new jobs can not be created. New employment possibilities cannot emerge.

The future of a nation depends on its children. Its present is shaped entirely by its youth. They alone have the capacity to answer present challenges. This is possible when they have the support of society and get recognition and acceptance from it, if their problems are

solved and they are involved constructively in the task of nation building.

Critique

Society is like a structure and individuals are like its bricks. The strength of the society depends upon the strength of the bricks. So, if the present generation of young people behave in an irresponsible way, they ruin the society and consequently themselves. The youth of today will become the elders of tomorrow. If, then, they are ill treated by the elders of the day, how would they feel ?

Secondly, unless they are disciplined members of the society and the country, how can the country progress ? If the country does not progress, how can they expect to live happily ? Will our youth heed this friendly advice ?

Various committees and commissions were set up by the government from time to time to analyse the present position and make improvements. But these recommendations have not been properly implemented and have little impact on the youth as far as employment is concerned.

The compulsory primary education programme could not achieve the target even by 2000 A.D. The founding fathers of our constitution laid down in Article 45 that the State shall endeavour to provide, within a period of ten years from the commencement of this constitution for free and compulsory education for all children until they complete the age of 14 years. Will we be able to achieve this target ? What is the present situation ? What are the alternate strategies that could help to realize the set goal ?

Regardless of one's place in a democracy, each needs to continue to be educated about the past, the present and the existing future. Can 'Education for All' ever reach all these people ? - the rich, the poor, the hungry and the millions who live under the poverty line. Universalisation of elementary education will make the answer affirmative.

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His Excellency, the Governor Shri Rameshwar Thakur distributing prizes to physically challenged students in a function organised by Manoj Manjari Sishu Bhawan, Keonjhar on 3-3-2007. Shri Pyari Mohan Mohapatra, M.P. is also present.

Tribal Festivities in Cuttack : A Historical Perspective

Pareswar Sahoo

There seems to be an increasing interest about the tribal inhabitants of Orissa. This region of Orissa had not only flourished and prospered in art and architecture in the past but also taken a lead role in matters of tribal cultural heritage since the early times. Even today it has one of the largest concentration of tribals and indigenous people in India, by constituting more than 22% of its total population. They dwell mostly in the Eastern Ghats and the areas like Sambalpur, Baragarh, Baudh, Keonjhar, Mayurbhanj, Koraput, Phulbani, Navarangpur, Rayagarah, Nuapada, Ganjam, Cuttack and Dhenkanal. Economically, they are poor no doubt, but, socially they are hospitable, docile, honest, and far away from greed. A survey shows that in India, there are 427 Scheduled Tribes with different socio-economic spectrum. In Orissa, out of these tribes, 62 are found which include *Santals, Mundas, & Kondhs*, who happen to be the major group of tribal and *Hos, Mandas, Parajas, Juangs, Oraons, Saoras, Bhumiyas, Bondas, Dharuas, Kolhas* and *Koyas* and many more.

The tribals are still primarily a people who depend basically on eco-system of the hills and forests living off nature for sustenance that gives rise to every event of significance in the life cycle of individuals and the groups. The tribal

folk dances and festivals are performed by India's aboriginal population known as *Adivasi*¹ who have a culture that is very distinct and typical in nature and vary from tribe to tribe and region to region. The festivals are performed by them accompanied with dances and rhythm consisting of clapping of hands, beating up of drums and different musical tools and techniques. Here is a brief description of the festivals of the tribals of Cuttack.

In Orissa, Cuttack is no less significant so far as tribal-cultural heritage is concerned in context of other regions. There are some regions like, Dalak, Jaipur, Bada, Debabhumi, Kenarsingi, Jhajibandha, Panchagochhia, where the tribal groups are found in plenty. They consist of *Konds, Kolhas, Savaras* and *Santals*, who have not migrated from other regions but considered original inhabitants of these regions.² One of the typical characteristics of the tribals in Jaipore area in Narasinghpur is that they worship the Goddess *Maa Pragala* and the priest is called *Dehuri*.³

They adopt the dance as a principle to display their joy and to escape from their grief in every festival time. Generally it can be called both stimulation and religion oriented. Mostly, the tribals perform dances on the occasions of celebration of birth anniversaries, recovery from

diseases, at the time of puberty, circumcision, marriage, death, and at the time of harvest. This may be that the tribal solidarity and tribal social movement take place with the practice or professional dance sequences that demonstrated the respect for authority and unification of the groups. They have always found enough time for their festivals and observe it together at one place in the middle of the village not separately at their homes.

The festivals like “Soil Worship” known as ‘*Eroism*’⁴ is observed in the month of May before ‘*Rajasankranti*’ when they sow the seeds in the fields. In the Hindu Community that festival is known as the ‘*Akshayatritiya*’. Each *santal* family presents a cock or a hen for the worship of the soil. In this festival the priest, *Majhibudha* or *Majhihalam* recites the prayer : “Oh Mother, we are going to sow seeds during this month, give us a good harvest, good rain, good health, the safety of our domestic animals from the danger of the leopards & diseases”⁵. After the prayer, they usually cook rice & meat in mass and dine together singing, dancing and the amusement goes on till over the next morning.

The ‘plant worship’ known as *Harialism*⁶ is the next festival, which takes place after the several days of the seeds sown. This is called the thanks giving ceremony to the God for the success of sowing. The distinct sign of this festival is that the *Santals* never go to their fields again until this festival ends and women are not allowed to take part in it. So it is called a festival of the men folk only. The ‘cattle worship’ known as ‘*Sahari*’⁷ constitute the next important festives of the Santal tribes. There, the women go round the cattle sheds and worship the cows, bullocks by putting turmeric on their foreheads and put flowers and feed

them. This festival is mostly restricted to the women folk only it continues from dawn to dusk.

The spring festival is the most glamorous festival among the *Santals* and is called the “*Salaipuja*”. When the spring comes, the new leaves and the flowers appear on the trees, the *Santals* enjoy and dance by taking their traditional drink, ‘*Handia*’ till the end of the festival. It continues for three days at a stretch and each day is a special one. Thus, all these festivals which are observed by the *Santals* are religious in character. Besides the santal festivals, a number of festivals are performed by the other groups of tribals. One is the worship of *Karma Devata* or *Goddess Karma Sani Devi*⁸ is a ceremonial ritual. It is the most popular festivals among the tribes called *Bhuyan, Kolha, Ho, Gond, Baghti, Kundha Mindah, Oraon*, etc. The functional style of this worship varies in degrees according to the tribal setup in Orissa. The *Kolha* in the regions like Dalak, Kenarsingi, Olab, Talpunji in Narasinghpur excel in exhibiting religious aesthetic sense of fine art by making their houses decorated. The interesting features of this festival is that of the young girls and boys who attired in multi-coloured costumes take up the gorgeous makeup by typical tribal ornaments, lead ornaments, peacock’s train etc. The *Kolhas* celebrate another festival like ‘*Rajasala*’,⁹ which is the symbol of Hindu identity. In the month of mid June they celebrate it by wearing the new garments. This is practiced with group dances by holding hands as per the musical rhythm. They used to drink the traditional ‘*Handia*’ called ‘*Illi*’¹⁰ throughout the day by making a grand feast. Besides they worship the mother Goddess in the form of Soil, offering her flowers, cakes and hen or cocks.

They consider 'Kalipuja' as the symbol of *Sakti* worship though in the distant past the worship of *stambeswari* or the log of tree worship was started. The *Kolhas* offer animal sacrifice enmasse for her satisfaction.

The priest called *Majhibudha* conducts the sacrifice of the hens, goats & the cocks. The villegers, who include young & old men and women take part in the group dance. This festival has some similarities with that of *santals Harialism*. Cows and bullocks are worshipped on the occasion 'Bahapuja' is the festival of the tribes like *Kolhas*, and *Savars*. This festival is also called 'Holi' which is celebrated in the month of April. It is also known as nature worship. They used to throw *Gulal* (colour) at each other & greet one another by offering flowers. One of the religious festivals of the *Kolhas*, *Mundas*, is 'Pirh Puja.'¹¹ They do this in order to please the hill deities who will protect their crops from wild animals. They also observe *Machuri*¹² festival in the month of *Sravana* (July-August) which marks the first eating of cucumber. Now a days the tribals of *Cuttack* are observing the festivals like *Gahma Purnima*, *Manabasa*, as per the Hindu traditions.

These are some rare findings of the tribal festivals of the district of *Cuttack* in *Orissa*. It is essentially group art form which is characterised by its originality and spontaneity.

Festivals form a part of the daily life of the tribals which reflect their lifestyle, mannerisms, attire, customs and religions believes. This rich heritage is vanishing day by day due to rapid changes that are taking place in the society.

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8. *Odiya Sahitya O' Adibasi Sasmruti*, *Bhubaneswar*, 1981.
9. Ibid.,
10. *Tribals of Orissa*, Tribal and Harijan Welfare Department, Govt. of *Orissa*, *Bhubaneswar*, 1990, p-170

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Biopesticides : an Economic Approach for Pest Management

Nirakar Ranasingh

It is hearting to observe the growing awareness among the farmers and policy makers about ecologically sustainable methods of pest management. More and more farmers are coming to realize the short-term benefits and long-term positive effects of the use of bioagents and other ecologically safe methods to tackle pests. The present article 'Biopesticides' is of much relevance in this context.

'Biopesticides' are certain types of pesticides derived from such natural materials as animals, plants, bacteria, and certain minerals. These include for example; fungi such as *Beauveria* sp., bacteria such as *Bacillus* sp., neem extract and pheromones. Similarly Canola oil and baking soda have pesticide applications and are considered as biopesticides. The use of these materials is widespread with applications to foliage, turf, soil, or other environments of the target insect pests. In a much simpler way we can say that these are pest management tools that are based on beneficial microorganisms (bacteria, viruses, fungi and protozoa), beneficial nematodes or other safe, biologically based active ingredients. Benefits of biopesticides include effective control of insects, plant diseases and weeds, as well as human and environmental safety. Biopesticides also play an important role in providing pest management tools in areas where pesticide

resistance, niche markets and environmental concerns limit the use of chemical pesticide products.

Biopesticides in general-

- (a) have a narrow target range and a very specific mode of action.
- (b) are slow acting.
- (c) have relatively critical application times.
- (d) suppress, rather than eliminate, a pest population.
- (e) have limited field persistence and a short shelf life.
- (f) are safer to humans and the environment than conventional pesticide.
- (g) present no residue problems.

Advantages of Using Biopesticides

25 million cases of acute occupational pesticide poisoning in developing countries are being reported each year (WHO, 1990). 14% of all known occupational injuries and 10% of all fatal injuries are caused by pesticides (ILO, 1996). Obsolete pesticides are being stored in developing countries-20,000 tonnes in Africa alone. Pesticide residues in agricultural commodities are being the issue of major concern besides their harmful effect

upon human life, wild life and other flora and fauna. Equally worrying thing is about development of resistance in pest to pesticides. The only solution of all these is use of 'Biopesticide' that can reduce pesticide risks, as-

- (a) Biopesticides are best alternatives to conventional pesticides and usually inherently less toxic than conventional pesticides.
- (b) Biopesticides generally affect only the target pest and closely related organisms, in contrast to broad spectrum, conventional pesticides that may affect organisms as rent as birds, insects, and mammals.
- (c) Biopesticides often are effective in very small quantities and often decompose quickly, thereby resulting in lower exposures and largely avoiding the pollution problems caused by conventional pesticides.
- (d) When used as a fundamental component of Integrated Pest Management(IPM) programs, biopesticides can greatly decrease the use of conventional pesticides, while crop yields remain high.
- (e) Amenable to small-scale, local production in developing countries and products available in small, niche markets that are typically unaddressed by large agrochemical companies.

Types of Biopesticides

Biopesticides fall into three major classes:

(1) Microbial pesticides consist of a naturally occurring or genetically controlled microorganism (e.g., a bacterium, fungus, virus or protozoan) as the active ingredient. These pesticides can control many different kinds of pests, although each separate active ingredient is relatively specific for its target pest(s). For example, there are fungi that control certain weeds, and other fungi that kill specific insects.

They suppress pest by-

- (a) Producing a toxin specific to the pest.
- (b) Causing a disease.
- (c) Preventing establishment of other microorganisms through competition or
- (d) Other modes of action.

An example of a most widely used microbial pesticide is subspecies and strains of *Bacillus thuringiensis*, or "Bt". It is a naturally occurring soil bacterium that is toxic to the larvae of several species of insects but not toxic to untargeted organisms. Bt can be applied to plant foliage or incorporated into the genetic material of crops and as discovered, it is toxic to the caterpillars (larvae) of moths and butterflies. These also can be used in controlling mosquitoes and black flies. Several strains of Bt have been developed and now strains are available that control fly larvae. While some Bt's control moth larvae found on plants, other Bt's are specific for larvae of flies and mosquitoes. The target insect species are determined by whether the particular Bt produces a protein that can bind to a larval gut receptor, thereby causing the insect larvae to starve.

(2) Plant-Incorporated-Protectant (PIPs) is pesticide substances that plants produce from genetic material that has been added to the plant. For example, scientists can take the gene for the Bt pesticide protein, and introduce the gene into the plant's own genetic material. Then the plant, instead of the Bt bacterium, manufactures the substance that destroys the pest.

(3) Biochemical pesticides are naturally occurring substances that control pests by non-toxic mechanisms. Conventional pesticides, by contrast, are generally synthetic materials that directly kill or inactivate the pest. Biochemical

pesticides include substances, such as insect sex pheromones, that interfere with mating, as well as various scented plant extracts that attract insect pests to traps. Man-made pheromones are used to disrupt insect mating by creating confusion during the search for mates, or can be used to attract male insects to traps. Pheromones are often used to detect or monitor insect populations, or in some cases, to control them.

Farmers in their traditional wisdom have identified and used a variety of plant products and extracts for pest control, especially in storage. As many as 2121 plant species are reported to possess pest management properties, 1005 species of plants exhibiting insecticide properties, 384 with antifeedant properties, 297 with repellent properties, 27 with attractant properties and 31 with growth inhibiting properties have been identified. The most commonly used plants are neem (*Azadirachta indica*), pongamia (*Pongamia glabra*) and mahua (*Madhuca indica*). 2-5 % neem or mahua seed kernel extract has been found effective against rice cutworm, tobacco caterpillar, rice green leafhopper, and several species of aphids and mites. The efficacy of vegetable oils in preventing infestation of stored product pests such as bruchids, rice and maize weevils has been well documented. Root extracts of *Tagetes* or *Asparagus* as nematicide and *Chenopodium* and *Bougainvillea* as antiviral have also been reported.

Potential of Biopesticide

The efficacy of many of the biopesticide can equal that of conventional chemical pesticides. However, the mode of action will be different. With many of the biopesticides, the time from

exposure to morbidity and death of the target insect may be 2 to 10 days. Understanding the fundamental differences in the mode of action of biopesticide vs. traditional pesticides is important since the use patterns of a biopesticide may be different from traditional pesticides to control a particular pest species.

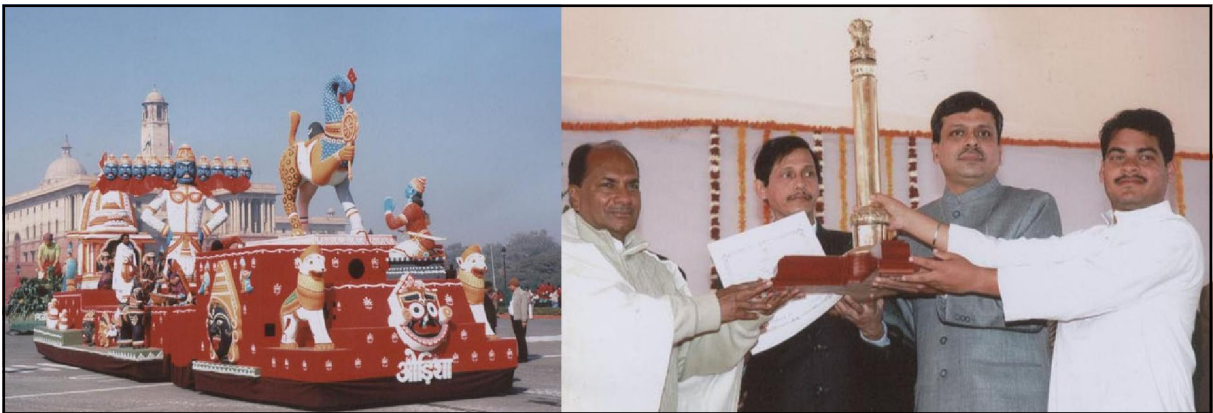
It is important to be careful when using any pesticide, even organic or natural or biopesticide. Even if this product is considered to be organic in origin, it is still a pesticide. Just because a product is thought to be organic, or natural, does not mean that it is not toxic. Some organic pesticides are as toxic, or even more toxic, than many synthetic chemical pesticides. Organic pesticides have specific modes of action, just as do synthetic pesticides have specific modes of action, just as do synthetic pesticides. While some organic pesticides may be nontoxic or are only slightly toxic to people, they may be very toxic to other animals. For instance, the organic pesticide ryania is very toxic to fish. Also, some organic pesticides may be toxic to beneficial insects, such as honeybees, if they are combined with other materials, such as combining pyrethrins with rotenone. The use of an Integrated Pest Management Program (IPM) is important to insure success.

Nirakar Singh is a Subject Matter Specialist, Plant Protection, KVK, Rayagada, Gunupur.

Biranchi : An Ace Designer

The Republic Day Celebrations this year at New Delhi was significant for Orissa in all respect. The Tableau that represented Orissa in the Parade was ahead of all other states winning three top awards simultaneously. Along with the most coveted first prize in the best tableau category, it also got the best music and best presentation awards. This was obviously an outstanding glory for Orissa.

It is noteworthy to mention that the design of the tableau was conceptualised by Chief Minister Shri Naveen Patnaik himself. The State Information & Public Relations Department crafted the tableau design with direct supervision of State Information & Public Relations Minister Shri Debasis Nayak, Commissioner-cum-Secretary Shri Digambar Mohanty and Director Shri Baishnab Prasad Mohanty.



While showcasing the traditional folkart, toy and mask crafts of Orissa, the tableau also displayed some spectacular dances like tiger dance, horse dance, bull dance and colourful hand-made artistic images like Nabagunjar and ten headed Ravana. Besides, the musical songs of Orissa was also adjudged another best award.

But the man behind this incredible success is a 29 year young man from Koraput district Shri Biranchi Prasad Sahu. Presently running an Art Firm 'Exotech' in Bhubaneswar, Shri Sahu got the job of designing the tableau for Orissa from the State Information and Public Relations Department. Working on the theme of 'Toy and Mask Crafts of Orissa', Shri Sahu worked relentlessly using all his creativity to give it a magnificent look. The traditional folk media of the state was wonderfully displayed. And ultimately his efforts paid dividends. It is noteworthy to mention that the tableau representing Orissa last year was designed by him and adjudged third in tableau design.

Shri Sahu attributes his success to the blessings of his parents late Shri Binod Sahu and Smt Pankaj Kumari Sahu. He has earlier worked in several advertising agencies as Art Director and visualiser. He is an emerging talent and will certainly make it big in the world of visual display in recent future.

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Message of

Dr. A.P.J. Abdul Kalam
His Excellency the President of India
On the Occasion of Orissa Day - 2007



I am happy to know that the Government of Orissa is celebrating 'Orissa Day' on 1st April.

The State has been endowed with a rich cultural heritage that includes a tradition of painting, dance, architecture and sculpture. The people of Orissa should dedicate themselves to building on this heritage by working with enthusiasm to bring further development and prosperity to the State before 2020 by harnessing its core competence.

On this occasion, I extend my greetings and felicitations to the people of Orissa for their progress and prosperity and wish the Celebrations all success.

(A.P. J. Abdul Kalam)

New Delhi

March 23, 2007

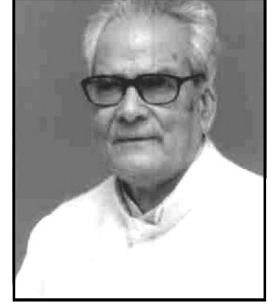


Message of

Shri Bhairon Singh Shekhawat

Hon'ble Vice-President of India

On the Occasion of Orissa Day - 2007



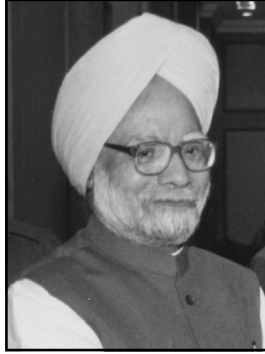
I am happy to know that 'Orissa Day' is being celebrated on 1st April to mark its formation Day. My greetings and good wishes to the people of Orissa on this historic occasion.

Richly endowed with natural resources, art and crafts, secular social traditions and peace loving people, Orissa is on the path of development representing the blend of tradition and modernity. Many innovative measures taken in the direction of economic reforms in several core sectors of economy, I am sure, shall help the State to overcome the problems of poverty and underdevelopment. I hope that in the years ahead, the State shall make headway in this direction and scale new heights of glory and excellence.

I wish the celebrations all success.

New Delhi
20th March 2007.

(Bhairon Singh Shekhawat)



Message of
Dr. Manmohan Singh
Hon'ble Prime Minister of India
On the Occasion of Orissa Day - 2007

I am glad to know that the 71st anniversary of the creation of Orissa as a separate State is being celebrated on 1st April, 2007

Orissa apart from its rich history, culture and literary tradition stands out in the country as the first State to have been created on the basis of language. Its leaders and people had shouldered the double responsibility of freeing our country from foreign rule and unifying the Oriya speaking areas into a single province. Referring to the selflessness of outstanding leaders like Utkalmani Gopabandhu Das and his associates, Mahatma Gandhi wrote in Young India on 13th April, 1921 ".... with such earnest men attainment of Swaraj is possible during the year."

The people of Orissa while taking pride in their achievements must actualise the State's vast potential to make it a front ranking State of our country. I am sure that the celebrations connected with the creation of the State will motivate the people and Government to rededicate themselves to this cause.

I wish the 71st anniversary celebrations all success.

(Manmohan Singh)

New Delhi

March 21, 2007



Message of
Shri Rameshwar Thakur
His Excellency the Governor of Orissa
On the Occasion of Utkal Divas-2007

Dear Sisters and Brothers,

On this historic occasion of the Utkal Divas, I extend my felicitations to you all.

2. The 1st of April carries great significance for all of us. It was on this memorable day that Orissa was formed as a separate State. It constituted the materialisation of a long cherished dream of our leaders for linguistic reorganization of States.

3. We are indeed indebted to Utkal Gourav Madhusudan Das, Utkalmani Pandit Gopabandhu Das, Maharaja Krushna Chandra Gajapati Narayan Dev, Maharaja Sri Ramchandra Bhanjadeo, Raja Harihar Mardaraj, Vyasakabi Fakir Mohan Senapati, Swabhab kabi Gangadhar Meher, Kabibar Radhanath Ray, Karmabeer Gouri Shankar, Pandit Nilkantha Dash, Pandit Godabarisha Mishra, Acharya Harihar Das and many other leaders for their relentless efforts for formation of a separate Orissa State. On this occasion, we offer our sincere tributes to all of them and all those who have made a signal contribution towards leading the State on the path of progress.

4. Orissa has had a distinct and rich language and culture of its own. Over the ages, even Mahabharat days, Kalinga was known to have a geographical identity and military presence. Sea ports flourished along the Orissan coast as early as 4th and 5th century B.C. The Sadhabas, the sea faring business class sailed to the islands of Java, Sumatra, Borneo and Bali with their merchandise and brought wealth to their Country. Through this trade and commerce they propogated impressions of great Orissan culture, language, sculpture and temple architecture.

5. The history of Orissa is replete with sagas of valour and splendor along with great acts of love and compassion. The Kalinga War in 261 B.C, changed the course of human history. The terrible bloodshed and human sufferings transformed Ashoka. This

transformation impelled him to preach Buddha's message of peace and non-violence. The Hatigumpha inscriptions at Khandagiri and Udayagiri hills depict the heroism of King Kharavel, who gave Kalinga a pride of place in the 1st century B.C. taking revenge of all the previous loses in wars Kalinga had against Magadha.

6. The people of Orissa have been described by C.F. Andrews as 'most lovable in the whole of India'. The cultural moorings have fascinated people beyond our national borders. The historic monuments speak volumes of Orissa's past glory. The sculptural lustre whispers sheer poetry engraved on stone.

7. Orissa has a rich heritage of assimilating the essence of Jainism, Buddhism, Saivaism and Vaishnavism in the cult of Lord Jagannath. The world famous classic 'Geeta Govind', the pastoral dance drama by saint poet Jayadeva of Kenduvillwa of Prachi Valley was composed in the 12th Century A.D.

8. A pleasant weather without the extremes of Summer and Winter, rich mineral resources and abundant water sources characterise its geographical position.

9. Orissa's economy now is on the threshold of making an impact on the global economy in production of steel, aluminium and ferro alloys. Empowerment of women through Self Help Groups and villagers through Vana Samrakhyan Samities and Pani Panchayats are path breaking landmarks for the whole country.

10. The future of Orissa is very bright. The path is clearly laid out with signals of great socio-economic changes. Let us participate in this great effort.

Vande Utkal Janani.



Message of
Shri Naveen Patnaik
Hon'ble Chief Minister of Orissa
On the Occasion of Utkal Divas - 2007

Dear sisters and brothers,

On the auspicious occasion of the Orissa Day, I extend my hearty greetings to you all.

Orissa Day is an auspicious occasion for all of us. On this day, Orissa emerged as a separate State. I offer my gratitude to those great personalities who made invaluable contribution for the formation of a separate State. I also offer my sincere tribute to those who consistently endeavoured for the growth and development of Oriya language, literature, art, culture, dance and music.

Orissa has a glorious past. Oriya Sadhabs sailed to Java, Borneo, Bali and other places and brought prosperity to their Motherland. The courage and valour of the Paikas strengthened Orissa. Magnificent temples were built in different parts of Orissa. Sculptors and artisans of Orissa earned national acclaim.

Agriculture is the mainstay of our people. So Government is according much priority to agriculture. We have announced new packages for the development of our farmers. Our objective is to make our State agriculturally developed. To achieve this end, special emphasis is being laid on Horticulture and Bio-Technology. Master plan has been prepared to extend irrigation facility to at least 35 per cent of cultivable land of each Block in our State.

Orissa is endowed with rich resources. But today, Orissa is lagging behind in many fields. It is our objective to alleviate poverty through development in all sectors and increase per capita income. We are, therefore, according priority to development of industries. Investment to the tune of Rs.4,00,000 crore has been proposed in Steel, Aluminum, Power and other sectors in our State. With the setting up

of these industries, our State will experience rapid development including increase in revenue generation and employment opportunities. While setting up these industries, environment and rehabilitation will receive due attention.

Along with the development of agriculture and industries, we are endeavouring to promote education, health-services and improve communication facilities. Steps have been taken to gear up development in tourism and I.T sectors. A new orientation to development strategy has been given with the introduction of Gopabandhu Gramin Yojana for rural development, Biju K.B.K Yojana for K.B.K regions, Mission Shakti for women and Self Employment for youths through Employment Mission. All these Programmes have created new opportunities in the development front. I solicit your active participation for the success of these programmes to bring prosperity to Orissa. Let us resolve on this auspicious occasion to transform Orissa into a prosperous State.

VANDE UTKAL JANANI.



Message of
Shri Debasis Nayak
Hon'ble Minister
Information & Public Relations,
Sports & Youth Services
On the occasion of Utkal Divas - 2007

On the auspicious occasion of Utkal Divas, I extend my hearty wishes and greetings to all the brothers and sisters of Orissa.

Utkal Divas is a sacred and significant day for the people of Orissa. The relentless struggle of the visionary leaders of Orissa for the formation of a separate Province on the basis of language was realised on 1st April 1936. As the first language based State in the entire country, Orissa got itself a distinct identity.

I pay my sincere homage to those worthy sons & daughters of *Utkal Janani* who have made seamless efforts for enriching the language, literature, culture and heritage of Orissa. In addition to the glorious tradition of art, literature, culture, architecture, sculpture, dance, music, handloom and handicrafts, Orissa is replete with abundant natural resources. Efforts are on in the new century to lead Orissa in the path of progress and prosperity by optimum utilisation of these resources. Priority has been given to industrialisation, agriculture, education, health services as well as the all-round development of the rural people. Orissa is soon going to be a flourishing state with the active participation of the people.

Let us take a pledge to realise the noble efforts of building a developed state.

Vande Utkal Janani

Prelude.....



The process of formation of Orissa is replete with sagas of valour and splendour . The torch-bearer of nationalist movement in Orissa were shouldering the responsibility of liberating the country from the foreign yoke, at the same time integrating fragmented Oriya speaking tracts. The rare status Orissa enjoys that it was the first state to be formed on the basis of language. Many of these achievements have been inscribed in golden letters in the pages of human history. Though there have been many attempts to focus light on the hidden aspects of Orissan history, there is still urgent need to corelate the happenings of Indian history with that of Orissan history. After 71 years the state affair has gone radically changed. The spirit and enthusiasm that prevailed in the formative period and post-independent era are now defined in terms of sustainable development and alround prosperity. The initiatives of the government over many decades have considerably effected the socio-economic environment of the State. In the first part of 21st century planned and effective steps are taken to harness natural resources abundantly available in the state. The whole exercise aims at integrated human development keeping pace with the nascent changes occuring owing to globalisation and liberalisation. Programmes and policies are being suitably moulded to cater to the emerging needs and aspirations. There has been perceptible development in terms of per-capita income and gross domestic product. The situation in Orissa has started to become quite promising in creating conducive atmosphere for tourists and investors. An economic boom has already touched the threshold. In Utkal Divas - 2007 issue of 'Orissa Review' all these factors have figured prominently in write-ups of many researchers, academics and professionals having authority on relevant subjects. Our esteemed readers will hopefully get adequate information from this piece of publication.

A handwritten signature in black ink, appearing to read 'DM' followed by a long horizontal stroke.

(Digambar Mohanty)
Commissioner-Cum-Secretary

Early Historic Cultures of Orissa

Dr. Balaram Tripathy

The Early Historic cultures of Orissa, unlike other states, has not yet been considered in a holistic viewpoint, and hence an effort is made here to unravel certain noteworthy aspects pertaining to urbanisation and trade mechanism, including overseas acquaintances. Emphasis has been laid on issues like trade routes and expansion of Buddhist perception into the upland/hinterland Orissa, at least in material culture like pottery (Knobbed Ware). Classification of major centres in terms of function and production has been discussed here to have a clear understanding of hitherto unknown features in early Indian history in general and of Orissa in particular. Direct and indirect contacts of states/centres with each other have been analyzed and discussed. Archaeological objects such as pottery and supplementary antiquities as also the ecological aspects have been taken into consideration to infer the function of urban centres. Stress has been laid on explored and excavated major Early Historic sites in present day Orissa with having well-built fortification and moats, and their locational importance and connectivity to each other which have been interpreted by drawing several inferences and correlates from archaeology, literature, numismatic, ethno-history and ethnographic paradigms to portray the Early Historic cultures of Orissa. To ascertain trade connection, X-Ray Diffraction Analysis has been

conducted on some representative types of pottery found at the sites in hinterland Orissa.

Orissa, in ancient times known as Kalinga, was a far-flung cultural unity, spread over the vast regions encompassing territories from the Ganges to the Godavari and sometimes upto the Krishna river. The ancient texts such as *Bhagavati Sutra*, a Jaina text mentions the name of *Kalinga Janapada* in the 6th century B.C. Of course, in the *Anguttara Nikaya*, a Buddhist text, *Kalinga Janapada* doesn't find a place (as quoted in Rayachaudhury 1938). However, the recent archaeological explorations and excavations have revealed interesting data pertaining to urbanization and city formation during the Early Historic period in Orissa. If we will consider its chronology and stages of formation, we may conclude that throughout the early historic period, Orissa flourished under several names and under several rulers and organizations. Kalinga, as it was known, was very active in domestic as well as overseas trade associations, being located on the Bay of Bengal coast and being placed as a meeting point between north and south India.

Orissa, one of the provinces in the eastern coast, situated between 19° 28' N and 20° 41' N and between 82° 32' E and 87° 31' E, respectively. Topographically, it is divided into five parts, the central plains, the middle

mountainous country, the rolling uplands, the river valleys and the subdued plateau (Sinha 1971). The coastal plains of Orissa extended from Suvarnarekha in the north to the Rishikulya in the south and are regarded as the land of six deltas—the Suvarnarekha, the Burhabalang, the Vaitarani, the Brahmani, the Mahanadi and the Rishikulya. There are three parallel belts in the coastal plains - the salt tract, the arable tract and the submontane tract. The arable tract is a stretch of plains with endless stretch of rice fields. The middle country, covering about three-fourth of the area of Orissa, has deep and broad valleys, cut by the Vaitarani, the Brahmani, the Mahanadi, the Rishikulya, the Vamsadhara and the Nagavali rivers. The valleys are fertile and thickly populated. The rolling mountain, which vary from 153m to 305 m, are more in elevation than the plateaus and regarded as the product of continuous river action. They are situated in the Koel-Sonkh basin of the Upper Brahmani, the Ib, Sukhtel and the Tel of the Middle Mahanadi and the Sabari basins. The major valleys are associated with the Brahmani, the Mahanadi and the Vamsadhara rivers. The subdued plateaus (305-610m) have the peculiarities of peninsular table lands. They are almost flat. Such plateaus are seen in the Upper Vaitarani and Sabari basins of the Keonjhar and Koraput, respectively. Soil erosion is most common in this region.

Lithostratigraphically, the major portion of Orissa is covered by meta-sediments and granites of the Archean age followed by Cuddapah series, the latter being followed by the Gondwanas. The coastal part as also major river basins are covered by the Tertiary and recent alluvium (Wadia 1961). In addition to major rivers like the Mahanadi, the Brahmani, the Vaitarani, the Burhabalang, the Rishikulya and the Vamsadhara, the state is drained by numerous tributaries. The vegetation is of tropical deciduous type and the climate is characterized by hot summers, high humidity and

well-distributed rainfall. The average annual precipitation is about 1600 mm, which now a days reduced to a considerable volume due to several natural and man-made factors. The major rivers including some tributaries like the Tel are perennial and navigable throughout the year and entire Orissa has been characterized by the presence of numerous small rivers, rivulets and streams. Even up to the British period, all the major rivers were navigable throughout the year and most of the transportation system was based on water routes (Deloche 1990) but during recent years almost every river has received siltation process and the riverbeds have become shallow and literally defunct in terms of trade activity.

The Concept

The emergence of state and urbanization in Indian context may be regarded as an extension of the processes of the earlier period. Research and interpretation have been given by various scholars who term it as "Second Urbanization" or "Early Historic Urbanization" (Ghosh 1973; Sharma 1991, Makhan Lal 1984; Ray 1986; Erdosy 1988; Allchin 1989: 1-16; 1990: 163-173; 1995; Chakrabarti 1995; Champakalaxmi 1996). In a broad sense, in South Asia, the term "Early Historic" refers approximately to the period from 600 B.C. to 500 A.D. This period saw the emergence of cities and complex politics with the growth of Buddhism throughout the subcontinent (Heiztman 1984: 121-138; Erdosy 1988: 430; Kosambi 1989; Sarao 1990; Ray 1994, Chakrabarti 1995a; 1995b: 185-201; Morrison 1995: 203-221). However, the process of urbanization and city formation depends upon the geographical and ecological setting of a particular region.

By the middle of the 1st millennium B.C., the second urbanization in the region of the Gangetic valley grew up as a result of interaction of multiple factors that were prompted by the conditions of natural situations and previous

cultural developments. The process strengthened and enriched the growing divisions within society that came to be institutionalized as economic strata within a hierarchical society (Basa 2005: 69-83). As the divisions within the social organizations increased, existing institutional regions and other social entities came into function to alleviate the attendant stresses, which led to the growth of several small independent kingdoms within the regions of the Gangetic plain.

The process of urban growth or the 'second urbanization' covered in its early phase the Ganga valley, Indo-Gangetic Divide, Northwest India, Bihar and Central India, some of the important early Indian cities included Taxila (Ghosh 1948), Hasthinapura (Lal 1955), Mathura (IAR 1973-74:31-2; 1974-75:48-50; 1975-76: 53-5), Ahichhatra (Gosh and Panigraphi 1946; IAR 1963-64), Kosambi (Sarao 1968), Srngaverapura (Lal 1993), Rajghat (Narain and Rao 1976), Vidisha (IAR 1963-64: 60-70; 1964-65:23-4; 1975-76: 30-31; 1976-77: 33-4) and Ujjain (IAR 1956-57: 20-8). Most of the early settlements, besides being enormous in size, are characterized by massive ramparts of brick and mud with elaborately laid out bastions, gateways and moats, evidence of craft specialization, coinage, and incipient polity known from ancient literature, features which elevate them to urban status. The phenomenon of early historic urban growth accelerated during the Mauryan period. This period witnessed the introduction of new political concepts in the form of Mauryan imperialism, in which Buddhism took a leading role. With a decentralized administration based on Kautilyan principles of polity (Rangarajan 1994), provinces flourished with immense prosperity in which both inland and overseas trade factors played a vital role. The expansion of trade network, both domestic and overseas, during this period had far reaching socio-economic impact (Sharma 1983; Begley 1986: 297-321; Lahiri

1992). This development gained further momentum in the post-Mauryan era (c. 200 B.C. to 300 A.D.), which is marked by changes in the social and economic fabric of the sub-continent. The same also happened to regions like the Mahanadi and the Brahmani deltas in Orissa as also in the Middle Mahanadi and Tel Valleys of Central/Western Orissa, where urban structure grew with all essential features. The extension and spread of Buddhism, trade network, development of social fabric had far-reaching implications and were accompanied by a definite system of coinage to promote an organized commercial set up. Besides, the concept of fort building also started due to the extensive trade patterns in precious and costly materials. The social strata also got changed and a very powerful class of businessman rose into power due to their resources and wealth. The Roman trade was an important contributing factor during this period. Recent evidences from the harbour complex of Manikapatana and Palur and Radhanagara have proved that ancient Orissa was well connected with the Roman world directly and indirectly which is evident from the finding of several Roman amphorae sherds, medallions, bullae and even Roman glass. The Roman trade particularly influenced the settlement of Tamil Nadu and other parts of South India, as also Orissa.

The Early Historic settlements at Sisupalgarh in Khurdha district (Lal 1949:62-105), Jaugada in Ganjam district (IAR 1956-57: 30-31), Radhanagara in Jajpur district (Mishra 2000: 507-549), Viratgarh and Kichakgarh in Mayurbhanj district (Mishra 1997), Narla-Aurgarh (Sahu 1982: 1-8), Budhigarh and Kharligarh (Mohanty and Mishra 2005: 97-124) in Kalahandi district, Manamunda-Asurgarh in Boudh district (IAR 1990: 80-85) have been studied and partially excavated also. One of the major reasons of the urban growth is the occupational specialization, including gem exploitation, iron smelting, craft (especially

terracotta) productions known from the recovery of various artifacts such as pottery, beads, metal items, especially iron, coins, etc., from the Early Historic sites which would imply that a suitable sphere had been created for trade and exchange in Orissa during the period under study.

The recovery of Northern Black Polished Ware, Rouletted Ware as also Amphorae fragments at port sites as well as at the site of Radhanagara indicate that Orissa was participating in the Bay of Bengal trade mechanism operated with South East Asia, China, West Asia and the Roman world (Behera 1977: 115-121; 1991: 1-15; 1993: 55-70; Nayak 1987; Panda 2000: 551-565; Sahu 1996: 95-109; Basa 1997: 730-741; Mishra 1997; for over all references please see "India and Indonesia", published by the Orissan Institute of Maritime and South East Asian Studies, 2006). The rich archaeological material, revealed from the archaeological excavations at port sites of Orissa such as Manikapatana and Palur, speaks that in the process of trade mechanism Orissa established cultural contacts with the Southeast Asian countries like Thailand, Indonesia, China, West Asia, East Africa, Sri Lanka, Maldives as also the Roman Empire and took active participation in the maritime activities of Early Historic Asia. The contacts of ancient Orissa or Kalinga with Sri Lanka or Ceylon are immense and deserve special attention. It is no exaggeration to say that Orissa was having a thriving trade and ideological connections with Sri Lanka during the Mauryan period, if not early.

The finding of imperial as also Kosala type of punch-marked coins (Tripathy 1986) further testifies that Orissa, during ancient times, played a vital role in the socio-political, religious as also the economic conditions of the Indian sub-continent.

From the archaeological evidences it is quite clear that Orissa was having a thriving trade

network with the Southeast Asian countries and could establish colonies in far off Indonesia, especially Bali (Phalgunadi 2006). Besides, there is ample evidence of exotic ceramic types in Orissan port sites like Manikapatana (Pradhan et al. 2000: 473-494) and Palur (Mohanty and Tripathy 1998: 69-98) and sporadic evidence of Chinese and Southeast Asian pottery as also some Roman specimen like Amphorae and Rouletted Ware found in the entire Orissan coast. The region of Orissa having vast deltaic plains and long coastline with rich mineral and forest produces, which are the most essential components of urbanization. Both internal and overseas trade routes were opened up, linking various urban centres of South and Southeast Asia.

Sisupalgarh

Sisupalgarh, an Early Historic fort located in the vicinity of Bhubaneswar city has been referred to in the historical records as Tosali (Sahu 1958). It was probably one of the provincial headquarters of Ashoka. Excavations at Sisupalgarh revealed an array of material remains which comprises ceramics such as Rouletted Ware, Northern Black Polished Ware (NBPW), Knobbed Ware and Red Slipped Ware, beads of semiprecious stones and terracotta (Lal 1949: 65-102). The discovery of a large number of irrigation tanks around the site speaks of the significance of this settlement (Allchin 1995). The site has been dated between 500 B.C. to 1st century A.D. on the basis of ceramic assemblage.

Jaugada

Jaugada was also a provincial capital of the imperial Mauryas right from the time of Chandragupta Maurya, as known from the Ashokan Edict, which refers to this region as Somapa. The site was excavated on a limited scale by the Archaeological Survey of India in 1956 under the direction of Late Smt. Debala Mitra (IAR 1956-57: 30-31). The excavation unearthed

a massive earthen rampart. The ceramic assemblage is characterized by Black and Red Ware (Period -I), Red Ware and Black Polished Ware (Period II). A variety of antiquities covering beads made of semiprecious stones, iron implements and terracotta objects were also found.

Radhanagara

Radhanagara is located in the midst of a cluster of hillocks, on the right bank of river Kelua, a tributary of the Brahmani river, about 85 km from Bhubaneswar, in the district of Jajpur. It is a fortified settlement, honeycomb in shape, measuring 1200 m on each of the sides. Recently, a small scale excavation by the Orissan Institute of Maritime and South East Asian Studies under Sri D.R. Pradhan has resulted in the finding of a large number of important archaeological materials. The site was examined before and several conclusions were drawn (Mishra 2000: 507-549; Prusty and Mohanty 1995: 123-127).

The fort is partially preserved now a day. Earth, brick and laterite blocks are traced in the construction of the rampart. Fortification of each side consists of three projections, two in the corners and one in the centre. The average height of the fortification is between 4 and 5 m and width 40 m (at projections). There are two gateways, one in the northern side, to the east of the central projection with 20 m width. The space covering an area of 500 sq m on the western horizon in the inner fortification, in an irregular orientation, marks the citadel or the nucleus area of the city. The citadel is associated with a large quantity of pottery with considerable types and forms, terracotta ring wells, ritual tanks, brick structures and a wide range of antiquities. The average brick size is 46 X 30.5 X 9 cm³. About 7 m of habitational deposit can be noticed at the citadel area over the water-logging surface. The locality to the extreme south within the fortification has preserved a few isolated mounds with a small quantity of potsherds and

other habitational debris. The community of low social ranking probably inhabited this locality. Besides, habitational mounds are also noticed outside the fortification, indicating that a considerable part of urban population of Radhanagar lived outside the fortification walls.

Narla-Asurgarh

Asurgarh, as the name suggests, appears to be the most important Early Historic settlement in the hinterland Orissa, located near Rupra Railway Station, about 2 km from the Narla village. The fort, square in plan, each side measuring 1200 m, had four wide gates in four cardinal directions, and at each gate was installed one guardian deity. The river Sandul flows by the western side of the fort encircled by a moat on three sides which is fed by a huge tank still existing today. It has been interpreted that water was being brought through two sluice gates to fill up the moats. The entire ancient tank or lake area covers an area of 200 acres. It was designed in such a way that when the fort was surrounded by enemies, a secret sluice could be opened so that the whole area both inside and outside of the fort would be flooded with water and consequently the enemy would wash away. The central part of the fort would remain as an island if such a flood was created because this part of the fort was on an elevated land. Presumably, the palace was constructed at the centre of the fort.

The site was subjected for a limited excavation by the Department of History, Sambalpur University (Sahu 1982: 1-8), which revealed fascinating results. Although it was published in a regional journal, the importance of the site in terms of hinterland urbanization can not be ignored, as per the archaeological material.

The excavation at the site consisting of two small trenches, has revealed paved house floors, an array of ceramic types such as Black and Red Ware, Black Slipped Ware, Fine Grey Ware,

Red Slipped Ware, Northern Black Polished Ware, and most probably Rouletted Ware, iron implements of war and peace, beads made of semiprecious stones, punch-marked silver and copper coins, terracotta figurines, glass bangles, amulets and ornaments. A hoard of 539 silver coins, belonging to the 3rd century B.C. to the 5th century A.D. and collected by the King of Kalahandi furnished considerable cultural data. The first group of coins (69) are assignable to the pre-Mauryan period, the second group (272) to the Mauryan epoch and to the Guptas. The coins found at the site indicate that there was probably a mint at the site for fabrication of punch-marked coins. The similarity of some coins of the punch-marked coins of Asurgarh with those found at Bijnor and Paila near Koushambi, and the similarity in texture of fabric of some pottery types of Asurgarh with those at Ahicchatra further indicates that there was a brisk trade during the Mauryan period between Asurgarh and prosperous towns like Koushambi and Ahicchatra in North India as also with Sripura, Vidisha and Ujjain.

While narrating the historicity of the fort, Sahu (1982: 1-8) opines that Asurgarh bears a special importance as far as the Atavika people are concerned. These people find mention in the Ashokan Edicts and are considered to be constituted the fighting forces of Kalinga against Ashoka in his famous Kalinga war. The Atavika land comprised roughly the present districts of, Kalahandi, Bolangir and Boudh-Sonepur regions of Central and Western Orissa and Bastar in Madhya Pradesh. It was an important recruiting ground for the veteran army of Kalinga even as early as the time of the Mahabharata war. Asurgarh seems to be the capital city and the most important centre of Atavika territory and the excavation amply indicates that the area was not underdeveloped during the days of Ashoka and the people had a high standard of civilization

characterized by well-polished potteries of the Northern Black Polished fabric. No doubt, Asurgarh was an important political and commercial centre situated on the highway joining South Kosala and Mahakantara with Kalinga. In the 4th century A.D., the fort of Asurgarh appears to have belonged to king Vyaghraraja of Mahakantara whom Samudragupta claims to have defeated in course of his south Indian campaign. The excavation indicates that the fort area was deserted after 5th/6th century A.D. and as such, it may be said that Tusti was probably the last known ruler of Asurgarh.

The ceramic industry at the site comprises of dish, bowl and vessels. The dishes are in burnished Black Slipped Ware with inverted simple rim, thin wall, the vessels are in burnished Black Slipped Ware with complex externally projecting short beaked rim; in Red Slipped Ware with narrow mouth, concentric corrugation at the interior body and grey core. All types are of fine core.

Kharligarh

The Early Historic site of Kharligarh is situated in Tentulikhunti block in Bolangir on the boarder of Kalahandi district, at the confluence of the Rahul and the Tel rivers in a densely forested environment. Two more streams, the Khadang and the Singda, flow on both the sides of the Rahul river at about a distance of 5 km to meet the Tel river off Kharligarh. This area is occupied by a number of primitive tribal groups such as the Gonds, Bhuyans, Khonds and Saoras. The ruin of this fortified city lies in loose lateritic soil, in an extensive area stretching from the Tel to the Rahul river. The fort is almost square on plan, circumscribed in the north, east and south by the rivers acting as natural defense and the west by an excavated moat connecting both the rivers. The rampart consists of burnt bricks of size (40 X 25 X 12 cm³). The central part of the fort contains a shrine in ruined form, probably the

presiding goddess of the fort. Although the northern rampart is greatly denuded by the river exposing the terrace and the basement, the river-worn stone gravels topped by brick wall of about 15 ft. wide, the major part of the fort lies intact. The site has revealed brick structures, a large variety of pottery, iron objects of war and peace, beads of various stones, axes, querns, choppers, microlithic artifacts, smoking pipes, metal bangles, earrings, copper Kushana coins, etc. However, the site needs to be thoroughly plotted and excavated in a horizontal manner. The ceramic assemblage of the site include dish in Burnished Black Slipped Ware with slight concave wall, inverted simple rim, flat base, well-fired and of fine fabric, basin in Black Slipped Ware with internally projecting triangular rim, salt glazed and of medium fabric; the bowls in Black and Red Ware with inverted simple rim, thin wall, well-fired and fine in fabric and finally Red Ware with disc base and of course fabric (Mohanty and Mishra 2005: 97-124).

Budhigarh

The site of Budhigarh lies 500 m to the east of Madanpur Upper Primary School. It is an extensive mound with a height of 3 m and covers an area of 1000 X 500 m in north south direction. It is situated on the banks of the Puruna Nala, meaning old channel, which could be an artificially dug out moat and the Rahul river which ultimately joins the Tel river. Most part of the mound has remained intact, except the middle portion where a path has been made by the villagers. The artefactual evidence from the site indicates that the site was occupied from the Early Historic to the late medieval period. The site has revealed a wide spectrum of ceramics, beads, coins, bricks, terracotta objects, iron implements, idol of Durga and Ganesh and a large quantity of faunal remains and human skeletons. The bricks from the site measure 45 X 30 X 8 cm³.

The ceramic assemblage of the site consists of dishes, bowls, miniature bowls, vessels, basins, dish-on-stands and lids. The dishes are of Burnished Black Slipped Ware with slightly inverted, simple rim, convex body and of fine fabric, the Burnished Black Slipped Ware with slightly inverted beaked rim, appears to be slightly salt glazed and of medium fabric. The bowls are in Dull Ware with external projecting simple, thin wall, traces of slip found on the outer surface and of fine fabric; in Red Ware with externally projecting short-beaked rim and medium fabric. Besides, a miniature bowl in Black Slipped Ware with externally projecting, triangular rim and of medium fabric, has been found. Globular vessel (handi) in Burnished Black Slipped Ware with externally projecting short-beaked rim, narrow mouth, thin wall and of fine fabric, and vessels in Black Slipped Ware glazing at the surface are the prominent vessel types at the site. The other ceramic types are large basins in Red Ware with inverted simple rim and appliqué design on the neck, dish-on-stand in Black and Red Ware, lid in Grey Ware, bowls of Northern Black Polished Ware and Knobbed Ware (Mohanty and Mishra 2005: 97-124).

Manamunda-Asurgarh

Manamunda-Asurgarh is about 49 km to the northwest of the Boudh district headquarters located in the central part of Orissa. The Early Historic fort is located on the right bank of the river Mahanadi, a little away from the confluence of the river with the Tel. It is represented by at least six habitational mounds that have formed in a linear fashion. The site was surveyed and interpreted before Indian independence (Benerjee 1920: 64-86). The site spreads over an area of 1.5 km north-south and 0.5 km east-west. A defense wall made of burnt bricks, and partly disturbed by the river Mahanadi, is visible along the right bank. In fact, the present day settlement of Manamunda is located just on the ancient

settlement and hence its extent could not be traced. The site was subjected for a limited excavation by the Sambalpur University in 1982 (Behera 1982: 16-22) and in 1990 (IAR 1990: 80-85).

In the initial excavation two small trenches were dug vertically in addition to exposing two brick structures as well as two brick pillars around the periphery of the site. Besides, the excavation also yielded the skeleton of a child, Northern Black Polished Ware, Black Slipped Ware, Red Slipped Ware, Fine Grey Ware and Red Ware with a Grey Core resembling the potteries of Chandraketugarh region. The antiquities of the site included iron objects of war and peace, domestic objects, beads of semiprecious stone and terracotta and other minor specimens of daily use.

In the second phase of the excavation conducted in 1990, two mounds were dug up to the virgin soil. The excavation revealed cultural material from 3rd/4th centuries B.C. to the 3rd century A.D. From the trenches a variety of pottery specimen were collected which resembles with the findings of the earlier excavation. A punch-marked coin bearing five symbols; reverse-one central symbol i.e., four taurines with a central dot assigns the coin to 2nd century B.C. (Pradhan 1995: 26-28).

Further intensive and extensive archaeological work was carried out at and around the site to understand it in a holistic perspective. Several theoretical paradigms were implied to understand the exact function of the site. Interpretations were made after a careful observation of the landscape as also the cultural material found from surface exploration as also from section scrapping. A detailed study revealed that the site was protected in the north by a massive defense wall running parallel to the banks of the Mahanadi to check the flood activity of the river. The site was bounded by the Tel river and Mehrni (a small stream with reasonable depth and

width) on the west and the east respectively. A moat ran along the southern periphery of the site; joining the Tel and the Mehrni. It is partially visible now in the form of a huge depression and the length of the moat is roughly 3 km and the width is 2.5 m. From the surface as also from, the section scrapping a number of ceramic types were collected and a scientific analysis was conducted on the pottery as also on faunal material. The archaeological material found from the site is very significant as it revealed the existence of coastal Orissa pottery as also potteries of the Middle Ganga Valley and Chandraketugarh-Tamluk region which was proved by X-Ray Diffraction analysis of ceramic types (Tripathy 2002b). The faunal assemblage of the site has also been dated (Fluorine/Phosphate Analysis) and analyzed (Tripathy and Joglekar 1997-98: 117-119).

Urbanization in Hinterland Orissa

Certain traits of Childean urban revolution in particular evidence of brick structures trade and crafty specialization, characterize the centres of coastal Orissa. In the absence of written record and evidence for political hegemony, the background of urbanization process in the hinterland Orissa remains unclear. However, the sites of Viratagarh and Kichakgarh in Mauyurbhanj (Mishra 1997), Asurgarh in Kalahandi district (Sahu 1982: 1-8), and Manamunda-Asurgarh in Boudh district (IAR 1990; Tripathy 2002) may be regarded as urban centres, in a broad sense of the term. The site of Narla-Asurgarh with its extensive planning, fortification and evidence of hydraulic system is a fine example of an urban centre in hinterland Orissa. An equally significant find from the site is that of a hoard of 539 punch-marked coins of Imperial variety, which illuminates the importance of this site during the Mauryan and post-Mauryan periods. Another urban centre in western Orissa is Manamunda-Asurgarh, located at the confluence of the rivers Mahanadi and Tel. The

site is fortified and covers an area of 1.5 km in length and 0.5 km. in breadth and consists of at least six habitational mounds. This site also yielded a hoard of punch-marked coins. The excavations at the site also yielded a punch-marked coin from the stratified context (Pradhan 1995: 26-28). There are extensive Early Historic settlements in northern Orissa and also, for example, the site of Viratgarh, which yielded evidence of punch-marked and Puri Kushana coins. If the Mahavamsa, the great Singhalese chronicle is to be believed, there existed many urban centres in the valley of the Mahanadi in the early centuries of the Christian era.

A question that came to mind in this context is what is the role and status of the urban centres of hinterland Orissa which appear to have not been under the direct control of any imperial administration. This region has not been referred to in any Edict or literary texts as a Mauryan administrative unit except the evidence of Knobbed Ware which is often related to Buddhist cosmology. There is a reference in the Allahabad Pillar Inscription to Vyaghraraja of Mahakantara. A folk story refers to this region as the land of Gosimha Daitya, a demon. Interestingly, two important urban centres Manamunda-Asurgarh and Narla-Asurgarh are attached with the words Asur and Garh, meaning "Fort of Demons". A probable connotation of this word would be 'the city of the uncivilized' or 'the city of the savages' which can be comparable with the Atavika people mentioned in the Ashokan Edicts. By implication, it would appear that these centres were under the hegemony of tribal chieftains, and hence the name.

The archaeological evidences suggest that central and western Orissa was looked upon as a 'resource zone' by the coastal centres. There were both river and land routes that connected these two regions. The process of urbanization in this part seems to have received stimulus from

the trade relations of the region with coastal Orissa (Tripathy 2002b).

Central and Western Orissa as Resource Zone

The region of hinterland Orissa covers wide tracts of dense deciduous forest ranges (northern most fringes of the Eastern Ghats) which supports a wide range of flora and fauna (Basu et al. 1995: 367-369). Besides, the region is also quite rich in mineral deposits, especially gemstones which were exploited by the Early Historic urban population with support from local gem exploiters in a very traditional method which even continues today (Tripathy 2000: 60-67; 2002b). Central and Western parts of Orissa, mainly Bolangir, Boudh, Kalahandi and Sambalpur districts have been identified as a gem belt containing emerald, ruby, sapphire, aquamarine, heliodor, cryshoberyle, including Alexandrite, tourmaline, zircon, topaz, moonstone, amethyst, smoky quartz and garnet of different varieties which are associated with the iron ore deposits of the Eastern Ghats. It is interesting to note that many of the tribal/ethnic deities (especially goddesses) of Central and Western Orissa have been named after the gemstones. For example, Panneswari (Goddess of Emerald), Manikeswari (Goddess of Ruby), Khambeswari (Goddess of Cryshoberyle), Sambaleswari (Goddess of Resources). These deity names suggest some kind of symbolism pertaining to the gemstone resources of Central and Western Orissa. The gem deposits and the quality, which fascinated the ancient Roman world have been referred to in the famous Geographia of Ptolemy of the 1st century A.D. (Majumdar 1927), which mentions about the diamond mines at Sambalaka (identified with modern Sambalpur in Western Orissa) and also the river Manada (identified with river Mahanadi) as rich in gem resources. The Arthasashtra of Kautilya of c. 4th century B.C. (Kangle 1965) mentions the area as Indravana

(identified with Mahanadi-Tel-Indravati basins) being rich in mineral and gemstone deposits and also river Telavaha (identified with river Tel). The Arthasashtra describes river Tel as Telavaha (Rangarajan 1994), and the description of this small river along with several other major perennial rivers of India is significant and also implies its role in trade mechanism as also navigation. The Astadhyayi of Panini (Agrawalla 1963: 61, 440) describes the place *Taitilakadru* (identified with present day Titlagarh) as a trade centre. The Sanskrit term Kadru meaning a tawny coloured material which may be identified with cryshoberyle and is abundant in the region. The Serivannija Jataka (Cowel 1955) mentions that Bodhisattva as a merchant in pots and pans crossed river Telavaha for business. This speaks that river Tel was navigated and several big and urban centres were located in the Tel-Mahanadi river valleys in Central and Western Orissa. The rich gem resources of Central and Western Orissa have also been corroborated by the accounts of the British travelers and Merchants-cum-Officers. Thomas Motte, a British diamond merchant, mentions the gem deposit of the region and the quality of diamonds available at Sambalpur. He also describes the trade activity, the use of boats in river Mahanadi and its tributaries, as also its fortified settlements (Acharya 1955: 44-50). James Rennel (1763) in his "Memoirs of a Map of Hindoostan" mentions Central and Western Orissa as rich in diamond mines while Hunter (1873) not only mentions important trading centres but also describes the trade along the Mahanadi and use of boats (both small and big) for cargo. More recently, the work of the Orissa Mining Corporation and Geology, Orissa has resulted in the discovery of at least 28 gem belts. The region of Central and Western Orissa yielded kimberlitic pipes containing indicator of mineral grain of pyrope garnet and chromite which are positive diamond indicators (Das 1997: 18). Moreover, the region is rich in iron ore deposits

which were exploited in plenty and transported to the coastal Orissan urban/trading centres. The Manikapatana-Palur Harbour Complex yielded iron ores, slags as also finished implements which suggests local manufacturing activity. But the important forts and trading centres of coastal Orissa such as Radhanagara, Sisupalgarh etc. are devoid of iron smelting activity. Almost all the Early Historic sites of Central and Western Orissa have yielded iron smelting activity which signifies that iron along with gemstones, was a principal commodity to be transported to the coastal/delta part of Orissa. Both land and river routes were preferred to carry the materials and had linkages with each other in terms of trade and its mechanism which has been substantiated with the current ethnographic parallels (Tripathy 2000: 60-67; 2002). Besides gem and iron, forest produces such as medicinal herbs, bamboo, and timber were also transported from this part of Orissa to the coastal Orissan centres. The trade relations of coastal Orissa with its hinterland have also been corroborated by archaeological evidences (Tripathy 1996-97: 41-54; 2000: 60-67; 2002a: 397-416; 2002b; 2005: 169-179; Tripathy and Joglekar 1997-98: 117-119). The ceramic evidence is significant in studying trade or exchange and routes by which goods were distributed which serves as an indicator of the interregional and intra-regional trade relations (Anderson 1984: 20-21). The small-scale excavations conducted at the site of Narla-Asurgarh and Manamunda-Asurgarh and the trial trench at Marjakud have revealed several types of pottery which have striking similarity with the pottery found at sites like Sisupalgarh, Radhanagar, Manikapatana, Palur, etc., indicating the fact that such material were transported to the Central and Western Orissan centres as a result of trade and communication. Potteries like Knobbed Ware, Black Slipped Ware, Red Slipped Ware, Red Ware with a Grey Core, Fine Grey Ware, Black and Red Ware, as the X-Ray Diffraction Analysis

of ceramic types show, were transported from coastal part of Orissa to the hinterland (Tripathy 2002b).

Coastal Overseas Interaction

The archaeological remains unearthed by excavations at various sites of Orissa, especially the coastal belt throw valuable light on its overseas contact. The excavations of Tamralipti, Khalkattapatna and Manikpatna have not only established these sites as contemporary international trading ports but also bear testimony of the maritime glory of ancient Orissa. The commercial and cultural contact of Orissa with far off countries has been irrevocably proved through these excavations. The discovery of Roman gold coins, Roman Rouletted ware, Chinese pottery, West Asian pottery similar to the findings at the sites of Hataab (Pramanik 2004: 133-140) in Gujarat and Elephanta Island (Tripathi 2004: 116-123) in Maharashtra are enough to justify foreign trade in ancient Orissa. The excavations at Sisupalgarh in particular, Jaugada, Manmunda and Asurgarh in general testify to the fact that by the time of the Mauryas Orissa had a well developed civilization and a number of trade centers were located throughout ancient Orissa. The excavations have brought to light a class of pottery known as Knobbed Ware (Plate 1) from these places the likes of which have been found from different places of South-east Asia. These places along with a host of others in Mayurbhanj and Dhenkanal districts have been established as urban trade centers. The excavations at Sisupalgarh has brought to light Rouletted Ware, clay bullae resembling Silenus's head imitated from those of Roman coins, a unique gold medallion showing Kushana type of standing king and a Brahmi legend of 3rd century A.D. on the obverse and a Roman head with a Roman legend on the reverse. The Roman coins have also been discovered from Bamanghati area of Mayurbhanj district (Basa and Behera 2000: 566-600).

Kalingans were a sea-faring nation from early times and they had taken part in inland as well as overseas trade. Its unique and strategic geographical location between North and South-India and her favourable position on the shore of Bay of Bengal, provided an excellent opportunity for its inhabitants for maritime trade. Being a coastal State, on the east, vast span of Bay of Bengal opening into Indian Ocean, connected on the South-East with the Pacific Ocean and the Arabian Sea on the west. The entire hinterland has net of several big and small rivers. All the big rivers discharge into the Bay of Bengal. The meandering coast line along with environmental conditions have imbedded an inborn instinct in the local population to swim, which in due course made them a sea-faring people. This spirit is reflected in literature, sculpture and archaeological evidences.

It is evident from literary (both secular and religious), epigraphic, sculptural (Plate 1) and archaeological sources that in ancient and medieval times, the sailors of ancient Orissa reached South- East Asian countries, particularly Sri Lanka, Java, Sumatra, Bali, Borneo, Malaya Peninsula, Burma and China, Arabia, Greece and even some West African countries as known from literary, archaeological, numismatic sources and foreign Travelers Accounts (Ardika, et al. 1997: 193-195; For general reference see Kalinga and Indonesia published by the Orissan Institute of Maritime and South East Asian Studies, 2006). The articles for maritime trade were diamond, pearls, muslins of the finest quality, silk and textiles, conch shells, indigo, corn, elephants and varieties of spices. In fact, it is said, Orissa's military strength, which shook the powerful Mauryan emperor Asoka, was sustained by its high returns from overseas trade. One of the main reasons of Asoka's Kalinga War was to gain control over important coastal ports like Tamralipta, Palora, Dosarin, Kannagara, Dantapur, Pithunda and Manikapatana, which were strategically very

important and were all located in ancient Orissa. The Magadhan traders knew very well that Orissan Sea-coast was the Indian gateways for overseas expansions to the outside world. The unique geographical position of Orissa, as the meeting ground between north and south with Blue Ocean by its site gave excellent opportunity for transoceanic commerce and also further attracted the Magadhan Emperor. The sailors of Orissa, in spite of various hazards, crossed the ocean and reached distant lands for overseas trade (Arunachalam n.d.).

The Buddhist as well as Jaina text, Puranas, Greek writings, Chinese records, Chinese travelers Fa-hian and Hieun- Tsang's accounts, Arab writer's accounts and several inscriptions refers to the Orissa's sea-borne trade with outside world. Kalidasa in his 'Raghuvamsa' (Nandargikar 1948) says the king of Kalinga was not only the lord of Mahendra Mountain but also the lord of Mohodadhi (Ocean). According to Aryamanjusrimulakalpa (Sastri 1920-25), a Buddhist text (8th century A.D.), the Bay of Bengal was called Kalinga Sea and the islands in the Bay of Bengal were known as "Kalingadresu." The Roman author Pliny (1st century A.D.), was aware of the proximity of Kalinga to the sea and its military strength. He says "the tribes called Calingae were nearest to the sea. The royal city of Calingae is called Parthalis. Over their king 60,000 foot-soldiers, 10,000 horsemen, 700 elephants kept watch and ward in precinct of war" (As quoted by Behera n.d.).

India texts dated from the 3rd century BC onwards mention several places in Southeast Asia. For instance, the Arthasashtra of Kautilya (c. 300 BC), it is mentioned that the Brahmin Sanka sailed from Varanasi to Suvarnabhumi (Sarkar 1983: 303). Sarkar (1983:296) suggests that Suvarnabhumi was located somewhere in Lower Burma, but other authors consider it refers more generally to Southeast Asia as a whole.

The Maha Nidessa from about the middle of the 3rd century B.C. refers to 24 places, among which are Java and Suvarnabhumi. The Ramayana of Valmiki, which is usually dated between the 4th century BC and the 2nd century A.D. describes the island of Java (Javadvipa) with its seven kingdom, and the island of Sumatra (Suvarnarupyadvipa) (Coedes 1975, Wolters 1967). The Manynnuakalpa, dated to c. 800 A.D., is the only text to mention specifically the island of Bali. This text also refers to Java (Sarkar 1983:308).

Given the notion that Indian traders had already reached Indonesian archipelago by the beginning of the 1st century AD, the question then arises of what sorts of commodities were traded. On the basis of the archaeological evidence, it is presumed that Indian pottery; beads and perhaps textiles were traded into Indonesian archipelago and other regions in Southeast Asia. In terms of exports the Ramayana text refers to grahu wood and sandalwood from western Indonesia (Wolters 1967:65-66). The Raghuvansa of Kalidasa, who is believed to have been alive in AD 400, mentions cloves (Lavanga) from a place called 'dvipantara' (Wolters 1967: 66) argue that the term dvipatnra referred to Indonesian archipelago. Sandalwood and cloves were also mentioned in the Periplus (Schoff 1912: 286). Species, aromatics, woods and tin from Southeast Asia, especially Indonesia have been attracted Indian traders (Ray 1989: 47-48). These products were also highly required by the West during Roman period in the beginning of our century.

Ancient Ports of Orissa

In ancient times almost all the trade centres (ports) are said to have been located in the coastal areas controlled by the Kalinga people.

The Greek classical text "The Periplus of the Erythraean sea (1st century A.D.) by an anonymous author mentions several ports and

coastal towns such as Broach, Uzane (Ujjain), Sopara, Kalyana, Muziris, Mosalia (Muslipatna), Dosarene (Costal Orissa) etc. Periplus further says "Dosarene" was famous for ivory". Ptolemy's Geography (2nd century A.D.) mentions several ports in the coastal Orissa like Kambyson near Hoogly, Manda, Munde or Mandu river mouth (possibly mouth of Mahanadi), Kannagara (near Konark), Kati Kardama (near Cuttack) and Palura (Poloura of Ptolemy). He says Palura as a major port of eastern India for sea-voyages to South-East-Asian countries/Islands. It was the point of departure (apheterion) for ships bound for Khryse (South-East Asian). The Periplus Tex Exo Thalasses compiled by Marcian of Haraklea (between 250-500 A.D.) also agrees with the point of departure (apheterion) as Palura. According to Ceylonese chronicles Datha-Dhatu-Vamsa, Dipavamsa, Chullavamsa and Buddhist text Mahagobinda Sutta, Kurudhama Jataka and Mahavastu refer to Kalinga's Capital as "Dantapura" a port town, from where the "Tooth relic" was transferred to Ceylone. Chinese Pilgrims Fa-Hein (Fig. 14) and Hieun-Tsang who visited Odra in 639 A.D. mentions a famous port "Che-li-ta-lo" near the shore of the Ocean (Waters 1988).

Explorations of ancient, medieval and late port towns in coastal Orissa were taken up and number of ports, including Kalingapatanam, Barua, Sonapur, Mantridih, Ganja, Kantiagarh, Palur, Prayagi, Manikpatna, Sanapatna, Badapatna, Arakhkuda, Banjiapatna, Boitkud, Astranga, Harishpur, Marichpur, Chandbali, Narendrapur, Dhamra, Chudamani, Balasore, Talchua, mouth of Survarnarekha (old Pipili), Shah Bandar, Kansabansa, Panchubisa, Chandipur, Kasaphala, Kirtania, Talsari and Tamluk are identified. Kalingapatnam, the mouth of river Vamsadhara was, once upon a time, the capital of Kalinga. It's maritime link has already

been established and the Archaeological Survey of India has excavated a site near Kalingapatanam and could unearthed the materials of 3rd century B.C. Barua Bandar on the mouth of Mahendra Tanaya river has been described by, various authors and even in the "Gangavamsanucharitam" of 18th century. It was also a famous port directly linked with Puri. It is also clear that the ports of India, during the Early Historic period were connected with each other.

Chilka as Natural Harbour

Chilika Lake was considered to be a natural harbour and thousand of ships are flouting on it. The Bramhanda Purana (10th century A.D.) mentioned the maritime activities of Chilika Lake where thousand of ships were floating for trade to Java, Malaya, Singhala & China and other island countries. Extensive and intensive explorations in the lake area has resulted in the discovery of a number of port sites which were very much active during the Early Historic period as evident from the archaeological material found on them (Mohanty and Tripathy 1998: 69-98).

Maritime Contacts of Orissa with Foreign Lands

The sailors of Kalinga reached South-East Asia in very early times but unlike Tamil texts of Sangam period, they have not left any records of their trading voyages. It is to be mentioned here that the Tamil Text "Silapaddikaram, Manimekhalai, Nakkirar, Mullaipattu" and others provide mines of information of the sea-trade between West and South India. In the absence of any direct evidences to Orissa we will have to depend upon the scattered reference of foreign countries. The available evidences indicate, from the beginning of Christian area, monks, merchants and adventures continued to visit South-East Asia and generally they voyaged from the Orissan port sites.

Manikapatana

Manikpatna is approached via Puri and Panasapada by road. It is situated on the left bank of a channel on Chilika (locally known as Tanda) which connects with sea near Arakhkuda. The site was excavated in a limited scale by the Orissan Institute of Maritime and South East Asian Studies which proved Manikapatana to be one of the most active and flourishing port establishment on the east coast of India.

The excavation revealed cultural deposits of two periods Period-I and period-II. The deposits of period-I yielded two Neolithic celts, two shreds of Rouletted Ware (Plate 2), fragments of Amphora (Plate 3), two Puri-Kushana copper coins, a sherd with Khorostri script with legend "Dasatradeva" and "Khida", stamping design on pottery, sprinklers, spouts, Kaolin pottery, terracotta miniature figurines of bird, horse, terracotta smoking pipes, game pieces, areca-nut beads, lamps with human figure and Black and Red Ware, Northern Black Polished Ware, Red Polished Ware, Black Slipped Ware, Knobbed Ware, etc. This period can be dated from 3rd century B.C. up to 6th century A.D. with the end of the Period-I the site was probably abandoned and a long time gap is marked by the sand deposit of two meters and was again functional during the 9th/10th centuries A.D. till the British period.

The discovery of Rouletted Ware and Amphora pieces of Mediterranean origin speak of trade link with far-off Rome. The discovery of Khoroshti inscription with legend is first of its kind in whole of Orissa. Archaeological excavation in Sembiran in North-Eastern Bali has also yielded Rouletted Ware, shreds with Khorostri character and hundreds of glass beads. Scientific Analysis (X-Ray Diffraction) of Rouletted Ware from Sembiran (Bali), Arikamedu (India) and Anuradhapura (Ceylon) are very similar and Rouletted Ware found in Kobak Kendal and Cibutak in North-West Java. Rouletted Ware of

Manikpatna is also similar to the Rouletted Ware of the above places. The discovery of Roman amphorae at Manikpatna leads to support the view that probably the Romans had direct trade contact with ancient Kalinga/Utkala (Gogte 2000: 681-689). The finding of numerous iron nails used especially in ships and boats as also hundreds of ring-wells clearly suggest that Manikapatana was an international terminal for repairing ships as also to fill drinking water. The site also revealed a number of antiquities in terracotta, stone and glass. Mention may be made of smoking pipes and arecanut shaped beads. Several brick and stone structures were also exposed during the excavation. The site also revealed a wide array of pottery from foreign countries including Moulded Ware, Stamped Ware, Chinese Celadon and Porcelain Wares, Egg-White and Chocolate Glazed Arabian Ware, Brown Glazed Burmese Pottery, etc. (Tripathy 2006: Personal Observation)

Early Historic Buddhist Establishments

It is quite clear from the available sources like archaeological, literary (especially Buddhist texts) and epigraphical records that Orissa came under the sway of Buddhism long before the Kalinga War took place. Several Buddhist establishments have recently been brought to light and some of them have been excavated too. Mention may be made of Lailitagiri, Ratnagiri, Udayagiri, Langudi, Kayama, Vajragiri, Deuli, Tarapur etc., which no doubt suggest a flourishing Buddhist pantheon in Orissa. This has also been corroborated by several literary texts. Besides, the archaeological materials like pottery on which lotus symbols have been depicted are of Buddhist in nature. A few sites have been described in the text.

Lalitagiri

Lalitagiri is an important Buddhist station, which was excavated on a small scale by the

Archaeological Survey of India (IAR 1988-89: 65-66; 1989-90: 77-80; Chauley 1996: 216-220). The stupa at this site dates back to 3rd century B.C. and the site is considered to be the earliest Buddhist settlement in Orissa. Lalitagiri has also revealed four monastic complexes. The ceramics from the site comprise of Red Polished Ware belonging to the Kushana period, Grey Ware, Coarse Black and Red Ware and Red Slipped Ware. Among the pottery shapes are sprinklers, votive lamps, bowls, dishes, basins, handis vases and spouts. A large number of antiquities in the form of terracotta objects, stamped or inscribed pottery, sculptures of Buddhist divinities, life scenes of Buddha, images of Buddha, Terracotta seals, a large number of votive stupas, silver slags and circular gold rings were also found at the site.

Langudi

Langudi, another important Early Historic Buddhist centre, has been dated to the 3rd century B.C. on the basis of sculptures (Hinayana period) as also by the finding of golden Glazed NBP. A series of rock-cut stupas of Early Historic period together with a number of Early Medieval Buddhist shrines (Prusty and Mohanty 1995: 325-327). Recent Excavation at Langudi by the Orissan Institute of Maritime and South East Asian Studies has corroborated Langudi hill as Puspagiri Mahavihara with that of Hieun Tsang's Pu-sie-po-ki-li. The excavation revealed a fragmented stone Brahmi inscription, Golden Glazed Northern Black Polished Ware (D.R. Pradhan-Personal Communication), and a number of minor antiquities. Most of the antiquities are affiliated to Buddhism.

Problems and Prospects

Early Historic major sites like Radhanagara, Sisupalgarh, Jaugada, Narla-Asurgarh and Manamaunda-Asurgarh were excavated in a limited scale and hundreds of Early Historic sites have been brought to light, but unfortunately none

of them have been excavated horizontally which creates a lot of problem while interpreting the data (Tripathy 2002b). For example, Sisupalgarh which was excavated as early as 1948 (Lal 1949: 65-102) and later on by R.K. Mohanty and Monica L. Smith (Mohanty and Smith 2006:27-32) also in a limited scale. Similarly the site of Radhanagara, identified as Tosali Nagara/Dantapua, the capital city of ancient Kalinga (Mohanty and Prusty 1995; Mishra 2000; Author's personal observation on the basis of the analysis of archaeological material found from the site and its neighbourhood) has also been excavated by the Orissan Institute of Maritime and South East Asian Studies in a limited scale. However, the archaeological material from this limited excavated area has very significant results (Pradhan 2006, Author's personal observation 2006). In fact, the ancient fort of Radhanagara (only honeycomb shaped fort in entire Orissa) has to be studied in a holistic perspective by combining all hillocks surrounding the site from where traces of early Buddhism has been obtained. In all probability, the ancient site of Radhanagara was the capital city of Kalinga which faced the ravages of Kalinga War in 261 B.C. by the Mauryan army under Ashoka. The material found from the excavation conducted at some of these hillocks has yielded several war materials such as different types of arrowheads, spearheads, swords, etc., as also an array of Ganga valley pottery including the Northern Black Polished Ware, Roman Rouletted Ware, similar to the Arikamedu types (Wheeler et al. 1946: 17-24). No doubt a large-scale excavation at this complex/site would yield interesting data about the exact location of the Kalinga war and the subsequent conversion of emperor Ashoka into Buddhism. The standing monolithic elephant at Kayama, at the southwestern periphery of Radhanagar fort as also a stupa at the top of the hillock, clearly indicates the existence of Buddhism before the time of Ashoka's invasion (Tripathy

personal observation 2006). However, at present a tentative conclusion can be drawn that it was not the Sisupalgarh only where the great Kalinga war was fought. However, the iron implements and profuse amount of Northern Black Polished Ware at the site of Radhanagar indicates that the sites faced the ravages of a war, most probably by the Mauryan emperor Ashoka. Further excavation in the field season 2006-07 is expected to yield significant data about the site as also to the region where Buddhism had an early footing even before the advent of the Mauryas.

Narla-Asurgarh in Kalahandi district was also dug in a very limited scale, confining to two to three trenches, that also not up to reaching the natural layers. The site yielded a hoard of 539 silver punch-marked coins as also a number of Northern Black Polished Ware sherds, Rouletted Ware (which unfortunately no body has detected so far) (author's personal observation at the Museum of Khariar, Kalahandi) which possesses utmost importance in terms of urbanization and trade as it reveals Mauryan material in hinterland Orissa. Manamunda Asurgarh likewise was excavated in a very limited proportion by the Department of History, Sambalpur University in 1982 and 1990 (Behera 1982: 16-22; IAR 1990: 80-85). The archaeological material yielded from the excavation provoked several thoughts among young archaeologists to study the site in a holistic perspective which resulted in the thorough analysis of pottery and other antiquities including the landscape of the site by the present author (Tripathy 2002b). The archaeological material yielded from the site was very interesting. There was a close relationship of the site with almost all important urban centres like Radhanagara, Sisupalgarh and Jaugada in coastal Orissa and even with the port site of Manikapatana and Palur. There is absolutely no doubt that the site played an important role in the diffusion of urbanization and state formation as revealed from the

archaeological material. The site yielded several types of ceramic wares such as Red Slipped Ware, Black Slipped Ware and Black and Red Ware. Besides, the Red Ware with a Grey Core is also transported from outside. The pottery assemblage of Manamunda-Asurgarh has been subjected for X-Ray Diffraction Analysis (Tripathy 2002b) which speaks that Knobbed Ware, Black Slipped Ware, Black and Red Ware as also Red Slipped Ware were migrated from Coastal part of Orissa to the central/western Orissa due to extensive trade network. Ethnographic parallels were also drawn from the existing trade activity between western/central and coastal Orissa (Tripathy 2000: 60-67; 2002b).

It is imperative to note that all urban centres in Orissa are located on the banks of small rivers than bigger ones as also in a little distance from the sea coast and to the major rivers because in the case of small rivers, it is not possible to carry large fleets for attack. This was because of less flood dangers as also for protection. For example, Radhanagara is located on the banks of Kelua, a tributary of the Bhahmani, Sisupalgarh on the banks of the Gangua, a small rivulet of the Daya river, Narla-Asurgarh on the banks of the Sandul, a tributary of the Tel, Kharligarh and Budhiagarh on the banks of Rahul, a tributary of the Tel. The Early Historic site of Manamunda-Asurgarh is the only urban centre, which is located at the confluence of the Mahanadi and the Tel, indicating the centre's flourishing and briskly trade and merchandize. A meeting place of at least three trade routes 1. Susupalgarh-Ujjain via Tel and the land route along the Tel, 2. Radhanagara-Manamunda Asurgarh-Vidisha-Ujjain, and 3. Manamunda-Asurgarh-Sripura-Vidisha-Ujjain, the site has the maximum trade potential like Sisupalgarh and Radhanagar.

From the archaeological, literary and other evidences it is quite clear that Orissa like the Gangetic valley also came into the firmament of

the Second Urbanization. The evidence of a number of Early Historic forts with elaborate planning for protection and hydraulic system as also a number of peripheral settlements clearly indicates the character of urbanization in Early Historic Orissa. Out of the 8 forts, only one i.e., Radhanagara is honeycomb shaped. This clearly suggests that Radhanagara served as the capital of ancient Orissa and is the earliest fort in entire Orissa.

From the above discussion it is quite clear that trade in various forms was mainly responsible for urban growth in Orissa. The thriving trade network of ancient Orissa with several South East Asian as also sometimes including the Roman world was the principal factor for the formation of complex society in Orissa. Even the hinterland part of Orissa, which was connected to each other by several water and land routes, acted as resource bearing zones as the entire region of hinterland Orissa, is replete with gemstone deposits and forest resources. The flourishing nature of the coastal urban centres was possible basically due to the rich resources which were exploited in a systematic way and then traded. More archaeological work in this respect will unravel the hidden aspects pertaining to urbanization and state formation in early Orissa.

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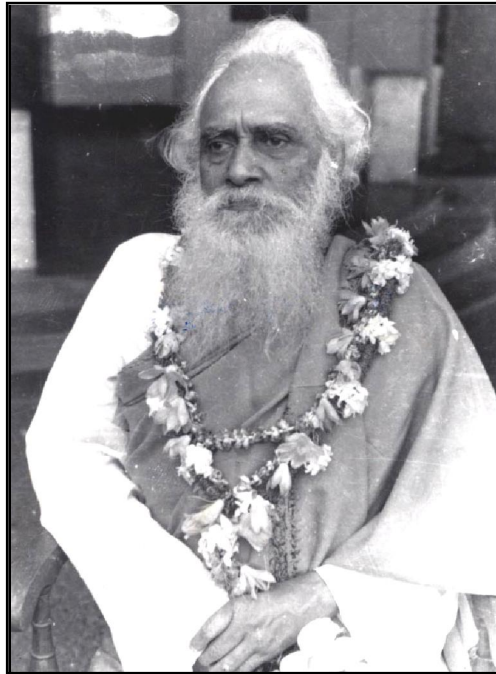
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Pandit Nilakantha & Formation of Orissa Province

Dr. Shridhar Charan Sahoo

Time, personality and commitment are three important factors which determine a man's role in public life. When a country under bondage of foreign rule fights for its national freedom or when any proud and self-conscious nationality strives and struggles for its identity, it naturally attracts people with leadership qualities to its embrace. A man's personality and traits of his character also shape his role performance. A man with a thoroughly self-centric mind-set sans any social or public concern hardly develops the inward and the impelling urge to play any role in the public domain. Over and above, one's sense of commitment and dedication to some social or national purpose shapes his role in society or polity.



Issues & concerns of the time - A Backdrop

Pandit Nilakantha Das was born in the 19th century on August 5, 1884 in the district of Puri. It was a significant period of history when Europe, notwithstanding its distance, was transcending

the spirit of forces of nationalism to Asia and Africa. In India the English brought with them the enlightenment of the west and inspired the Indians to imbibe the spirit of nationalism. The formation

of Indian National Congress in 1885 provided them a platform to mobilize their human resources and express their spirit of nationalism.¹

This "stream of nationalism" flowed to different parts of the country including Orissa through the channel of the Indian National Congress² and became a very powerful force when Mahatma Gandhi launched the national struggle for freedom through his strategy of non-violent non-cooperation (1920-1921).

Nilakantha's personality evolved and blossomed during this period of our freedom struggle when he was in his thirties.

In Orissa, this force of nationalism had its impact too where nationalism veered round the

narrower circle of its own predicament - that of annihilation as a distinct linguistic group.³

In this context it may be noted that Orissa, which Nilakantha saw during his time under British rule, was a dismembered Orissa with Oriyas being scattered in four provinces - Bihar & Orissa, the Central Provinces, Bengal and Madras. As a result of this dismemberment, the Oriya-speaking territories virtually became appendages to these four provinces. The Oriyas were reduced to the status of linguistic minorities and felt neglected and dominated by the linguistic majorities of those provinces. They particularly felt distressed when an anti-Oriya brigade deliberately tried to abolish Oriya language and culture.⁴

In 1870, a theory was propagated by Kanti Chandra Bhattacharya (Bengali teacher of Balasore High School) that Oriya is not a distinct and separate language. In his view, Oriya was the daughter language of Bengali and as such Bengali be substituted for Oriya as the language of the people in all schools and courts and public documents.⁵

Rajendralal Mitra, a Bengali scholar also advocated another strange theory that Oriyas as a race were not different from Bengalis.⁶

This crisis of identity which Oriya language faced in 1860s and 1870s facilitated the growth of Oriya nationalism in the 19th century. Language is probably the strongest cementing force to unite a race; the crisis besetting the Oriya language served the purpose of motivation to generate the feelings of national unity. Starting as a cultural movement to protect Oriya language and culture and its distinct identity, it gradually became a political issue in the twentieth century. As the safest protection to their language and culture, the Oriya-speaking people demanded a separate political identity of their own⁷ or the formation of a separate province for Orissa.

Thus, amalgamation of Oriya-speaking tracts into one administrative unit and the formation of a separate province for Orissa became the Central concern of Orissa politics apart from the question of Orissa's participation in the national struggle for freedom at the all India level. This was the scenario when Nilakantha's personality grew and evolved. Utkal Gaurav Madhusudan Das, the 'Father of Orissan Nationalism' and 'a great man who lived and died for Orissa', was the Chief Architect of amalgamation of various Oriya-speaking tracts and the people under one common administration, which partially came into being on 1st April 1936 when Orissa became a separate province.

Though Madhu Babu was the Prime-mover, many institutions and individuals in their own ways contributed to the amalgamation of Oriya-speaking tracts and the subsequent demand for the formation of Orissa as a separate province. One such outstanding personality was Pandit Nilakantha Das who apart from being a frontline freedom fighter played a prominent role in the formation of Orissa as a separate province.

As per the spirit of the time, Pandit Nilakanth's national idealism flowered up in two dimensions. The first and foremost of his national ideal, was his commitment to the cause of amalgamation of Oriya speaking tracts lying scattered under four separate administrations and formation of Orissa as a separate province. The second area of his dedication was in the realm of India's freedom struggle in which his contribution was no less remarkable. As a patriot and as a freedom fighter, he suffered much for the liberation of his country. He identified himself with the 'fiery spirit' of Netaji Subhas Chandra Bose, and like him he was also restless for the freedom of the country.⁸

As regards Pandit Nilakantha's conceptualization of priority, it has been said that he considered Utkal and Bharat as "Mata" and "Pitamahi" or as mother and grandmother (father's mother). As 'Pindadan' or offering of worship to ancestors is first given to mother and then to the grandmother, like-wise his first and foremost dedication was to mother Orissa to the cause of amalgamation of Oriya speaking tracts and formation of Orissa as a separate province. It needs to be said in this connection that many in the Congress hierarchy of Indian National Congress could not see eye to eye or savour of his prioritization of Orissa and its cause. But, even then, he did not budge from his conceptualized and decided ideal.⁹

Impact of Pandit Gopabandhu and Madhu Babu

Persons and personalities with whom one comes across and interacts in life determine one's life - goal and injects a definite direction. Nilakantha who joined the Puri Zilla School in 1899, came in close contact of Pandit Gopabandhu, who was a great patriot and 'one of the makers of modern Odisha'. Pandit Gopabandhu's personality greatly influenced him and shaped and moulded his subsequent life in the public domain. As it were, sitting on the bank of river Bhargavi, he along with 'Acharya Harihar Das and Pracharak Ananta Mishra' took a solemn vow under the inspiration of Pandit Gopabandhu. As per their vow, they decided 'not to enter any Government service after their education and to do something for the country. They were determined to see that their country becomes better at the time of their death than what they had seen during their birth.¹⁰ Here was born the patriot of the future determined to do something for his people, for his country and to see it better before death.

It virtually laid the foundation stone of his patriotism and foreshadowed his role both in the freedom struggle and in the cause of amalgamation of Oriya-speaking tracts and formation of Orissa as a separate province.

Nilakantha's association with Utkal Sammilani and Madhu Babu

Mr. M. S. Das, the architect of the Oriya nationalist movement in the 20th century formed 'The Utkal Union Conference' or the 'Utkal Sammilani' in 1903. This institution devoted itself to the problem of amalgamation of all Oriya-speaking regions under one administration. Its activities in that direction resulted in the creation of a separate province of Orissa in April 1936.¹¹ This institution was the brain child of Madhu Babu and was born out of his belief that only a well organized joint endeavour with a greater thrust could carry the aspirations of the Oriya people to fulfillment.¹²

Nilakantha was associated with the Utkal Sammilani right from the time of his student days in Puri Zilla School. He attended the first session of the Sammilani held at Cuttack in December 1903 as 'a spectator'. As per his own admission, he was greatly inspired by the goal and objective of the Sammilani. It is evident from his graphic and minute description of the first session of the Sammilani in his autobiography. Recalling back with nostalgia, this first conference of Utkal Sammilani in December 1903, he says : "In this first session of the Utkal Sammilani, the famous and reputed Maharaja of Mayurbhanj Sriramchandra Bhanj presided. I was a mere spectator. Even to-day the eminent personalities (Ram Narayan Mishra of Sambalpur, Jugal Kishore Tripathy of Singhbhum, Fakir Mohan Senapati of Balasore, Gouri Shankar Ray of Cuttack, Kanika Raja Sri Rajendra Narayan Bhanjdev etc.) who adorned the pandal appear

vividly before by minds' eye. I can not just express how I was emotionally moved by Madhu Babu's up and going movement and by the grave and gracious vibration of Sri Ramchandra's voice. It is not possible for me to describe in words the experience of that vivid memory.¹³

Another incident of early 1904 exercised an impact on his soul and strengthened his commitment to work under Madhu Babu's leadership and realize the goal and objective of Utkal Sammilani.

In Nilakantha's own words : I met him (Madhu Babu) early in 1904 in a huge meeting in Jagannath Ballabh (Puri). Here for the first time, I had occasion to hear him at close quarters and his appeal touched my soul. Mr. M.S. Das appealed for the use of Swadeshi and he wanted us to take a vow saying "The hide and skin, the real wealth of Orissa, is being carried by foreigners abroad, made into shoes and slippers there and is sent back to fall on our gentlemanly backs again not to give us comfort, but to take our money, the money which should have otherwise gone to our poor shoe-makers and other workmen." It was more than a year before the Swadeshi movement came as a protest against the partition of Bengal.¹⁴

In connection with Madhu Babu's appeal of Swadeshi what deserves mention is that Pandit Nilakantha was one of pioneers to sign the vow of Swadeshi in the register which was circulated in the meeting. It was ofcourse an outstanding act of courage on the part of student Nilakantha to come forward and sign the Swadeshi vow in the presence of a strong contingent of red-turbaned police force. As it were, it was the heyday of British rule in India and even the advocates and lawyers present in the meeting were afraid to sign on the Swadeshi register.

Hereafter, Nilakantha became a convinced and dedicated follower of Madhu Babu and it foreshadowed his subsequent steps in the cause of amalgamation of Oriya speaking tracts and formation of Orissa as a separate province.

In 1917 Pandit Nilakantha presided over the Manjusha session of Utkal Sammilani and helped in strengthening the demand for amalgamation of scattered Oriya-speaking tracts under different administrations. Though he was the Headmaster of the Stayavadi School at the time, he virtually extended all-out help to the Utkal Sammilani in all its activities including the work for amalgamation.¹⁵

The Satyavadi School of Gopabandhu and Nilakantha which was designed by them to be a 'man-making' factory to produce patriots and nationalists was closely associated with the work of Utkal Sammilani. It acted as 'a feeder of the Sammilani' and year after year it sent teachers of the school as delegates and students as volunteers. In 1918, there was a session of the Utkal Union Conference at Cuttack, and Gopabandhu joined it with a few teachers and forty student volunteers. Pandit Nilakantha Das along with Godavarish were members of the subject committee and they together with Gopabandhu impressed the audience by their eloquence'.¹⁶

Pandit Nilakantha efficiently organized the aforesaid conference of Utkal Sammilani at Cuttack. The student volunteers of Satyavadi under his leadership and direction proved to be obedient and loyal soldiers of the Sammilani showing an exemplary sense of discipline. As dedicated advocates of an exemplary sense of discipline, they did not even spare Godavarish Babu and Sri Gangadhar Meher a free entry to the conference without ensuring and confirming their identity as per procedure and rules. The great Madhusudan of legendary repute and fame

ungrudgingly admired Nilakantha and his students when he said : "Nilakantha, your boys are fine"¹⁷

This efficient management of Utkal Sammilani Conference with all discipline and decorum under Nilakanth's leadership greatly impressed Madhu Babu.

In 1919, the Utkal Union Conference passed a memorable resolution which went beyond the demand of amalgamation of Oriya-speaking tracts under one common administration to be tagged to some other province. On the other hand it explicitly demanded a separate province for Orissa. It said 'the Conference desires to place on record its conviction that unless a separate province under a Governor-in- Council and Legislative Assembly with an elected non-official majority be given to the united Oriya-speaking tracts, the proper solution of the question can not be satisfactorily reached, and the legitimate aspirations of the people concerned can not be fulfilled.¹⁸

This gave rise to a new sense of advanced and progressive awakening. As it were, the people were no more satisfied with the desire of only amalgamating together and being tagged to another province.... Newspapers started expressing the desire for a separate administration for the Oriyas.¹⁹

However, the Government was not very much convinced by the Oriya demand for a separate province. On 25 November 1921, when a discussion about it was raised in the Bihar-Orissa Legislative Council, the Governor - in Council pointed out that there was no unanimity among the Oriyas about this claim. Some asked for a separate province of their own, while others would prefer amalgamation of Oriya-speaking tracts under one Government. While giving evidence before the Philip-Duff Committee in

1924, many of the local chiefs in Ganjam who were great protagonists of the Oriya cause expressed their desire for amalgamation but showed apprehension about the financial feasibility of having a separate administration.²⁰

Looking to the realities of the situation on the issue, the newspaper forward in Calcutta, 'remarked with irony that the young men in Orissa were satisfied with so little'.²¹

Resolution in Central Assembly for Formation of a Separate Oriya Province

In this encircling gloom of a sense diffidence, Pandit Nilakantha held out a powerful ray of hope and confidence that Orissa could be made a separate province. Nilakantha not only held a confident view as regards the formation of Orissa as a separate province; he wanted to do something definite in that direction on the floor of the Central Assembly when he became its member in 1924.

In this connection, 8th February 1927 is a memorable day for the people of Orissa. It was on that day Nilakantha Das moved a resolution in the Central Assembly for formation of a separate province of Orissa. That resolution said : "This Assembly recommends to the Governor General in Council to be pleased to take immediate steps to put, or publish the schemes of putting all Oriya- speaking tracts under one local administration". He unequivocally stated that nothing less than a separate province of their own would satisfy the Oriyas and that if they were merely attached to one existing local government the agitation would continue.²²

In this respect, it has been rightly said : "In the prolonged course for the amalgamation of the Oriya-speaking regions, he played a prominent role and it was he who first moved a resolution in

the Central Assembly in 1927 for a separate Oriya province.²³

Nilakantha advanced strong and solid arguments in favour of his resolution for a separate province of Orissa. Even after that he did not sit quite and sought to build up strong public opinion in its favour. In fact, he got many articles published in the newspapers and journals of Bombay, Delhi and Madras to exercise pressure on the British administration to accede to the Oriya demand.

Pandit Gopabandhu Das acclaimed and admired this significant step of Nilakantha with a sense of reasonable pride. He was so happy and so much excited that he 'started dancing',²⁴ and moved from place to place in Cuttack City showing an article published in the Statesman of Calcutta on Nilakantha's motion.

Though the idea of a separate administration or province for Orissa was rejected by the Home member, 'as a matter of practical politics', Nilakantha's move did not go in-vain. As it were it 'created a stir' in Orissa. Immediately after this the movement for a separate province for Orissa assumed intensity. Samaj pointed out that a separate province for Orissa was 'the highest aim of the Oriya amalgamation movement'.²⁵

This claim for a separate Oriya province 'got a fillip when the Simon Commission (1927-28) began its enquiry'. By the beginning of thirties when Simon Commission report was published, it became clear 'that the government had agreed to the Oriya demand for separation' though it excluded many Oriya regions which according to them were not justifiable.

Following the publication of the Simon Commission Report an Oriya All Parties Conference was held on 22 May 1931. Here Nilakantha reiterated his stand and commitment for a separate Oriya province without any ifs and

but. He pointed out that the two issues of Oriya movement; amalgamation and separation should not be confused. Even he went further and stated that amalgamation was not needed without separation.²⁶

Impact of Nilakantha on Indian National Congress

Nilakantha's uninterrupted effort for the formation of a separate province for Orissa became evident again in 1928. During that year the Congress had appointed a committee under Motilal Nehru which took up the question of a separate province for Orissa. It was recommended that Orissa may be made a separate province only if it can have enough funds or if it could be economically viable. This recommendation of the Congress Committee which was given to Govt. in the month of December 1928 disappointed Oriyas.²⁷

This provision of economic viability as a condition precedent for formation of Orissa as a separate province was vehemently objected to by Pandit Nilakantha. He argued that Orissa being often subjected to floods droughts and famines, there should be no conditional support from the Congress on this issue. It is said : "He tried to bring an amendment in the Calcutta session of the Congress The President Pandit Motilal Nehru ruled it out. Nilakantha staged a walk out along with all the delegates from Orissa and brought out a procession in the Calcutta streets next day. Gandhiji intervened. Motilal expressed regret. Later the Congress agreed that Orissa would be the first province to be formed on linguistic basis. Not a small achievement for Nilakantha and his leadership."²⁸

O' Donnel Boundary Commission & Pandit Nilakantha

As a result of all this, the question of a separate province for Orissa was considered in

the cabinet of Government of India and led to the formation of O' Donnel Boundary Commission in 1931. As the President of the Provincial Congress Committee, he gave a long memorandum to the Commission. But unfortunately he could not give evidence before it due the orders of Rajendra Prasad, the Zonal Congress head who instructed him to boycott the Commission as the local Congress President.

It has been said that Nilakantha's failure to give evidence before the O' Donnel Committee Boundary Commission led to the non-inclusion of Oriya speaking areas of Singhbhum and Midnapore in Orissa when it was made a separate province on 1st April, 1936. May be, his convincing and irrefutable arguments would have influenced the members of the Commission whereby Orissa would not have lost those areas for ever.²⁹

In this connection what deserves mention is that Nilakantha Das along with Godavaris Mishra, Niranjan Patnaik, L.N. Sahu and Jadumani Mangaraj had extensively campaigned in Midnapore. They conducted meetings, formed associations and toured extensively asking the Oriyas to join their nationalist movement for amalgamating Midnapore with Orissa.³⁰ Pandit Nilakantha along with Sashibhusan Rath also had taken up the case of Singhbhum. They moved in the area in May 1931 addressing the people and impressing upon them to amalgamate with Orissa.

As regards Pandit Nilakantha's work in Singhbhum it is said : "The famous Congress leader of Bihar Dr. Rajendra Prasad was not happy about Nilakantha's frantic efforts to amalgamate Singhbhum in Orissa. In spite of his attitude, Nilakantha never showed any trace of cowardice like many other Oriya leaders. He also never relaxed his demand. Subsequently even though Orissa became a separate province,

Kharasuan and Sadheikala got excluded from Orissa due to some selfish Oriya leaders.³¹

British proposal of a sub-province for Orissa & Nilakantha

During this time, the British colonial administration mooted the lesser idea of a sub-province for Orissa after amalgamating Oriya-speaking tracts. On behalf of the Government of India, the Finance Secretary Muddyman persuaded Nilakantha to agree to this proposal. Even he came down to his residence and had several rounds of discussions. However, when Nilakantha did not budge from his dedication for a separate full-fledged province for Orissa, Muddyman Saheb held out the temptation of conferring him the title of 'Sir' in case he agreed to the sub-province proposal. Pandit Nilakantha was however not the man to surrender himself and sacrifice the cause for which he and his people worked so assiduously over the years. He showed his strength of character and courage of convictions when he said in no uncertain terms "you have come to a wrong door".³²

Hereafter, the British design of making Orissa a sub-province failed and government was virtually forced to declare for Oriyas a separate province. It was certainly an achievement of Pandit Nilakantha Das, whose personality foiled this British design to hoodwink the Oriyas by giving them the lollipop of a sub-province.

Referring to this sub-province idea and the subsequent developments which culminated in the formation of Orissa as a separate province on 1st of April 1936, Pandit Nilakantha has written in his autobiography "Possibly in 1929, Muddiman Saheb made correspondence with me regarding the idea of a sub-province for Orissa after consideration in the cabinet. Following discussion on it, the Finance Minister of Government of India

persuaded me to accept the proposal of making Orissa a province with a Central grant of Rupees Forty lakhs. I insisted on 80 lakhs to be given for Orissa's progress and development. However, I was pressurized by Bhubanananda Babu to accept this condition in the assembly. I accepted the condition almost as a matter of compulsion. This was the incident of 1933-34. As per the O' Donnel committee Report the British Government decided to form the province of Orissa comprising Puri, Cuttack, Balasore, Sambalpur and Ganjam with Jeypore. It was carried out on 1st April 1936".³³

After the formation of Orissa as a separate province, Nilakantha mooted the idea of establishing a University in Orissa. While demanding a separate province for Orissa in the Central Assembly he had said "we want a full-fledged province, we need a separate university and a separate High Court". He was determined to see it established. For that, he countered the inhibiting factor of financial constraints raised by the Government of Maharaja of Parala through his convincing and powerful arguments. He convinced the government about the rationality and feasibility of the proposal. At the end, he got the Utkal University established in 1943 through Godavarish Mishra, the then Education Minister of Orissa.

Conclusion

To sum up Pandit Nilakantha Das was greatly inspired by Utkal Gaurav Madhusudan Das and the goal and objectives of the Utkal Sammilani. He showed an exemplary sense of dedication to the cause of amalgamation of Oriya-speaking tracts lying scattered under different provinces and worked uninterruptedly for the formation of Orissa as a separate province. He demanded for the first time a separate province

for Orissa on the floor of the Central Assembly on February 8, 1927. In a way, this move of Pandit Nilakantha facilitated the formation of a separate Oriya province. Under its impact, the struggle for a separate province for Orissa assumed greater intensity and vigour.

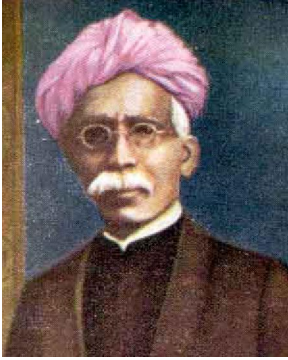
He was uncompromising in his opposition to make economic viability a condition precedent for formation of Orissa as a separate province and crossed swords with Motilal Nehru. He tried to move the Congress in favour of his demand at the Calcutta session of Indian National Congress in 1928. He succeeded and later the Congress agreed that Orissa would be the first province, to be formed on linguistic basis'. He was a proud Oriya with a self-confident personality. It is his strong personality and character which foiled the British design to hoodwink Oriyas by giving the lollipop of a sub-province. His dream and sustained efforts to bring under Orissa Oriya-speaking tracts like Midnapore and Singhbhum remained unfulfilled due to a multiplicity of factors and constraints beyond his control. But he tried well and did his best. Madhu Babu chose him as his heir in Orissa. But he was not there in life to see the formation of a separate province on 1st April 1936 nor was Gopabandhu there having been dead since long. Pandit Nilakantha honoured the other prominent maker of Orissa Sri Krushna Chandra Gajapati, the Maharaja of Parala by installing him as Chief Minister of Orissa and Pandit Godabarish as Education Minister in 1943. Along with those great and patriotic leaders, Pandit Nilakantha Das will be ever remembered and respected by the Oriya people as one of the makers of Orissa.

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Madhusudan's Paradigm on Nationalism in a Regional Setting

Dr. Atul Chandra Pradhan

Madhusudan's paradigm on nationalism can be understood with reference to his participation in the Indian National Congress, his role as the father figure of Oriya movement or Utkal Sammilani (Utkal Union Conference), his perception of the public life under colonial rule, and his prescriptions for the uplift of nation.

In an age of poverty and ignorance, Madhusudan emerged as one of the rarest intellectuals of Orissa with firm commitment to public life. After his return from Calcutta as an M.A. B.L., he associated himself with *Utkal Sabha* of Cuttack, an association which was formed in the year 1882, to carry on movement for the introduction of elective local self-government, as envisaged by the Viceroy Lord Ripon. In December, 1886 he attended the second session of Indian National Congress, held in Calcutta, as one of the representatives of *Utkal Sabha*.¹ In December 1887 Madhusudan Das and Gauri Shankar Roy attended the third session of Indian National Congress, held in Madras as the representatives of the same Utkal Sabha. In this session, while addressing the audience, he described himself and other representatives from Orissa as "formally accredited representatives of hundreds and thousands of people who elected us to speak for them and who take an active and keen interest in this great and growing national movement".² On return from Madras,

Madhusudan and Gauri Shankar were accorded warm ovation in a public meeting of 500 people, held at Cuttack, which included a varied cross sections of people from among Hindus, Musalmans, Christians, Marwaris, Madrasis, Government servants, Zamindars, Merchants and Englishmen, held in the premises of Cuttack Printing Company. In this meeting Madhusudan delivered a fiery and fluent speech in English for an hour and a half.³ On 16 February 1888 Madhusudan addressed another large meeting at Cuttack, which was attended by similar cross sections of the population. He addressed this gathering in Oriya, though, he was not quite proficient in speaking Oriya. In his speech he stressed the need for inculcation of fraternal feelings among the people of India, who constituted a nation, and removal of distinction between the rich and the poor, and pleaded for the reduction of salt tax, the rate of which, according to him, was higher than the same in Great Britain.⁴ After this meeting, he went to Kendrapada where he addressed a public meeting and exhorted the people to join the Congress. In December 1901 Madhusudan Das, Jagan Mohan Lala, Ram Shankar Roy, Nimai Charan Mitra and Janaki Nath Bose (from *Utkal Sabha*), Bhagaban Chandra Das, Upendra Chandra Roy, Lalit Mohan Sarkar and Birendra Kumar Mandal (from Balasore National Society) and

Bidhubhusan Bannerjee (from Conservator Committee, Puri) attended the annual session of the Congress, held at Calcutta.⁵

The early sessions of Indian National Congress were generally attended by representatives from three associations of Orissa - *Utkal Sabha* of Cuttack, National Society of Balasore and Utkal Hitaisini Samaj of Parlakhemundi. The Oriya representatives also attended the annual sessions of Bengal Provincial Conference, held from 1888 onwards. As there was a growing demand for the merger of Oriya-speaking tracts, scattered in Bengal, Madras and Central Provinces, Madhusudan wanted to raise the question of merger of Oriya-speaking tracts in the forum of Congress and Bengal Provincial Conference but failed to do so. In 1895, when the Central Provinces Government imposed Hindi on the Sambalpur people there were strong protests. According to Sailabala Das, Madhusudan's adopted daughter, in 1902 he had a discussion with Surendra Nath Bannerji, the Bengali moderate leader, at Calcutta in which he proposed to raise the question of merger of Oriya-speaking tracts in the forum of National Congress. Surendra Nath objected to this on the ground that it was a provincial question.⁶ The failure to raise Orissa question in Congress, the growing Oriya movement in Ganjam and Sambalpur, and Lord Curzon's plan in 1903 (known as Risley Circular) to unite all Oriya-speaking tracts under one common administration finally prompted Madhusudan to start Utkal Sammilani (Utkal Union Conference) at Cuttack in December 1903. After the formation of Utkal Union Conference, Madhusudan concentrated on Oriya movement and became almost dissociated from the National Congress. From 1903 to 1920 Utkal Union Conference engaged the attention and energies of the Oriya intelligentsia, and in 1920, when Mahatma Gandhi started the Non-cooperation movement, there was virtually no Congress organization in Orissa.⁷

Madhusudan conceived the Utkal Union Conference as a national conference of the Oriyas who, according to him, had a distinct cultural identity of their own. He described the Utkal Union Conference as a sea, containing, the life drops of a crore of Oriyas and sought to derive inspiration for this body from the history and culture of Orissa.⁸ Madhusudan professed firm belief in the distinctiveness of Oriya culture, the originality of Oriya art and architecture, and the powerful hold of Oriya language on the Oriya-speaking tracts, included in other provinces and tribals of Orissa living in hilly tracts." Regarding the Oriyas of Midnapur district in Bengal he held that though these people had accepted Bengali script under compulsion, they were still speaking Oriya.¹⁰

The basic objective of Utkal Union Conference was the merger of Oriya-speaking tracts. This objective was thus defined in the proceedings of the first session, held at Cuttack in December 1903: "This Conference is called Utkal Sammilani (Utkal Union Conference). This conference will adopt and implement measures for the welfare of all Oriya.-speaking tracts. The boundary of Orissa has been greatly reduced under the present Government. It is found that predominantly Oriya-inhabited areas like Sambalpur, Chhota Nagpur, Medinipur, Ganjam etc., are outside Orissa. Therefore all Oriya-speaking tracts have been designated as 'Utkal' and this conference has been called Utkal Union Conference. Now Utkal Union Conference has been founded for the welfare of Oriyas".¹¹

In the same proceedings, the Oriyas were defined as a separate nation in the following words: "Those who have become permanent inhabitants of Orissa, i.e., those who have made Utkal their home are to be treated as Oriyas even if they belong to different nationalities. We give the name 'Oriya' to those who have migrated to Orissa long before, adopted and acknowledged

Orissa as their motherland and consider it a national duty to promote the welfare of Oriyas".¹²

While defining Oriyas, Madhusudan observed : "Oriya nation means those who call themselves the children of Utkal, feel proud of the past glory of Orissa and yearn for its glory in future".¹³ He further observed, "Those who are born in the land of Utkal, and wish their bodies to take rest in the lap of mother Utkal after death, whether they are Bengalis or Musalmans or Brahmins or Karanas or Punjabis, are the children of Utkal".¹⁴ Those who spoke Oriya as their mother tongue whether they lived in Orissa or outside Orissa, and those who had adopted Orissa as their motherland coming from outside Orissa were treated as Oriyas Utkal Union Conference. No distinction of nationality, religion or caste was recognised in the forum of Utkal Union Conference. Madhusudan observed: "The conference has been set up for the union of Oriyas and awakening of national consciousness among all Oriyas. It has not been set up for the welfare of any community. In this conference such matters will be discussed by which the welfare of all Oriyas can be promoted".¹⁵

Madhusudan took due note of the fact that in spite of the differences in religion and nationality those who were the inhabitants of Orissa spoke Oriya, and that there were many domiciled Bengalis who had identified themselves with Orissa, and that some of them like Gauri Shankar Roy, Ram Shankar Roy, Pyari Mohan Acharya and Radhanath Roy had rendered services for the uplift of Oriya language and literature. Madhusudan intended Utkal Union Conference to be a national body in a regional setting. He observed in its second session, "In this conference representatives of various nationalities, such as Oriyas, Bengalis, Telgus, Rajputs and Marwaris are present. If this is not to be treated as an all-India body, Congress (National Congress) cannot also be called a national body".¹⁶ Utkal

Conference was the product of "the fertile genius" of Madhusudan who, by the force of his personality, could bring together the Princes, Zamindars, gentry and the poor, and different communities such as Hindus, Musalmans and Christians".¹⁷

The very first session of Utkal Union Conference began with a note of harmony. At the beginning of the session, Oriya, Bengali, Urdu and Sanskrit songs were sung. The Sanskrit song, specially composed for the Utkal Union Conference by poet Radhanath Roy, emphasized its commitment to the welfare of India. It was as follows :

This India, the mother of all of us is the land that fulfills all our human desires.

Hence it behoves all her beloved children to work for her welfare as much as in our power lies.

I

She whose brow is crowned with the Himalayas and is served on all sides by the seas, the ancient home of Vedas and sages has not only given us birth but unstintingly provides us with all sustenance.

II

Creator of light and joy all around and the source of all that is excellent in the world. It is for the good of such an India that we are all gathered here in a new spirit of oneness.

III

The Oriyas, the Bengalis, the Andhras who are in this assembly and those who are from other states, to all of us India is our home.

IV

To work for the good of India should unceasingly be our dearest objective in life, and

resolve we must here that nothing unrelated to India's welfare shall ever be undertaken by us.

V

India is our refuge: there is none other. Hence, before proceedings of the Assembly start, we bow to Mother India, to Mother India alone.

(Translated by Mayadhar Mansingh)

Though dominated by the elite and intelligentsia, the Utkal Union Conference was intended to be an association of all Oriyas rich and poor. About its character, the authors of Oriya Movement observed in 1919 : "The prospect which the Utkal Union Conference offers as the embodiment of the national will is certainly not discouraging. It is already representative in its character, as the lowest individual has a voice in it's deliberations. The attendance which it secures and the enthusiasm, however imperfect, that it generates in men of dissimilar temperament ensures to it the character of popularity, as is also evidenced by the fact that proceedings are conducted in the language of the people. It needs hardly be said that it focuses the needs of the people and embodies in a concrete form their feelings and aspirations. But to render it an effective medium of service, it is necessary that more systematic and continued work should be... its records, while a still more extensive popular participation is certainly also necessary. Thirdly, not being of an all-India character it has disadvantage of being misrepresented as to its aims or ideals, however justifiable, it might be to retain a somewhat provincial character, especially under the peculiar circumstances of the case. No doubt, the unique fact that the nature of the problem presented by it is singular in all India makes it in this sense a question of all-India importance and hence of the first magnitude".¹⁸

Madhusudan considered Oriyas to be a nation like any other nation in the world. He held

that being geographically marked out as a separate region by the sea, mountains and jungles, Orissa could not establish easy communication with other areas of India and therefore Oriyas became self-dependent and developed a civilization which they could claim as their own.¹⁹ Prior to the formation of Utkal Union Conference, in a meeting held at Kanika palace at Cuttack on 25 October 1903, Madhusudan observed. "The people of various provinces of India are distinct from each other in the same manner as the European nations. Therefore the concept of Indian nationalism had a special connotation".²⁰ Madhusudan viewed India as a multi-national entity or a nation of nations. He was firmly rooted in the Hindu cultural tradition of Orissa, even though he had accepted Christianity. His attachment to Orissan culture is very well reflected in his poems. He fought the legal battle with the British Government against the takeover of management of Jagannath temple by the Government.

In spite of all his attachment to Orissa, emphasis on Oriya identity and awareness about the plurality of Indian society, Madhusudan did not develop a separatist or parochial outlook. He could not conceive of the existence of Orissa outside Indian mainstream. In spite of his petition and prayer to the British authorities' for the cause of Oriya movement he did not adopt an anti-Congress stand. He did not intend to use Utkal Union Conference against the Congress. The purpose of the Utkal Union Conference was to unite Oriyas and promote all-round development of Orissa so that Orissa could contribute to the development of India as a whole. If Indian nationalism or Indian National Congress aimed at the even and harmonious development of all parts or sections of India, then special efforts like Utkal Union Conference were necessary for the uplift of Oriyas who were scattered as minorities in different provinces and therefore neglected.

Utkal Union Conference not only aimed at the merger of Oriya tracts but also sought to work out a programme of all-round development which included items like industrialization, agricultural development, spread of education, establishment of University, social reform, uplift of women, etc. Though a sense of unjust discrimination that Oriyas as a minority felt in Bengal presidency, Madras presidency and Central Provinces was at the background of the formation of Utkal Union Conference, yet Utkal Union Conference did not indulge in preaching ill feelings against non-Oriyas. Madhusudan, time and again, made it clear in his public utterances that there was no contradiction between loyalty to Orissa and loyalty to India, that the two were complementary, and that Utkal Union Conference was a regional manifestation of national consciousness and development, an Oriya replica of Indian National Congress. While addressing the second session of Utkal Union Conference, held at Idgah ground, Cuttack on 28 December, 1904 Madhusudan observed: "Mother Utkal is not distinct from mother India, nor she is the rival co-wife or enemy of the latter".²¹ In the same meeting he gave a metaphorical description of Utkal Union Conference in the following words: "Mother Utkal is today present before us like an image of an affectionate mother suckling her child. That image is an image of mother India. It is an incarnation of mother India. Therefore mother Utkal is not a rival co-wife of mother India".²² In the fifth session of Utkal Union Conference, held at Puri in 1908, he pointed out: "There is no difference between mother Utkal and mother India. If there is pain in any limb of the body, that limb has to be treated. That treatment would strengthen the whole body. The purpose of treatment of Utkal is India's amelioration".²³

Madhusudan started Utkal Union Conference at a time when Bengalis were heading towards the Swadeshi movement over the

question of partition of Bengal. The Swadeshi movement of 1905 gave a militant orientation to the growing national consciousness in India and had an all-India impact. In such a situation Madhusudan's methods of prayer and petition to colonial authorities for the merger of Oriya-speaking tracts under one common administration were considered by Aurobindo Ghosh, the extremist leader of Bengal as "mistaken", although the latter, without mentioning the name of Madhusudan Das, appreciated his Oriya movement in the following words: "It is for instance a cause of gratification that Orissa is beginning to feel its separate consciousness and to attempt to grow into an organised life under a capable and high-spirited leader".²⁴ Aurobindo felt that backward provinces, like backward communities, should awake and "must take their place in the advancing surge of Indian political life" and "must prepare themselves for a high rank in the future federated strength of India".²⁵ Aurobindo, critical and suspicious as he was of the character of colonial rule, predicted that Madhusudan "is laying up for himself bitter disappointment and disillusionment in the future" and that "when the inevitable disappointment and disillusionment come, then will the new political consciousness, the new organised life of Orissa become an immense addition of strength to the forces of National consciousness".²⁶ That 'disappointment' and 'disillusionment' came twice - in 1911, when the truncated Orissa was tacked to Bihar in the province of Bihar and Orissa and in 1918, when Montford reforms recommended a sub-province for Oriyas. Though Utkal Union Conference had not been successful in achieving the goal of merger of Oriya tracts by 1918, it had prepared the ground for the emergence of national consciousness in Orissa. It was from the forum of Utkal Union Conference that Gopabandhu Das emerged as the organiser of Gandhian Congress movement in Orissa in 1920. In the fourteenth

session of the Utkal Union Conference, held at Cuttack in April 1919. Gopabandhu remarked in his presidential speech "The Conference is a part of India's national movement."²⁷ At his instance, in the Chakradharpur session of Utkal Union Conference, held immediately after the Nagpur session of Indian National Congress, the Utkal Union Conference accepted the objectives of Indian National Congress.

Madhusudan was a moderate statesman. He believed in cooperation with the British Government. He sought to achieve his goal of merger of Oriya tracts through petition and prayer which yielded results after long delay in 1936. As nationalism became militant, particularly after the outbreak of the First World War, Madhusudan's moderate leadership became unacceptable to the younger generation. His acceptance of the office of minister in Bihar and Orissa Government under the Government of India Act, 1919 was vehemently criticised by the younger generation of militant nationalists.

Madhusudan did not equate nationalism with anti-foreignism. He wanted to add a positive dimension to nationalism by insisting upon inculcation of commitment to public life, economic self-dependence, dignity of labour, straightforwardness, love of truth and national self-respect. He felt that under the colonial rule the people of Orissa had become oblivious of their past glory and valour and that being selfish they had no concern for public life and were eager to attain selfish ends by taking resort to flattery, falsehood and bribery- In the economic sphere he found poverty and stagnation because of absence of indigenous industries and dependence on foreign goods; lack of dignity of labour, and lack of coordination between physical labour and mental labour. In the forum of Utkal Union Conference, Madhusudan appealed to the people to give up selfishness and flattery and develop

selflessness and commitment to public life and straightforwardness. He wrote-

*Give up flattery,
Give up selfishness,
Follow the path of truth,
After two days you can
Attain your well-being as a free nation.*

The chariot of nation cannot move, if selfishness becomes the charioteer²⁸ Madhusudan observed that every human being has two types of existence, one is personal or selfish, and the other is social or national.²⁹ He held that selfishness was the lowest stage of self- development and that for higher development one should transfer one's loyalty to society or nation. He pointed out that improvement of national life was impossible without the awakening of national consciousness or Commitment to public life.³⁰ Deploring the lack of national consciousness in Orissa Madhusudan observed "If prominent persons among the Oriyas become conscious of their social responsibility, and mindful in the work of Utkal Union Conference, the resolutions of the Conference would not have been fruitless."³¹ If national consciousness or public spirit is roused to the fullest extent, he pointed out, then there would be no hesitation to make sacrifice for the nation. He used to cite the example of the Japanese in regard. In the second session of Utkal Union Conference he observed: "What is the motto of the Japanese nation ? Every Japanese thinks: 'for the honour of Japanese nation not only my life but also a lakh others may be sacrificed'. Due to this attitude the Japanese nation is today honoured all over the world."³²

Madhusudan was the pioneer of industrialization and economic nationalism in Orissa. In 1897 he founded Orissa Art Ware Works, and in 1905 he established Utkal Tannery. He viewed development of indigenous industries as the key to economic regeneration and real self-

rule. He observed : "We have expressed our desire for Home Rule, but we do not realize to what extent we depend on other nations. It should be understood that a country which supplies raw materials to other countries for production of industrial goods is industrially very backward. We cover our bodies with clothes, produced in other countries. The luxuries and necessities which we need everyday are supplied by other countries. Still, we want self rule. What is the meaning and purpose of this self rule?" Madhusudan promptly responded to the Swadeshi agitation of Bengal in 1905. He addressed the Swadeshi meeting, held at Cuttack on 20 August 1905 under the chairmanship of Janakinath Bose. While asking the people to use Swadeshi goods he cited two examples, one of General Togo of Japan who used shoes, made only in Japan, and the other was of an Englishman buying English shoes at a higher cost instead of buying German shoes.³⁴ He addressed Swadeshi meetings in other places, asking people to boycott foreign goods, specially Manchester cloth and Liverpool salt.

Madhusudan wrote a number of articles on industrialization and economic regeneration such as "Industrial Development", "Industrial Awakening", "War is Business and Business is war", and "Freedom from Industrial Captivity" which were published in his English mouth piece 'The Oriya'. Regarding the commercial exploitation of India by England. Madhusudan observed in his presidential speech in Utkal Union Conference, held in 1913: "When the English nation first came to India for trade in Bengal and Orissa, Pipili and Balasore were the centres of their trading activities. At that time, they were importing from Orissa and India, goods manufactured by indigenous artisans. As a result, sufficient wealth was flowing to this country. Now the situation is just the reverse. If you go to the drawing room of any well-educated person, you will find that almost all the articles kept there are foreign".³⁵

He held that as a result of export of raw materials from India and import of Industrial goods from England, the Indian producers of raw materials were getting the low wage of unskilled labourers or coolies, whereas the British producers of industrial goods were getting the higher wages of trained artisans. He described it as an economic slavery which the Indians had accepted of their own accord.³⁶

Madhusudan observed that absence of dignity of labour and contempt for manual work were posing obstacles to economic development. On 17 February 1924 he delivered a speech on dignity of labour at Patna, which was highly appreciated. He held that unless due importance was given to manual labour and proper coordination was established between mental work and manual work, the wealth of nation could not be augmented. He pleaded for the raising of social status of artisans and removal of contempt for manual work among the educated. He said: "The hand work of the artisan finds place in the drawing room of king or Raja or Maharaja, whereas the artisan himself is not allowed to go there".³⁷ He pointed out that for even economic development, proper coordination between industry and agriculture was necessary, because it was agriculture which provided raw materials to the industry.

Madhusudan aimed at the merger of Oriya tracts through Utkal Union Conference. He carried on his nation-building activities within a regional framework and pleaded for harmony among the various communities and linguistic groups and loyalty to mother India. He virtually dissociated himself from the Congress after the formation of Utkal Union Conference. When Gandhi started the Non-cooperation movement, Madhusudan was neither in Utkal Union Conference nor in Congress. But the Gandhian Congress movement proceeded by accepting two

important aspects of Madhusudan's Paradigm on nationalism - (1) the various provincial nationalities or linguistic groups were given due weightage and allowed to form provincial Congress committees on linguistic basis. (As for example Orissa, though not a separate province in 1920-21, was allowed to form a provincial Congress committee) and (2) a constructive programme was adopted by the Congress to add a positive dimension to anti-colonial movement.

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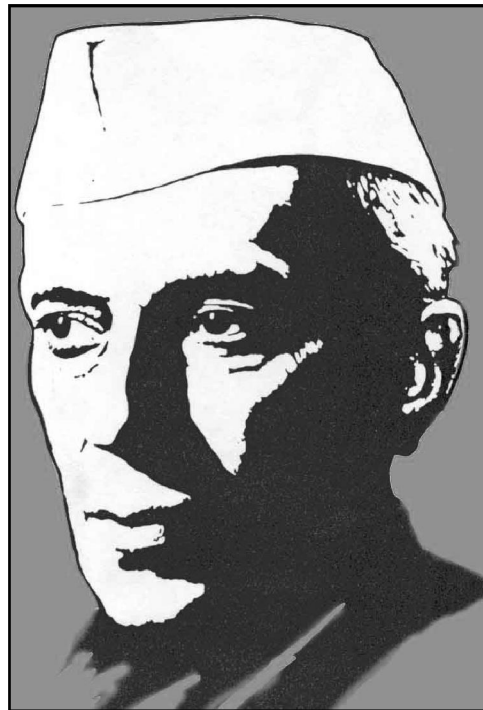
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Nehru in Orissa

Siddhartha Dash

Pandit Jawaharlal Nehru, the first Prime Minister of Independent India, was one of the greatest men of our generation. He was the able lieutenant and political successor of Mahatma Gandhi. Like Gandhi, his Guru, Nehru loved and admired the people of Orissa. He had visited Orissa several times. Below is given a very brief account of Nehru's visit to Orissa.

Due to persistent demands of the Congress for freedom, the British government ultimately decided to give Indians some share in the administration of provinces in the middle of the third decade of the last century. As a result, elections were declared in 1936. Mahatma Gandhi and almost all prominent Congress leaders travelled all over the country to campaign for the Congress. Nehru, despite severe mental agony caused due to the sad demise of his wife Kamala in Feb. 1936 travelled several states including Orissa. The Congress won the elections and formed Government in eight provinces.



Nehru visited Orissa for the first time on 10th Nov. 1936. He was received by the then President of Ganjam District Congress Committee Sri. Dibakar Pattnaik. Accompanied by Pandit Nilakantha Das and Bhagirathi

Mahapatra, President and Secretary of Utkal Provincial Congress respectively, Nehru toured several places of undivided Ganjam, Puri and Cuttack district. At first he addressed a small gathering at Balugaon. Large crowds greeted him at Athagada and Aska. To them Nehru spoke on the poverty of the farmers of Orissa and the oppression of the Zamindars. He told that poverty in India could be eradicated by all people joining the ranks of the Congress and by supporting congress candidates during the elections. Then he

proceeded to Sherguda. After a brief halt, he proceeded to Berhampur. A meeting was organized there where Nehru reiterated the

Congress demand for *Purna Swaraj*. In the Cuttack town hall, he addressed a big gathering. He also addressed numerous mass meetings in the rural pockets like Bahugram, Jagatsinghpur, Salepur and Kendrapara.

After a lapse of long twelve years of his first visit, Nehru came to Orissa for the second time on 12th April 1948. This time he was accompanied by his niece Miss Rita Pandit (daughter of Vijayalaxmi Pandit) and B.K. Nehru, ICS, Secretary Works, Mines and Power, Government of India. He was received at Jharsuguda aerodrome by Governor Kailash Nath Katju and Premier Dr. H.K. Mahtab. From Jharsuguda he motored to Sambalpur, got an idea of the entire area to be submerged by the proposed reservoir of the Hirakud Dam. He laid the foundation of independent India's first major river valley project at Hirakud which subsequently became the largest river valley project of the world. Addressing the gathering there Nehru said that the project would bring in immense wealth not only to Orissa but to the entire country. From Sambalpur he came to Bhubaneswar by air. On 13th April 1948 exactly at 10.20 AM in the presence of a very large jubilant crowd Nehru laid the foundation stone of Orissa's new capital Bhubaneswar.

In course of his speech he said "the laying of the foundation stone of this new city has been a task after my heart. Construction is always welcome. To build a city is something happy to think of. There could not be a greater joy than to create. It is almost god like to create. To be associated, therefore, with the construction of the city has been a thing I appreciate most."

Prime Minister Nehru's third visit to Orissa took place on 13th December 1951. This time he was accompanied by his sister Mrs. Vijayalaxmi Pandit. A large crowd of distinguished

persons including Chief Minister Nabakrushna Choudhury and Utkal Congress President Biswanath Das received him at Jharsuguda. In course of his speech Nehru referred to the oneness of our ancient country and her age-old secular principles. He also pointed out the evils of casteism and communalism. From Jharsuguda, Nehru proceeded to Sambalpur. On the way he stopped at way-side villages, chatted with the children and reminded the people about Gandhiji's emphasis on Village Industry. On 14th Dec. accompanied by his sister Mrs. Pandit, Biswanath Das and Nabakrushna Choudhury, he came to Bhubaneswar where he motored round the new town, and reviewed the progress of the construction work of the new capital. Then on the same day at Cuttack, he addressed a gathering of nearly one lakh people for long ninety-five minutes.

On 8th May 1955 Nehru visited Orissa once again. He came to Berhampur from Bhubaneswar by a special train. This time his daughter Mrs. Indira Gandhi accompanied him. For sometime, he stayed in the premises of Khallikote College where he discussed for about an hour with Acharya Vinoba Bhave, who was already present there. In the evening of 8th May he addressed a large gathering at the famous Courtpetta grounds. Nehru stayed at Berhampur for two more days. He participated in the deliberations of the Working Committee of the Congress and attended a meeting which was held in his honour by the local Telgu association.

Nehru came to Orissa for the fifth time on January 13, 1957. His main purpose was to inaugurate the Hirakud Project. At the time of inauguration he declared " I dedicate this magnificent project to the well-being and prosperity of the people of Orissa". He further

said that Orissa a land of temples had now a new temple and in it a god for the whole country."

On 28th March, 1961 Nehru visited Orissa once again. In the morning of that day he arrived at Rourkela airstrip, where he was given a rousing reception by a large crowd. Then he inaugurated Rourkela Steel Plant which was the 1st public sector steel plant of India. In his inaugural speech Nehru spoke that the Rourkela Steel Plant had not only enriched Orissa but also enriched India.

On 3rd January 1962 Nehru came to Orissa. He inaugurated on that day Paradeep Port which is at present the deepest sea port of our country. In this connection it may be mentioned that it was Orissa's great dynamic leader Biju Patnaik, who despite opposition from several quarters almost compelled the Prime Minister for the establishment of Paradeep Port. The same day Nehru inaugurated the 49th session of Indian Science Congress in the premises of Ravenshaw College. In his inaugural address he appealed to the scientists to spread scientific temper among the people. A great historian as he was, the Prime Minister reminded the audience the glory of the ancient Kalingans who braved the stormy sea and settled in the South Asian Countries. Besides, he also spoke on the virtues of democratic decentralization of power.

Jawaharlal's last visit to Orissa was in January 1964. An unusually big jubilant crowd greeted their beloved Prime Minister and his daughter Mrs. Indira Gandhi as they arrived at Bhubaneswar on 5th January by a helicopter from Tikarapada. Earlier on that day at Tikarapada, Nehru laid the foundation of a multipurpose dam across the river Mahanadi and laid the foundation of Talcher Thermal Power Station. On 6th January, 1964 he attended the colourful ceremony of the 68th session of the Indian National Congress, which was held at Gopabandhu Nagara, Bhubaneswar. Most ironically Nehru spoke there for two minutes. Then suddenly, as ill luck would have it, he felt very tired and weak with a rise in blood pressure. As a result, for six days he was confined to a bed in the Raj Bhawan.

Nehru left Bhubaneswar, not to return anymore, on 12th January, and by 1 PM he reached Delhi. His last message to the people of Orissa was, "YOURS IS A SMALL STATE, BUT YOU HAVE A BIG HEART".

Siddhartha Dash lives at N4-205, IRC Village Bhubaneswar - 751015

IRON ORE PELLETTISATION COMPLEX IN ORISSA

Bramhani River Pellets Ltd. (BRPL) is an Indian Company promoted by STEMCOR GROUP of U.K. It is planning to set up an Iron Ore Pelletisation Complex in Keonjhar and Jajpur district in the State of Orissa, using Iron Ore fines with an investment of Rs.1485 crore. This type of plant for value addition to Iron Ore fines is first of its kind in the State.

The Project consists of the following:

- i) 4 MTPA Iron ore beneficiation plant at Tanto, Nalda of Barbil Tahasil in Keonjhar District.
- ii) 4 MTPA Iron Ore pelletisation plant at Kalinga Nagar Industries Complex, Duburi in Jajpur District.
- iii) Laying of 200 Kms pipeline from Barbil to Duburi to carry beneficiated Iron Ore in slurry form.

Kharavela : The Great Philanthropic Emperor

Jayanti Rath

Jainism is one of the most ancient religions, which emerged as a result of pure non-violent and humanitarian approach towards all living beings. It grew up with a profound progressive attitude and judicious understanding of special requirements and philosophically indispensable necessities of the time. The Jaina thinkers had discussed at length long ago as to how one can protect one's environment and save himself, society, nation and all creatures from natural calamities through non-violence and non-possession and mutual co-operation. Arya Mahameghabahana Cheti-Raja-Vamsa-Vardhana Maharaja Sri Kharavela, the mighty emperor of Kalinga was out and out a Jaina in the true sense of this philosophy.

The reign of Kharavela is a significant landmark in the history of Orissa. The caves of Udayagiri and Khandagiri hills and the Hathigumpha inscriptions provide eloquent testimony to Kharavela's connectedness with Jainism. Among the followers of Mahavira, Kharavela stands out as the tallest name.

Considering the chronology of Post-Mauryan times and ancient glory of Jainism, his is the most important and the only inscription yet discovered link in the country. Its importance is unquestionable. The invocation formula on the Hathigumpha inscription *Namo Arihantanam Namō Sarva-Sidhamam* clearly testifies that Jainism was the religious faith, the king Kharavela, followed.

The coronation of Kharavela seems to have been performed with great pomp and grandeur amidst high hopes and aspirations, and the young king appeared to have cherished the desire to attain the idealism enumerated in ancient scriptures. That he achieved astounding success as a ruler is attested to by his biographical account recorded in the Hathigumpha inscription and by the record of his chief queen engraved in the upper storey of the Manchapuri Cave (Udayagiri hill) proudly declaring him as Charkravarti Monarch.¹

In the first regnal year, he devoted his attention to strengthen the defence of the capital *Kaliga Nagari*, the fortification of which had been damaged by cyclonic storm (*Batyahata*)

He repaired "gopur" "prakara" "Nivesana" (Gateways, ramparts and the palace) and made the fort strong and invulnerable. To beautify the city, he constructed embankments and flight of steps in many cool water tanks and developed a number of (Uddyanas) gardens and parks. The defence work continued upto his fifth regnal year when the aqueduct, excavated by *Mahapadmananda* three hundred years before, was extended upto the capital city and a perennial supply of water was provided to the moat that surrounded the fortification. For all these works, he spent about thirty-five lakh coins. He distributed 60,000 *Karshapanas* among his subjects.

The tenth line of the Hathigumpha inscription refers to the building activities of

Kharavela i.e. (Caves for the Jaina Monks). The 12th regnal year record (line-12) of this inscription mentions that when king of Magadha had invaded Kaliga and conquered the same, he carried with him the image of Kaliga Jina. King Kharavela made on imperial expedition to Magadha, defeated the Magadhan army and to commemorate this unique event he brought back that image in a triumphant procession. Then he professed Jainism in common with his queens, Kumaras and officials. Thus, it is clear that the honour of the royal family was interlinked with the image of Kaliga Jina. Similarly the 13th year's record of Kharavela's reign (line 14 of the inscription) says that he devoted himself entirely to religious practice on Kumari hill. Kharavela offered maintenance and white garments to the monks. He excavated 117 caves to serve as resting places of the Arhatas or Jaina saints.²

From line 14 to the end of the inscription it is revealed that illustrious Sramanas, Yatis and Jaina Saints had assembled at Kumari hill from different parts of India for whom Kharavela, at the insistence of his queen Sindhula of Simhapatha, constructed a magnificent abode close to the dwellings of the Arhatas at a cost of 105,000 coins. Kharavela has been eulogized as a Jaina who had given the religion a proper place in his daily life.

The life of Kharavela was a symbol of sanctity. No doubt, he was a great warrior. He could achieve a series of brilliant victories extending his way from the north western part of India to the farthest extent in the south.³ No Indian monarch in history is known to have accomplished such astonishingly successful conquests embracing such vast expanse of India. But all these conquests were ephemeral. What gives him undying fame in history is his benevolent deeds.

Spirituality is essentially individual and individuality creates collectivity on the basis of

discipline and practices. Every basic reality of the universe is integral. Jainism reconciled the parts of reality with the whole by means of its relativistic approach.⁴ The "Aryanga", the oldest Jaina text says therefore, "One who knows one, comes to know all, one who has known all, knows one." Kundakunda, a great thinker of about 1st century A.D. and other Jaina philosophers followed the same view- "Je ege Janai te savve Janai, Je savve Janai te ege Janai."⁵

Kharavela recognized self and tried his best to know all living and non- living beings around him. He had an enriched vision of ecology. Son of a king, he could prove himself to be the son of the soil too. He gave paramount importance to the welfare of his subjects as well as to the nature. "Aspire for self, the same which you aspire for others and which you do not aspire for self do not aspire for others." This is the fundamental principle of Jainism. That Kharavela adhered to this basic principle has been artistically reflected in rock cut architecture of the twin hills, Khandagiri and Udayagiri. It would not be an exaggeration to ascribe him as a Rajarshi or the saint monarch of Orissa.

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Agitation for Amalgamation of Oriya Speaking Tracts

Dr. Janmejy Choudhury

Before going to analyze the topic, it will be pertinent to note a brief account of the origin of the name of Odisha or Orissa. The early Greek writers refer to a people called 'oretus', the Sanskrit equivalent of which may be "Odras". Pliny has explained the 'Oretus' are the inhabitants of the territory where the mount Maleus was situated. The Greek "Oretus" and Sanskrit 'Odras' both seem to have been suggested by the term 'Or' or "Orua" or "Oruza" meaning rice. Oxford dictionary states that 'Oruza' is a lone word in Greek from some oriental source. So, the "Oretus" or 'Odras' people may, therefore, be either rice eating or rice-growing people. However, the ancient name of Orissa had been changed frequently as Kalinga, Utkal, Trikalinga, Magadha in different regimes of rulers of Orissa. Orissa was a small portion of the past Kingdoms of Kalinga, Utkal and Kosala. The territorial dismemberment of Orissa had begin even before the fall of the Hindu Kingdom. It is said that Emperor Akbar had sought the alliance of the king of Orissa in his campaign against Bengal. By the time of Akbar, the territories of Orissa were apportioned into five sarkars such as Jaleswar, Bhadrak, Cuttack, Kalinga Dandapat and Raj Mahendri. Later, the Kingdom broke up into a number of princely states.

Orissa emerged as one of the eleven units of British India in the 20th Century. Orissa came under British rule in 1803 in a piecemeal manner, first the southern part, then the coastal region and lastly Sambalpur and the adjoining tracts. For smooth conduct of administration, the southern part was tagged with Madras presidency, the coastal region with Bengal and the Western part with central provinces. As one of the major linguistic communities of the Indian sub-continent but placed under several administrative jurisdictions, the Oriya people suffered the injustices of dismemberment for nearly a century since the British conquest of Orissa in 1803. Such political dismemberment of Orissa bred many disadvantages. The economic resources were scattered and it caused great inconvenience for the Government in tackling the natural calamities like famine of 1866 and floods. The Oriyas, who formed a linguistic minority, lost their identity and were neglected. In 1895 the Chief Commissioner of central provinces decided to introduce Hindi as the official language in the Sambalpur district. In June 1895, a memorial against the imposition of Hindi by the Government signed by three thousand people, was sent to the viceroy Lord Elgin. 'Utkal Sabha' and 'Sambalpur Hitaishini' submitted a memorial to Lord Elgin against the

decision of Government. Then, the Government of India released the genuineness of this demand and Oriya language was restored in Sambalpur with effect from 1st January 1903.

The tales of woes of the scattered Oriyas under the neighbouring people and their strong desire for union with Orissa figured in news headlines. This led to the 'Oriya Movement' which aimed at safeguarding the Oriya language and culture. The Oriya speaking people urged for a separate political identity of their own. There were agitations in Ghumsar, in the Orissa division and in Sambalpur, demanding justice from the Government in this regard. The original newspaper like Utkal Dipika, Prajabandhu of Rambha and Sambalpur Hitaishini of Bamra defended the cause of Oriya language and culture. Shyamsundar Rajguru of Paralakhemundi, Nilamani Vidyaratna of Bamra and Gaurisankar Ray of Cuttack contributed a lot in creating an urge for political identity of the scattered Oriya race. Ganjam played a leading role in increasing consciousness on the amalgamation of the Oriya speaking tracts. The people of Ganjam, for the first time, organized meetings and passed resolution for the unity of all the Oriya speaking areas. In Ganjam district, the Oriyas formed an association named 'Ganjam Utkal Hitabadini Sabha'. Venkatesh Beu, the Secretary of the Association appealed to the queen of Great Britain to unite all the Oriya speaking areas. In the mean time a number of associations like 'Utkal Sabha' formed under the leadership of Madhusudan Das, Gopabandhu Das, Fakir Mohan Senapati and Radhanath Roy. All these associations started creation of public opinion for a union of the scattered divisions. On August 16, 1882 Madhusudan Das formed the 'Orissa Association' which made representations to the lieutenant Governor of Bengal to unite all the Oriya speaking areas.

In 1902, the Oriya people of Ganjam and Raja Baikunthanath De sent a memorial, signed by a large number of people to the viceroy Lord Curzon suggesting the unification of Ganjam, Sambalpur and the Orissa division of the Bengal presidency under one Government and one university. In the meantime Lord Curzon's Government drew up plan for the addition of Sambalpur and its adjoining Feudatory States, Ganjam district and Vizagpatnam Agencies to the Orissa division. Early in December 1903, the plan known as Risley circular, being circulated by Henry Risley was circulated among the Government of central province, Madras and Bengal for eliciting their opinions. Unfortunately for Orissa, Lord Curzon was absent in April 1904 when Lord Amthill the Governor of Madras opposed to the transfer of Ganjam to Orissa. But the transfer of Sambalpur district and its adjoining feudatory states. Patna, Kalahandi, Sonepur, Bamra and Rairakal to the Orissa division took place with effect from 16th October 1905. The Oriyas of Ganjam agitated vigorously for the transfer of their district to Orissa.² From 1905 to 1911 a great agitation continued in the Bengali speaking areas for the union. At the same time the Biharies also agitated for their separation from Bengal. All these movements baffled the Government which shifted its headquarters from Calcutta to Delhi. On August 25, 1911 Lord Herdinge, the Governor General recommended the creation of a new province consisting of Bihar and Orissa and the new province of Bihar and Orissa was created on 1st August 1912. But the Oriya movement continued. The claims of the Oriya were pressed by the Utkal Union conference which met every Year. Oriyas in the Madras Presidency continued their movement. In 1912, a new association named 'Utkal Milan Samaj' was formed at Berhampur to workout the merger of Ganjam with Orissa. This movement in

Ganjam was opposed by the Telugus. In 1911 the Mantague Chelmsford commission realized the need for an administrative union of Oriya speaking people and recommended for a sub-province for Oriyas. But this recommendation did not hold good. So the Utkal Union conference was held at Cuttack on April 19 and 20 with Pandit Gopabandhu Das in chair and called upon the Oriyas to sacrifice their lives for the cause of their mother lands.³

The province of Bihar and Orissa, which was constituted in 1912, is the most artificial unit of all the Indian Provinces. It was formed by bringing three areas under a single administration which differ markedly, not only in physical features, but in many social, linguistic, and cultural characteristics.⁴ In December 1916 Utkal Sammilani prepared a memorandum for unification of Oriya speaking tracts and presented it to E.S. Montagu, the Secretary of state for India and Lord Chelmsford, the Viceroy of Calcutta. But, the Mont ford report had hinted that the creation of the province or sub- province of Orissa would depend upon the consent of the legislatures, to be formed under the new Act 1919 in Bengal, Bihar- Orissa, central province and Madras. Towards the close of 1924, the Government of India appointed a committee, consisting of C.L. Philip, the political Agent of Orissa state and A.C. Duff, the collector of Bellary District, Madras presidency to assess the Ganjam people's views regarding the transfer of their district to Orissa.⁵ In March 1927 the Government of Bihar - Orissa assigned to their Financial adviser Raj Sahib U.M. Sen the task of examining the financial implications of the transfer of Ganjam to Orissa who reported that it will cause an annual deficit of 11 lakh of rupees. Early in 1928, the Statutory Commission was sent to India from London under chairmanship of Sir John Simon to examine the working of the Government of India Act 1919.

This committee reported that the Bihar and Orissa province as 'a glaring example of the artificial connections of areas which are not naturally related' and recommended the appointment of a boundary commission to demarcate the boundary of the Orissa province. So this committee appointed a sub-committee under the chairmanship of Major C.R. Attle to examine the case of separate province of Orissa and recommended that separate province of Orissa comprising Orissa division, Angul, Orissa feudatory states, Khariar estate of central provinces and Ganjam district of Madras Presidency.⁶ The report of the Attle Sub-Committee gave much encouragement to the people of Orissa to pursue the matter at the highest level.

Then, the Orissa branch of All parties conference sent a memorandum to All Parties National Convention, which was being held at Calcutta on 22 December 1928 for the creation of province of Orissa. But it was not allowed to be discussed. Maharaja Krushna Chandra Gajapati Narayan Deo was nominated to the First Round Table conference, which was held on November 1930 at London, and he raised there the question of the amalgamation of Oriya tracts.⁷ The Utkal Provincial Congress Committee, at its meeting held on 3 May 1931, unanimously adopted a resolution moved by H.K. Mahatab which urged upon the Government to establish a separate province. In order to pursue the matter at all levels with or without co-operation of other bodies and institutions a committee was appointed under the chairmanship of Pandit Nilakantha Das. The committee was empowered even to cooperate with the British authorities on this matter without, of course any deviation from the congress principles.⁸ Thus, the congress now gave its full support for early solution of the problem. In March 1931, the Orissa congress delegates raised

the question of same in the Karachi session of congress where Gandhi promised to raise the problem of Orissa at Second Round Table Conference. Such efforts by all shades of public in Orissa convinced the British authorities about the urgency of the matter. On 13 September 1931, the Government announced the formation of the Orissa Boundary Committee in order to 'examine and report on the administrative, financial and other consequences of setting up a separate administration of the Oriya speaking people and to make recommendations regarding its boundaries in the event of separation'.⁹

The Orissa boundary committee consisted of three members, Sir Samuel O' Donnel, H.M. Mehta and T.R. Phookun. The Associate members were Maharaja Krushna Chandra Gajapati, Sachidananda Sinha and C.V.S. Narasinha Raju. The committee was headed by Sir Samuel O Donnel which held its first meeting of Patna on 7th November 1931. It invited memoranda from public bodies, associations and interested persons.¹⁰ The O' Donnel committee, after considering all aspects of the problem, recommended that the new province of Orissa should include "the Orissa division, Angul the Khariar Zamindari of the Rajpur districts and the greater part of the Ganjam district and the Vizagapatam agency tracts."¹¹ After the conclusion of the Third Round Table Conference, Sir Samuel Hoare, the secretary of state for India, declared on 24 December 1932 that a separate province of Orissa would be formed in the constitutional setup for India. The "white paper" published in March 1933, mentioned Orissa as a governor's province along with ten other provinces of British India. As started earlier, the boundary committee had recommended an approximate area of 33 thousand sq miles for the new province. But the white paper reduced it into 21545 sq miles by the exclusion of the

Vizagapatnam Agency, Jalantar Malia and also of Paralakhmudi which was recommended by the majority of the committee for inclusion of Orissa.¹² The 'white paper' proposals regarding the boundary of the new province of Orissa evoked so much criticism that the secretary of state had to reopen the question once again. The Government of India immediately informed the secretary that the suggested new announcement would be a 'grate mistake'. It would at once revive Telugu agitation and so also 'far from accepting new announcement as final settlement, Oriyas might make it to renew pressure for inclusion of Paralakhemundi'. The financial implication involved in the creation of a separation province were again pointed out to the home authorities.¹³ In the meanwhile, the Government of India constituted a committee known as the Orissa Administrative Committee under the chairmanship of John Austin Hubback.

The notification was issued from Simla on 24 June 1933. The committee was asked to investigate the administrative problems which would in case of the formation of a new province.¹⁴ The committee circulated a general question arise to selected officials, non-officials and public bodies and a special circular to the heads of department and other special officials in Bihar. In October 1933, the committee toured Orissa and examined a number of witnesses. Its report published on 20 December 1933, made important recommendations regarding administrative problems of Orissa.

In this crucial stage, Maharaja Krushna Chandra Gajapati Narayan Deo, the Raja of Paralakhemundi took the bold step in deciding to divide his estate. He proposed to bring a portion of it including the town of Paralakhemundi to the new province of Orissa. The Utkal Union Conference reposed its complete confidence on

him and authorized him" to approach the proper authorities on this boundary question and requests him to proceed to England, if necessary, to make necessary representation to parliament during the discussion of the Government of India Bill.¹⁵ In spite of such categorical objections by the Government of India the insistent demands of the people by Orissa ably represented by the Raja of Paralakhemundi before the Secretary of state were finally crowned with success. The joint Parliamentary committee, in their report in November 1934, added to the new province of Orissa as defined in the 'white paper'- (a) That the portion of the Jeypore Estate which the Orissa Boundary committee of 1932 recommended for transfer to Orissa, (b) Paralakhemundi and Jalantar Maliahs; (c) A small portion of the Paralakhemundi Estate including its town. The total area of the new province of Orissa was now raised from 21, 545 to 32, 695.59 sq. miles. Thus, Joint Parliamentary Committee gave the final shape to the new province which emerged as one of the eleven units of British India by the Act of 1935. The order in council regarding the formation of the province of Orissa was released both in England and in India on 21 January 1936 which was entitled as "The Government of India (Constitution of Orissa) order, 1936." The members from Orissa attended the Legislative council of Bihar and Orissa for the last time on 28 March 1936 and they were given a touching farewell by the members of Bihar.

According to His Majesty, the King Emperor's Order-in-council, dated 3 March 1936, the new Province of Orissa was inaugurated on 1st April 1936 with Sir John Austin Hubback as its first Governor. The formation of the Linguistic province of Orissa on 1st April 1936 was a landmark in the history of Orissa. The new province marked the end of the era of dismemberment, and beginning of the era of

consolidation and achievements in the years to come.

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Merger of Princely States in Orissa

Dr. Saroj Kumar Panda

With the establishment of newly constituted Congress Government in the province of Orissa in April 1946 Harekrushna Mahatab, the new Congress premier, made serious attempts to solve the problems of feudatory states of Orissa. He met the members of the Cabinet Mission on April 6, 1946 and placed a memorandum before them in which he pleaded strongly for amalgamation of the *Garjats* with the province.¹ As the Cabinet Mission was busy to finalize other important matters it could not look into this specific problem of Orissa. However, in the statement issued by the Cabinet Mission on May 16, 1946, it was contemplated that a satisfactory solution to the problem of the Indian states would be achieved by mutual negotiations. Mahatab wrote letters to all the rulers of the princely states of Orissa on May 10, 1946 and again on June 29, 1946, in order to convince them about the benefits of mutual cooperation. He appealed to the rulers that in the interest of the states, "it will be best thing to join with the province and bring about a common administration."²

In the meantime, there was a lot of discussion in the press about the amalgamation of Princely States with the province, which made the rulers uneasy and nervous.³ In fact, the rulers did not show any interest to join with the province

rather they took a very hostile attitude to the whole issue. In July 1946, the rulers met in a conference held at Alipore and decided to form a federal union of the Chhatisgarh and Orissa states. The Maharaja of Patna, Rajendra Narayan Singh Deo supported the view. The British Resident of the Eastern State Agency who was present in the conference encouraged such a move. A committee was also formed for the purpose.

Mahatab did not give up the hope of some understanding with the ruling chiefs. On October 16, 1946, he met some of them at Sambalpur in the presence of the Political Agent and tried to convince them about the necessity of one administration for both the states and the province. This meeting proved a failure, because the rulers opposed Mahatab's proposal for joint planning and administration. They expressed their commitment to the proposed Eastern States Union and held Mahatab responsible for agitation in the states. Mahatab's failure to get favorable response from the rulers and the formation of Eastern States Union by the rulers were due to the support they got from the Political Department. While the rulers tried to evade integration by forming the Eastern States Union, there was persistent demand from the prajamandal groups for introduction of responsible Government as well

as integration with the province of Orissa.⁴ Sarangadhar Das, the main prajamandal leader and member of Orissa Legislative Assembly was playing an active role in rousing public opinion in the states for this purpose.⁵

Thirty-nine states of Orissa and Chhatisgarh, which formed the Eastern States Union started functioning from August 1, 1947. It had an elaborate constitution and a secretariate. The constituent states made financial contributions to maintain the administrative machinery of the Union.⁶ With the dawn of independence, the situation changed rapidly. Celebration of Independence Day in the Princely States received heart throbbing response from the people, and the princes were forced to come in terms with the political developments. They celebrated the day by hoisting the 'National Flag' along with their dynastic flags, released political prisoners and even some of them declared administrative reforms. The Raja of Nayagarh declared the nomination of three-man cabinet including his brother Captain B. C. Singh to head the popular Government from August 15, 1947.⁷

In the meanwhile, the state ministry under Sardar Patel was compelled by the force of circumstances to take necessary steps to arrest the process of 'balkanization' of India. In Orissa, the process of integration of native states began with the assumption of the administration of Nilagiri state by the Dominion Government. It was taken over on November 14, 1947. After that, the states ministry took the initiative to resolve the problems of all other Orissa states. On November 16, 1947, invitations were sent to all 'B' and 'C' class rulers to attend a conference on December 14, 1947 at the Government House, Cuttack regarding merger of their states. Similarly 'A' class rulers of Orissa were invited to a separate conference at the same place on

the same date in the afternoon. Arrangements of accommodation for their stay at Cuttack were also made. The Regional Commissioner of Orissa States were asked to bring with him the Sanads of Orissa Feudatory States,⁸ which might be required for the purpose.

In a high level meeting of the ministry on November 20, 1947, in which Mahatab was present, it was decided not to recognize the Eastern States Union as it was formed "in utter disregard of linguistic, economic and social considerations". In order to explore the possibilities of associating the states with the provincial administration for common interest, it was finally settled to meet the rulers in a conference in Orissa as soon as possible. Accordingly Sardar Patel, V. P. Menon and other officials of the states ministry arrived at Cuttack on December 13, 1947.⁹

On December 14, 1947 at 10.00 a.m. Sardar Patel inaugurated the Conference with a most persuasive speech. The conference which was attended by twelve 'B' and 'C' class rulers included Raja Bahadur Kishore Chandra Deo Bhanja of Daspalla, Raja Harihar Singh Mardaraj Bhramarbar Ray of Khandapara and Raja Brajendra Narendra Mahapatra with his mother Basanta Manjari Devi, the *Rajmata* of Ranpur.¹⁰ At the outset, Patel stated that the reasons for inviting the rulers of Orissa state was the growing discontentment among the people, which had created a pressing problem demanding immediate solution for the safety of the rulers and the people at large.

Patel anticipated that some rulers might try to evade merger on the plea of having introduced responsible Government and that some might claim autonomous status. "Responsible Government in petty states, he said, had no

meaning”.¹¹ He also pointed out that “the states could not afford to have institutions like High Court, Hospitals, Educational Institutions and other modern facilities. He guaranteed them in perpetuity privy purse, dynastic succession, privileges and dignities.” “As a member of a family trying to solve a family problem”, Patel advised the rulers to get rid of disturbances in states by divesting themselves of all power and authority.¹² While giving friendly advice, Patel warned the rulers against the consequences, which might follow in the events of non-merger. He told that if his advice was not listened to the princes would soon have to come to Delhi after being chased by their people and that he might then not be in a position to help them as things might have gone too far.¹³ Sardar Patel then asked the rulers to suggest any alternative, which would be acceptable, and if they had none, the rulers should accept his advice.

The Ruler of Ranpur, the minor Raja Brajendra Narayan stated that he had granted responsible Government in his state and if his state was merged in Orissa his people might say that the ruler had betrayed the people and sold them to Orissa Government. He expressed that there could be an alternative to merger which would be a union of states. If there was merger he felt that the people might later stop the Privy Purse as there would be no use left for the Ruler.¹⁴

The Deputy Prime Minister pointed out that Ranpur was so small and the people so turbulent that they had once gone to the extent of murdering a political officer like Bezelgette and that the conclusion to be drawn was that the people would not allow the ruler to continue administration in his state. Further to give responsible Government in Ranpur would be a mockery and the answer,

therefore, was to entrust the responsibility to one who could discharge it and the Orissa Government was ready and competent to do so. The young ruler of Ranpur wanted to know if he would be entitled to stand for the Cuttack Legislature. The Deputy Prime Minister replied that certainly as citizen of Orissa he would be blessed with that right.¹⁵

The afternoon session started after lunch at 2.30 PM to which the ‘A’ class rulers were invited. Sardar Patel presided over the meeting. Eleven ‘A’ class rulers attended the meeting including the brother of the ruler of Nayagarh Capt. B. C. Singh. The entire proceedings of the meeting revolved around dynastic succession, privy purse, privileges and dignities. The merger agreement was signed by the princes after the assurance of Sardar Patel for the perpetual guarantee of privy purse, privileges, dynastic succession and dignities and their incorporation in the future constitution of India.¹⁶

On December 15, 1947, out of 15 ‘B’ and ‘C’ class rulers 12 signed the merger agreement while three others (Bonai, Athamalik and Tigiria) signed later as they did not attend the conference at Cuttack. “A” class rulers had a hard bargain and they signed the merger document at the last moment when Patel was about to leave Cuttack by special train for boarding the plane at Bhubaneswar. During his stay at Cuttack, Patel had no talks with prajamandal leaders.¹⁷ The merger of 25 states except Mayurbhanj became effective from January 1, 1948. This was achieved through the initiative and persistent efforts of H. K. Mahatab, the Prime Minister of Orissa, under the bold and decisive leadership of Patel at the Centre, supported by Menon’s dexterity in negotiation and bargain.

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POCHAYATI RAJ DAY CELEBRATIONS

The Panchayati Raj Day, which is observed on the birth anniversary of Biju Patnaik on March 5, marked a series of activities this year throughout the state. Earlier in the morning, Chief Minister, Shri Naveen Patnaik alongwith Information & P.R., Sports & Youth Services Minister Shri Debasis Nayak flagged off a mini mathon in Bhubaneswar organized by the Sports Department.

Later in the day inaugurating the Entrepreneurs Week - 2007 at Jaydev Bhawan, the Chief Minister said the Industrial Policy - 2007 recently approved by the Government will help create a strong, diversified and sustainable base for industries in the State. The Chief Minister called upon the industrialists to fulfill the dreams of Biju Patnaik who had a vision making Orissa a front ranking Industrial State.

In the evening Chief Minister Shri Patnaik inaugurated a 11 day long "Sisir Saras" festival organized by Panchayati Raj Department for promoting rural products. The Chief Minister announced all the village Panchayats in the State would be provided with their own building and the offices would be computerised. He said the Government would prepare a road map for the vision document on micro finance activities of the Women Self Help Groups. Stressing on the importance of strengthening women SHGs, he declared that a federation of SHGs in each district would be set up for the purpose.

The Making of the Province of Orissa

Surasinha Patnaik

"Orissa has had the distinction of many firsts to its credit. It was the first state in our country to have been created on the basis of language. It constituted the fruition of long cherished dream of our nationalist leaders for linguistic reorganization of states.

March 28, 2002
New Delhi

K.R. Narayanan
President of India

(The message of K.R.Narayanan, Former President of India on the occasion of the Orissa day 2002)

This significant and proverbial message of K.R.Narayanan, the former President of India throws light on the most splendid achievements of the Oriya people in its entire existence for last 500 years. Degeneration started and the mighty empire of Orissa started tumbling down and ultimately, Orissa lost its freedom in the year 1568 soon after the ignominious and treacherous defeat of the legendary King Mukunda Deb. The period followed an account of desperation, subjugation and exploitation. The illustrious Oriya race had lost its identity and was practically on the verge of being erased out from the pages of history. During British rule in the 19th century, Orissa lay shattered and dismembered and the Oriya speaking territories were placed as the forlorn and dejected appendages to the four provinces of Bengal, Madras, Central Province and Bihar.

The perilous famine of the year 1866 had practically removed one third of the population from the Oriya mainland. Being placed in the valley of despair, shadow and frustration, the Oriya identity was crushed to the point of extinction and obliteration. But, the severe jolt of the heart rendering pathos of untold miserable accounts of privation and degradation of the devastating famine, aroused a sense of concern. A search for the identity of Oriya race soon began in the form of agitation followed by spiraling unrests. By the year 1866 Orissa was the 12th southern most

neglected Division of the gigantic Bengal Presidency. The total geographical area of Orissa Division consisting of the districts of Cuttack, Puri, Balasore and Angul covered an area of 9098 sq. miles whereas the total geographical area of wide spreading Bengal Presidency was 1,84,717 sq. miles. How insignificant was the size of Orissa division compared to the mighty Bengal Presidency. Being grappled with debilitating disabilities and stung by grievous wounds of maladministration, Orissa lay neglected in the administrative set up of Bengal Presidency. Practically out of the ashes of frustration, the struggle for resurrection began from the year 1866, which continued unabated without respite covering nearly a period of 70 years and at last, the long cherished dream of the creation of the province of Orissa became a reality on 1st April 1936 being acknowledged and acclaimed as the first linguistic state in the entire country.

But, when we study the actual situation of linguistic scenario in the year 1936 we were taken aback by astonishment and surprise, when we comprehend stupendous and glorious achievement accomplished by the Oriya people being placed numerically as the 9th linguistic group of people in number in the entire country. According to the figures of Census of 1931 the total number of Oriya population came hardly around 1.11 crores. The eight top most language speaking people were as follows:

Hindi 41.41 crores, Bengali 5.34 crores, Telugu 2.63 crores, Maharashtra 2.08 crores, Tamil 2.04 crores, Panjabi 1.58 crores, Kannada 1.12 crores and Oriya 1.11 crores.

Really we were astonished to find out that out of an infinitesimal beginning in the year 1866, Orissa acquired the status of the province in the year 1936. By the year 1895 Orissa was the tenth southern most division covering an area of 9098 sq. miles in the mighty Bengal Presidency which was covering an area of 1,33,597 sq. miles. The Orissa Division was constituted with four districts of Cuttack, Puri, Balasore and Angul covering an area of 9098 sq. miles as detailed below

Name of the District	Area in sq. miles
Cuttack	3633
Puri	2499
Balasore	2085
Angul	881
Total	9098

Besides these four districts, seventeen feudatory states were also attached to Orissa Division covering an area of 14,387 sq. miles with a population of 25,76,978. The seventeen feudatory states were; Athgarh, Baramba, Dhenkanal, Hindol, Khandpara, Narsingpur, Nayagarh, Nilgiri, Ranpur, Talcher, Tigiria, Baud, Daspalla, Keonjhar, Mayurbhanj, Athmallik, Pal Lahara.

Like a bolt from the blue, in the year 1896 Hindi was introduced in the Oriya speaking district of Sambalpur as a part of Chattisgarh Division of Central Province in lieu of Oriya as the court and administrative language. This created anguished frustrations among the people which had resulted in creation of agitative fervour in the entire Western Orissa. In the turbulent period of turmoil and agitation, the movement for the restoration of Oriya language was championed by Dharanidhar Mishra and other stalwarts and duly steered by Madhusudan Das. The momentous eventful meeting of Madhusudan Das with Lord Curzon, the Viceroy of India during the third week of October 1900 at Simla brought deep and stirring changes in the map of Orissa. The Risley Circular issued by Lord Curzon on 3rd December 1903 contained a well conceived concrete proposal for the amalgamation of disjointed and vivisected

Oriya-speaking territories. As a part of implementation of this circular, the district of Sambalpur covering an area of 3724 sq. miles was merged with the Orissa Division and with this merger of Sambalpur the total geographic area of Orissa Division was increased by 13659 sq. miles with a population of nearly 12,25,593 as detailed below on the historic and red lettered day of 16th October. This brought a sigh of relief among the disgruntled Oriya people.

Name of the feudatory states	Area in sq. miles	Population (census 1911)
Kalahandi	3745	3,50,529
Patna	2399	2,77,748
Sonepur	906	1,69,877
Rairakhal	833	26,888
Bamra	1988	1,23,378
Gangpur	2492	2,38,896
Bonai	1296	38,2777
Total	13659	12,25,593

Against the loud voiced proclamations made in the Risley Circular propounding the amalgamation of dismembered and dissected Oriya speaking territories under a single administrative control, the eagerly awaited solution to Oriya problems was crushed down to the point of insignificance, when the Orissa Division with its infinitesimal size was tagged to the wide stretching Bihar in the year 1912 to make the composite province of Bihar-Orissa. Orissa was fifth southern most dejected division of the state was having geographical area of 12,822 sq. miles whereas the rest of the four divisions of Bihar namely Tirhut, Bhagalpur, Patna and Chottanagpur constituted an area of 42,360 sq. miles. The other provinces to which Oriya speaking territories were tagged as the degrading appendages, were of gigantic proportions in size as detailed below.

Sl. No.	Name of the provinces	Area in sq. miles
1.	Central Province & Berar	99,970
2.	Madras	1,42,277
3.	Bengal	77,521
4.	Bihar	55,182

In these provinces, the voice of the minority group of Oriya people was submerged and

practically lost its relevance and propriety. Even in Bihar-Orissa province, the fate of the Oriya people was doomed as the preponderant voice of the people were reduced to apartheid minority of insignificance.

As a gust of fresh air, Mahatma Gandhi appeared in the Indian political scene in the year 1920. A message was sent to Mahatma Gandhi by Madhusudan Das during the month of February 1920 through the top ranking Oriya leader Brajasundar Das attracting his benign attention to the intricate problem of vivisection of Oriya speaking territories and to the dismemberment of Oriya people, forming infinitesimal minority in different states and a question was raised before him as to whether the modern India would be built on the ashes of the disintegrating mighty Oriya race. Mahatma Gandhi soon responded by declaring his unequivocal decision regarding the formation of provinces on the linguistic basis. In spite of the bountiful sympathies showered and meaningful assurances made by Mahatma Gandhi, the remorseful apathetic attitudes shown by the other national leaders led to utter frustration and dismay among the Oriya people.

Madhusudan Das had raised before the Butler Committee on 15.4.1928 at Bombay the issue of the amalgamation of Oriya feudatory states of Saraikela and Kharswan lying in the remote corner of Chottnagpur region of Bihar-Orissa Province. As per the favourable recommendations of the Lothian Committee constituted for this purpose these two feudatory states were annexed to the Orissa Division in the year 1933 as detailed below.

Name of the feudatory states	Area in sq. miles (census 1931)	Population in lakhs
Saraikela	449	1.29
Kharswan	153	0.43
Total	602	1.72

In spite of the periodical recessions and setbacks, the struggle for the creation of the separate provinces of Orissa was fought with an unquenchable flame of resolution. A new hope was kindled with the setting up of Statutory Commission headed by John Simon. A wind of change was

blowing vigorously. The struggle which was almost ground to a halt, soon acquired momentum when a delegation of Oriya representatives deputed by Madhusudan Das welcomed Simon Commission at Patna railway station on 12.12.1928 and submitted the memorial on 14.12.1928. A new leaf was turned in the history of the making of the formation of province of Orissa. Soon the entire process was seized by the forces of change when the matter was taken up in right earnest in the First and Third Round Table Conferences at London, followed by serious deliberations in the Joint Parliamentary Committee meetings. Maharaja Krushnachandra Gajapati, Raja Ramachandra Mardraj Deo, Bhubanananda das and others who actively participated in these proceedings did a praiseworthy and commendable job against the onslaught of series of the intricate problems looming large at different point of time. With a strong determination of unflinching trust they sincerely resolved the formidable problems and fulfilled the mission. Ultimately the formation of the province of Orissa became a reality on 1st April 1936 with the amalgamation of following areas.

Name of the province	Area in sq. miles	Population
Madras (approx)	17,400	25,52,874
Central Province	1589	1,84,665
Bihar & Orissa	13,706	53,06,142
Total	32,695	80,43,681

The struggle for the formation of the province of Orissa continued nearly for 70 years without respite. The battle was fought with great deal of sagacity and fortitude against the fierce and biting opposition by the representatives of the neighbouring provinces. The creation of the province of Orissa as the first linguistic province in the entire country, aroused igniting aspirations and enduring sentiments among the other linguistic groups of people. In fact, during the last week of April 1938 a resolution was adopted in the Madras Legislative Assembly for creation of four new provinces of Andhra, Tamil Nadu, Karnataka and Kerala out of the old presidency of Madras. But the proposal met with a premature and untimely death when it was turned down by the British Parliament.

Soon after the independence of the country, a pattern was laid down for reorganization of the states on linguistic basis, as per the glorious tradition set by Orissa as the forerunner in the field. But the monumental history relating to the legendary creation of the province of Orissa has not yet been compiled. We are immensely grateful to the celebrated historians who had made initial ventures in this direction. But when we glaze through the pages of Utkal Dipika, Sambalpur Hitaisini, Asha (Weekly) and Sambad Vahika, we come across with vast amount of materials of references and information which have not yet formed the part of the Orissan history. This should be given rightful and justified place of recognition and acceptance in the annals of the Orissan history. It is sincerely felt that the fully compiled exhaustive history of the making of the province of Orissa would continue to inspire the people of the country for centuries to come and infuse in them a strong patriotic feeling inspiring them for laying down their career for the cause of the country.

We would implore the Government of Orissa to draw out a well conceived comprehensive scheme for the compilation of all these materials from the journals of Utkal Dipika, Sambalpur Hitaisini, Asha (Weekly) and Sambad Vahika to prepare volumes of comprehensive history on the making of the Province of Orissa. Old copies of these journals are readily available in the Orissa State Archives and also in the library attached to Utkal Sahitya Samaj, Cuttack.

A country is known from the comprehensive accounts of its historical references. A well documented monumental history is certainly the proud possession of a nation.

APPENDIX

Sl. No	Name of the State	Area in sq. miles	Population (census 1911)
1.	Atagada	168	43784
2.	Athmallik	730	40753
3.	Bamra	1988	123378
4.	Baramba	134	38260
5.	Baud	1264	88250

6.	Bonai	1296	38277
7.	Daspalla	568	51987
8.	Dhenkanal	1463	273662
9.	Gangpur	2492	238896
10.	Hindol	312	47180
11.	Kalahandi	3745	350529
12.	Keonjhar	3096	285758
13.	Khandapara	244	69450
14.	Mayurbhanj	4243	610383
15.	Narasinghpur	199	39613
16.	Nayagarh	588	140799
17.	Nilgiri	278	66460
18.	Pal Lahara	452	22351
19.	Patna	2399	277748
20.	Rairakhol	833	26888
21.	Ranpur	203	46075
22.	Sonepur	906	169877
23.	Talcher	399	60432
24.	Tigiria	46	22628
25.	Saraikala	449	109794
26.	Kharaswan	153	38852

Total	28,648	39,45,209
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"Utkaladesa" in Orissan Inscriptions

Bharati Pal

Orissa was famous as *Kalinga*, *Kosala*, *Odra* and *Utkala* during ancient days. All these independent regions came under one administrative control which was known as Utkala and subsequently Orissa. The name of Utkala has been mentioned in *Mahabharata*, *Ramayana* and *Puranas*. The existence of *Utkala* as a kingdom is found in Kalidas's *Raghuvamsa*.¹ It is stated that king Raghu after having crossed the river *Kapisa* reached the Utkala country and finally went to *Kalinga*.

The earliest epigraphic evidence to *Utakaladesa* is found from the Midnapur plate² of Somdatta which includes *Dandabhukti* within its jurisdiction. The plates record that while *Sasanka* was ruling the earth, his feudatory *Maharaja Somadatta* was governing the province of *Dandabhukti* adjoining the *Utkaladesa*. The object of the epigraph is to register the gift of the village *Kumbharapadraka* to a *Brahmana* named *Bhattesvara*. The localities mentioned in the inscription *Dandabhukti* are well known during this period. Pragiter distinguished the Utkala country from *Odra*. According to him, the former comprised the Southern portion of *Chotanagpur*, the Northern Tributary states of Orissa and the *Balasore* district.

The *Chaurasi* grant³ of *Sivakara* of *Bhaumakara* describes *Subhakaradeva* as

"*Mahan-Utkalendra*" or the great lord of Utkala and states that the *Bhaumas* belonging to the *Utkala* rulers or *Utkala-Kula*.

The *Brahma Purana* uses the term *Utkala* in the sense of the extensive coastal region of Orissa, which is extolled as a holy country which could boast of the sacred cities of *Virajakshetra* and *Purushottama Kshetra*.⁴ *Viraja Kshetra* is undoubtedly modern *Jajpur*, the capital of the *Bhaumakara* kings and *Purushottama Kshetra* is *Puri*.

The *Dirghasi*⁵ stone inscription dated 1075 A.D. uses the term *Utkala* in Sanskrit and *Odda* or *Odra* in the Telgu portion in the list of the countries conquered by *Vanapati*.

The *Ratnagiri* plate⁶ of *Somavamsi Karna* which was issued from *Yayatinagara*, describes the grant of the village of *Kona* which was within the *Brahmo-Atthavisa Khanda* (Sub-division) of *Uttara Tosali* to *Ranikarpurasri*. She hailed from the *Mahavihara* of *Solanapura* in *Utkaladesa* which seems to have been a Buddhist monastery.

The *Somavamsi* king *Yayati*,⁷ who was the father of the *Udyota Kesari* established his rule over *Kosala* and *Utkala* countries, although his predecessors were probably the rulers of *Kosala* only. When the early *Somavamsis* were ruling over

Kosala, Utkala was under the rulers of the Bhaumakaras. The Bhaumakara queen Dandi-Mahadevi was ruling over *Utkala* in 923 A.D. and she is known to have been succeeded the throne by two other rulers, her step mother *Vakula-Mahadevi* and aunt *Dharmamahadevi*, one of the predecessors of *Dandi-Mahadevi* was *Prithivi-Mahadevi* who was the daughter of the Somavamsi king *Svabhavatunga* of Kosala.

The *Kelga* plate⁸ indicates that Udyotakesari's son and successors of Yayati ruled about the 3rd quarter of eleventh century, made over Kosala to prince named Abhimanyu and was himself ruling over *Utkala*, while the inscriptions of the *Telgu-Chodas* indicate that the successors of Udyatokesari in *Utkala* had nothing to do with Kosala which passed into the possession of the rulers of the Telgu-Choda dynasty. Karna, the grandson of Udyotakesari seems to have ended his rule over Utkala before the conquest of that country by the Ganga king Anantavarma Chodagangadeva. The issue of the present charter from *Yayatinagara* is interesting. The city of *Yayatinagara* built by and named after Yayati I was originally the capital of the Somavamsis of Kosala. It appears that after the expansion of Somavamsi power over Utkala, their capital in Utkala was also given the name *Yayatinagara* or *Yayatipura*. This new city of *Yayatinagara* seems to be Jajpur which was previously the capital of the Bhaumakaras, the predecessors of the Somavamsis in Utkala.

Besides these epigraphs, many other records of different dynasties, we find the name of *Utkala*. In the Gaharwa plate⁹ of Karnadeva records that Gangeyadeva, the Kalachuri ruler conqueror of the kings of *Kira*, *Anga*, *Kuntala* and *Utkala*.

The *Madalapanji* or the Jagannath temple chronicle states that Chodaganga defeated the last

king of the Kesari dynasty named Suvarna Kesari with the help of his minister Vasudeva Bahinipati, succeeded the Utkala kingdom and transferred his capital to Kataka.

The emperor Korni¹⁰ and Vizag plate states that he first replaced the fallen Lord of *Utkala* in the Eastern region and then warned the Lord of Vengi of the western region and restored their fortunes.

In another grants of Chodaganga, he decorated himself with the rank of the entire sovereignty over the whole of Utkala. Verse 26 of the *Nagari* plates¹¹ of Anangabhima describes Gangesvara (Chodaganga) victory over the king of Utkala. The Utkala king defeated by Chodaganga was probably a successor of the Somavamsi ruler Uddyotakesari. According to this epigraphs that Chodaganga built a temple for the great god *Purushottama* on the sea shore. Earlier this Ganga king like his predecessors was at first a Saiva, but later became a Vaishnava and the annexation of the Puri region to his empire may have had some impact to change his religious faith. The identification of this deity with the Brahmanical god Vishnu is however apparently earlier than the beginning of the twelfth century when Chodaganga conquered the *Utkala* country.

The Chattesvara temple inscription¹² states that Anangabhima III, the great warrior defeated the king of *Tumana* and kept his kingdom in constant vigilance and war-preparedness, for ensuring safety and security to the empire *Utkala*.

The Bhubaneswar¹³ temple inscription of Chandrikadevi describes that Chodaganga, whose empire extended from the Godavari to the Ganges and his descendant Anangabhima, who defeated a *Yavana* enemy, followed by praises of Anagabhima's daughter Chandrika and of the valiant Haihaya prince Paramadideva who

married her. The land of *Utkala* comprising the sanctuary of *Ekamra*, the modern Bhubaneswar with a description of the lake *Bindusaras*.

The warrangal inscription¹⁴ of Raghudeva states that Kapilesvara became the lord of *Utkala* country at the command of the illustrious *Purushottama*.

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NGOs COME UNDER RTI ACT

The Right to Information Act, 2005 has come in to force with effect from 12.10.2005. Orissa Government have framed the Right to Information Rules, 2005 to prescribe certain procedures, forms and fees. Section 2 (4) (d) (ii) of the Right to Information Act, 2005 defines an NGO as "Public authority" if it is substantially financed directly or indirectly by Central/State Government.

As a "Public Authority", an NGO has to discharge certain duties as indicated under section 4,5,7,19 etc of the Act.

1. An NGO is required to disclose on its own the information pertaining to the Organisation for information of the general public, as required under Section 4 of the Act.
2. In compliance to the provisions contained in Section 5 and 19 of the Act read with Section 3 (3) of the Rules, an NGO as "Public authority" has to designate a Public Information Officer/Asst. Public Information Officer and an Appellate Authority.

Gita Govinda : A Literary Heritage of Orissa

Gadadhar Mahapatra

A manuscript of *Gita Govinda*, scribed on ivory, has recently been declared as a National Heritage of India. Many, predictably, are curious to know the greatness of *Gita Govinda* that has elevated a copy of its manuscript to such high status. For a fair idea about the form and content of this literary creation, a brief account is presented here.

Gita Govinda is a unique *Gita-Kabya* composed by saint poet Jayadev in the twelfth century. Jayadev was born to *Bhojadev* and *Ramadevi* in the village *Kendubilva* (Kenduli, about 25 kms from Bhubaneswar) in the *Prachi* Valley of Orissa, rich in socio-religious culture and famous for *Madhava* worship.

Jayadev has presented *Madhava* (Krishna) as the cult hero of *Gita Govinda*. *Kendubilva* is surrounded by villages named after the *Dasavtar* (ten incarnations) of Vishnu, the central invocatory deity of *Gita Govinda*.

Gita-Govinda describes the mystical love, separation, longing and union of Radha and Krishna, the cosmic duo, symbolizing metaphysically the interplay between *Jivatma* and *Paramatma*. Its spiritualessence, mystical imports, sensual overtones, aesthetic depictions and lyrical fluidity have baffled critics, bewildered scholars, mystified saints, charmed lovers, enlightened devotees and involved people at large emotionally and sentimentally.

It has, over centuries, influenced religious faiths and beliefs, culture and traditions, literature and poetics, music and dance forms and has inspired art, architecture, painting and sculpture.

Singing of *Gita Govinda* as a devotional song, before deities in temples and in religious shrines in different parts of India, has been traditionalized since centuries. It used to be the main topic for singing by *Devadasis* in the Jagannath temple at Puri. All classical dance forms in India include *Gita Govinda* in their repertoire for enactment and expression of sentiments (*Bhava*).

Uniqueness of *Gita Govinda*

* It is the first lyrical dance drama (*Gitakavya*) composed in simplified Sanskrit, including vernacular idioms, which could be easily appreciated by people, compared to classical Sanskrit literature.

It used to be enacted as a play with spiritual fervour on religious ceremonies at temple precincts.

* The lyrics, sweet, soft and soothing (*Madhura, Komala, Kanta, Padavali*) set to melodious *Raga & Chhanda*, with rich metaphors and rhythmic alliteration, touches the heart and soul. The dictions are so stimulating and

penetrating that they evoke emotions readily. People sing the songs, at times, even without understanding the theme.

* In Gita Govinda, Jayadev, for the first time characterized Radha as the eternal consort of Krishna and his power of bliss (*ananda sakti*), as per doctrine of *Nimbark*, which paved the way for worship of Radha-Krishna duo as beloved deities of Vaisnavite cult.

The four-handed Vishnu holding Sankha, Chakra, Gada and Padma standing alone or with his consort *Lakshmi* was replaced by two-handed Krishna holding flute and accompanied in the embrace posture of Radha.

* Jayadev, in Gita Govinda revolutionized the concept of *Bhakti* (devotion), propounded by Vedantin Vaisnavites like Ramanuja, Madhavacharya, Vallabhacharya, Nimbark etc. by introducing the element of Love (Prema) for communion with God and to attain eternal bliss (*ananda*).

Implanting the Concept of Bhava

Introduction of this concept of devout love (*Prema-Bhakti*), in twin aspects of *Gopi-Bhava* and *Radha-bhava* as the highest path for union with divinity is the innovative philosophy of Jayadev. Radha, through intensely passionate love, constant devotion and self-surrender, attained the goal and enjoyed the eternal bliss (*ananda*), of unitive experience, which ultimately became the role model for Vaisnavite devotees.

Shri Chaitanya, in the sixteenth century imbibed this philosophy, practiced *Radha Bhava* (concert mode) and spread the doctrine for adoption by his followers, the *Gaudiya Vaisnavas*. At present, all Visnavite cults including ISCON, *Shyama Shyam Dham* etc. follow this concept of Prema-Bhakti.

* Jayadev, through his mystical love songs, has highlighted the intense desire of individuals for communion with divinity. This mysticism created far reaching philosophical and metaphysical connotations which had profound influence on the religious mindset and spiritual psyche of devotees.

* Jayadev has adopted sensual and erotic depictions (*Vilash Kala*) in developing the theme of Gita Govinda and in presenting the dalliance of Krishna with Radha and Gopis in accordance to the literary nuances of his era. These depictions, in addition to highlighting the importance of sustained sentiments (*Sthayi Bhava*), are pleasant to mundane human psyche, craving for passion and pleasure. This is one of the factors which made Gita Govinda very popular amongst the masses.

Consummate Portrayal of Nature

* Imaginative descriptions of the landscape and aesthetic panorama covering mountain, forest, river, lake, trees, creepers, herbs, aquatic plants, flowers, animals, birds, reptiles, beetles, sky, clouds, lightning, rainbow, moon, stars, sun, darkness etc. as stimulants (*Uddipana bibhav*) in effecting sentiments and mood, in developing the theme, is a unique feature of Gita Govinda.

* For evocation of emotions and for satisfaction of human senses (*Pancha Indriyas*), *Savda* (sound), *Sparsa* (touch), *Rupa* (form), *Rasa* (sentiment) and *Gandha* (smell), Jayadev has employed skillfully the tangible and intangible elements of nature, which is an innovative approach in Gita Govinda.

The impact of different colours of flowers, their fragrance, perfume, scent and aroma, the sound of birds, beetles, falling leaves, the touch of slowly blowing wind etc. including the panoramic landscape have been fully exploited by Jayadev in developing the theme. Basically three colours, the bright yellow of spring, the dark

body of Krishna and the heat of Kama have pervaded the theme of Gita Govinda. The artists and poets have taken cues from these descriptions for their creations in paintings, engravings and literary compositions.

* Description of ten incarnations (Dasa avatar) of Lord Vishnu, befitting to the theory of evolution, had universal acceptance. It has profound impact on the religious sentiments of people, who sing the song as a devotional prayer, in praise of the glory of Lord Vishnu.

Jayadev consided the mythological description of several avatars to ten and included Budha as avatar. He propounded Krishna as the creator (Avatarian) of avatars in place of Himself being an avatar, as described in certain epics.

Setting a Genre

* Gita Govinda had profounding impact on the development of art, culture and literature. The photogenic description of land scapes, scenes, characters, dance postures, the mood and attire of characters, with detail of clothing, ornaments, make ups, garlands etc. have been so vivid and captivating that they get imprinted in the mind of the reader/ listener. The latent artistic talent and creativity in them get ignited and inspirations for painting, drawing, scribing, sculpturing and engraving the scenes flow unabated.

Some of the palm leaf manuscripts of Gita Govinda have been enriched with such artistic creation. Different episodes depicting the dalliance of Krishna and the mystical love play find place in the Patta paintings of Orissa in miniature paintings elsewhere.

Jayadev, has imaginatively presented divine love play in terms of human passion which is spiritually sublimating in nature. But the descriptions are so vivid, and scintillating that they

cause sensuous impact on the mind of the artists, poets and writers. The impact is exhibited in their creations of painting, poetry and literature.

The theme, form and musical style of Gita Govinda became a model for all Radha-Krishna based Kavyas and poetry. Saint poets of Bihar-Bengal region like *Chandidas*, *Vidyapati* and *Chadra Datta* of *Mithila* have imitated Gita Govinda in their literary creations.

The *reeti* poets of Orissa like Upendra Bhanja, Dinakrushna, Abhimanyu and lyric poets like Bhakta Charan, Banamali, Gopal Krushna, Baladev Ratha etc. were inspired and influenced by Gita Govinda in creation of master pieces of literary works.

Popularity of Gita Govinda can be judged from the fact that 132 imitations (Listed by Banamali Ratha) in manuscript and print forms commencing from 14th till 19th century have been created in different languages. Besides about 180 editions of Gita Govinda in all regional languages of India, several translations in English, German, French, Latin, Dutch, Hungarian and Singhalese languages between 18th-20th century have been published. More than 1500 unpublished manuscripts are still available in different museums in India and abroad and in libraries as well as with individual collectors.

Gita Govinda truly is an immortal creation of saint poet Jayadev, and a literary heritage of Orissa.

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Paintings of Gitagovinda in Palmleaf Manuscripts

Bhagyalipi Malla

Orissa anciently called *Utkala* is the land of artistic excellence. From the prehistoric time, the painting tradition is exuberant and vibrant in Orissa as is evident from the prehistoric paintings and pictograph found at the rock shelters of *Ulapgarh* and *Usakothi* located in the hilly hinterland of Orissa. The tradition continued unabated and adorned the facades and walls of temples from early medieval age. This painting tradition finally found fuller articulation in the express palmleaf painting tradition since the medieval times casting an aura of superb illumination on various themes like Ramayana, Mahabharat, Gitagovinda and various other subjects like men, women, nature, worship, gods and godlings and their romantic dalliance, love making and eroticism.



The art of drawing and painting flourished flamboyantly in ancient Orissa. The consummate craftsmanship of Orissan artists is full of depiction of Oriya classical themes. The materials generally used for preparing illustrations were palm leaves,

handmade paper, thin sired wooden planks covered with cloth and ivory plates etc. Different indigenous colours obtained from **Hingula, Haritala, Gorachana, Hariotra, Kumkuma, Kajjala** and **Geru** etc. were used for painting on palm leaf, paper, patta and planks.

Themes of Orissan painting are based on the stories of the Ramayana, the Mahabharata and Bhagavata etc. A good number of *Gitagovinda* manuscripts with illustrations and Dasavatara paintings are preserved in the manuscript library of Orissa State Museum. The total number of illustrated manuscripts preserved in the Manuscript Library of Orissa State Museum are 377. In other private and University libraries some illustrated *Gitagovinda* manuscripts are also available.

In the realm of palmleaf illustrations, the **Gitagovinda** of 12th century A.D. is an important theme in Orissa. Some of the illustrated *Gitagovinda* manuscripts are bi-coloured whereas others are multi coloured. The illustrations are

prepared purely on Oddeesy style i.e. profile eye, pointed nose etc. The ornaments and attires of the figures are also of Oddeesy diction. The artist while preparing the Dasavatara, engraved Lord Jagannatha as ninth incarnation instead of drawing Buddha. The depiction of Krisnalila in painting is so lively that one can understand the theme without a glance at the text.

The illustrations of the Gitagovinda are prolific. The popularity of the theme, its mode of lyricism, romanticism and erotic flavour have inspired artists to illustrate it in all its conceivable renderings. Gitagovinda with its vast dramatic depictions can boast to be the most efflorescent Krishnakavya of Orissa.

The title masterpiece starts with the words of Nanda :

*“Meghair meduram ambaram, vana-bhuvas
syamas tamala-drumair:*

*naktam; bhirur ayam, tvam eva tad imam,
Radhe ! grham prapaya;”*

*ittham Nanda-nidesatas calitayoh
pratyadhva- kunj-drumam,*

*“Radha-Madhavyor jayanti Yamuna-kule
raha-kelayah.*

The corresponding English translation verse is :

*“Clouds thicken the sky
Tamala trees darken the forest
The night frightens him
Radha, you take him home!”*

With good colour combination, the above theme has been painted in lively manner on the palmleaf by Orissan artists.

*“They leave at Nanda’s order,
passing trees in thickets on the way,
Until secret passions of Radha and Madhava
Triumph on the Jamuna riverbank”*

Thus ordered by Nanda, Radha and Krishna leave and passing through thickets on

the way, “their secret passion triumphs on the bank of river Yamuna.” This significant romantic theme which acts as the pivot, has been delicately drawn and depicted on the palmleaf paintings. To justify the intent of the line “Radha take him home”, Radha has been portrayed in larger stature than Krishna. The picturisation shows there is separation and longing for each other. Radha, sulking and sullen and Krishna, repentant. The indefatigable Sakhis going from one to the other carrying endless messages back and forth, till at last the lovers unite again.

The story of Gitagovinda is a very thrilling Krishna Lila. It is a love story of Sri Radha and Sri Krishna. One day accompanied with Sakhi when Radha went to meet Krishna, she found the latter dancing with Gopis. Being disheartened, she returned to her Kunja. Krishna felt the mentality of Radha and became pale and gloomy. Then, Krishna requested the Sakhi to bring Radha to him. The Sakhi went to Radha and informed him about the condition of Krishna and his request as well. But Radha, who was nervous in body, weak in heart, pinning with love for Krishna, was not in a position to come and meet Sri Krishna. She asked the Sakhi to see Krishna and apprise her condition and request him to see her in a particular Kunja. Again the Sakhi went to Sri Krishna and told him Radha’s plight after giving a full description of her miserable condition. Krishna assured her to meet Radha in the night. The Sakhi intimated the good news to Radha and decorated her body like that of a Nayika. Radha pinned with love awaited for the entire night as an abhisarika for Krishna but it was in Vain.

At the end of the night, Krishna approached Radha but finding that his body bore the signs of sexual relations with some

other lady, she rebuked him and drove Sri Krishna out of the Kunja.

But Radha could not bear the separation. She felt her deep love for Sri Krishna. She became pale and restless. Finding her condition, the Sakhis met Sri Krishna and described Radha's condition. Sri Krishna being helpless sought the help of the Sakhis and asked her to bring Radha to him. Lastly Radha met Krishna and they enjoyed themselves with heart full content. Before leaving Krishna, Radha requested him to decorate her body with ornaments and attires in proper places, otherwise her housemen would doubt her. Krishna did so and Radha returned home happily. The story ends with Radha asking her beloved to dress and decorate her after a night of romantic love and candid eroticism:

*Rachaya kuchayoh patram chitram kuruswa
kapalayorghataya
Jaghane kanchimamcha sraja kavarivaram.
Kalay Balayashrenim panau pade kuru
nupurabiti Nigatitah pitah pitambarohpi
tatahkarot.*

The corresponding English translation of the verse is

*"Paint a leaf on my breasts!
Put colour on my cheeks!
Lay a girdle on my hips!
Twine my heavy braid with flowers!
Fix rows of bangles on my hands
And jewelled anklets on my feet!"*

This stanza has been movingly depicted on the palmleaf paintings. Radha sits leisurely with her body given completely and Krishna paints motifs on Radha's breasts. The scribe in order to deal with other stanzas moves on to different sequences allowing the narration to continue in pictures which has been aptly painted on the Gitagovinda manuscripts of Orissa State Museum.

The Gitagovinda, or even its paintings, is a well-researched subject. The thrust of the Gitagovinda is however narrative. Here events do not grow over a passage of time, the essentiality of a narrative. Poet Jayadeva has attained the height of immortality for such a wonderful poetic creation. The theme of the poem was so appealing that by the order of Gajapati of Orissa the poem was daily recited in the temple of Lord Jagannath.

The painting of the Gitagovinda theme is lively on the palmleaf manuscripts collection of Orissa State Museum. The linear body, elongated eyes and nose, ornamentation and drapery design of Nayikas are brilliantly articulated by the artists. Similarly Dasavatra painting are also unique in illustrated manuscript. The Rasalila of Radha and Krishna have been articulated in manuscript in varied pattern in various environmental settings and situations reflecting the true spirit of Gitagovinda text.

One can also find exuberance of artistic excellence in the differently designed/shaped palmleaf manuscripts and its cover assemblage. In the collection of Orissa State Museum, we find Gitagovinda written in the fan, rat, parrot, sword and garland shaped manuscripts with profuse coloured paintings. We also find the Gitagovinda texts in finely palmleaf shaped ivory folios as well as bamboo leaves which themselves are unique pieces of art work. The palmleaf manuscript cover design, found in museum collections are conspicuous for its consummate multi-coloured painting idiom as well as idyllic ivory inlaid impressions.

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ILLUSTRATED PALMLEAF GITAGOVINDA

Jayadeva was probably the last of the ancients and the first of the moderns of the Indo-Aryan literature. His rare poetic creation *Shree Gitagovinda* is a *kavya* of eminence. He flourished in the 2nd half of 12th Century A.D. during the regime of the Ganga Rulers of Orissa. On the basis of discovery of a copper plate grant at *Kenduli* Village i.e. ancient *Kendu Vilva*, it has been conclusively proved that Jayadeva was born in Orissa at *Kenduli* Village on the bank of ancient *Prachi* valley. His ancestry and life history is shrouded in mystery. His name comes at the last among the series of classic poets of Sanskrit like Harshadeva, Bharavi, Bhagabati, Somadeva, Bilhana & Sriharsha. Through his single work, the *Gitagovinda*, he became comparable to great poet Kalidasa. He has articulated the erotic love of Krishna and Radha in sublimated idiom giving a mystic and spiritual aura. His *Gitagovinda* obtained the status of a religious work as he was a saint poet devoted to Vaisnavism. His name and fame as much his work has come down to all sections of the people right from 12th Century A.D. Stories about him have become the part of devotional romance which has exalted the life of common man.

Jayadeva : the Legendary Saint Poet of Orissa

Dr. C.B. Patel

In the legends of medieval Vaisnavism, there are accounts of Jayadeva. Some of them do not have historical connotation. One Jayadeva has been depicted as a great Vaisnava saint prior to Guru Nanak by the Shikhs. This indicates that Shikhs have accepted Jayadeva as a Vaisnava saint of eminence. There are several other authors named Jayadeva in various Sanskrit literature. Excepting the Poet of the *Gitagovinda* nothing more is known about other Jayadevas. We find one Jayadeva who has authored a series of aphorisms on metrics.

The opening verse of the *Gitagovinda* is exhilarating and enchanting. The composition of words is unique:

“*Meghair meduram ambaram, vana-
bhuvas syamas tamala-drumair:
naktam; bhirur ayam, tvam eva tad imam,
Radhe ! grham prapaya;”*
*ittham Nanda-nidesatas calitayoh
pratyadhva- kunja-drumam,*
“*Radha-Madhavyor jayanti Yamuna-kule
raha-kelayah.*”

Because of the lucid style of composition, *Shree Jayadeva* has earned a niche in the heart of all.

As is gleaned, the historical Jayadeva was infact a secular poet of love and romanticism while Jayadeva, the saint and mystic poet of love was a devotee of Krishna. This dual character of the poet is reflected in the various verses of *Geeta Govinda*. The 26 verses of Jayadeva which is quoted in the *Sadukti-Karnamrita* are indicative of the wide range of his poetic interest and achievement which were confined to both love and eroticism. There is an undercurrent of Vaisnav faith and devotion in his articulation. Literary flavour is predominant in his work in the diction of *Sringara i.e. love and love play*.

His fame spread over the whole of India rapidly during his life time because of the lucidity of the composition. His work satisfied the literary men both in Sanskrit and vernacular language. Legend and romance are the old Hindu renaissance through Bhakti Movement. This was presented in enchanting manner in the *Geeta Govinda*. For this, in a short span of one hundred years of its existence, we find a verse being quoted as a benedictory invocation in an inscription in distant Gujarat in Patan dated to 1292 A.D. The early Gujrati poem the *Basanta Vilasa* composed about 1450 A.D. has echoes of the *Geeta Govinda*. Some 40 commentaries of the *Geeta Govinda* have been enumerated by Dr. H. K. Mukherjee in his comprehensive study of the *Geeta Govinda*. One of the earliest of these is the *rasika priya by Rana Kumbha of Mewar* which is a very learned work. Thus the *Geeta Govinda* was one of the most commented works of Sanskrit literature. The commentators belong to different regions of India. There were a number of middle Bengali and middle Oriya translation of *Geeta Govinda*. We know from the inscription in the Jagannatha Temple at Puri dated 1499 A.D. which has been written by the orders of King

Pratap Rudra Deva that from the said date the songs and poems of the *Gita Govinda* were being sung and recited by the Deva Dasis i.e. the temple dancers and singers of the temple. The European scholars also immensely appreciated the articulation of Jayadeva in unequivocal terms. Sir William Jones and Friedrich Rueckert translated *Geeta Govinda* into English and German respectively. Later on it was translated into France, English and German by many a European scholar. Now, *Gitagovinda* has been accepted as one of the master pieces of world literary heritage.

Jayadeva's work imbibed the spirit of classical Sanskrit poetic tradition and that of *Apabhhransa* and Early *Bhasha* poetry. The 12 *sargas* or cantos contain 24 songs. The frame work of the poem as in the verses form the descriptive portion. It is in the orthodox style of classic Sanskrit in manner, ideas and vocabulary. The songs breathe the atmosphere of *Apabhhransa* or Early *Bhasa* i.e. New Indo-Aryan literature. Many scholars have suspected that the songs were originally written in Old *Bhasha*. Being a narrative poem it has a dramatic diction in it. The songs recited by the *Gopis*, friends of *Radha* and *Krishna* are like speeches. This speaks of its association with *Yatra* or Song-drama of the Old style prevailed in Orissa. It is defined as a *Khanda Kavya* or a smaller portion of a descriptive narrative character. From the point of view of subject matter it can be said to have association with Sanskrit poems like *Ritusambhar* and *Meghaduta*. This special character of the work consists in its combination of account of love with an undercurrent of conversational style. It is also combination of two styles viz. the descriptive portion and the song portions. The poem consists of all total 386 verses. In the descriptive portions and in the 24 songs which

are spread through out the *12 sargas* or cantos into which the poem has been divided. The cantos have one theme. After a brief introduction in the first canto which is benedictory verses with two invocations to Vishnu he describes 10 incarnations of God and the poem makes its beginning. Thus every way the creation of Shree Jayadeva was multifaceted and multicoloured.

The supreme beauty of his verbal melody is just untranslatable in any other languages. The lines should be heard as chanted or recited in order to appreciate appropriately. Love i.e. *Sringara* or physical love and sexual union and love play or frank profane love is the centre of attraction in literary composition of Gitagovinda. There is background of nature in spring time embracing trees, creepers and flowers amidst hills and dalis and flowing streamlets, the singing of birds and buzzing of bees. Love in it describes *Kama* or physical love and *Sringara* or sexual union in its mundane and material plane. Love and love situations as reflected in the Gitagovinda are universally appreciated. But amidst eroticism there is an undercurrent of true devotional love with God. Because of this lucid presentation, the themes of Gitagovinda finds reflection in Indian paintings traditions. In different schools of medieval paintings of North and South India we find conspicuous presence of Gitagovinda. In erotic sculptures of contemporary North India and Orissan temple architecture we find best plastic illustrations of Gitagovinda scenes and situations. This has also inspired the artists of Gujarat and Rajasthan. In Orissa even now the paintings tradition and sculpturisation takes inspiration from Gitagovinda idiom. Jayadeva's Gitagovinda also gave birth to the new cult of Radha Krishna worship.

The name of his father was Bhojadeva and his mother was Radha Devi or Ramadevi. He has married to Padmavati. But some scholars believe that he had two wives Bijaya and Jaya who were very beautiful. Jaya was Padmavati who was dear to Jayadeva who use to sing and dance with her. Bijaya was looking his home affairs who was expert in discharging household duties meticulously. Padmavati was a cultured lady with proficiency in scriptures and *gandharva* lore. Her behaviour was enchanting and her devotion to Jayadeva was unprecedented. Because of her celestial countenance, she was dear to everybody. It is said that behind the success of a man there remains a woman and in case of Jayadeva Padmavati was the source of inspiration for him.

At the fag end of his life Jayadeva led the life of a Sadhu in a sacred place for emancipation. He proceeded to Benaras with his beloved wife *Padmavati*. There, he made friendship with the Maharaja of Benaras who treated him with honour and affection. But another school of scholars opined that Jayadeva along with Padmavati spent their last part of life at Puri praying at the feet of Lord Jagannath. In fact, Jayadeva was the blessed son of Saraswati who could create an immortal creation like Shree Gitagovinda. At present he efflorescently and singularly stands as a luminary of opulence in the firmament of Kalingan horizon.

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Madhava Worship in Prachi Valley

Kshirod Prasad Mohanty

Like earliest civilizations - the Aryan, Egyptian, Babylonian, Assyrian which were established on the banks of rivers, Prachi Valley Civilization, one of the glorious civilizations of Orissa, flourished on the banks of Prachi. No one can be able to imagine about the greatness of such a splendid civilization without thorough investigation. Though small in size as compared to big rivers of Orissa like Mahanadi, Brahmani, Birupa, Budhabalanga, Subarnarekha, it contains the hidden treasure of a magnificent past. Originated from the river Kuakhai and covering approximately 48 kilometers, it falls into the sea near Keutajanga village of Kakatpur P.S.¹ To the south of Kuakhai, the Prachi is known as the Gambhariganda. Near Bhinzarpur, it is connected with Kushabhadra, a branch of Kuakhai. To the south of Bhinzarpur, Prachi, in the name of Sola river, flows down Govindaramapatna. The Sola river is then connected with Devi river, the lower course of Kathajodi and two streamlets called the Banrei and the Kaliaghai.² After a long coverage, it passes through the village Kakatpur and falls into the Bay of Bengal.³

Traditions confirmed by local chronicles reveal that most of the monuments of Prachi valley which are now in all stages of decay were constructed during circa 7th Century to circa 15th Century A.D. The greatness of these religious edifices were left to decay with time and most of them are ruined to-day. Many splendid monuments which have been attracting and

keeping the public attention since their foundations have remained as places of worship.

A systematic study of the Prachi Valley shows that major Indian religions like Buddhism, Jainism, Saivism, Saktism and Vaishnavism grew chronologically without attacking the religious and philosophical sentiments of the people of those days. The worship of Madhava, one of the twenty four manifestations of Lord Vishnu in Prachi Valley, is very common and had a immense influence on that area.

As we all know, Madhava is one of the manifestations of Lord Vishnu. Although, Vishnu has one thousand significant names of praise, but twenty four are considered to be the most important and are daily recited by Brahmanas/ Vaishnabs in their daily prayer. These twenty four manifestations are alike in their chronographic features, i.e. they are all standing figures, with no beds in the body, possessing four arms, and adorned with kirita (crown) and other usual ornaments; each of them stands upon a padmasana. The difference between any two of these images can be identified with the way in which the Sankha, the Chakra, the Gada and the Padma are found distributed among their four hands.⁴ Rupamandana⁵ furnishes the twenty four names of Vishnu and corresponding arrangements of four Ayudhas in the four hands in each case. In case of Madhava deity, he mentions that the manifestation of Madhava holds Chakra in his

back hand. Sankha in his back left hand, Padma in his front left hand and Gada in front right hand.

The history of Madhava worship in India is traced from the time of extension of Vaisnavism with various forms of Vishnu. This popular religion might have flourished in Orissa in the dawn of its reflection, but archaeological evidences suggest its existence from the time of the Matharas, the contemporary of Guptas. The Mathar rules embraced the vaisnavite principles and built monuments in honour of Vishnu.⁶ So far Prachi Valley is concerned, it is said that this valley is very famous for the worship of Dvadasa Sambhu and Dvadasa Madhab. A short reference to the Dvadasa Madhava and several other images of the same in the valley is required to indicate the significance of the cult.

The first among Dvadasa Madhava is seen in the premises of Kapileswar temple. Since the temple is no longer in existence, it is kept in a pitiable condition in the Gokarneswar temple.

Triveni Madhava is worshipped at the confluence of Triveni near Vileswar temple. This place is popularly known as Manikarnika tirtha and is sanctified by Triveni Madhava. Here, the image is worshipped with Lakshmi.⁷

Niali, about 50 Kms. from Bhubaneswar on the eastern bank of Prachi is famous for Sovaneswar temple, built in 1780 AD and Madhave temple. In course of time, the Madhava temple was broken down. Eight such beautiful images of Madhava and one image of Varaha are kept in the compound of Sovaneswar temple at Niali. Besides, the following sites of Prachi Valley contains the images of Madhava.

Two Vishnu images affixed inside the Jagamohan of the Brahma temple at Niali. Madhava image kept under a tree at Korakara, the unique Madhava image worshipped as Lalita-Madhava at Chahata, two Vishnu images kept

inside Jagamohan of Amaresvara temple of Amaresvara; two beautiful images worshipped inside a thatched room at Pitapara; the Vishnu image having size 4'6" inside the Natamandira of the Ramesvara temple at Suhagpur; Madhava images worshipped in miniature temple inside the compound of Gramesvara temple at Nivarana; the image worshipped inside a renovated temple as Nila-Madhava at Nilakanthapur, Madhava images inside the temple compound of the Mangala at Kakatpur;⁸ Madhava images inside the Jagamohana of Gramesvara Siva temple at Lataharana;⁹ Mudgal Madhava in the village Mudgal; the images inside the Jagamohana of Somesvara temple at Somesvara; the image inside the Visvanatha temple at Krishnaprasad; the Vishnu images at Kenduli, the birth place noted Sanskrit Poet Sri Jayadev; Madhava image at Adasapur; Madhava deity inside the Gokarneswar temple at Kantapara; Madhava image in the village Bolara; Madhavba in the village Raghunathpur, P.S. Kakatpur; Madhava image in the village Gambharipada and the Vishnu image inside the Siva temple at Nasikesvara. All these images give a clear picture of Madhava cult which is now prevalent in Prachi Valley.

Besides Madhava worship in Prachi Valley, development of this cult is found in other parts of Orissa. Nilamadhava temple in the district of Phulbani, Nilamadhava of Kantilo, Lokamadhava image in the village Aradi located on the bank of Mahendra Tanaya of Parlakhemundi and Dvadas Madhava in Biraja Kshetra at Vailarani are the good examples of this cult.

Regarding Dvadasa Madhava, the names depicted in Viraja Mahatmya (Manuscript preserved in the Orissa State Museum) are found something different from the names of Madhava images of Prachi Valley. Viraja Mahatmya enumerates the names of Madhava as the following:

- | | |
|---------------------|------------------------|
| 1) Adimadhava | 7) Prusottam Madhava |
| 2) Ananta Madhava | 8) Sudarsan Madhava |
| 3) Bhoga Madhava | 9) Janardan Madhava |
| 4) Champak Madhava | 10) Narakantak Madhava |
| 5) Ramamadhava | 11) Vasudev Madhava |
| 6) Prasanna Madhava | 12) Govinda Madhava |

The sites and archaeological remains of Viraja Kshetra have been surveyed, but no trace of Madhava Sculptures are found there. It is expected that on account frequent Muslim attacks the Shrines of Madhava might have been dashed into pieces along with the other temples of the Kshetra.¹⁰

Similarly, in Prachi Mahatmya, edited and compiled by Sri Balaram Dash, published in the year 1975, we find some references to Dvasa Madhava, but these names of Madhavas are attached to particular place names - for example Madhava of Village Madhava, Lalita Madhava, situated between the river Prachi and Lalita, Bolara Madhava of village Bolara, Mudgal Madhava of Village Mudgal etc. There is no clear-cut description on the other Madhava-images, where they have been taken from. It is supposed that they might have been transferred to other places due to damage of their respective shrines.¹¹

Regarding deterioration of temples on the Prachi Valley, it can be said that most of the monuments were constructed with bricks and mortars. These inorganic materials certainly met their natural decay in due course of time. The reason is that water, both in liquid and vapor from accelerates chemicals process of deterioration. For example, stone, bricks and metals deteriorate much faster in the presence of water. On the other hand, decay is slow under dry conditions. Another factor of deterioration is climate. The climate of a place is the sum total and result of many factors like sunshine, precipitation, humidity and temperature governed by the altitude, latitude, surroundings, proximity to the sea. As the

monuments stood on the banks of Prachi and had close proximity to the sea, deterioration is obvious. Observing extremely beautiful eight images of Madhavas, the noted historian K.N.Mohapatra pointed out that such shifting of Madhava image to Sovaneswar temple was due to the attack of Moghuls. Fortunately, Moghul army was defeated and the temple of Sovaneswar and sculptures kept in the compound could be saved. From this stamens, it is supposed that there was the possibility of foreign attack to those monuments and some people might have demolish the structures in order to conceal the place. Whatever may be the intention, these monuments and deities have been attracting the devotees far wide and influencing their religious lives to a great extent. Simultaneously, they have been demonstrating the artistic capability to the Oriya sculptures of those days.

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Sports, Education, Employment and the Youth

Dinabandhu Dehury

Twenty first century is a complex, multi-dimensional age. It demands great efforts from human beings in general and youth in particular. To meet the requirements of our time, one must be truly and harmoniously developed. In order to achieve this, one must be physically fit.

Education plays a vital role in the life of the youth to achieve the goals of life. How to involve the youth in regular sports practice? What help do they need? These crucial questions are asked in many national and international conferences. The ultimate solution to this problem can only be achieved through economic and social development of the third world.

There are two basic documents in effect in the world today which embody the humanistic concept of all round development of the individual. The first one is Art.1 of olympic charter. The another, It professes the task of moulding young people with the aid of sport in the spirit of better mutual understanding and friendship. International charter of Physical Education and Sports of UNESCO stresses is on the great educational and peace-making mission of sport.

It has been suggested that the formulation of sport activity course objectives should be based on the needs and desires of the athletes

(Soudan and Everett, 1991; Weick, 1989). To ascertain athlete expressed objectives, researchers have surveyed various College population and have found that College athletes often rated objectives pertaining to exercise and weight control as very important (Blair, 1994). Recent enrolment increases in fitness related activity courses were also viewed as a reflection of athlete interest (Trimble and Hensley, 1994).

Sports and Education

Sports involve physical and mental activity. Sport is a human activity that involves specific administrative organization and a historical background of rules which define the objectives and limit the pattern of human behaviour. It involves competition and challenge and a definite outcome primarily determined by physical skills (Singer, 1988). With this definition in mind, it is clear that some activities can be classified as a sport under some conditions but not under others. For example, sailing is a form of recreation and pleasure. It would be considered a sport when carried out under competitive conditions and specified rule. Likewise, swimming is a form of play if it is engaged in primarily for exercise and pleasure. It becomes a sport when it is competitive activity in which the goal is to defeat

an opponent and when it is regulated with specified rules governing a swimming meet.

On the other hand, cockfighting and dog racing are competitive activities regulated by rulers, but they do not involve human physical activity. Horse racing and auto racing are sports because the jockeys and drivers require considerable physical activity, stamina and exertion because they are competitive activities that occur under conditions determined by institutionalized rules. We would not take games such as bridge and pocker as sports because they are not primarily physical in nature, though they are competitive activities regulated by rules. Sports are games in which the physical dimension is Primary.

Education in the widest sense includes all the influences which act upon an individual during his passage from the cradle to the grave. Everything which influences human behaviour and personality is education. Education includes experiences gained through a number of agencies like home, School, Church, friends, playground, travel, physical and social environment. In brief, the sum total of all the experiences during life-time is "education".

Education is the assimilation of knowledge. Knowledge is the thirst to know how to live in a world free of war, with a national and international culture, with the spirit of peace, humanism and international understanding.

Sports and Education as Instruments of Social Change

Social change has been a topic of great interest to Sociologists, Sports Scientists and Sports Psychologists. Ginsberg defines it as follows : "By Social change I mean a change in social structure, for example, the size of a society, the composition or balance of its parts

or the type of organization". He would also include changes in attitudes or beliefs, so he adds, "The field of inquiry is thus very wide". The latter point is also emphasized by Hagen who was particularly interested in the complex economic, political, psychological and social forces at work.

The National Policy on Education identified two key areas namely (i) Integration of sports in the learning process and evaluation of performance and (ii) involvement of youth in national and social development through educational institutions.

Reconstruction in the area of sports became a necessity. The Government of India is taking initiatives in the organization and expansion of sports in general and developing the youth physically, mentally and socially useful citizens in particular.

Sports in the Indian culture has undergone dramatic changes. During colonial days, few people engaged in highly organized sports. As the nation became industrialized, sports played a more important part in the Indian society. The growth of sports in educational institutions has also undergone change.

If this change on a grand scale is to be achieved without violent revolution (and even then it would still be necessary) there is one instrument only, that can be used : Education. The national system of education is the only instrument that can reach all the youth.

Sports, Education, Youth and Employment

The ultimate value of sports and education lies using these for building a strong character and personality in the young people.

As teachers/coaches we should try to see what gives pleasure and satisfaction to our

youth is worthwhile and keeping with our aims and values of life. The decline of civilizations has always been associated with the rot that comes from degenerated morality (Rousseau), when the aim of the people has centred on personal comfort, leisure and self-seeking pleasure. Thus, there is urgency in our task if our present civilizations is to survive.

What happens inside each boy or girl is as important as what happens to an individual outside. The challenge of Indian education is how to assist the youth to develop a healthy individualism in a dynamic respectful opportunity - laden society.

The youth are the most important part of the people. They have physical strength, courage and a sense of dedication. Given opportunities they can work wonders. Without them, they feel dejected and distracted. Lack of recognition and understanding alienates them from society. Poverty and injustice make their situation worse and set them adrift.

Alienation is the greatest problem the youth have today. It has many causes - lack of relevant education and vocational training, unemployment, inability to have a lifestyle of their choice even after employment, restlessness, a valueless system of life and the compulsion to live an island type of life even in the midst of crowded cities. Ever increasing population, migration of people from villages to cities and the latter's unplanned and unprecedented growth have further worsened the situation and made their alienation from self and society complete.

The time between education and employment is critical for the educated among the youth. It is worse for those who are illiterate. Other disadvantages that follow illiteracy makes life hell for them and kill their sensibilities. The

lot of rural illiterate suffers the worst of all and situation cannot be improved until the living conditions in the villages are better and opportunities for employment are created there. Millions of the poor, not the few rich of the upper classes constitute the backbone of the society. It is unthinkable that the large majority should remain submerged in the hell of want and abysmal depth of ignorance just for the sake of the luxury of a handful of the rich.

The lot of disadvantaged sections of city youth is no better. Unemployment haunts them. They are caught in the vicious circle of over population and scant work opportunity. They do not get jobs of their choice and the kind of work they are forced to undertake does not fulfil them.

At no times there were identical values in India. When the castes are different, religions are different, how can the values are the same? What do we mean by educational standard? Standard of a privileged class cannot be called a common standard, we intentionally and purposely seek to humiliate our downtrodden, our uneducated millions who have no access to education and who, from this point, will always be doomed to go from low to lower positions.

Vocationalisation is not an answer to the problem of unemployment. Unemployment can only be eradicated through economic development. If the rate of economic growth is lower than that of educational growth, new jobs can not be created. New employment possibilities cannot emerge.

The future of a nation depends on its children. Its present is shaped entirely by its youth. They alone have the capacity to answer present challenges. This is possible when they have the support of society and get recognition and acceptance from it, if their problems are

solved and they are involved constructively in the task of nation building.

Critique

Society is like a structure and individuals are like its bricks. The strength of the society depends upon the strength of the bricks. So, if the present generation of young people behave in an irresponsible way, they ruin the society and consequently themselves. The youth of today will become the elders of tomorrow. If, then, they are ill treated by the elders of the day, how would they feel ?

Secondly, unless they are disciplined members of the society and the country, how can the country progress ? If the country does not progress, how can they expect to live happily ? Will our youth heed this friendly advice ?

Various committees and commissions were set up by the government from time to time to analyse the present position and make improvements. But these recommendations have not been properly implemented and have little impact on the youth as far as employment is concerned.

The compulsory primary education programme could not achieve the target even by 2000 A.D. The founding fathers of our constitution laid down in Article 45 that the State shall endeavour to provide, within a period of ten years from the commencement of this constitution for free and compulsory education for all children until they complete the age of 14 years. Will we be able to achieve this target ? What is the present situation ? What are the alternate strategies that could help to realize the set goal ?

Regardless of one's place in a democracy, each needs to continue to be educated about the past, the present and the existing future. Can 'Education for All' ever reach all these people ? - the rich, the poor, the hungry and the millions who live under the poverty line. Universalisation of elementary education will make the answer affirmative.

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His Excellency, the Governor Shri Rameshwar Thakur distributing prizes to physically challenged students in a function organised by Manoj Manjari Sishu Bhawan, Keonjhar on 3-3-2007. Shri Pyari Mohan Mohapatra, M.P. is also present.

Tribal Festivities in Cuttack : A Historical Perspective

Pareswar Sahoo

There seems to be an increasing interest about the tribal inhabitants of Orissa. This region of Orissa had not only flourished and prospered in art and architecture in the past but also taken a lead role in matters of tribal cultural heritage since the early times. Even today it has one of the largest concentration of tribals and indigenous people in India, by constituting more than 22% of its total population. They dwell mostly in the Eastern Ghats and the areas like Sambalpur, Baragarh, Baudh, Keonjhar, Mayurbhanj, Koraput, Phulbani, Navarangpur, Rayagarah, Nuapada, Ganjam, Cuttack and Dhenkanal. Economically, they are poor no doubt, but, socially they are hospitable, docile, honest, and far away from greed. A survey shows that in India, there are 427 Scheduled Tribes with different socio-economic spectrum. In Orissa, out of these tribes, 62 are found which include *Santals, Mundas, & Kondhs*, who happen to be the major group of tribal and *Hos, Mandas, Parajas, Juangs, Oraons, Saoras, Bhumiyas, Bondas, Dharuas, Kolhas* and *Koyas* and many more.

The tribals are still primarily a people who depend basically on eco-system of the hills and forests living off nature for sustenance that gives rise to every event of significance in the life cycle of individuals and the groups. The tribal

folk dances and festivals are performed by India's aboriginal population known as *Adivasi*¹ who have a culture that is very distinct and typical in nature and vary from tribe to tribe and region to region. The festivals are performed by them accompanied with dances and rhythm consisting of clapping of hands, beating up of drums and different musical tools and techniques. Here is a brief description of the festivals of the tribals of Cuttack.

In Orissa, Cuttack is no less significant so far as tribal-cultural heritage is concerned in context of other regions. There are some regions like, Dalak, Jaipur, Bada, Debabhumi, Kenarsingi, Jhajibandha, Panchagochhia, where the tribal groups are found in plenty. They consist of *Konds, Kolhas, Savaras* and *Santals*, who have not migrated from other regions but considered original inhabitants of these regions.² One of the typical characteristics of the tribals in Jaipore area in Narasinghpur is that they worship the Goddess *Maa Pragala* and the priest is called *Dehuri*.³

They adopt the dance as a principle to display their joy and to escape from their grief in every festival time. Generally it can be called both stimulation and religion oriented. Mostly, the tribals perform dances on the occasions of celebration of birth anniversaries, recovery from

diseases, at the time of puberty, circumcision, marriage, death, and at the time of harvest. This may be that the tribal solidarity and tribal social movement take place with the practice or professional dance sequences that demonstrated the respect for authority and unification of the groups. They have always found enough time for their festivals and observe it together at one place in the middle of the village not separately at their homes.

The festivals like “Soil Worship” known as ‘*Eroism*’⁴ is observed in the month of May before ‘*Rajasankranti*’ when they sow the seeds in the fields. In the Hindu Community that festival is known as the ‘*Akshayatritiya*’. Each *santal* family presents a cock or a hen for the worship of the soil. In this festival the priest, *Majhibudha* or *Majhihalam* recites the prayer : “Oh Mother, we are going to sow seeds during this month, give us a good harvest, good rain, good health, the safety of our domestic animals from the danger of the leopards & diseases”⁵. After the prayer, they usually cook rice & meat in mass and dine together singing, dancing and the amusement goes on till over the next morning.

The ‘plant worship’ known as *Harialism*⁶ is the next festival, which takes place after the several days of the seeds sown. This is called the thanks giving ceremony to the God for the success of sowing. The distinct sign of this festival is that the *Santals* never go to their fields again until this festival ends and women are not allowed to take part in it. So it is called a festival of the men folk only. The ‘cattle worship’ known as ‘*Sahari*’⁷ constitute the next important festives of the Santal tribes. There, the women go round the cattle sheds and worship the cows, bullocks by putting turmeric on their foreheads and put flowers and feed

them. This festival is mostly restricted to the women folk only it continues from dawn to dusk.

The spring festival is the most glamorous festival among the *Santals* and is called the “*Salaipuja*”. When the spring comes, the new leaves and the flowers appear on the trees, the *Santals* enjoy and dance by taking their traditional drink, ‘*Handia*’ till the end of the festival. It continues for three days at a stretch and each day is a special one. Thus, all these festivals which are observed by the *Santals* are religious in character. Besides the santal festivals, a number of festivals are performed by the other groups of tribals. One is the worship of *Karma Devata* or *Goddess Karma Sani Devi*⁸ is a ceremonial ritual. It is the most popular festivals among the tribes called *Bhuyan, Kolha, Ho, Gond, Baghti, Kundha Mindah, Oraon*, etc. The functional style of this worship varies in degrees according to the tribal setup in Orissa. The *Kolha* in the regions like Dalak, Kenarsingi, Olab, Talpunji in Narasinghpur excel in exhibiting religious aesthetic sense of fine art by making their houses decorated. The interesting features of this festival is that of the young girls and boys who attired in multi-coloured costumes take up the gorgeous makeup by typical tribal ornaments, lead ornaments, peacock’s train etc. The *Kolhas* celebrate another festival like ‘*Rajasala*’,⁹ which is the symbol of Hindu identity. In the month of mid June they celebrate it by wearing the new garments. This is practiced with group dances by holding hands as per the musical rhythm. They used to drink the traditional ‘*Handia*’ called ‘*Illi*’¹⁰ throughout the day by making a grand feast. Besides they worship the mother Goddess in the form of Soil, offering her flowers, cakes and hen or cocks.

They consider 'Kalipuja' as the symbol of *Sakti* worship though in the distant past the worship of *stambeswari* or the log of tree worship was started. The *Kolhas* offer animal sacrifice enmasse for her satisfaction.

The priest called *Majhibudha* conducts the sacrifice of the hens, goats & the cocks. The villegers, who include young & old men and women take part in the group dance. This festival has some similarities with that of *santals Harialism*. Cows and bullocks are worshipped on the occasion 'Bahapuja' is the festival of the tribes like *Kolhas*, and *Savars*. This festival is also called 'Holi' which is celebrated in the month of April. It is also known as nature worship. They used to throw *Gulal* (colour) at each other & greet one another by offering flowers. One of the religious festivals of the *Kolhas*, *Mundas*, is 'Pirh Puja.'¹¹ They do this in order to please the hill deities who will protect their crops from wild animals. They also observe *Machuri*¹² festival in the month of *Sravana* (July-August) which marks the first eating of cucumber. Now a days the tribals of *Cuttack* are observing the festivals like *Gahma Purnima*, *Manabasa*, as per the Hindu traditions.

These are some rare findings of the tribal festivals of the district of *Cuttack* in *Orissa*. It is essentially group art form which is characterised by its originality and spontaneity.

Festivals form a part of the daily life of the tribals which reflect their lifestyle, mannerisms, attire, customs and religions believes. This rich heritage is vanishing day by day due to rapid changes that are taking place in the society.

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Biopesticides : an Economic Approach for Pest Management

Nirakar Ranasingh

It is hearting to observe the growing awareness among the farmers and policy makers about ecologically sustainable methods of pest management. More and more farmers are coming to realize the short-term benefits and long-term positive effects of the use of bioagents and other ecologically safe methods to tackle pests. The present article 'Biopesticides' is of much relevance in this context.

'Biopesticides' are certain types of pesticides derived from such natural materials as animals, plants, bacteria, and certain minerals. These include for example; fungi such as *Beauveria* sp., bacteria such as *Bacillus* sp., neem extract and pheromones. Similarly Canola oil and baking soda have pesticide applications and are considered as biopesticides. The use of these materials is widespread with applications to foliage, turf, soil, or other environments of the target insect pests. In a much simpler way we can say that these are pest management tools that are based on beneficial microorganisms (bacteria, viruses, fungi and protozoa), beneficial nematodes or other safe, biologically based active ingredients. Benefits of biopesticides include effective control of insects, plant diseases and weeds, as well as human and environmental safety. Biopesticides also play an important role in providing pest management tools in areas where pesticide

resistance, niche markets and environmental concerns limit the use of chemical pesticide products.

Biopesticides in general-

- (a) have a narrow target range and a very specific mode of action.
- (b) are slow acting.
- (c) have relatively critical application times.
- (d) suppress, rather than eliminate, a pest population.
- (e) have limited field persistence and a short shelf life.
- (f) are safer to humans and the environment than conventional pesticide.
- (g) present no residue problems.

Advantages of Using Biopesticides

25 million cases of acute occupational pesticide poisoning in developing countries are being reported each year (WHO, 1990). 14% of all known occupational injuries and 10% of all fatal injuries are caused by pesticides (ILO, 1996). Obsolete pesticides are being stored in developing countries-20,000 tonnes in Africa alone. Pesticide residues in agricultural commodities are being the issue of major concern besides their harmful effect

upon human life, wild life and other flora and fauna. Equally worrying thing is about development of resistance in pest to pesticides. The only solution of all these is use of 'Biopesticide' that can reduce pesticide risks, as-

- (a) Biopesticides are best alternatives to conventional pesticides and usually inherently less toxic than conventional pesticides.
- (b) Biopesticides generally affect only the target pest and closely related organisms, in contrast to broad spectrum, conventional pesticides that may affect organisms as rent as birds, insects, and mammals.
- (c) Biopesticides often are effective in very small quantities and often decompose quickly, thereby resulting in lower exposures and largely avoiding the pollution problems caused by conventional pesticides.
- (d) When used as a fundamental component of Integrated Pest Management(IPM) programs, biopesticides can greatly decrease the use of conventional pesticides, while crop yields remain high.
- (e) Amenable to small-scale, local production in developing countries and products available in small, niche markets that are typically unaddressed by large agrochemical companies.

Types of Biopesticides

Biopesticides fall into three major classes:

(1) Microbial pesticides consist of a naturally occurring or genetically controlled microorganism (e.g., a bacterium, fungus, virus or protozoan) as the active ingredient. These pesticides can control many different kinds of pests, although each separate active ingredient is relatively specific for its target pest(s). For example, there are fungi that control certain weeds, and other fungi that kill specific insects.

They suppress pest by-

- (a) Producing a toxin specific to the pest.
- (b) Causing a disease.
- (c) Preventing establishment of other microorganisms through competition or
- (d) Other modes of action.

An example of a most widely used microbial pesticide is subspecies and strains of *Bacillus thuringiensis*, or "Bt". It is a naturally occurring soil bacterium that is toxic to the larvae of several species of insects but not toxic to untargeted organisms. Bt can be applied to plant foliage or incorporated into the genetic material of crops and as discovered, it is toxic to the caterpillars(larvae) of moths and butterflies. These also can be used in controlling mosquitoes and black flies. Several strains of Bt have been developed and now strains are available that control fly larvae. While some Bt's control moth larvae found on plants, other Bt's are specific for larvae of flies and mosquitoes. The target insect species are determined by whether the particular Bt produces a protein that can bind to a larval gut receptor, thereby causing the insect larvae to starve.

(2) Plant-Incorporated-Protectant (PIPs) is pesticide substances that plants produce from genetic material that has been added to the plant. For example, scientists can take the gene for the Bt pesticide protein, and introduce the gene into the plant's own genetic material. Then the plant, instead of the Bt bacterium, manufactures the substance that destroys the pest.

(3) Biochemical pesticides are naturally occurring substances that control pests by non-toxic mechanisms. Conventional pesticides, by contrast, are generally synthetic materials that directly kill or inactivate the pest. Biochemical

pesticides include substances, such as insect sex pheromones, that interfere with mating, as well as various scented plant extracts that attract insect pests to traps. Man-made pheromones are used to disrupt insect mating by creating confusion during the search for mates, or can be used to attract male insects to traps. Pheromones are often used to detect or monitor insect populations, or in some cases, to control them.

Farmers in their traditional wisdom have identified and used a variety of plant products and extracts for pest control, especially in storage. As many as 2121 plant species are reported to possess pest management properties, 1005 species of plants exhibiting insecticide properties, 384 with antifeedant properties, 297 with repellent properties, 27 with attractant properties and 31 with growth inhibiting properties have been identified. The most commonly used plants are neem (*Azadirachta indica*), pongamia (*Pongamia glabra*) and mahua (*Madhuca indica*). 2-5 % neem or mahua seed kernel extract has been found effective against rice cutworm, tobacco caterpillar, rice green leafhopper, and several species of aphids and mites. The efficacy of vegetable oils in preventing infestation of stored product pests such as bruchids, rice and maize weevils has been well documented. Root extracts of *Tagetes* or *Asparagus* as nematicide and *Chenopodium* and *Bougainvillea* as antiviral have also been reported.

Potential of Biopesticide

The efficacy of many of the biopesticide can equal that of conventional chemical pesticides. However, the mode of action will be different. With many of the biopesticides, the time from

exposure to morbidity and death of the target insect may be 2 to 10 days. Understanding the fundamental differences in the mode of action of biopesticide vs. traditional pesticides is important since the use patterns of a biopesticide may be different from traditional pesticides to control a particular pest species.

It is important to be careful when using any pesticide, even organic or natural or biopesticide. Even if this product is considered to be organic in origin, it is still a pesticide. Just because a product is thought to be organic, or natural, does not mean that it is not toxic. Some organic pesticides are as toxic, or even more toxic, than many synthetic chemical pesticides. Organic pesticides have specific modes of action, just as do synthetic pesticides have specific modes of action, just as do synthetic pesticides. While some organic pesticides may be nontoxic or are only slightly toxic to people, they may be very toxic to other animals. For instance, the organic pesticide ryania is very toxic to fish. Also, some organic pesticides may be toxic to beneficial insects, such as honeybees, if they are combined with other materials, such as combining pyrethrins with rotenone. The use of an Integrated Pest Management Program (IPM) is important to insure success.

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Biranchi : An Ace Designer

The Republic Day Celebrations this year at New Delhi was significant for Orissa in all respect. The Tableau that represented Orissa in the Parade was ahead of all other states winning three top awards simultaneously. Along with the most coveted first prize in the best tableau category, it also got the best music and best presentation awards. This was obviously an outstanding glory for Orissa.

It is noteworthy to mention that the design of the tableau was conceptualised by Chief Minister Shri Naveen Patnaik himself. The State Information & Public Relations Department crafted the tableau design with direct supervision of State Information & Public Relations Minister Shri Debasis Nayak, Commissioner-cum-Secretary Shri Digambar Mohanty and Director Shri Baishnab Prasad Mohanty.



While showcasing the traditional folkart, toy and mask crafts of Orissa, the tableau also displayed some spectacular dances like tiger dance, horse dance, bull dance and colourful hand-made artistic images like Nabagunjar and ten headed Ravana. Besides, the musical songs of Orissa was also adjudged another best award.

But the man behind this incredible success is a 29 year young man from Koraput district Shri Biranchi Prasad Sahu. Presently running an Art Firm 'Exotech' in Bhubaneswar, Shri Sahu got the job of designing the tableau for Orissa from the State Information and Public Relations Department. Working on the theme of 'Toy and Mask Crafts of Orissa', Shri Sahu worked relentlessly using all his creativity to give it a magnificent look. The traditional folk media of the state was wonderfully displayed. And ultimately his efforts paid dividends. It is noteworthy to mention that the tableau representing Orissa last year was designed by him and adjudged third in tableau design.

Shri Sahu attributes his success to the blessings of his parents late Shri Binod Sahu and Smt Pankaj Kumari Sahu. He has earlier worked in several advertising agencies as Art Director and visualiser. He is an emerging talent and will certainly make it big in the world of visual display in recent future.

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Message of

Dr. A.P.J. Abdul Kalam
His Excellency the President of India
On the Occasion of Orissa Day - 2007



I am happy to know that the Government of Orissa is celebrating 'Orissa Day' on 1st April.

The State has been endowed with a rich cultural heritage that includes a tradition of painting, dance, architecture and sculpture. The people of Orissa should dedicate themselves to building on this heritage by working with enthusiasm to bring further development and prosperity to the State before 2020 by harnessing its core competence.

On this occasion, I extend my greetings and felicitations to the people of Orissa for their progress and prosperity and wish the Celebrations all success.

(A.P. J. Abdul Kalam)

New Delhi

March 23, 2007

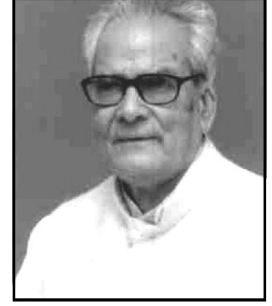


Message of

Shri Bhairon Singh Shekhawat

Hon'ble Vice-President of India

On the Occasion of Orissa Day - 2007



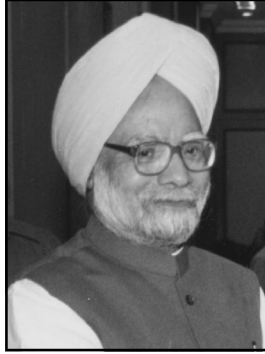
I am happy to know that 'Orissa Day' is being celebrated on 1st April to mark its formation Day. My greetings and good wishes to the people of Orissa on this historic occasion.

Richly endowed with natural resources, art and crafts, secular social traditions and peace loving people, Orissa is on the path of development representing the blend of tradition and modernity. Many innovative measures taken in the direction of economic reforms in several core sectors of economy, I am sure, shall help the State to overcome the problems of poverty and underdevelopment. I hope that in the years ahead, the State shall make headway in this direction and scale new heights of glory and excellence.

I wish the celebrations all success.

New Delhi
20th March 2007.

(Bhairon Singh Shekhawat)



Message of
Dr. Manmohan Singh
Hon'ble Prime Minister of India
On the Occasion of Orissa Day - 2007

I am glad to know that the 71st anniversary of the creation of Orissa as a separate State is being celebrated on 1st April, 2007

Orissa apart from its rich history, culture and literary tradition stands out in the country as the first State to have been created on the basis of language. Its leaders and people had shouldered the double responsibility of freeing our country from foreign rule and unifying the Oriya speaking areas into a single province. Referring to the selflessness of outstanding leaders like Utkalmani Gopabandhu Das and his associates, Mahatma Gandhi wrote in Young India on 13th April, 1921 ".... with such earnest men attainment of Swaraj is possible during the year."

The people of Orissa while taking pride in their achievements must actualise the State's vast potential to make it a front ranking State of our country. I am sure that the celebrations connected with the creation of the State will motivate the people and Government to rededicate themselves to this cause.

I wish the 71st anniversary celebrations all success.

(Manmohan Singh)

New Delhi

March 21, 2007



Message of
Shri Rameshwar Thakur
His Excellency the Governor of Orissa
On the Occasion of Utkal Divas-2007

Dear Sisters and Brothers,

On this historic occasion of the Utkal Divas, I extend my felicitations to you all.

2. The 1st of April carries great significance for all of us. It was on this memorable day that Orissa was formed as a separate State. It constituted the materialisation of a long cherished dream of our leaders for linguistic reorganization of States.

3. We are indeed indebted to Utkal Gourav Madhusudan Das, Utkalmani Pandit Gopabandhu Das, Maharaja Krushna Chandra Gajapati Narayan Dev, Maharaja Sri Ramchandra Bhanjadeo, Raja Harihar Mardaraj, Vyasakabi Fakir Mohan Senapati, Swabhab kabi Gangadhar Meher, Kabibar Radhanath Ray, Karmabeer Gouri Shankar, Pandit Nilkantha Dash, Pandit Godabarisha Mishra, Acharya Harihar Das and many other leaders for their relentless efforts for formation of a separate Orissa State. On this occasion, we offer our sincere tributes to all of them and all those who have made a signal contribution towards leading the State on the path of progress.

4. Orissa has had a distinct and rich language and culture of its own. Over the ages, even Mahabharat days, Kalinga was known to have a geographical identity and military presence. Sea ports flourished along the Orissan coast as early as 4th and 5th century B.C. The Sadhabas, the sea faring business class sailed to the islands of Java, Sumatra, Borneo and Bali with their merchandise and brought wealth to their Country. Through this trade and commerce they propogated impressions of great Orissan culture, language, sculpture and temple architecture.

5. The history of Orissa is replete with sagas of valour and splendor along with great acts of love and compassion. The Kalinga War in 261 B.C, changed the course of human history. The terrible bloodshed and human sufferings transformed Ashoka. This

transformation impelled him to preach Buddha's message of peace and non-violence. The Hatigumpha inscriptions at Khandagiri and Udayagiri hills depict the heroism of King Kharavel, who gave Kalinga a pride of place in the 1st century B.C. taking revenge of all the previous loses in wars Kalinga had against Magadha.

6. The people of Orissa have been described by C.F. Andrews as 'most lovable in the whole of India'. The cultural moorings have fascinated people beyond our national borders. The historic monuments speak volumes of Orissa's past glory. The sculptural lustre whispers sheer poetry engraved on stone.

7. Orissa has a rich heritage of assimilating the essence of Jainism, Buddhism, Saivaism and Vaishnavism in the cult of Lord Jagannath. The world famous classic 'Geeta Govind', the pastoral dance drama by saint poet Jayadeva of Kenduvillwa of Prachi Valley was composed in the 12th Century A.D.

8. A pleasant weather without the extremes of Summer and Winter, rich mineral resources and abundant water sources characterise its geographical position.

9. Orissa's economy now is on the threshold of making an impact on the global economy in production of steel, aluminium and ferro alloys. Empowerment of women through Self Help Groups and villagers through Vana Samrakhyan Samities and Pani Panchayats are path breaking landmarks for the whole country.

10. The future of Orissa is very bright. The path is clearly laid out with signals of great socio-economic changes. Let us participate in this great effort.

Vande Utkal Janani.



Message of
Shri Naveen Patnaik
Hon'ble Chief Minister of Orissa
On the Occasion of Utkal Divas - 2007

Dear sisters and brothers,

On the auspicious occasion of the Orissa Day, I extend my hearty greetings to you all.

Orissa Day is an auspicious occasion for all of us. On this day, Orissa emerged as a separate State. I offer my gratitude to those great personalities who made invaluable contribution for the formation of a separate State. I also offer my sincere tribute to those who consistently endeavoured for the growth and development of Oriya language, literature, art, culture, dance and music.

Orissa has a glorious past. Oriya Sadhabs sailed to Java, Borneo, Bali and other places and brought prosperity to their Motherland. The courage and valour of the Paikas strengthened Orissa. Magnificent temples were built in different parts of Orissa. Sculptors and artisans of Orissa earned national acclaim.

Agriculture is the mainstay of our people. So Government is according much priority to agriculture. We have announced new packages for the development of our farmers. Our objective is to make our State agriculturally developed. To achieve this end, special emphasis is being laid on Horticulture and Bio-Technology. Master plan has been prepared to extend irrigation facility to at least 35 per cent of cultivable land of each Block in our State.

Orissa is endowed with rich resources. But today, Orissa is lagging behind in many fields. It is our objective to alleviate poverty through development in all sectors and increase per capita income. We are, therefore, according priority to development of industries. Investment to the tune of Rs.4,00,000 crore has been proposed in Steel, Aluminum, Power and other sectors in our State. With the setting up

of these industries, our State will experience rapid development including increase in revenue generation and employment opportunities. While setting up these industries, environment and rehabilitation will receive due attention.

Along with the development of agriculture and industries, we are endeavouring to promote education, health-services and improve communication facilities. Steps have been taken to gear up development in tourism and I.T sectors. A new orientation to development strategy has been given with the introduction of Gopabandhu Gramin Yojana for rural development, Biju K.B.K Yojana for K.B.K regions, Mission Shakti for women and Self Employment for youths through Employment Mission. All these Programmes have created new opportunities in the development front. I solicit your active participation for the success of these programmes to bring prosperity to Orissa. Let us resolve on this auspicious occasion to transform Orissa into a prosperous State.

VANDE UTKAL JANANI.



Message of
Shri Debasis Nayak
Hon'ble Minister
Information & Public Relations,
Sports & Youth Services
On the occasion of Utkal Divas - 2007

On the auspicious occasion of Utkal Divas, I extend my hearty wishes and greetings to all the brothers and sisters of Orissa.

Utkal Divas is a sacred and significant day for the people of Orissa. The relentless struggle of the visionary leaders of Orissa for the formation of a separate Province on the basis of language was realised on 1st April 1936. As the first language based State in the entire country, Orissa got itself a distinct identity.

I pay my sincere homage to those worthy sons & daughters of *Utkal Janani* who have made seamless efforts for enriching the language, literature, culture and heritage of Orissa. In addition to the glorious tradition of art, literature, culture, architecture, sculpture, dance, music, handloom and handicrafts, Orissa is replete with abundant natural resources. Efforts are on in the new century to lead Orissa in the path of progress and prosperity by optimum utilisation of these resources. Priority has been given to industrialisation, agriculture, education, health services as well as the all-round development of the rural people. Orissa is soon going to be a flourishing state with the active participation of the people.

Let us take a pledge to realise the noble efforts of building a developed state.

Vande Utkal Janani

Prelude.....



The process of formation of Orissa is replete with sagas of valour and splendour . The torch-bearer of nationalist movement in Orissa were shouldering the responsibility of liberating the country from the foreign yoke, at the same time integrating fragmented Oriya speaking tracts. The rare status Orissa enjoys that it was the first state to be formed on the basis of language. Many of these achievements have been inscribed in golden letters in the pages of human history. Though there have been many attempts to focus light on the hidden aspects of Orissan history, there is still urgent need to corelate the happenings of Indian history with that of Orissan history. After 71 years the state affair has gone radically changed. The spirit and enthusiasm that prevailed in the formative period and post-independent era are now defined in terms of sustainable development and alround prosperity. The initiatives of the government over many decades have considerably effected the socio-economic environment of the State. In the first part of 21st century planned and effective steps are taken to harness natural resources abundantly available in the state. The whole exercise aims at integrated human development keeping pace with the nascent changes occuring owing to globalisation and liberalisation. Programmes and policies are being suitably moulded to cater to the emerging needs and aspirations. There has been perceptible development in terms of per-capita income and gross domestic product. The situation in Orissa has started to become quite promising in creating conducive atmosphere for tourists and investors. An economic boom has already touched the threshold. In Utkal Divas - 2007 issue of 'Orissa Review' all these factors have figured prominently in write-ups of many researchers, academics and professionals having authority on relevant subjects. Our esteemed readers will hopefully get adequate information from this piece of publication.

A handwritten signature in black ink, appearing to read 'DM' followed by a long horizontal stroke.

(Digambar Mohanty)
Commissioner-Cum-Secretary