

Tourism in Kandhamal : Breaking the Inertia

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The natural domain of Kandhamal district has its riches hidden from the public eye. The natural forest cover, the rivers and streams, variety of animal life is exotic and exhilarating. The information, statistics and perspective of tourism in Kandhamal district have always been amusing and stimulating. It is not a point of doubt that this district has a good number of spots and sites that potentially attract a good array of tourists. However, the long discussed potential is like gold in the mine, a long way still to go to extract it and mint a gold coin.

While talking of tourism focus should be on the expected tourists, better if it can be quantified. To all the religious places like Chakapad, Balaskumpa, Dungi etc., the visitors are mainly the local devotees swelling during the important festivals of the deity. The people of the adjoining districts of Ganjam and Boudh are but occasional callers. Lack of public transportation to such places keeps many visitors away. The duration of the visitors and the spirit of enjoyment are insufficient for sustaining the district tourism as an industry. Among the domestic tourists the Bengalees top the list. Has this district ever attracted or has something of interest to such people ? How many chartered tourists buses ply to this the district ? The people of this district may add

divinity to the fearless fishes of Katramala but it may not be rewarding for the people coming from distant places after a painstaking journey. The Putudi waterfall is a picturesque spot but the road communication needs improvement. The place also requires some plastic treatment in approach paths. Descending stairs, if constructed, Mondasoru kuti (gorge) itself will induce a new comer to run through. Photographs of such redesigned places will give a new food for thought to a touring mind.

A historical site is always a place of tourist attraction. The district of Kandhamal has richly contributed to the history of the state. It served as a hide out for the Bhanja kings of the erstwhile state of Ghumsar, a centre of tribal uprising during the British Raj and the people fought during Khemundi invasion with the army of the king of Boudh. The martyr, Bhangu Mallick of Kurmingia was hanged to death by the British. These are, but few historical facts which have great significance to testify. The heroes of the land live in the hearts of the people only. The footprints of those brave sons of the soil can be traced at places like Kalinga ghat interiors, Dodasoru and Bandhagarh. The present Saiva shrine of Dungi has been identified as a Buddhist site after an accidental digging. Archaeology Department is yet to

begin the excavation work though a long time has passed. Beneath the mounds lies the historical treasure of this district. In the meantime a new temple has come up at the site. A temple may help few priests for their living, but when the site is widely excavated it will bring the truth into light and will create a perennial source of tourist inflow to the district.

The organising of *Melas* and festivals is very much helpful to promote tourism. *Melas* can be of religious, commercial or cultural nature. The tourism of Rajasthan has given a new impetus to market the *Melas* and attract tourists from far and near. Kandhamal Mahotsav has been a fair for cultural revival. The sojourn of the troupes from different parts of the state gives a good evening entertainment like a river cruise on the Mandavi in Goa, but it has paid little attention to offer something lucrative to the tourists. It should invite luminaries from different fields of art, theatre and culture to add spice to the broth. The venue should also be changed from year to year so that every important place and its periphery gets tourist attention.

The flora of this district is varied and priceless. It spreads from Sal forest to Rouwolfia and from mangoes to gooseberry (*Amla*). This treasure of the district has been siphoned and decorated the drawing rooms of cities. The famous *Chandanban* of Kalinga has lost its name and nature. The indigenous knowledge of medicinal plants of local people needs to be preserved. It is an era of 'Back to Herbal' wherein lies the tremendous potential to preserve as well as to market the forest produce. What needed is to bring the nature closer. People can plant *Amla* trees in their courtyard and the like. Slowly, these activities

will create a potential market and the day is not very far when it will be marketed like '*Kandhamal Haldi*'. The botanical garden at Kalinga, the oldest one of the state is the most suitable place for such a project.

The wild life of the district is reducing due to rapid loss of forest cover. In recent past the drivers of vehicles plying at night used to see tiger, leopard and other animals crossing the road at many places in the district. Now-a-days such experiences are very rare. A child cannot see a tiger or a civet unless taken to Nandankanan. The point is, how it would be to have a Zoological Park in the district ! Species like wild fowl, peacock, red squirrel, wild dog, porcupine, pangolin are almost getting extinct. Keeping them in the zoological parks for breeding can only preserve those species. The wild life sanctuary project at Sri Rampur near Kotgarh is yet to see the light of the day. Unlike the sanctuary a Zoo or a Deer Park can be planned at locations of Kalinga, Tudipaju, Siddingi and the like. Kalinga with Botanical Garden and good communication to Berhampur, Baliguda and Phulbani can be an ideal location.

In the modern day tourism, landscaping has played a very important role. The natural sports have been moulded to provide a tasteful feast to eyes and to enhance safety. The places like empty fall near Mussoorie, Telco picnic spot at Jamshedpur, spice plantation at Ponda in Goa and Sambhav near Rohibanka in Nayagarh District are some good examples of landscaping. At Ponda, it is tried to provide a glimpse of past life style and culture. The tools, musical instruments and irrigation techniques of yore are preserved and displayed in a very informative and tasteful manner. At few places the slopes are levelled to carve a room for

conference venues, open-air theatre and dinner banquets. The whole of the place is covered with tall trees where creepers of black pepper grow. Such spots can be planned near water reservoirs at Balaskumpa, Madhujhari dam, Kakalbaki and Sirki dam. These places, when developed can serve as the interacting coffee houses for different people, The Grand Cheetal enroute Haridwar is another fine example under private enterprise. A plot of about two acres so designed provides a snacks /coffee bar, ice-cream parlour, green lawns and flower gardens. It has made provisions of drinking water for the stopping vehicles. These places justify the saying : "The supply creates it own Demand". A simple transformation of the place can be taken up at Banani picnic resort, in front of sylvicultural garden at Kalinga. The slogan is "Give me a mountain, I will make it a Garden."

Availability of large-scale accommodation is another necessity for tourism development. The district of Kandhamal has no Panthnivas at any place of interest. The PWD Inspection Bungalow and Forest Bungalow are for official use and does not have a flavour for serving the guests. Panthanivas at places like Phulbani, Belghar, Tumudibandh and G. Udayagiri will be suitable starting points for site seeing as well as private entrepreneurship. A Panthnivas with a good menu, art gallery, souvenir boutique and a small stage for performance of local dance and song will provide a nice and memorable stay.

Investment in tourism is like planting a fruit tree nourish the seedling till it grows and

harvest its dividends for a long period. The Government and the District Administration in particular have to play a pivotal role in development of tourism in the district. The legislators representing the district at state and national level can play a very significant role as the ambassadors of district tourism. All the endeavour of government and private entrepreneurs will end in nightmare unless the attitude towards the tourist is not friendly. In quite some places the locals take pleasure in invading the privacy of tourists by making lewd remarks, showing wrong direction of road or location, etc. In tourism, the policy of politeness pays and it pays amply. The people of Goa have learned this truth. As a result tourists prefer to be a paying guest or taking a cottage accommodation in hotels. Will the proud local sons of the soil realise this wisdom ?

The financial institutions like OSFC, DIC and commercial banks have to extend finance to the emerging entrepreneurs. The edifice of tourism can be built on the infrastructure provided by the government. The potential has been a talked, weighed and accepted fact. It is, therefore, high time to act, and work in coordination with people and nature so that tourism of the district gets a boost with ever expanding linkages.

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Heritage Tourism

(Places of Tourist Interest in the District of Puri)

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Heritage is our legacy from the past-what we live with today, and what we pass on to the future generations. Our cultural and natural heritages are strongest sources of life, inspiration and our identity. Heritage Tourism offers opportunity to portray the past in the present. However, our heritage, so far Puri is concerned, is living and vibrant. Here, we find the age-old culture still alive in the way of rituals. The thousand years old monument still bear the symphony of life, the cultural trends more or less working as that of historical days. Hundreds of examples can be cited on the cult, culture and customs of Lord Jagannath in particular and Puri in general. Here, we may limit ourselves to the study of cultural heritage, Puri, being a major cultural centre of India. Of course, we have the natural heritage like Sea and the Lagoon (Chilika), which are also in some way or other interwoven with our cultural heritage. The heritage sites are often sacred places, be it a *Tirtha* or a pilgrim centre or an archaeological site or a place of historical significance, besides natural heritage sites. In Indian Tourism scenario Heritage Sites are the main tourism product for the foreign nationals. Our country is equally rich in the Heritage Sites like that of Italy, Egypt, Greece, China and U.K. About 47% of foreign tourists coming to India are interested in our cultural heritage.

Puri is largely a pilgrim place, a religious centre, an Eternal City, a holy land for liberation (*Mokshya*). Of course, a classic tourist destination, owes its origin with the Lord of Universe- Sri Jagannath. The Hindu scriptures, such as *Puranas* and *Kshetra Mahatmyas* replete with the descriptions of this holy land. Scholars like R. Balakrishnan and A. P. Pattnaik have found striking similarities between tales of Jagannath temple at Puri and myths of ancient Egypt and Sumeria. Probably there are some influences of Summerian, Assyrian, Hittite and Egyptian Civilizations on Jagannath temple Puri. It is said that Puri Jagannath temple is probably the only place of worship in the whole world that continues to follow the same rules, rituals and elements which were used to be followed in the Summerian era. Research is under way to explore more linkages, if any.

In travel and tourism and tourist destinations, of course cultural centers have something rolled pack with the myths and legends, ancient rituals and festivals and Puri is one such place. Long before birth of the modern term 'tourism', Puri has experienced the gloomy and glory, the din and bustle of a traveller's town. Here, pilgrimage has been taken to the fold of tourism in course of time.

Puri, as the centre of culture and religion, forms an integral part of the great Pan-India tradition; being one of the *Dham*, founded by the great reformer Jagatguru Sankaracharya: perhaps the first door opened for the domestic tourists. Sankaracharya Matha which is located near Sea Beach still bears the eternal truth. Inscriptional records are available down the centuries about the glory of *Sridham*, *Purusottama Dham*, *Sri Jagannath Dham* and many travellers, teachers and preachers paid their visit to this place. Puri is always a seat of cultural transgression. Perhaps the first literature giving the detail description of Puri is the *Puri Khanda* of *Skanda Purana* (12th century A.D.), which can be compared to the modern day tourist literature about a destination. It is heartening to note that the root of tourism lies in the *Puranas*. The places like Kasi, Kanchi, Ayodhya, Avantika, Mathura, Dwaravati, Maya, Puri, Badrinath, Rameswaram etc. have been vividly described in various *Puranas*, particularly in *Skanda Purana*.

As a major pilgrim centre, a system has been evolved in the past regarding pilgrim management which is unique in many ways. The *Sevakas* of Sri Jagannatha temple are called *Pandas*. More precisely, those *Pandas* are considered to be the *Tirthagurus*. The *Pandas* have played an important role by visiting different parts of India, preaching the philosophy and doctrine of Jagannath Cult among the Hindus; collecting pilgrims and escorting them to Puri. They are also responsible for providing lodging and boarding to them in *Dharmasalas* at Puri and arranging a *Darshan* of Lord Jagannatha for them and visiting to different sacred centers and *Tirthas* located in the town and in its vicinity. The system is still in vogue.

Let us discuss the places of tourist interest in and around Puri. As we have discussed, Puri has been a seat of great learning and culture and is known as a *Dham* or *Tirtha kshetra*. Accordingly the settlement of the city and its economy revolved round the great temple of Sri Jagannath. The towering temple (214ft high) of Lord Jagannath is the highest and the loftiest living temple in India. The design, of course followed Kalingan School of Architecture. As such we can experience the universe inside. We can feel the vastness of the fort-like temple complex that has two *Prakaras* (boundaries) with an open courtyard and four gateways, spread over almost ten acres of land. The temple walls have been beautifully decorated with *Parsvadevatas* like Varaha, Narasimha, Vamana, Dikpalas, scenes from Krishnalila and twentyfour forms of Vishnu etc.

The inner campus is housing many subsidiary temples such as Vimala, Mangala, Bhubaneswari, Laxmi and Bedha Kali etc. belonging to Sakti group. The temples of Surya, Narasimha, Satya Narayana, Nilamadhava, Sakhigopal and Ganesh form an aura of religious trail. The Saivite temples like Kasi Viswanath, Agniswara, Mahadeva Kapalamochana, Markandeya, Lokanath, Pataleswara and Aisaneswara again uphold the theory of universe.

Besides, the sacred institutions of *Pandit Sabha Mukti Mandap*, *Kalpa Bata*, *Ananda Bazar*, *Koili Baikuntha* have their sanctity. The main entrance on the eastern side known as Lions Gate (*Singha Dwara*) alongwith *Aruna Stamba* followed by *Baisipahacha* (22 steps) is unique in its presentation. The non- Hindus can view Sri Jagannatha Temple from outside or from the rooftop of Raghunandan Library.

The tourist amenities available in and around the temple are the provision of cloak rooms, one near South Gate and the other near Lions Gate. The visitors can keep their luggage and other things like shoes in the cloak rooms. Drinking water facilities are also available near the entrance points.

The city with its 3km. long Grand Road (Badadanda), 7 km. long Beach front, ancient lanes and by lanes with sacred tanks like Sweta Ganga, Markandeya, Narendra and Indradyumna shows the characteristics of a *Tirtha Kshetra*. The ancient Saivite temples such as Jameswara, Lokanatha and Kapalamochana form the inner circle of the *Sankha Kshetra*. The Vaisnavite temples such as Yagnya Narasimha, Gundicha Temple, Chakra Narayana, Chakra Narasimha, Sunar Gouranga and Tota Gopinath are also located in the strategic places of the *Sankha Kshetra*. As a great *Sakti Pitha* the city has the temples of Dakhina Kali, Shyama Kali, Ramachandi, Marichi, Ardhasini and many others. Besides, there are a number of *Mathas* and *Ashramas* spread over the city. All these temples and monuments are the heritage components, which uphold the long tradition of Hindu culture. For the tourism purposes the monuments and temples can be regarded as heritage potentials.

Mahodadhi or the Sea at Puri is regarded as the most sacred and beautiful for which people from far and wide assemble here for ritual purposes as well to enjoy the natural beauty. The long, lonely and sandy beach at Puri, neither muddy like the western coast, nor congested like Kovalam or Goa, attracts lot of people from worldwide. It is safe, but be careful for Sea Bath ! Always seek police assistance and life -guard if you are in trouble in the Puri sea beach !

The tourist places around Puri are very interesting. We have the world famous Sun Temple at Konark. Out of four major Sun temples of India, we have one at Konark, which is declared as a World Heritage Monument and is located at a distance of 35 Km from Puri. World Heritage Sites belong to all people of the world, irrespective of the country in which they are located. It is an universal application what makes the concept of world heritage exceptional. This has been declared in the Convention on the Protection of World Cultural and Natural Heritage of UNESCO in 1972. Sites selected for world heritage listing are approved on the basis of their merits as the best possible examples of Cultural and Natural Heritage. The list of such Approved World Heritage Property stands at 300 till 1996 and India is an active member. Volumes have been written about the Sun Temple at Konark, which is still a wonder for the art lovers. The temple is maintained by Archaeological Survey of India. There is an entrance fee of Rs.10/-for domestic and US \$ 5 for the foreign tourists to visit this site. There is a good number of budgeted hotels including *Yatrinivas* of Orissa Tourism that are available for the tourists. Good English speaking Trained Guides are available on hire. Kuruma (Buddhist Remains) is at a distance of 5 km away from Konark. So also a beautiful picturesque site of Ramachandi which is also located 6 km away from Konark. Kakatpur, famous for the shrine of Mangala, and Chaurasi, famous for Varahi temple are also located at the distance of 25 km from Konark. The 35 km long marine drive from Puri to Konark with a break at Beleswara (14 km from Puri) for buying at the craft centers is a wonderful experience.

Another important tourist spot to the south of Puri is Satapada-on-Chilika, at a

distance of 50 km from Puri. This place is famous for coveting Dolphin fishes which are abundantly found here. The major attractions are boat cruising, bird watching, visit to the sea-mouth and Rajahans Island. The Visitors Centre developed by Chilka Development Authority is a store-house of knowledge for the tourists. One can enjoy the night stay in the *Yatrinivas* of OTDC (Orissa Tourism Development Corporation) here. On the way to Satapada one can touch the shrine of goddess Bali Harachandi and Alarnath Vishnu Temple at Brahmagiri. Manikapatna can also be visited to see the remnants of an ancient port and also the Bhavakundaleswara Temple of 10th -11th Century AD.

The tiny Raghurajpur village with busy artisans upholds the long tradition of mural paintings as well as Patta paintings, palm leaf paintings, paper mache and stone carvings etc. The tourists can find a good number of households demonstrating the art materials while doing the paintings. *Gotipua* dance form is another attraction of this village. One can witness *Gotipua* dance by the dancers of the Dasabhuja Gotipua Nrutya Parishad. This craft village has been taken as a base for development of Rural Tourism in India. Raghurajpur is chosen by Govt. of India alongwith 16 other villages for this purpose. The roads and rest rooms, *Gurukuls* and shopping complexes, Amphi theatres etc. are being undertaken for development. This will be a model 'Tourism Village' in the whole of eastern India, within a short span.

There are other places like *Sasana* villages which can also be visited. Those are typical in village planning and have been established by *Gajapati* kings of Puri. Siruli, is another place worth visiting, which is famous

for the life size image of Hunuman in a picturesque ambience.

Sakhigopal, at a distance of 17 km from Puri on the National Highway, otherwise known as Satyabadi is famous for the shrine of Lord Krishna. It is said that the unique image of Lord Krishna was brought from Kanchi (South India). The other nearby areas like Siva Temple at Biswanath Hill, Barala Balunkeswar Temple at Barala and Bhakta Dasia Bauri Pitha at Baligaon are also worthy of visit.

On the National Highway, 40 km from Puri is Pipli, another famous craft town, best known for its applique work. The colourfully designed applique materials like umbrellas, lampshades, table covers, sofa covers and bed sheets etc. are available in the series of hops beeline on either side of the main road.

Thus the tourist potential of Puri is overwhelming, particularly of heritage attractions. As we have seen the living culture, the monuments, the handicrafts, the lakes and beaches, all are conglomerating into Heritage attractions. A few cities of India have this privilege. The yearly tourist flow to the city of Puri is about 30 lakhs including day visitors. However, the domestic tourists constitute the major segments. The foreign tourist arrival is about 15,000. Many projects like illumination and development of Sea Beach at Puri are in the implementation state. The trend of tourist flow to Puri is increasing mostly by the domestic tourists, who have accepted Puri as a cultural centre and a modern beach resort.

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Marketing of Tourism Services in India A Study With Special Reference to Orissa

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Marketing of services means the marketing of different intangible service needs of customers. This is nothing but the sale of some services. In this paper, a trial has been made to study the state of marketing of tourism services in India :- the state of foreign and domestic tourists and the related trend, the share of India in the world tourism business, the employment opportunities rendered by this industry alongwith the availability of different infrastructural facilities like hotel, transportation etc. The paper ventilates some of the problems of Indian tourism market and suggests some improvements.

Tourism involves travelling to relatively undisturbed or uncontaminated natural areas with the specific objects of studying, admiring and enjoying the scenery and its wild flora and fauna, as well as other existing cultural and historical aspects. A visit with a *motto* to know these areas is nothing but tourism. Places of tourist interest are numerous and of varied nature. These include places of archeological and historical importance, pilgrimage centres, sanctuaries, national parks, hill resorts and sea beaches, etc. The paper has been prepared on the basis of the secondary published data which show that since 1950 the tourism industry of India is expanding. The number of foreign tourists have been increased to more than 21 lakhs by 2001. India has a minimal share of

only 0.39% of the world tourism trade. India employs nearly 10 million people in this industry making it the second largest employer of the country. Recent political unrest, fear of violence, terrorism, strikes and epidemics etc. are detrimental to our tourism business. However, considering the recent development, it is hoped that India will get her due share in world tourism.

Marketing of Tourism Services include mainly the services sold to domestic and foreign tourists. The domestic tourism is an important segment of the overall tourist scenario although no reliable data are available in this regard. It is relatively easy to keep record of foreign tourists as they are registered at entry points like international airports which is not possible in case of domestic tourists. The number of domestic tourists, according to a rough estimate, was 348 million in 1987 which rose to 81 million in 1993 and over 100 million in 2001. Domestic tourism fosters a sense of unity in otherwise diverse environment of the country and contributes to national integration. Even if 10% of the population travels outside the native state, it involves a massive movement of nearly 10 crore people who develop the fillings that they are travelling within their own country. Larger income and longer holidays coupled with certain incentives given by public and private organisations to

their workers, have contributed a lot in infusing interest to look around to a place for an annual or bi-annual visit with family members. Even though India has a very meager share amounting to 0.38 percent of tourists and 0.51 percent of the amount of world tourism trade in 2001, it has the hope for attracting more and more foreign tourists by exploiting her unexploited tourist spots of the country. Mostly tourists from North America, Central and South America, Africa, Australia, Western Europe, Eastern Europe, West Asia, South Asia, South East Asia and East Asia are visiting India as foreign tourists. Out of these the share of North America, Western Europe, West and South Asia occupies a major share in increasing Indian tourism trade. India accounts for four out of five tourists to South Asia. Another healthy trend in the foreign tourism in India since 1991 is the conspicuous increase in business travels with its spin off effects in up-gradation of accommodation and introduction of new technology in communications and other services. On an average, a foreign tourist stays for about 27 days in India which is an important indicator of increase of the foreign exchange earned by the country.

Tourism in India has vast employment potential, much of which still awaits exploitation. At present about 8.5 million persons are directly employed by hospitality services. This is about 2.4 percent of the total work force of the country. In addition, the industry provides indirect employment to about 30 million persons. Further it is interesting to note that the employment generation in proportion to investment is very high in tourism industry. According to an estimate, an investment of Rs.10 lakh creates 89 jobs in hotels and restaurants sector as against 44.7 jobs in agriculture and 12.6 in manufacturing industry. Another important aspect of employment in tourism is that it employs a large

number of women in hotels, airlines services, travel agencies, handicrafts making and marketing and cultural activity centres. As per 1983-84 indices the employment output ratio in tourism was 71, whereas in leather 51, textiles 27, electricity 14, beverages 12 and cement 6. Generally the visit of a foreign tourist to India provides employment to one person and 6.5 domestic tourists generate one job.

Hotel sector is the key segment of tourism industry to earn foreign exchange. Realising the importance of hotel segment the government has taken initiatives to encourage hotel industry by providing tax benefits and other incentives. Foreign investment and collaboration are now facilitated under new economic policy. The hotel industry has shown a spectacular growth during the last one and half decades. The number of hotel rooms has increased from 30200 in 1986 to 57386 in 1995 and to 62000 in 1996 and to 68000 in 2001. In the approved list of Department of Tourism the classified hotels are 125 in One Star, 286 Two Star, 274 Three Star, 73 Four Star, 56 Five Star, 42 Five Star Deluxe, and 41 of heritage hotel category. In spite of rapid strides made by the hotel industry since last one decade or so, the hotel accommodation falls short of the requirement of growing inflow of the tourists. Assuming a modest growth rate of 7 to 8 percent per annum, the requirement to hotel rooms is expected to rise to 91,000 by 2002-03 and to 1.125 lakh rooms by 2005. Besides a large number of budget hotels will be required for about 200 million strong middle class Indian tourists also.

Places of tourist interest are so numerous and of varied nature that it is not easy to describe these places comprehensively. These include mostly the Himalayan Region, the great plain of north India, the peninsular plateau and coastal plains. In general the tourist spots are counted more like Buddhist sites, Shrines, Forts, places of historical importance, hot

springs, Jain monasteries, lakes and birds, sanctuaries, religious centres, science spots, sea beaches, summer resorts, water falls and wild lives etc. In this context, a reference can be drawn for Orissa that all above kinds of spots are richly available to attract more and more foreign as well as domestic tourists. About 25 lakh of domestic tourists and 30000 foreign tourists visit Orissa annually. The share for South Orissa is 30 percent of the total tourist arrival to Orissa. Orissa has several important nationally and internationally famous tourists' centres like Puri, Bhubaneswar, Konark, Cuttack, Chilika Lake, Chandipur, Gopalpur Beach etc. The other places are Baripada, Khiching, Baud, Koraput, Bolangir, Jeypore and Udayagiri etc. The area remains unexplored because of want of infrastructural development, more comfortable modes of transport, accommodation etc.

Although India has progressed a lot since the fifties with respect to tourism, she is still way behind the developed, even the developing countries. India earns one seventh of China, one fourth of Indonesia and less than half of Philippines from tourism in comparison. The development of tourism depends upon the development of an integrated infrastructure of national and international highways, railways, ports, civil aviation, telecommunication, hotel accommodation and allied services. Inadequacies of such infrastructural facilities adversely affect tourism. The sluggish growth of Indian tourism arises from India's inability to sell effectively her rich tourist potential. India should market itself as a value added tourism destination stressing its variety and cost effectiveness. Satisfaction of the tourist should be the top priority of the tourist industry. Apart from infrastructural development, tourism requires an environment of peace and stability where the tourist is sure of his safety and security. Political unrest and fear of

violence is a death knell to tourist industry. Unfortunately, one part or the other of the country is hit by *bandhs*, strikes, ethnic clashes and insurgency which adversely affect our tourism service marketing. Epidemics, such as plague, AIDS and dengue fever are also detrimental to the growth of tourism. It is surprising that some small countries like Malaysia, Indonesia, Hongkong and get Singapore have been able to attract more tourists and better receipts than India. Even in terms of quality, the diminutives like Maldives and Bhutan present an appreciable model of sustainable tourism. In this context, in order to give a philip to the tourism trade the Central Government as well as the State Government should come forward to develop some of the newly unexploited and selected tourist places, diversify some of the culture oriented tourism to holiday and leisure tourism, develop trekking, winter sports, wild life, beach resorts tourism, launching, key markets near tourist centres, provide inexpensive accommodation and to improve service efficiency. India still hopes better to improve the tourism marketing services and to take an equal and more challenging steps with her competitors in the field more vigourously.

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Ganapati Cult in Orissa

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The Ganapati Cult occupies a significant position in the Brahmanical religion of Orissa. The discovery of Ganesh images from different parts of Orissa highlights popularity of this god. Ganesh is the remover of all obstacles and bestower of success. His elephant head suggests cool brain and the steed, and his mount rat suggests perseverance. These two qualities are important to achieve success. He is the only god, who is worshipped first among the realm of gods and goddesses of the Brahmanical pantheon.

Ganesh was probably a non-Aryan deity worshipped by the ancient tribes of India. The antiquity of Ganesh cannot be pushed back to the Vedic period.

During the Vedic period, the four *Vedas* do not refer about the worship of Ganesh. Ganesh also does not find a place in the assembly of Vedic deities. Most probably Ganesh was introduced to the Brahmanical pantheon at a later period.

As a leader of the *Ganas*, Ganesh is also called Ganapati. In the later mythology, Ganesh has been referred to in the name, Vinayaka. The mythological accounts with regards to the

origin of Ganesh or his birth are extremely confusing. According to *Brahma Purana*, Parvati created him by meditation and else where in the same work, it is also stated that Ganesh was created out of the dirt of Parvati's body. Association of Ganesh with Siva and Parvati has been referred in the *Puranas*, where he is called Ambikanandana.



The Ganapati Cult is said to have come into existence in around the sixth century A.D. The earliest cult image of Ganapati, so far known, is found in the niche of the Siva temple at Bhumara dated to the sixth century A.D. Almost all the temples of India bear the image of Ganapati and the Orissan temples are no

exception to it. He is represented as a *Parsvadevata* in many Siva temples of Orissa and in some places, there are independent temples built for his worship.

During the seventh century A.D. Ganesh for the first time appeared in the Orissan temples. The earliest Ganesh image is found in the Parasuramesvara temple of Bhubaneswar. In the right side *Torana* of the

entrance gate and in the north-west corner of the northern wall of the Parasuramesvara temple, the image of Ganesh has been carved. Here his attributes are *Kuthara*, *Modaka*, *Japamala* and a radish and he is seen without his mount rat. He is depicted along with the *Saptamatrikas*. During the same period the image of Ganesh as *Parsvadevata* is found in the Svarnajalesvara temple at Bhubaneswar, Paschimesvara temple at Talcher and Dakshinesvara temple at Budagaon in the Ganjam district.

The eighth century images of Ganesh are found in the Muktesvara, Siresvara, Vaital, Kedaresvara and Lingaraj temples in Bhubaneswar; Siva temple at Delang; Batesvara temple at Balur in the Ganjam district; Ramesvara temple at Baud, Kichakesvari temple at Khiching in the Mayurbhanj district; Jagannath temple at Puri; Maninagesvara temple in the Balasore district and Kali temple in Koraput district.

From the ancient times, the Mahavinayaka temple near Chandikhol in the present Jajpur district is a famous Ganesh *Pitha*. Similarly, the other Ganesh *Pithas* in our state are located in Khiching at Mayurbhanj district and Karamula in the Dhenkanal district.

The images of Ganesh found in Orissa can be divided into two broad groups, because of the presence of the mouse, the characteristic mount of the god. The first variety of Ganesh images are without the mouse and they are seated, rarely standing, holding in the four hands a radish, a *Japamala*, an upraised *Kuthara* and a bowl of Sweets. The snakes are shown as the belt and the *Upavita*. The second variety of image is shown with the

mouse, and the god has a standing position, holding in the upper right hand a broken tusk, in the lower right hand a *Japamala* and in the lower left hand a *Kuthara* placed upside down. A snake is shown as the *Upavita* and the head wears a *Jatamukuta*.

The images of Ganesh found in the temples of Orissa fall into three categories, i.e., *Asina* (seated), *Sthanaka* (standing) and *Nrutya* (dancing) from the point of iconography. The *Asina* Ganesh is found in Orissa from seventh to eighth century A.D. During this period the image of *Asina* Ganesh image is seen to be seated in *Bhadrasana* and in some cases in *Padmasana* like Parvati. The number of *Sthanaka* Ganesh is rare in Orissa. This type of images were carved in the ninth century A.D. mostly installed by the Somavamsi rulers of Orissa. Among the three categories, the dancing Ganesh images surpass the other two forms in artistic excellence. This form of Ganesh became popular after the eleventh century A.D. Probably this style of Ganesh images were started by the same Somavamsi rulers of Orissa.

From the above discussion, it can be said that Ganesh, who appeared on the temple walls of Orissa became very popular from 7th century A.D. till now. The day dedicated to the worship of Ganesh is known as *Ganesh Chaturthi* which is the fourth day in the light half of the month of *Bhadrav*.

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Soil Pollution in Orissa

*Dr. S.K. Sahu
Dr. K.C. Pradhan
D. Sarangi*

Soil is the most valuable and non-renewable resource. It is the basic medium of life support for human beings, animals, flora, fauna and many other organisms. Thus, soil is the infinite life. In this context, thousands and thousands years back, it is mentioned in *Veda* that "upon this handful of soil our survival depends. Husband it and it will grow our food, fuel and our shelter and surround us with beauty. Abuse it, the soil will collapse and die taking away with it. " So by any means we will not allow our precious soil to be polluted. A polluted soil will be a curse to our nation.

There are various means of soil pollution. Soil pollution in Orissa is increasing day by day resulting in poor crop stand along with health hazards of human beings and animals. Major sources of soil pollution in Orissa are as follows :

1. Overburdens of mines
2. Industrial effluents
3. Sewage Sludge
4. Fertilizers and pesticides application.

The state of Orissa has profound deposits of ores and minerals in mines at several locations. They include bauxite, iron, chromite, manganese, lead, nickel, coal and graphite. The ores and minerals are rich source

of heavy metals. These ores and minerals upon weathering release heavy metals such as aluminium, chromium, cadmium, iron, lead, manganese, nickel and zinc. In process of opening the mines, the ores and minerals are exposed. The soil dug out of the mines are known as overburdens. The overburdens spread over the mining area cause pollution to the soil of that area.

The districts of Bolangir, Kalahandi and Koraput have bauxite covering an area of 9152 hacters (ha). Thus the soil around the mining area are polluted by heavy metals of aluminium, chromium and cadmium. The districts of Jajpur, Keonjhar, Mayurbhanj and Sundargarh having 3567 million tonnes (MT) of iron ores are extended over an area of 24149 ha. These ores are having 45 to 67% of iron, pollute the soil in the nearby the mining area. The districts of Jajpur, Dhenkanal and Keonjhar have deposits of 183 MT. of chromite ores occupying an area of 9197 ha. These ores containing about 45 to 54% chromium contaminate the soils around the mining area. The districts of Bolangir, Keonjhar, Koraput, Mayurbhanj and Sundargarh have 50 MT. of Manganese ores covering an area of 10,605 ha. The heavy metal manganese pollutes the soil around the mining area. The district of Sundargarh has 500 ha. of lead mines. Lead, a

dangerous heavy metal, contaminates the soil and vegetation of this area. Nickel ores, containing 0.7 to 0.98% of this metal are present in the districts of Jajpur and Dhenkanal. Nearly 500 ha. of land are polluted by this heavy metal. Coal, an important mineral of Orissa, is present in the districts of Dhenkanal and Sambalpur occupying an area of 11,726 ha. Coal containing the heavy metals like Zinc, Cadmium, Lead and Nickel pollute the soils of nearby area.

The state of Orissa has industries of Alumina at Damanjodi, Aluminium at Angul, paper mills at Rayagada, Chowdwar, Brajarajnagar, Balasore and Jeypore, steel plant at Rourkela, sugar mills at Dhenkanal, Aska and Nayagarh, cement factories at Bargarh, Jharsuguda and Brajarajnagar and Rajgangpur, chlorine gas plant at Chhatrapur, Thermal Power Plants at Talcher, Angul, Damanjodi and Jharsuguda, fertiliser factories at Paradeep and ferro-chrome at Rayagada, charge-chrome at Chowdwar and ferro-alloys at Bhadrak.

These industries discharge large quantities of effluents industrial wastes as well as by-products to the environment.

Red earth, an alkali effluent, is discharged from the Alumina industry at Damanjodi in the process of melting the bauxite. The red earth coming in contact with surrounding soil make it caustic, as a result of which the soil becomes barren. The aluminium factory at Angul releases effluents containing high amount of fluoride. It is experimented that the land within 5 km of the factory area is contaminated with flouride causing hazards to the vegetation and drinking water.

Paper industries of the state annually dispose nearly one lakh tonnes of lime sludge,

a by-product of paper mill, which contains calcium carbonate alongwith sodium. This lime sludge, although useful for amending acid soil, the content of sodium in fresh slurry may build high sodium status in the soil. On exposure to rain, the sodium hazard of lime sludge is lessened. Further, the sludge, if not disposed by the user timely, heaps of it make the land barren.

The steel and allied industries, dispose huge amounts of basic slags. Similar to lime sludge, basic slag has ameliorative properties of acid soils, but high contents of iron and manganese in it will be additive to the iron rich acid soils. Moreover the slag is very hard to crush for use. Deposits of the by-product if remains unused may pollute the soil.

Pressmud, a by-product of sugar industries, although one good organic manure, when disposed uncontrolled, the effluent increases the salt contents of the soil.

Chlorine plant dispose effluents to the river Rushikulya polluting the river water. The gas emitted from the plant causes chloride toxicity in nearby vegetation.

The Thermal Power Plants at Talcher, Angul, Jharsuguda and Damanjodi use 9000T of coal daily for combustion, as a result of which, these plants discharge 3600T of flyash daily which is a rich source of heavy metals such as iron, manganese, zinc, copper, lead, nickel, chromium, cobalt and radio active substances like thorium and uranium. These heavy metals leaking into the soil cause hazards to environment.

Phosphatic fertiliser factories release ammonia gas and sulphuric acid to the environment which are absorbed in soil and cause toxicity . Phosphogypsum, the by-product

of these industries deposited around the factories cause soil pollution by release of free acid and excess sulphur .

Ferro-chrome and charge-chrome industries emit tiny particles of chromium through smoke, which upon settling down pollute the soil. During manufacture of cement, small particles of lime stones in form of dust float in atmosphere and subsequently settle on the soil and vegetation causing pollution.

Sewage sludges are the discharges of city wastes in form of semi liquid to agricultural land through drains. These sludges contain heavy metals of lead, cadmium, chromium, zinc and mercury.

Five major cities of Orissa such as Bhubaneswar, Cuttack, Rourkela, Berhampur and Sambalpur daily discharge approximately 10.0, 7.5, 6.0, 5.0 and 3.75 lakh litres of sewage sludges respectively. The heavy metals of sludge, once deposited in soil and crops accumulate the heavy metals. Upon consumption of these foods we suffer from various diseases.

In modern intensive agricultural programme, cultivation of high yielding and hybrid crop varieties has become successful only through use of high doses of chemical fertilisers and pesticides. The residues of these

chemicals cause soil pollution. It is established that continuous use of urea fertiliser has made the soil hard. Soil application of insecticides and weedicides kill many beneficial micro-organisms making the soil unhealthy.

The modern civilization alongwith explosion of population have made the society to exploit the nature through mines and establishment of industries. Disposal of city sludges to environment and overuse of agrarian chemicals have made our precious soil polluted. In this connection, we must be careful to prevent the pollution of soil, our mother earth, without compromising the progress of our state through industrial revolution.

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DR. PANI STRESSES ON HARNESSING MINERAL RESOURCES

Economic progress can easily be attainable through proper harnessing of vast mineral resources of the state. We all have to make concerted efforts to enhance our core competence in areas like mineral based industries, exhorted Dr. Subas Pani while addressing a meeting of all Secretaries at State Secretariat after assuming the charge of Chief Secretary, Orissa.

Dr. Pani also stressed on ensuring better administrative discipline, acceleration of programmes like application of Information Technology in all spheres of administration, augmentation of revenue, appropriate utilisation of human resources, literacy, education, development of STs and SCs and creation of conducive atmosphere for investors and entrepreneurs.

Bael (Aegle Marmelos)

Nature's Most Natural Medicinal Fruit

Dr. Saswati Parichha

The Bael tree is considered as a sacred tree by the Hindus. They offer its leaves to Lord Shiva during worship. The essence of its fruits and leaves possess an evaporating oil which is very good for human system. The leaves absorb foul gases from the atmosphere and keep it clean and salubrious while the raw bael fruit produces heat and has purgative effect. The ripe fruit has cooling effect and is constipative. Raw bael fruit is consumed for treatment of ailments such as arthritis and gout. Ripe fruit is taken during summer to keep the body and mind cool. Bael also helps to sharpen intellect and concentration of mind.

3. Cure of Anaemia - Extract the pulp of Bael. Dry it and grind it to powder form. Add one spoonful of this powder to boiled cow-milk. Also add some sugar candy. Take this dose twice a day in morning and evening for a long period.

4. Fractures - Extract the pulp of raw bael. Dry it and grind it to powder form. Mix 10 gms. of powder, 50 gms. of pure ghee, ½ spoonful of turmeric powder with a glass of luke warm water, stir well. Take it orally twice a day.

Nutritional Value of Bael Fruit (100 gms.)

Edible portion	Moisture	Protein	Fat	Mineral	Fibre	Carbo-hydrate	Energy	Calcium	Phosphorous	Vitamins -C	Potassium	Vitamin-B	Sodium
64%	61.5 gm	1.8 gm	0.3	1.7 gm.	2.9 gm.	31.8 gm.	137 K.cal	85 mg.	50 mg	8 mg.	600 mg.	Rich in B1 and B2	Nil

Its Usefulness and Therapeutic Value

1. The medicinal value of Bael fruit is enhanced due to presence of Tanin, the evaporating substance in its rind. The rind contains 20% and the pulp has only 9% of Tanin. This substance helps to cure diabetes.

2. Treatment of Asthma - Grind 5 gms. of Bael leaves. Add 1 spoon of honey. Take orally in morning and evening for relief.

5. Healing of Wound - Take rind, root, leaves, fruit pulp of equal quantity. Grind them to extract juice. Add 10 gms. of honey. Drink it.

6. Swollen Joints - Few bael pulp mixed with hot mustard oil to be applied on the affected area twice a day during morning and evening for relief.

7. High Blood Pressure - Bael leaves to be taken every morning. The juice of bael

leaves added with honey can also be taken every morning.

8. Jundice - Extract juice of 100 nos. of soft bael leaves. Mix it with the powder of 10 Nos. of black pepper. Take the mixture every morning and evening. Added to this take at least five glasses of sugarcane juice daily after meals.

9. Diarrhoea - Dry raw bael fruit pulp. Take out seeds. The dried pulp if consumed quickly, stops loose motion.

10. Troubles During Pregnancy - One spoon of raw fruit pulp if taken twice a day stops frequent vomiting nausea during pregnancy. Little sugar candy may be added to the pulp for taste.

11. Typhoid - Our body becomes weak due to high fever. Grind 200 bael leaves. Boil in one cup of water till it becomes thick. Take this paste with a little honey twice or thrice a day.

12. Healthy Mind and Brain - Ripe bael fruit taken with fresh cream (butter) and sugar candy powder sharpens concentration and intelligence.

One can make bael squash and keep it at home thus preserving and utilising surplus ripe bael fruit for off season.

Bael Squash - Collect well ripened Bael fruit. Clean it and collect the pulp. Add lemon juice to the pulp in the proportion of six table spoonful of lemon juice to one kg. of pulp. Boil this mixture in water - One litre per kg. of pulp. Stir well while boiling. Now strain the mixture through steel strainer. Take one kg. of sugar for one kg. of pulp and boil it in ½ liter of water for fifteen minutes. Add the strained Bael juice to the sugar pulp. Add preservative potassium metabisulphite 1/4 teaspoonful to the sugar solution when it is cooled. Keep it in a sterilised bottle. Seal the cap with paraffin wax and keep it for future use.

Except Bael seeds every thing is useful for consuming. Taking 5-6 leaves regularly keeps the body and mind healthy. Because of its medicinal qualities it cures a lot of ailments. That is why Bael is also known as *Mahaphala* or Great fruit.

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**CHIEF MINISTER SANCTIONS RS.25000/- TO KUNDAN GUDIA
TO RESTART HIS LIFE.**

Chief Minister Shri Naveen Patnaik has been deeply distressed to learn of the travails of Shri Kundan Gudia in Pakistan Jail. While expressing relief that Shri Gudia after long separation has rejoined his family, Chief Minister Shri Patnaik has sanctioned Rs.25,000/- from the Chief Minister's Relief Fund to help him to restart his life. Collector Sundargarh has been directed by the Chief Minister to provide this relief as a token assistance to Shri Gudia to pick up the threads of his life and to make a new beginning.

Palmgur Industry - Key to Rural Economy

Sourajit Das

Palmgur industry is the most primitive traditional village industry in our country. During freedom struggle, Mahatma Gandhi, the Father of Nation declared his determination to implement the Palmgur Industrial Activities in an organized way. There are crores of palm trees which can be exploited for production of palmgur and allied palm products, thereby providing opportunities to thousands of rural unemployed youth, especially from the SC/ST community and other weaker sections. With a little training and a small investment capital, one can be gainfully self-employed/employed in this sector.

For development of palmgur industry the State Government had established an Apex Cooperative Federation viz., Orissa Rajya Talgur Samabaya Sangha Ltd. way back in 1959. There are 51 Palmgur Cooperative Societies affiliated to this Apex Society. The apex organisation is coordinating the production activities of the primary societies, imparting training to the artisans, providing tools/implements, arranging finance from banks, providing marketing support to palmgur and palm products produced by the artisans.

The palm-linked industrial activities are mainly restricted to the SC/ST/Women and other weaker sections of the society. The Federation has established four Palm

Complexes at different places, viz., Bahugram in Cuttack district, Parikud in Puri district, Podapada in Dhenkanal district and Chheligad



in Gajapati district for manufacture of various palm products. The Federation is having three sale outlets at Chandinichouk, Cuttack city, Unit-II Market Building, Bhubaneswar city, and VMK market complex, in Paradeep Port township. In these sales outlets, products like Neera, Palmgur, palm leaf articles, palm fibre brushes, palm candy, palm wood sticks, etc., alongwith broomstick (*Jhadu*), honey, handicraft items and other products of village industries are sold. Besides, the Federation is also supplying various conservancy articles to the Urban Local Bodies. A large number of utility and decorative articles are being produced from the leaves of palm trees. Most of these products are attractive having artistic value, and having very good market potential

in urban areas and metropolitan cities. Range of palm leaf articles produced in our state are many.



Trainees at Palmgur Processing Training Centre

Recently palm jaggery as well as sugar cane jaggery have been supplied to State Government in the Supplementary Nutrition Feeding Programme. Efforts are on to extend these activities to all districts including KBK region, so that a large number of BPL beneficiaries can earn their livelihood in this sector.

The State of Orissa has occupied the second position in the country, after Tamilnadu, in Palmgur Industrial activities. In Orissa, Palm Juice, Palmgur, Palm Candy and Palm fibre brushes, and Palm leaf articles are being manufactured from Palmyra palm, Date palm and Sago palm trees. Like other states, coconut palm trees are not being used for production of Neera, gur, etc. The economic potential of palm trees has been ascertained from the range of various items produced.

It has been estimated that a single Palmyra palm tree can yield Neera, gur, fibre and palm leaf articles worth of Rs.600/- per annum. Similarly, about Rs.400/- can be realised from a single Date palm/Sago palm

tree per annum.

It has been ascertained from a survey that about 22 lakh Palmyra palm trees, 10 lakh Date palm trees and 1 lakh Sago palm trees exist in our state. Out of these available resources, only around 20% trees are being exploited for production of Neera/Gur and other products; and about 25,000 persons are earning their livelihood depending on this sector. If all out efforts are made to exploit/utilize all the existing palm trees, then about one lakh unemployed poor artisans could be suitably engaged to earn their livelihood, thereby helping a significant improvement in the socio-economic conditions of people living in poverty in rural and tribal communities.

A large number of products are being manufactured from the juice and leaf/trunk of palm trees. Palmgur, Palm sugar, and Palm candy are the direct products obtained from processing of palm juice (Neera). Palmgur is obtained by evaporation of juice (Neera) to a semi-sold stage. Palm sugar and Palm candy are obtained in crystal form prepared out of palm syrup at the appropriate stage of concentration and adopting suitable



Processing of Palm Gur

crystallization techniques. These products are having valuable nutrients.

The aerated beverages (Neera) are delicious, nutritious, rich in sugar, vitamins and mineral. It contains all the constituents of a healthy and refreshing drink. The nutritive value of Neera and gur have been analyzed in different National Laboratory and it has been established that it is highly rich in carbohydrate, minerals, protein and iron than that of sugar cane juice/gur. Because of its medicinal value, palm candy is being used in Ayurvedic medicines. Palm toffee/chocolates and soft drinks (Palm Cola) are also manufactured from palm sugar and other ingredients. Recently OMFED has launched a new milk product i.e. Palm milk (flavored milk) in the market using Palm gur which has been widely accepted.

Besides the above, fibres from the palmyra palm trees are being extracted and varieties of eco-friendly products like palm



Handicraft and utility items made from palm.

brushes having wider applications (cleaning purpose) are being produced by the artisans. The palm woods are also used as building materials, palm wooden hand sticks and long sticks are in good demand in the market.

Considering the utility and food value of various palm products, there is immense potential/scope for further growth and development. By strengthening / extending the

palmgur industrial activities, the flow of rural poor to urban cities will be restricted.

To boost rural economy, and generate huge employment in the rural area there is absolute necessity for growth of this industry. The palm industry deserves promotional support from all corners as it proves to be a key to rural economy.

Sourajit Das is working as District Information and Public Relations Officer, Bhubaneswar.



Shri Debasis Nayak, Minister of Information & Public Relations, Sports and Youth Services flagging off Mass Awareness Campaign on Stop Cruelty to mentally ill destitute, organised by Mission Ashra at Bhubaneswar on 28.8.2004.

Socio-Political Structure of Kandara Caste in Puri District.

Ramesh Chandra Mallik

First of all, the word 'Kandara' is significant; it is the name of a Harijan (scheduled) caste in Orissa; secondly, it refers to a 'nerve system of human body' as it is described in etymological dictionary by Gopinath Nandasarma, On the other hand the word 'Kandara' is found in Pali language which means 'tendon'. The Kandara's are used to write their surnames as MaLiKa, Ma:ha:Lika, DaLa:i and Dasa. They live mainly in seashore and river bank area of in Orissa like Puri, Ganjam, Baleswar, Bhadrak, Denkanal, Jajpur, Jagatsingpur and Khurda districts. They speak Indo-Aryan language, Oriya and use the Oriya script for inter and intra group communication.

The patriarchal system is no exception to that of the Harijan. Father or husband is the head of the family. Family is the primary and the smallest unit in the their social setup. The Kandaras are divided into four endogamous totemic clans such as Jha:Tia., Ma:Tia., BeNa:Tia: and Gua:Tia: or Ka:landi particularly in Puri district whereas Ma:chua:, Sankhua:,Gokha: and Ka:landi are observed in other parts of Orissa. Those four lineages regulate marriage alliances and indicate ancestry. Their Gotra (exogamous group) is Na:ga (cobra) and Kaincha(tortoise).

There are two traditional organizations governing to the community which are

Ja:tia:Na: (caste council) and Moha:saVa (regional council). In this connection both are provided certain rules and regulation to *intra* caste people. The caste council focuses socio-cultural phenomenon within caste whereas regional council have both power to portray within caste or beyond the caste. There are following posts in organizations which are more respectable and powerful than others. The following are the status in it.

- Adhikari : the Ja.-tia.-Na head and an assistant to Mahanta
- Behera : the Moha.- Sava head.
- Badasani : head of about 7 to 14 PaDa's (villages).
- Majkuri : head of about 17 PaDa's (villages).
- Mahanta : minister of the caste.
- Muktiar : one who teaches sanctity.
- Pabansingh : boarder security man of province.
- Padhani : head of the kuTumba (family) and messenger of the Mahanta.
- Phullpala : designation of eminent person.
- Purohita : priest of the caste.

Sindura : designation of eminent person.

Sukla : barber of the caste.

The caste council is regulating within caste as well as a political organization with an emergency of Marriage, NirbanDha, Pua:ni (Bride's return day) Death, Sra:dha (ancestors annual death day celebration) and Goba:Dhya (animal hanging). All the respective designation holding persons actively perform their duty very meticulously. There are certain rules and regulations for caste people who have ceremonial work. They are bound to arrange feasts for caste people. Orphans or poor financial condition of addresser enable him to give a nominal price; which caste council fix. Those who do not obey caste council rules are automatically cut off from caste. Nobody can make any cultural relation with boycotted family when they do not made up their mind to obey the caste council.

The regional council is conducted under the condition of socio-cultural phenomenon such as divorce, intra-caste marriage, rough treatment of Priest and Mahanta and other problems of individual persons. There is a major role of regional council in favour of Chawkidar Service for increasing of their salary and fulfill of their demands.

We may assume twofold assumption about the socio-political status of Kandaras. In ethnographic point of views there are some indigenous samples which demonstrate the way they build their social set up in modern age. In other hand, poverty is no relaxation in caste council rules whatever they bound to obey choose from one that is suitable to household.

Ramesh Chandra Mallick is a Research scholar in C.A.L.T.S, University of Hyderabad, Hyderabad, where he is researching on his own Community.

Shri Naveen Patnaik Hon'ble Chief Minister, Hon'ble Speaker Shri Maheswar Mohanty and other dignitaries seen at the inaugural session of the workshop on Involvement of Elected Representatives for Advocacy on population, Reproductive Health, Women Empowerment and HIV/AIDS at room No.54 of the State Assembly on 25.8.2004.



Ancient Coins of Orissa

(6th Century B.C. - 6th Century A.D.)

Bharati Pal

Numismatic, the study of coins is regarded as a great source of ancient history. Numismatics like epigraphy is an important source of ancient history. In other words it helps us to construct history and does not merely corroborate it. The history of Kushana would be incomplete if the numismatic testimony to their power and strength would be removed. Out of fifty kings with Saka-Pallava names hardly more-than a dozen names are known from sources other than coins. The history of Greek settlement in the north-western part of India before Alexander's invasion



is only known from coins. Even the history of Satavahanas, about whom the different version of the *Puranas* give different genealogical and chronological list of kings are known from coins alone. The king who was probably the first of the line, and after whom the dynasty was named Satavahana, is known only from coins and not from any other sources. The existence of the Republican States side by side with the Monarchical forms of Government in

ancient India is known from the coins. Even the celebrated work *Rajatarangini* of Kalhana has termed coins as a primary source during 12th century A.D.

The historic stage of civilisation is taken to be the hunting stage, as the hunting stage passed through the pastoral into the agricultural stage. Agricultural products was used as currency. Mineral products such as cowries also was used first as ornament then as currency. Panini's *Ashtadhyayee* is useful not only for Sanskrit Grammer but also for construction of social, religious and economic history of India. Panini

refers to seven different types of coins prevalent in India in 550 B.C. In the *Jataka Literature* there is reference of atleast three types of gold coinage in ancient India. The *Jaina Kalpasutra* mentions, Sri the Goddess of Beauty whom Trisala the mother of Mahavira saw in her dream as having a strings of gold coin on her breasts. Kautilya's *Arthasastra* mention two types of coins such as *Pana* (Silver Coin) and *Masaka* (Copper

Coin). References have also been found in some of the accounts of the foreign travellers, who have given pertinent information about the currency system prevalent in different parts of the country. The accounts of the celebrated Chinese Travellers Fa-Hien and Hiuen Tsang provide information on the large scale circulation of the cowries as money along with the metallic money prevalent during that period in different parts of the country.

That the cowries were also used during commercial transactions in Orissa as in other parts of India down to the advent of the Britishers, is known from the account of Thomas Bowry, a foreign traveller.

Punch-marked Coins

In the opinion of Prof. A.L. Basham unscripted Punch-marked coins were minted from the 6th Century B.C. onwards and were in circulation for many centuries. The Punch-marked coins are the earliest system of coinage which constitute the most extensive monetary system of ancient India. The punching devices of these coins have no inscription. Instead they have a number of symbols. It was so extensive and widespread that numerous hoards and stray finds of these coins have been discovered throughout the length and breadth of the country including Orissa. The history of the Coinage of Orissa as in other parts of the country begins with the so-called Punch-marked coins which have been unearthed from different places like Sonepur, Mayurbhanj, Asurgada, Sisupalagada.

The punch-marked coins are known to have been made in silver and copper. In Orissa only the silver Punch-marked coins have been discovered so far. In the Bolangir and Sambalpur districts in western Orissa Punch-marked coins have been discovered which bear

four symbols on the obverse, while reverse is blank. On the basis of the symbols and fabrications, scholars have divided Punch-marked coins into two types 'Local' and 'Imperial' punch-marked coin. The 'Local' series known also as the Janapada coins were confined only to a Janapada particular area or locality. Thus the local series of Punch-marked coins found in the western part of Orissa are known to scholars as coins of the Kalinga *Janapada* or better designated as the Dakshina Kosala *Janapada*. They differ from the coinage of other *Janapadas*, such as Panchala, Surasena, Kasi and Gandhara etc.

As regards to the 'Local' type of Punch-marked coins found in Orissa, a hoard of 162 coins have been found in the Sonepur area. They have four symbols in one side only, while reverse is blank. The symbols are - (1) an elephant facing left with a small dot at the back (2) a bull to the left with a small dot at the back (3) a solid oval surrounded by dots (4) two bulls yoked in a plough. It is interesting to note that similar type of coins have been found in various parts of Chhatisgarh state and Balaghat district of Madhy Pradesh, but differ in weight. The local type of Punch-marked coins which were discovered from Singhavaram in the Krishna district of Andhra Pradesh bear four symbols. These coins are generally taken to be the local issues of the Andhra *Janapada*. Andhra being a neighbouring *Janapada* to Kosala.

Recently a hoard of 325 coins with five or four symbols on the obverse have been found in the Sonepur region of western Orissa, now preserved in the Orissa State Museum at Bhubaneswar. The 'Imperial' coins bearing five symbols on obverse and one or more minute symbols on the reverse belong to different

varieties and groups. 'Imperial' type Punch-marked coins have discovered from almost all the parts of Orissa. More than seven big hoards of these coins collected from different parts of Orissa, which are now preserved in the Orissa State Museum. Most of the hoards have been found in Ganjam, Kalahandi, Mayurbhanj and Cuttack district.

Satavahana Coins

The intervening period between the end of Kharavela's rule and the rise of Samudragupta is generally taken by scholars as the dark period in Orissan history. On the basis of inscriptions and numismatic evidences scholars have tried to establish Satavahana rule over a part of Kalinga in the 2nd-3rd centuries A.D.

The Hatigumpha Inscription of Kharavela records that in the second year of his reign without paying any heed to Satavahana king Satakarni, Kharavela sent a vast army which reached the river Krishna and caused terror in the city of the Mushikas.

The Nasik Cave Inscription of Gautamiputra Balasri describes Goutamiputra Satakarni as the Lord of the Mountains of Vijha, Chavata, Paricata, Sahya, Kanhagiri, Maca, Siritana, Malaya Mahida of Setagiri and these mountains Mahida or Mahendra is located in Kalinga, being identified with the Eastern Ghats between the Mahanadi and the Godavari rivers, part of which near Ganjam is still known as a Mahendra Malei.

Although we have no definite proof to show the continuity of the Satavahana Supremacy in the South Kalinga after Goutamiputra Satakarni and Vasishthiputra Pulumavi. It is certain that there was economic and cultural contact between the Satavahanas

of the Deccan and Chedis of Kalinga. This evident is also borne out by the recent archaeological discoveries at Bhubaneswar. Three Yaksha images those were discovered from Dumduma, a village situated near the Khandagiri - Udayagiri are strikingly similar to the Yakshas carved on the western gate of the Sanchi Stupa belonging to the Satavahana Period.

The Satavahanas who flourished in the Deccan during the first century B.C. - 2nd century A.D. held their sway for about three centuries were the first rulers who issued inscribed coins in the south.

So far as the coins of Satavahanas are concerned, in Orissa we do not possess them in large number as in other parts of the Deccan which were included in their empire.

A few Satavahana copper coins are the earliest and most copiously inscribed coins in the collection of Orissa State Museum. Some of them belong to Kumbha Satakarni and there are legends on the coins as Siri-Sata and Satakanisa. The legend found in them are usually in the *Brahmi* script and *Prakrit* language. The symbols on the coins are lion, elephant, horse, bow, hill etc. on the obverse and mountain symbol on the reverse.

The lead coins attributed to the later Satavahanas are found during in excavation at Sisuplalagarh near Bhubaneswar. They are very small round pieces with diameter of 1.5cm approximately. The Ujjain symbol on the reverse is slightly visible.

The discovery of the Satavahana lead coins alongwith indicate cultural and commercial contact between the Satavahana Empire and Kalinga during the early period of second and third century A.D.

Puri-Kushana Coins

The abundant finds of a type of copper coins in Orissa resembling to a certain extent the copper-coins of the Imperial Kushana have attracted the attention of the Numismatists since long. According to Dr. V.A. Smith "They have been issued by rulers of Kalinga in the fourth or fifth century and it is possible they may have been struck only for use as temple offerings." All Numismatists acknowledge that they exhibit the characteristic of Kushana type".

The term Puri-Kusana was applied to these coins by Dr. A.F.R. Hoemie, who examined the earliest known specimens found in the Gurubai Salt Factory at Manik Patna in the Puri district. Padmashree Paramananda Acharya advocates that the so-called Puri-Kushana coins represent the coinage of the kings of Orissa who flourished in the Gupta period, but were quite independent. P.L.Gupta, while attempting to fix the date of the Kushana currency maintains that the Kushana coins were current in Orissa in the period when the Kushana empire ceased to exist in Northern India.

The copper Kushana coins and their imitation have been found in abundance in several parts of Orissa. The occurrence of this type of the coinage from Singhbhum to Ganjam very probably indicate influences of the Kushanas. The imitation pieces are crudely cast with help of clay moulds having four sides opening channels connected with four moulds of coins. The obverse of the coin show the king standing and pointing with his right hand upwards above the left shoulder. These coins belong to uninscribed variety.

The Puri-Kushana coins have been found mostly in and around Khiching in Mayurbhanj

district. A hoard of such coins was discovered in 1923 at Bhanjania near Khiching. Another hoard of 282 copper coins with the figure of Kanishka and Huvishka was also discovered in Mayurbhanj district. In May, 1993, 105 Kushana coins were discovered in a brass pot in Nuagaon.

There is some sort of similarity in the later coins of the Yaudheyas and the Puri-Kushana coins. The Yaudheyas seem to have adopted the same technique as those of the Orissa people in preparing their later coinage by casting method. It has been found during excavations in the Rohtak district of Harayana.

The Sisupalagarh excavation show that Kanishka and Huvishkas coins were in circulation during second and third centuries A.D. Evidently the original Kushana coins were brought through trade to different area outside the Kushana empire during the Imperial Kushana rule when brisk trade and commercial activities were going on between the Kushana empire and other kingdom inside and outside India. The probable trade routes through which the copper coins of the Kushanas and their imitations entered Orissa were mainly two. One was through Varanasi which was a great center of trade during the Kushana rule. From Varanasi the traders used to come through Jharkhand region to Mayurbhanj and Keonjhar and second route through Dakshina Kosala.

Similarly the interesting Kushana Roman gold medallion, which was discovered during the archaeological excavation at Sisupalgarh in 1948, it depicts the king standing and offering abluition with a Brahmi legend reading (Maharaja) Rajadhasa Dhamadamadhara (Sa). A.S. Altekar on the basis of the Brahmi legend and Kushana motif, attributed this medallion to a ruler of Orissa named Dharmadamadhara,

who was Jaina and belonging to the Murunda family.

The gold coins of Huvishka alongwith some of its cast impressions in gold were discovered from Bonai in the Sundargarh district of Orissa. Legend in Greek letters like 'Shaonana shao oeshki' the 'King of Kings Huvishika the Kushana' alongwith the figure of the king facing left wearing helmet in the obverse. In the reverse there is the depiction of four-armed Siva standing.

The Kushana coin and their imitation do not seem to be in use for a long time like the silver Punch-marked coins. In a few copper grant of 6th-7th Centuries A.D. mentioned a coin named a *Pana*. The copper plate records of the Matharaa mention about 200 Panas to be paid by the donee towards the annual rent fixed by the doner.

From the above discussion we have surmised that the Kushana coins found in Orissa are not much helpful in establishing the Kushana rule in this region. There are also no epigraphical records of any Kushan king ruling in Orissa.

Gupta Coins

The coins of the Gupta emperors are known to be chiefly in gold. They issued gold coins so profusely that a contemporary part has allegorically termed the phenomenon a "rain of gold". The abundance of gold coins with innumerable types and varieties issued by the Gupta monarchs indicate the height of prosperity of their empire. Credit goes to Samudragupta for the modification in the coinage of the dynasty.

The gold coinage of the Guptas has helped greatly to reconstruct the economic history as well as the trade and commercial

activities of the country during 4th-5th century A.D.

Although the gold coinage of the Guptas has thrown much light on the economy as well as the currency system as well as trade and commercial activities of their empire with different kingdoms in the subsequent period of Indian history, it had a very little impact on the currency system of Orissa.

The Allahabad Prasasti of Samudragupta carries information about his successful expedition of *Dakshinapatha* or Southern Campaign. He is known to have defeated rulers of atleast six independent principalities. They are 1) Mahendra of Kosala, identified with South Kosala, (Chhatisagarh state and Sambalpur, Bolangir region of Orissa), 2) Vyaghararaja of Mahakantara (Part of Ganjam and Koraput), 3) Mantaraja of Kurala (South Kosala), 4) Mahendra of Pishtapura (Pithapuram in the Godavari district of Andhra Pradesh), 5) Daman of Erandapalla (the modern Erandapalli near Chicacole in Andhra Pradesh).

The discovery of several sculptures at Sitabinji and the Nataraja Image Inscription of Satrubhanja discovered at Asanpat in the Keonjhar District has also revealed some Gupta influence in this part of Orissa. The palaeography of this inscription may be assigned to about first half of the 6th century A.D. the language and the script used in the inscription clearly reveal Gupta characteristics.

The use of the Gupta era in some copper plate inscriptions belonging to the 6th century A.D. also make us believe that kings of some part of Orissa acknowledged Gupta suzerainty. The Sumandala Copper Plate of Prithvi Vighraha (Gupta Era 250 A.D.) Kanas plate of

Loka vigraha (Gupta Era 280 A.D.) and the Ganjam plates of the Sailodbhava king Madhava Varman (Gupta era 300 A.D.) is another evidence of the spread Gupta influence over Orissa and the adjoining regions.

Very few gold coins of the Gupta period have so far been discovered in Orissa. Coins issued by the Gupta monarch Chandragupta II depicting an archer have been discovered in Mayurbhanj district.

Two types of coins, one belonging to Chandragupta Kumaradevi type and the other of Samudragupta's Lyrical type are now preserved in the Orissa State Museum at Bhubaneswar.

The coin of Kumaragupta depicting an Archer on the obverse, (the king standing to the left holding a bow) and the legend 'Kumara'. The goddess Lakshmi seated on a Lotus also on the reverse are found in Orissa.

Some of the Archer types of coins of Chandragupta II and his successors depicting seated goddess on the reverse, show distinctly a different technique adopted for manufacturing those coins. The coins were manufactured with the help of casting instead of die-striking like the earlier issue.

The Gupta coins representing the seated Lakshmi on a lotus are found throughout India including Orissa.

Although the gold coinage of the Imperial Guptas reflects the height of their prosperity, they seem only meant for large scale trade and commerce transaction. During the early period of the Imperial Gupta rule, gold was easily available as it was coming from outside particularly from Roman Empire. The Roman coins are found in different parts of India including Orissa. During the Gupta rule

the sea ports of Orissa were in a flourishing condition.

From the above analysis it can be said that the early coins played a vital role in reconstructing history. The early Indian coins have also proved to be of great use so far as the administrative history is concerned. Though it put little impact on the political and administrative system of Orissa, but played a great role in trade and commercial transaction in the ancient period.

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Tribal Education in Rayagada : A Review of Language, Textbook and Medium of Instruction

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India attained Independence in the year of 1947 and the country was at an impoverished state. Majority of Indians; illiterate and ruralities were dependent on traditional agriculture. Industrialization was not taken shape and majority of the people lived below poverty line. The constitution of India was framed in 1950 with an objective to guarantee social, political and economic Justice to all irrespective of caste, creed and religion. It was well visualized that development in education alongwith other allied sectors would play a vital role to bring about desirable changes in the country. That means that backward sections of Indian population i.e. Scheduled Castes and Scheduled Tribes and other backward section must be provided opportunity in education to develop critical thinking and self determination and contribute to the progress of the country. These promises laid the foundation for the attempt of Universalization of Primary Education in India. In 1950, target was set to universalize primary education among the entire eligible category of children within the age group of 6-14 years of age within a span of 10 years. During that period a great deal of expansion in education facilities was achieved. However, universalisation was still a distant dream.

National Policy of Education (NPE), 1986 and its subsequent modification in 1992

laid down clearly the following targets to achieve universalization of education at Primary stage.

- (i) Provision of universal Access to all eligible children by opening of formal or non-formal education Centres within a reasonable distance of one kilometer.
- (ii) Retention of all children in schooling centres and ensuring completion of 5 years of basic education.
- (iii) Provisions of Quality education whereby all children achieve minimum achievement level as per the standard.

Orissa is one of the 30 states in India, situated in the eastern part along the coast of Bay of Bengal. The total population of the State is 3.670 crores as per 2001 census (provisional). The scheduled castes and scheduled tribes comprise 22.21 and 16.20 percent respectively. The literacy percentage of the state is 63.61% (excluding 0-6 population) in which male and female literacy stands as 75.95% and 50.97% respectively (Source census 2001, Provisional).

If we consider the concentration of indigenous tribal communities, their highest concentration is found in the southern districts of Orissa State. Rayagada is one among these districts, which was formed carving out of east- while Koraput district (one of the 13

old districts) in 1992 in the process of expansion of districts in the State. The district lies between 19 degree to 20 degree in north latitude and 23 degree to 84 degree in the east longitude that occupies an area of 7580 square kilometers. The area is calculated to 4.9 percent of the total area of the State. The district has a population of 823019 that is 2.24 percent of the total population of the State and rank 22nd in the State. The density of population is 116 as against 101 in 1991 per square kilometer. Out of the total population, 405631 are male and 417388 are female. The sex ratio stands as 1029 females per 1000 males. The district has recorded an increase of 15.27 percent over the last enumeration in 1991. (Source Census, 2001, Provisional). The district has been the dwell of a number of indigenous tribal communities some very marginal and some quite significant as far as their population is concerned.

The Tribal population of the district is 473379. The male and female constitute 233120 and 240259 respectively of the total population with a percentage of 57.51 in the district. As per 2001 Census (provisional) the literacy rate of both the sexes stands as 35.61 percent. The literacy rate of male is 47.35 percent while that of female is 24.31 percent. They have their own mother tongue having no written script except one tribe, soura, who have got a written script. All the languages belong to the Austric Speech family. The table here reflects an idea about the block-wise concentration of indigenous tribals with their mother tongue.

SL. No.	Block	Tribe	Language Spoken
1.	Gunpur	Kondh Lanjia Soura Dhruva	Kondh Soura Kondh, Kuvi, Paraja

2.	Gudari	Kondh Soura Jatapu	Kondh Soura Telugu, Parji
3.	Ramanaguda	Soura Jatapu Kondh Dhuruba Kunda	Soura Telugu, Parji Kondh Kondh, Kuvi, Paraja Mundari
4.	Padmapur	Soura Kondh Jatapu	Soura Kondh Telugu, Parji
5.	Chandrapur	Kondh	Kuvi, Paraja
6.	BissamCuttack	Kondh	Kuvi
7.	Muniguda	Kondh	Kuvi
8.	Rayagada	Kondh Jaatapu Dora	Kui Parji, Telugu Telugu
9.	Kashipur	Kondh Paraja	Kondh Paraja, Desia
10.	K. Singpur	Kondh	Kuvi
11.	Kolnora	Kondh	Kuvi

Source : DPEP, Rayagada

Language, Textbook and Medium of Instruction :

A lot of attempts have been made to mainstream the tribal children in education process. Most importantly by providing access, reading writing materials, free textbooks and empowering village community to participate in management of school. Achievements are also quite significant in areas of provision of access by opening of new schools, hostels, enrolment of children and empowerment of teachers through mass teachers training on child centered approach. However, there seem to be lack of achievement in retention and achievement of students (on the basis of completion rates) in schools. The dropout rate is still quite high and achievement scores in subjects need significant increase.

Block-Wise Drop-Out of Students

Sl. No.	Name of the Block	Percentage of drop outs	Percentage of completion
1.	BissamCuttack	32	30
2.	Chandrapur	39	31
3.	Gudari	31	34
4.	Gunupur	39	27
5.	K.singpur	29	33
6.	Kashipur	27	37
7.	Kolnara	29	25
8.	Muniguda	31	29
9.	Padmapur	27	34
10.	Ramanaguda	36	29
11.	Rayagada	48	28

Source : Cohort study 2001, DPEP, Rayagada

Study conducted on 1253 schools, 19535 students joined in 1995-96.

There are many reasons why the system fails particularly in the case of indigenous tribals. This paper will discuss in detail the problems and issues limited to the area of language, textbook and medium of instruction and other issues directly or indirectly related to that.

If we consider the case of tribal child and feature that motivate and de-motivate him in staying in school, we need to consider the background and inputs given to him as part of incentive to adopt the modern education successfully, some factors of importance may be scrutinized.

Language is a part parcel and vehicle of culture. It is the medium of expression. It can be symbolic or spoken. Language is learnt as part of the socialisation and enculturation process. It can not be taught in a sense that it is not merely sensible speech sounds rather typical cultural elements intrinsically linked and ingrained in it. Language can be learnt through interactions. The problem of providing free and compulsory education to all the children of the age group of 6-14 years by establishing sufficient numbers of schools in

all areas in order to satisfy the directives of the constitution (article 45) poses many pertinent questions with at least one, for the education of indigenous tribal communities. Part-V of the constitution contains Directive Principles of State Policy contained in article 36-51. These principles are ideals which the State should strive for and some directions to the state executive and legislature as to how their powers be used. Besides these are few other directives addressed to the State in other parts of the constitutions, which like the Directive Principles are also non-justifiable. Article 350- A directs the State to take steps to provide adequate facilities for instructions in the mother tongue at the primary stage of education and particularly to the children belonging to the linguistic minorities mainly with a view to preserve their language and facilitate better understanding among such children. A tribal child is relatively less exposed to other languages at the age of his entry to the school, because of the tribals have their own Eco-zone where they inhabit in relative isolation and therefore have lesser exposure to the outside world. Kondh the major tribal communities in Rayagada are least mobile. Their movement as observed is limited to a maximum of 20 kilometers i.e. from home to work sites and to weekly local market not far away from the village. That means they hardly migrate to other part of the district and State unlike Souras who although migrate to other part of the country seasonally in negligible numbers for daily wage laboring. The tribal child entering school for the first time sees a completely different environment. The building pattern with closed four walls, and sitting arrangement is alien to him. The teacher, his apparel and language - unseen and incomprehensive creates a sense of suspicion and fear in him initially. Subsequently the

teachers' (mostly non-tribals) treatment makes impossible for him to continue in school. Here it's important to discuss the role of teacher in classroom. It is often seen that teachers working in tribal areas have prejudices and biases towards tribal society and culture. They treat tribals as sub-human beings, who have a lot of blind beliefs and conservative ideas. To them the tribal language which has no written script does not qualify for a status of language and hence inferior. These senses of ethnocentrism are expressed in their dealings with tribal students in a classroom. He seldom inquires into the socio-cultural background of the tribal child. If one considers the case of a tribal child it is clear that he is no less competent even at a tender age. He acquires ability in learning songs at the age of 4-5 years. He learns beating of drums (Dhapa), dances memorising short stories, proverbs, and riddles and often creates new songs of his own in *impromptu* exchange with peers at the age of 10. He is so close to his things that he dares, dreams, fantasizes, plays and interacts with an infinite thing, words, jargons which no one can even teach him in post-primary education.

If we consider the scope of learning language, we will see that a tribal child gets plenty of contexts at home, where every thing is informal and friendly and language learning is spontaneous. However, in school, there is dearth of context and every thing is formal and structured and the language of the book is considered as the highest kind of knowledge. The child has no scope to interact with friends while the teacher is taking a class on monologue basis. The child can not concentrate because of communication failure and monotonous classroom process and instead chastised, beaten by the teacher for not being attentive, responsive and not doing well in studies. The hostile and in-conducive school

atmosphere leads to dropping-out and discontinuation of most of the students from school. Above all the tribal children are the first generation academic learners and have least scope of support and help from parents and relatives who are illiterate.

The psychologists, educationists and linguists are of the opinion that a child exposed to multilingual situations in initial years has faster cognitive and intellectual development. But this opinion does not hold well in tribal areas because in urban areas, the child gets its formal education through state language as the medium of instructions, which is his own mother tongue and gradually exposed to other languages. But in tribal society, the child is directly introduced to the State language used in schools rather than his own mother tongue. Another reason is that in urban areas the child has relatively plenty of opportunity to interact with people coming from different linguistic areas. He is exposed to electronic media, Radio and T.V., which not only are the medium of entertainment but also are scope of learning and adopting traits and ideas. The tribal child has absolutely no scope where he gets exposed to other languages.

There are many tribal language which has no script. Hence, preparation of suitable textbooks for such category children is a challenging task. In Orissa, the textbooks are supplied free of cost to tribal and other categories of children. The language of the textbooks is in standard state language for school students all over the state. It is believed that experts knowing tribal culture and language prepare these books. However, it is found that the books have contents of subjects which are reflective of dominant society. The books have few local specific contents and some times pictures and description of animals, birds, trees, etc. alien to the tribal child which poses

problem to comprehend. The colour of pictures is not realistic and lacks brightness. All the pictures are often bi-coloured. Overall the cover page, contents and contexts are not local specific and relate to the real life situations of the tribals for which the text book is not appreciated and adopted by the tribal children.

The Paradox

Considering the constitutional directives and actual implementation of educational scheme one would certainly find a gap or mismatch between what should have been done and what has been done so far. A country like India, where diverse linguistic groups are found, some quite significant and some negligible in number pose a great problem as to how to streamline them in the education process.

As per the constitutional directives the basic education may be provided free of cost to indigenous tribal in their own mother tongue which seems to be a Herculean task for any state government. The indigenous tribal although have a definite territory, they have a number of sub-groups within it. Therefore, language varies in a limited geographical area and within a particular tribe. It also varies from sub-tribe to sub-tribe. Language of one sub-tribe is quite different from another within the limited geographical area due to impact of bordering community and their exposure to outside world. Such examples are innumerable in this district. One such example is that in Kashipur (as administrative division of the district) which has a sizeable number of Kondh population and sub-sections like Pengo, (relatively primitive) and Desia (relatively assimilated) who live close to each other. Although there are certain similarities in language and culture they differ a lot linguistically. Any textbook on either language could not solve the problem.

Secondly, in case of multi-lingual situations in a classroom, whereby students come from different tribal or sub-tribal groups, the problem for the teachers is as to what should be the standard medium of instruction for all the children. This has been a feature of all residential schools running in the district by Schedule Caste and Schedule Tribe Department. The teacher knowing one tribal language finds it impossible to teach students coming from different ethnic and language background.

Thirdly, the teachers, mostly non-tribals, do not have adequate knowledge of tribal language. There are tribal teachers (mostly Souras and Kondhs), who can be useful for children. But there is no consideration of the above fact and a Soura teacher posted in a Kondh dominated village or school is as good as non-tribal teachers as they do not know the language of Kondhs. In the second case some of the non-tribal teachers who have been working reasonably for a long time at a particular tribal area have experience of tribal language where all the students belong to a particular tribal group. However due to a number of reasons, like health hazards (Rayagada is an endemic malaria prone region), lack of basic human facilities like shelter, market place and postal facilities, they get themselves transferred to other parts paving way for posting of a new teacher in his place.

Fourthly, the problem could have been subsided with the engagement of sufficient number of local teachers from the community. But unfortunately there is dearth of qualified tribals who can be appointed as teachers in schools.

The problems and issues in language, text book and medium of instruction are very typical to the tribals of Rayagada as to any other region of the country where multi-ethnic and

multi-lingual indigenous tribal groups are existing. Development in the education sphere can only be possible when the key issues are addressed properly. These are the issues and problems, which can fail the entire education system even before it is actually implemented unless addressed through strategic planning. Any generalized planning across the board for all category of children not only create an environment of education among tribals but also will delay and break the pace of spontaneous educational development. Therefore, careful and calculative measures must be taken keeping in view the educational need vis-a-vis the cultural orientation of the tribals. Some indicative, if not exhaustive suggestions are given below.

1. Linguistic mapping should be done to assess the incidence and category of tribals before planning for their education.
2. The medium of instruction should be in the mother tongue by way of using bi-lingual primers prepared in a decentralized manner. That means it is not the state or district, it is the block where the teachers (tribal) with educated (although a few) tribal persons will prepare the text book for their own category of children.
3. The school environment should be attractive with gardens, plantations, and children friendly elements with cost effective locally available raw materials. The school must have play materials and self-learning materials for the children to create interest in them to attend school regularly.
4. The teacher working in a tribal dominated school should be rightly informed about his role. He should be oriented on the richness of heritage and culture of the tribals. He should have enough patience to bear the tribal child in a classroom and act as a friend and facilitator rather than a master.
5. The non-tribal teachers working for long time inspite of various health hazards by knowing the tribal language should be identified and compensated with incentives and rewards as a token of commendations for their valuable services towards the education of tribals so that other non-tribal teachers will be interested to join the force.
6. Tribal teachers should be identified by their category and be posted to schools where he can serve his community children better.
7. The village community although illiterate, they are great assets as far as education on art and craft is concerned. Their resources should be used while topics related to agriculture, horticulture and material culture are transacted in the classroom.
8. Innovation through research on various aspects of education must be conducted so as to identify problems and their solutions.

The problems and issues identified at this juncture may seriously affect the future developments in the district. Hence, it is high time that appropriate strategies must be built up to find out ways and means not to subside but to mitigate the problems for the future.

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Combating Hunger with AAY - An Assessment in Ganjam District

Prasant Sarangi

Poverty in the land of plenty and deprivation in a democratic set up, is a paradox. It is not easy to identify any other country in the world which may not be having as much long and varied an experience as India in dealing with the problems of poverty. Thus the problem of poverty is not a new one, rather has widened its roots since long.

Millions of people are living in extreme poverty, constantly facing with the threat of uncertainty and inadequate food supplies. In this context, the government of India is continuously implementing a number of food security measures throughout its successive planning - the public distribution system, food for work programme, targeted public distribution system and a dozen of related incentives which are all meant to feed millions of hungry stomach living in the country who even sleep without two square meals a day.

Antyodaya Annapurna Anna Yojana (AAY) is a programme which is the combination of two separate programmes named Annapurna Anna Yojana and Antyodaya Anna Yojana. Both the schemes meant for same purpose but operate in their own style.

The present study is undertaken primarily with two objectives.

- (i) To review the achievements made by AAY in Ganjam district of Orissa highlighting the benefits covered under the programme and
- (ii) To suggest some strategies for hastening up the process to cover more beneficiaries.

The Annapurna Anna Yojana aims at providing food security to meet the requirements of those senior citizens of the country who are though eligible but are not covered under the National Old Age Pension Scheme (NOAPS). Under the Yojana, 10 kg. of food grains (rice/wheat) per month is provided at "free of cost", to the beneficiary selected. Under the programme a total of 13.762 lakh beneficiaries are targeted to be covered throughout the country in phased manner depending on the availability of funds with state government (s). To make Total Public Distribution System (TPDS) more focused and targeted towards identifying one crore poorest families out of a total of 6.52 crores BPL families covered under TPDS. As per the initial provision, 25kg of foodgrains per family per month are provided at highly subsidized rates of Rs.2/- a kg. for wheat and Rs.3/- a kg for rice. However from September, 2002 the quantity has been enhanced from 25 kgs. to 35 kgs. per family per month.

Central assistance under AAY are provided to those beneficiaries who fulfill respective criteria.

In order to avail the facility of Annapurna Anna Yojana

1. The average age of the applicant (male/female) should be 65 years or above.
2. The applicant must be 'destitute in the sense of having little or no regular means of subsistence and from his/her own source of income or through financial support from the family members or other sources.
3. The applicant should not be a pension holder under NOAPS scheme on any other state pension schemes and
4. The applicant should be in BPL list of 1997.

Where Antyodaya Anna Yojana targets for those families who find place in the BPL list of 1997 survey for rural areas and the poorest of the poor families from urban areas. The scheme highlights on priority basis. As per the guideline, those having :

- (i) women headed households as per 1997 BPL survey list will be given first priority.
- (ii) handicapped members in the family will get second priority.
- (iii) Landless labourers as per 1997 BPL list will be given third priority.

It is however in both the Antyodaya Anna Yojana and Annapurna Anna Yojana, beneficiaries in NACs as well as in villages are chosen through 'Pallisabha'. The basic difference between the two schemes are under

Annapurna Yojana, when an existing beneficiary dies, then another beneficiary is chosen from the same village/ward (in NAC). Whereas in case of Antyodaya Yojana in case of death of the existing beneficiary another one is chosen from the same family.

Orissa state has been attracting the attention of the world for the last several years because of grinding poverty, droughts, periodic cyclones and more due to starvation deaths and infant sales. The state is having a total of 36,706,920 people among which 47.2% of people are in BPL list, which is the highest figure in the whole country. In such situation the twin Anna Yojanas will definitely play vital and crucial role in attacking starvation deaths by feeding lakhs of hungry stomach living in the state.

An assessment of both the programmes has been done in the district of Ganjam of the State. The Ganjam district lies in the southern part of Orissa and is bounded on the north by the district of Nayagarh and Khurda. The south is covered by Srikakulam district of Andhra Pradesh whereas Phulbani and Gajapati covers in west, followed by some parts of Chilika lake and Bay of Bengal in east. The district has a total population of 31,36,937 people comprising 25,98,746 in rural area and 5,38,191 person in urban areas (2001 provisional). The district possesses 5th rank in the state in respect of area and first rank in respect of population. Even though the district is not so far witnessed any starvation deaths, the monthly per capita household consumption expenditure is recorded to be Rs.300.88 for rural area and Rs.641.49 for the urban areas which are below the national average.

The beneficiaries structure under both the schemes alongwith the figure of rice

allocated under each schemes to the blocks and NACs in the district is shown in the table. Column 5 of the table shows ceiling of beneficiaries in different blocks and NAC (s) under Annapurna Anna Yojana in every month. A total of 5534 persons are facilitated under the scheme allocating 553.4 quintals of rice in every month (column 6). Similarly column 9 of the table shows monthly ceiling on beneficiaries under Antyodaya Anna Yojana in

the district. A total of 27605 families identified distributing 9661.75 quintals of rice in every month in the district under the scheme (column 10). On the other hand, column 11 shows the yearly distribution of rice which is 122,581.8 quintals (under both the Anna Yojana) in the district covering a sum total of 33,139 beneficiaries in a month summing up beneficiaries of both the schemes.

Table-1 Coverage under AAAY in Ganjam District

Sl. No.	Name of the Block / NAC	Ceiling under Annapurna Anna Yojana (in each month)				Ceiling under Antyodaya Anna Yojana (in each month)				Total distribution of under AAAY per Year #
		Block	NAC	Total benifi ciaries	Rice in quintal	Block	NAC	Total benifi ciaries	Rice in quintal	
1.	Chatrapur	222	29	251	25.10	1187	203	1390	486.50	6139.2
2.	Ganjam	165	34	199	19.90	859	290	1149	402.15	5064.6
3.	Khallikote	240	16	256	25.60	1306	22	1328	464.80	5884.8
4.	Beguinapada	191	22	213	21.30	1386	103	1489	521.15	6509.4
5.	Polasarara	207	36	243	24.30	1276	90	1366	478.10	6028.8
6.	Purushottampur	231	33	264	26.40	1051	33	1084	379.40	4869.6
7.	Kabisuryanagar	176	38	214	21.40	786	86	872	305.20	3919.2
8.	Hinjilicut	322	27	249	24.90	808	42	850	297.50	3868.8
9.	Kukudakhandi **	205	--	205	20.50	1112	--	1112	389.20	4916.4
10.	Digapahandi	249	20	269	26.90	1364	16	1380	483.00	6118.8
11.	Sanakhemundi **	249	--	249	24.90	1311	--	1311	458.85	5805.0
12.	Chikiti	169	22	191	19.10	967	58	1025	358.75	4534.2
13.	Patrapur **	209	--	209	20.90	1390	--	1390	486.50	6088.8
14.	Rangailunda **	242	--	242	24.20	1357	--	1357	474.95	5989.8
15.	Gopalpur NAC**	--	15	15	1.50	--	63	63	22.05	282.6
16.	Bhanjanagar	218	33	251	25.10	1273	99	1372	480.20	6063.6
17.	Belanguntha	194	20	214	21.40	728	14	742	259.70	3373.2
18.	Jagannath Prasad**	205	--	205	20.50	1472	--	1472	515.20	6428.4
19.	Buguda	205	24	229	22.90	1138	12	1150	402.50	5104.8
20.	Aska	238	40	278	27.80	813	133	946	331.10	4306.8

21. Sorada	280	27	307	30.70	1658	27	1685	589.75	7445.4
22. Dharakot **	185	--	185	18.50	1099	--	1094	384.65	4837.8
23. Seragada **	198	--	198	19.80	835	--	835	292.25	3744.6
24. Berhampur Municipality *	--	398	398	39.80	--	1138	1138	398.30	5257.2
Total	4700	834	5534	553.40	25176	2429	27605	9661.75	122581.8
Grand total							33139		122581.8

NAC(S) Only ** Blocks having no NAC(s)

Source : Various Government documents

Total rice distributed jointly under both the scheme in a year and AAAY

Source : Various government departments.

The Phenomenon of poverty is not new in India rather it widened its roots since long ages. We could not find any country in the world which is hardly having as much as long experience as India in dealing with the problem of poverty. A number of schemes are implemented in these fifty year of independence to smash the ill evil, yet the problem continues even though its magnitude is shortened.

From the study, it can be said that, both the Anna Yojanas have the potentialities in order to feed millions of empty stomach in the country. The experiment throws a positive light on the performance of the Annapurna Anna Yojana and Antyodaya Anna Yojana in the country as well as in the State.

Again for a state like that of Orissa which is one of the most poorest state in the nation, there is incidence of wide prevalence of malnutrition, of which about more than 65 percent of the farm holdings are small and marginal and with all, the state is having limited and few cultivated land, the implementation of Antyodaya Annapurna Anna Yojana (AAAY) is definitely a path breaking incidence in the history of anti-poverty (malnutrition) programmes implemented so far.

However, it is a matter of fact that, the success of any anti-poverty strategy related to poverty alleviation depends largely on the quantum of resources allocated for the purpose. In this context, it can be said that number of ceiling fixed under AAAY seems to be unsatisfactory compared to that of the requirements. Hence the limit of ceiling is to be extended in proportion to that of the requirements.

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Maritime Trade of Ancient Orissa

Er. Nirakar Mahalik

Province of Orissa, known as Kalinga in the early time was commanding a very high position in the maritime activities of India in the past. Its territory extended from the Ganges in the North to Godavari in the South at different epochs of history. The present coastal lines of Orissa being 482 km shows the signs of bulging landscapes by the development lagoons and spits. It comprises of the districts of Balasore, Bhadrak, Kendrapara, Jagatsinghpur, Puri and Ganjam. It was also studded with excellent ports and harbours during ancient period. Ports plays an important role in the maritime activities of a country.

There are some reference in the Buddhist literature to show that people of ancient India, especially of eastern region were interested in maritime activities, sailing on the ocean continuously for six-months with the direction-showing-birds (crow) during the time of Buddha. Theragatha speaks of merchants sailing on the sea with the hope of earing wealth Sea-farers from Varanasi, Videha and Champa (Bhagalpur) were sailing to foreign lands like Suvannadipa and Tamba panni¹ perhaps via the ancient Orissan ports.

The Mahanidessa tells us that India's trade to the east existed with Kalamukha, Suvannabhumi, Vessunga, Verapatha, Takkola, Tamali, Tambapanni and Java. First two of

these places can be identified with Arakan coast and lower Burma.² Tamali has been identified by Sylvain Levi with Tamralinga in the Malaya peninsula. Apadana state that traders from Malaya and China visited India.³

The Jatakas mention the eastern sea ports Champa and Tamralipti, whence traders sailed to Ceylon and Suvannabhumi (lower Berma and Malacca). Buddhist chronicles speak of the invasion of ceylon in the 6th century B.C. by Vijaya Simha who gave his name to island. He is said to have sailed in a ship which could hold over seven hundred people.⁴ The Buddhist literature named 'Siuki' speaks number of ports in the coast of Utkal (Orissa).⁵

Orissa has a network of large and navigable rivers, free from the freezing effects of a severely cold climate. She has also a weath of forests abounding in strong timber which might be readily utilised for the construction of ship and boats. These natural advantages coupled with steadiness within the direction of the monsoon, over the Bay of Bengal, Indian ocean and China sea - aided the Oriyas to acquire that nautical skill and enterprise for which they were justly famous in the ancient world.

The history of Orissa shipping and maritime activities goes back to the early times

of the *Rgveda* (1,48,3) and (1,116,5), the Jatakas, the Greek and Roman authors, the early literatures as well as a host of archaeological discoveries in India and abroad, all go to prove that long before the birth of Christ, the Oriyas had acquired a fair knowledge of the art of navigation and that they plied their boats not only on the inland rivers, but also on the high seas. There were ports and harbours all along the coastal line such as Tamralipti (Tamluk), Adamus (Suvarnarekha), Kosambia (Balasore), Dosarene (Dhamarra), Manada (Mahanadi), Pakura (Palur-Risikulya), Konnagar (Konark),⁶ Nanigain (Puri), Kakadaram (Cuttack) Kalinganagar (Vamsadhara), Dantapuram.

These are some of the important points to be carefully examined to get the reliable information of the maritime activities in the early past.

(i) Early Literature

The art of employing boats and ships for the military purpose was known during Vedic and Puranic days. The *Rgveda* retains the echo of a naval expedition, on which Tugra the Rsi king, commissioned his son Bhujyu. Bhujyu however was shipwrecked on the ocean but was rescued by the twin Aswins (Rv-1-112-6).⁷ The Mahabharat relates how the Pandavas, ingeniously escaping from the house of the lac by a subterranean passage, came up on the Ganges and get on board vessel, which was provided with machinery and all kinds of weapons and was capable of defying storms and waves (Adiparva-ch-15). Elsewhere in the same work we read how Sahadeva, the youngest of the Pandava brothers, continued his march of conquest till he reached several islands in the sea (on doubt with the help of ships) and subjugated the mlechha inhabitants there of (Sabha-parva-ch-31). In the Ramayana we

have a picture of the preparations made by a Nisad chief for an impending naval encounter with Bharata.

(ii) Buddhist Records

The Dighanikaya refers Dantapura of Kalingadesa as one of the seven famous cities of India and was ruled by a king called Sattabhu. The chulla Jataka states that Dantapura was well connected by road-ways to many other places. Mahavasthu, a Buddhist text of Ceylon mentions that Dantapur was one of the seven cities of Jambudvipa.⁸

(iii) Other Records

It is known from the Madalapanji that king Bhoja had built many ships with local wood.⁹ Rules and regulations regarding construction of ships were recorded in a book called Juktikalpataru in Sanskrit. Radhamukunda Baboo of Orissa, a research scholar had wrote a book called 'Bharatiya Arnaba Pota' in English. This book describes two types of ship (i) Samanya (ii) Bisesh or Arnaba Pota (means ship used for journey in sea). About twenty types of ship with details of their sizes has been furnished in this book.¹⁰

(iv) Arthasastra of Kautilya

From the Chief adviser of Chandragupta (326-296 BC) we learnt that trade both overland and over-seas flourished very much at the end of the 4th century B.C.¹¹

(v) Travellers diary

From Megasthenes we know that existing routes were linked up and made a grand Trunk road which ran from Puskalavati in Gandhar through Takhasila, Kanyakubja, Hastinapura, Prayaga to Pataliputra and then to Tamralipti (Tamluk), a national sea-port. Through this route Megasthenes travelled in 4th century B.C.¹²

Greek traveller Pliny who wrote his natural history in 77 A.D. had placed on record that the companies of archers had to be carried on board merchant ship sailing out of India because the Indian seas are infested by pirates.

The author of the Periplus of the Erythraean sea, who made a coastal voyage round India, noticed the prevalence of piracy along the Malbar sea-board.¹³

According to early Tamil authors, Cenkuttuvan, contemporary to Gajabahu-I of Ceylon, led an expedition to the Gangetic Valley and in that expedition "the journey from Cera kingdom to Orissa was performed by sea."¹⁴ It is known from the above that in ancient times there was a regular sea-faring from Tamralipti via Orissa ports to Tamrapanni (Sri Lanka). From the sea-port to inner river ports of Orissa was connected by regular trade traffic.

(vi) Archaeology

From History we know that Augustus conquered Egypt in 30 B.C. He and his successors strove to suppress the Arab traders and pirates. They also developed a direct sea-trade between India and the Roman empire. From Mc crindle's Ancient India, Strabo says that he saw in 25 B.C. about 120 ships sailing from Hormus to India.¹⁵

From the archaeological excavations of Kaveripattinam, we find the history of the site from the third century B.C. to the twelfth century A.D. coins of different kinds were found, some belonging to the chola kings who ruled here and Roman coins brought here by traders. Archaeologist found many kinds of ancient artefacts here.¹⁶

From the excavation of Sisupalgarh (near Bhubaneswar), it is learnt that people lived here from 3rd century B.C. to the middle of the

fourth century A.D. certain clay medallions (known as bullae) have a design of animals with human heads. This design is very similar to one found on Roman Coins.¹⁷ This shows that there was some trade contacts with Romans. Some historian identified Sisupalgarh as Tosali, the capital of the provinces of Mauryan empire and some others with Kalinganagar, the capital of Kharavela, Chedi kings of Orissa. The trade with Roman empire was carried by boats through Daya-Vargavi-Kaukhia-Prachi river route to some of the old sea-ports of Orissa like Konagar (Konark) of Ptolemy or Charitrapur (che-li-ta-lo) of Hiuen-Tsang.

Another excavation was carried at Manikapatna where some Chinese and Kushan coins have been found.¹⁸ A large quantity of China celadon pieces also found assigned to the period 13th and 14th century A.D. by the historian Karuna Sagar Behera.¹⁹ These findings points out Chilika as a natural sea-port in the old days.

In the neighbour-hood of Chilika near the mouth of river Rsikulya, there is a place called palur situated in the Chhatrapur sub-division of Ganjam district. This place had been identified by Garini with a port described by the Greek sailor Ptolemy (2nd century A.D) who had named it as paloura. This port occupied an enviable position on the trade route between India and the South-East-Asia.²⁰ It has been referred to in the Nagarjunikonda of Virapurasadatta (regnal year-14) as an internationally important maritime emporium, the script of which belong to the second half of the third century A.D.²¹ On the west side of Chilika, there is a mountain just above the site called 'Palur Pahara' seems to have acted as the protector of the palur port. Ptolemy

travelled upto Malaya by a ship from this port.²²

In the early centuries of Christian era, there existed six ports on the coast of Kalinga viz, Tamralipti (Tamulka) Kosambi (Balasore), Charitrapura (ce-li-ta-lo), Kannagar (Konark) Paloura (Palur) and Kalingapatnam. Among these port towns, Ptolemy, mentions Paloura as an important port town in Eastern India, which generally tallies with the present day village of Paloura in Ganjam district of Orissa.²³

Survey and investigation had been conducted recently in and around Paloura resulted in the identification of palaeoharbours such as Palur and Ghantasila or Rambha, situated on Southern horizon of Chilika lagoon and north of Rusikulya estuary. Survey has yielded glazed black and red ware, red polished ware, Northern Black polished glazed ware, glazed black ware with black core resembling the ceramics of Sumatra and Vietnam and also Chinese celadon and porcelain were, ranging in date from the early centuries of Christian era to the medieval times. So far, no brick structural activity and antiquities of Buddhist affiliation have been reported from the sites.²⁴ It is evident from the archaeological findings that it was an internationally important sea port for the brisk trade with China, Sumatra, Vietnam and other far south-east countries in ancient time.

Department of Archaeology and Museums Government of Andhra Pradesh had taken up excavations in and around Dantavaktrunikota in the ex-state of Paralakhimidi (present Srikakulam district of Andhra) and identified the place as Dantapura, the ancient capital of Kalinga. Antiquities unearthed at the site include beads of terracotta, carnation,

Jasper and agate, bangle pieces of glass and shell, iron nails, strips and rings, copper collyrium (antimony) rods, terracotta human and animal figures, stone objects like muller, querns, and whet stone, bone objects like stylus and comb.²⁵

Sylvan Levi opine that Dantapura was a famous emporium having brisk trade contacts not only with the east and west coast of India, but countries like China and Persia from the times even before the 6th century B.C.²⁶

(vii) Rock Edict and Grants

From the XIIIth Rock Edict of Ashoka that the emperor maintained diplomatic relations not only with Tamparni (Ceylon) but with the Hellenistic monarchies of Syria, Egypt, Cyrene, Macedonia and Epirus. The Maurya Navy created by Chandragupta probably continued to the end of Asoka's reign.²⁷

The Kamauli grant credits the Vaidyadev, the minister of Kumarpala (1097 A.D.) with a naval victory in southern Banga near the mouths of the Ganges. Mr. R.D. Banerji suggests that this naval encounter probably took place with Anantavarman king of Utkal and Kalinga.²⁸ It suggested that this naval warfare took place by using the naval bases of Utkal and Kaling ports.

(viii) Paintings, architecture and sculptural panels

Figure of ships from many stone panels carrying elephants in temple architecture, exported a large number to foreign countries shows the ancient maritime activities of Orissa. A sculptural panel of such a ship can be seen on the walls of the Jagannath temple in Puri. Another panel in Konark temple depicts a stray giraffe carried on a ship in temple art lends support to this hypothesis.²⁹

(ix) Cultural Festivals and Rituals

In ancient times South-East-Asia remained under the influence of Indian culture. The Vaishyas called sadhabas, a trading communities of Orissa had been credited in colonizing South-East-Asia alongwith other castes. Trade was the driving force for the early contact with other nations. It led to settlements, which slowly developed into colonies.³⁰ Indian colonies were grown up in the state like Cambodia, Champa, Malaya Peninsula, Sumatra, Java and Bali and finally the Burmese and Thai kingdoms. Bali yatra festival were performed in Orissa where the ladies, young-girls and married women sail boats made of 'shole' or bark of plantain tree (Kadalipatua) with lamp lighted up, guava, raw rice, betel leaves and different types of flower for safe return of Sea-Voyages in the month of bright day of Kartika. The same rituals is also observed at Bali where infants are helped to sail tiny souls of their sailer ancestors.³¹ 'Taapoi' idol are worshiped in the coastal Orissa to remember the days of ancient maritime trade.

People of Orissa lighted a lamp on a high pillar of bamboo or bullah (Akash Dipa) near Siva temple or in front of a Tulasi tree as a symbol of light house for the sea voyages in the month of Kartika when the trade winds are favourable. The strong north-eastern wind carried the ships swiftly till they reached ceylon where their sail fitted with north-westerly trade wind and carried them to Suvarnadvip. Foreign countries were not accustomed with the Indian monsoon till 45 A.D. Hippalus the Roman pilot 'discovered' it about 45 A.D. the periodic change of monsoon winds. The Romans rewarded the discover by giving the name Hippalus to the S.W. Monsoon and utilise the discovery by developing a great

direct sea-trades in gems and pearls, sandal wood, ebony, balms and spices and especially pepper of India.³²

While discussing Travellers' diary, the portion of the Chinese traveller has been left. The Chinese pilgrim Hiuen Tsang while visiting the capital of VCHA(Utkal) i.e. Jajapur described on the south-east frontiers of the country, on the borders of the ocean is the town Charitra (che-li-ta-lo) about 20li round. Here it is merchants depart for distant countries and strangers come and go and stop there way. xxx Going south 20,000li or so is the country of Simhala (Seng-kia-lo) xx. From this going south-west about 1200li through great forest we come to the kingdom of Kong-u-to (Kangoda).³³

From Jajapur, capital of Ucha (Utkal) south-east direction points towards Hukitola, Jambo and False-point harbour. Historian Padmashree Paramananda Acharya identified a place near about false point which is situated in between mouth of river Baitarani and Mahanadi on the sea shore.³⁴ Historian Pratap Kumar Roy also identified it little above false-point on the left bank of Chitrotpala and Luna confluence, branches of Mahanadi.³⁵ The Chinese pilgrime Hiuen Tsang told that the city of Charitra in the country of UCHA (Utkal) whose south east boarder is the mouth of river Mahanadi and ocean.

The false point is well connected with Patamundai an ancient river port on the left bank of old river Brahmani. It is also connected to Dhamara, Chandabali, Kharsua river, Budha river, Birupa, Matai, Salandi, the branches of river Brahmani and Baitarani via Pattamundai. It is connected through river Gobari to Kendrapara. The false-point is only 6 km from Paradeep through river route. It is a narrow

mass of land going out into the sea which was once a harbour of international repute. The anchorage was protected by two sandy reefs called Long island and Dowdes well island. Two separate channels lead inland from the anchorage. The Jambo river on the north and Bakul on the south, a branch of Mahanadi river. This harbour was connected with Devi river by tidal creeks, which were navigable by the country boats throughout the year. It is well connected to Cuttack, Sonapur, Tusura (Bolangir) Binka, Boudh, Athmalik, Sambalpur by river route.

Due to regression of the ocean, tectonic movement, coastal erosion and sedimentation, change of river course, heavy flood, severe cyclonic effect and other types of vagaries of nature, the port town of Charitrapura (Che-li-ta-lo) might have lost its existence. Engineers have estimated that a strong littoral drift carrying nearly one million cubic meters of sediments pass along the eastern coast of India in the Bay of Bengal from south to north every year. Under its influence the sediments carried by rivers are deposited in northern side there by lengthening the river course.³⁶ This type of formation of spit in the mouth of eastern flowing rivers reduces discharge capacity of flood water in to sea. As a result of which sand bars are formed in the mouth of rivers which prevent the port to be navigable. Hence port was abandoned.

Under these circumstances many ancient ports like Kalingapatanam, Palur, Manikapatana, Kannagar (Konark) Kosambi (Balasore), Tamralipti (Tamulka) were declared abandoned. Sea coast goes away from the port town due to the above reason or the port town may be submerged into the sea due to change in land or sea like Dwaraka and Che-li-ta-lo. Under water archaeology can help us in finding

the port town of Charitrapur if hidden under the waters of ocean.

Historian W.W. Hunter in his history of Orissa mentioned about Dhamara port. He described that out of nine ports like Subarnarekha, Chhanua, Balasore, Laichanpur, Churamani, Dhamara, False point, Puri and Gopalpur, Dhamara was the only all weather river port in 19th century A.D.³⁷ The length of the Dhamara river is only 20 km from confluence of Baitarani and Brahmani river upto the sea. It is 42 feet deep at low water approximately. The author of periplus had mentioned the port Dosarene (Orissa) "Yielding the ivory known as Dosarenic."³⁸ Historian Jagabandhu Singh identified dosarene as river Baitarani (Dhamara).³⁹ Hence it played a very important role in the ancient maritime activities of Orissa in the past.

The spirit of enterprise and adventure was remarkable among the Oriyas in ancient times, who cherished the ambition of founding colonies in distant lands of south east Asia and Ceylon. Orissa's glorious maritime past had been proved from the excavated materials like Roman coins and Kushan coins and Chinese ceramic sherds found from different parts of Orissa in the recent pasts. The Chinese ceramic sherd detained from Manikapatana and Khalkatapatna in Puri district, Ganjam, Balasore and from Barabati fort in Cuttack⁴⁰ town testify to the importance of ancient maritime trade in East-West, especially in the trade with China. Black Knobbed ware found from Sisupalgarh (Orissa), Dantapura (ex-state of Parala-Khemidi), gopalpatnam in Andhra Pradesh are conveniently called 'Kaling ware' assign to 5th to 2nd century B.C.⁴¹ suggests the cultural contacts between Orissa with South-India through maritime trade from ancient times.

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Banapur as a Tourist Attraction

Priyadarshini Bakshi

Debendra Nath Bhoi

Orissa is the treasure house of cultures and customs, religions and traditions, languages and literatures, art and architecture as well as scenic beauty and wild life which bear the essence of India. Orissa occupies an important place in preservation of the wonders of her magical land secretly from the intrusions of the cultural outside world.

For the connoisseurs, Banapur is a town holding significant place in the historical and the cultural ferments. Banapur is 8 kms from Balugaon and 104 kms from Bhubaneswar is situated in 85°10' east longitude and 19° 47' north latitude in the extreme southwest of the Khurda sub-division, one of the great religious centers of Orissa. The area of Banapur is a promising site for the discovery of archaeological remains going back to the 1st century B.C. Once it was the capital of the Sailodbhava dynasty, responsible for the construction of the early group of temples at Bhubaneswar.

Daksa Prajapati or Daksesvara Siva Temple

One of the best preserved temple of the first half of the 13th century A.D and a fine specimen of extraordinary artistic excellence of Orissan art is the Daksa Prajapati or Daksesvara Siva Temple at Banapur.

Daksa Prajapati Siva Temple belongs to the Ganga Period. During the Ganga period the evolution of the temple architecture and sculpture of Orissa reached the climax. The temple is situated in a compound surrounded by low walls facing on east-west axial alignments, the plain *Natamandira* and *Bhoga mandapa* being later additions. The *Deula* and *Jagamohana* go side by side. *Natamandira* and *Bhogamandapa* are build on a high platform whereas the *Deula* and *Jagamohana* rise directly from the ground. Within the compound there are also numerous late structures including *Pidha* temple and stepped well directly to the south.

This temple attracts the tourists due to its keen beautiful sculpture i.e., *Gaja-Vidala*, Female figures, *Parsvadevatas*, *Dikpalas* and other minor images etc. The decorative female figures depicted in the mood of lassitude are known as *Alasa Kanyas*. They are shown in various roles such as holding a child, looking into the mirror, taking out anklets, playing on musical instruments etc. On the walls of the temple can be seen the king with all his majesty, soldiers, *Siksadana* scenes, dancers, hunters etc. Royal tigers also appear on the walls of temples. Erotic sculptures from an important aspect in the decorative programme. Generally Kama is depicted standing between his two

concerts, Rati and Priti, one of whom holds a bow and the other one arrow. The animals represented on temples include elephant, horse, camel, boar, monkey etc. The scroll work called dali or lata, is extremely beautiful and varied in design. Scroll works locally known as Phulla-Lata, Patra-Lata, Vana-Lata, Phasa-Lata, Chakri-Lata, Jiva-Lata etc.

In this temple; the *Parsvadevata* in the niches are Ganesa, Kartikeya and Parvati. Outside the door, Gaja-Laxmi in *Padmasana* appears in the center of the lintel. *Naga* the eight-seated *Dikpalas* noticed on the *Khakharamundis*. The eight-seated *Dikpalas* are Indra, Agni, Yama, Varuna, Vayu, Kubera, Isana and Nriti.

The *Mastaka* is composed of the *Beki*, *Amlaka*, *Kalasa* and *Ayudha*. The huge *Amlakas* as crowning members are supported by *Dopichasimhas* and above the *Kanikas* four armed deities seated over the *Raha*.

The *Sandhithala* connects the *Deula* with *Jagamohana* decorated with images. Among them Bhairava aspect, Benign aspect, Nataraja image, Varaha image, four-armed Siva in the south and north *Sandhithala*. Like main temple, *Jagamohana* is also decorated with beautiful sculptures.

Inside the temple compound Budhima Mandir faces north, Budhalinga Mandir faces west and Mahavir Mandir faces east. These temples are added in the later period. In the right side of the temple compound the image of Hanuman is decorated with ornaments. He is holding a *Gada* in right hand and hill in left hand. The image Lokesvara which is in the compound was very likely brought from Achutarajpur village, a famous Buddhist site of the locality. There is an excavated well inside the temple premises and an image of Ganga-devi in sitting posture.

Bhagavati Temple

Bhagavati, the presiding deity of Banapur, is one of the twelve famous *Saktipithas* as mentioned by Sarala Dasa in his *Oriya Mahabharata*. The present temple and his *Jagamohana* are said to have been constructed by the Gajapati Maharaja of Puri.

The temple stands on the edge of a deep pool within a high enclose wall. Temple and *Jagamohana* are built in *Pidha* order and thickly



plastered with lime mortar, later a new-pillared *Mandapa* has been added to the front of the *Jagamohana* for convenience of the devotees. The niches of the inner wall of the compound contain loose sculptures of Ganesha, Kartikeya and Parvati and Chamunda. An image of Mahisamardini Durga locally known as Bhagavati is worshiped in the *sanctum* of the main temple. The deity appears to be eight armed figures of Mahisamardini Durga. Of the eight hands in the four on the right objects are sword, spear, short dagger, and arrow and the hands of the left side display shield, bow, conch and disc. The chopped off head of the buffalo demon is lying on the lotus pedestal. She is adorned with decorative ornaments. Ganesha and Parvati images are kept in southern and northern niches respectively as *Parsvadevatas*. The Parvati image is locally worshipped as Bhubaneswari. A separate shrine has been constructed in front of the *Jagamohana* for worship of Goddess Polaksuni, which is an

image of Mahisamardini Durga. Another image of Chamunda is kept near the Polakasuni image.

Tikarai Temple

In the Tikarai temple near the Tehsil Office there are images of very early date. The presiding deity of this temple is Mahisamardini Durga, locally worshipped as Tikarai. Another image is worshipped as Tarini or Ugratara. The Goddess is seated on Lalitasana on a well-designed lotus pedestal. Her right foot is also perched on a small lotus. Her right hand is in the Varada-mudra and she holds the stalk of the lotus in the left hand being placed over the knee. The corresponding female attendant of the left side is Ekajata seated in *Maharajalila* pose on a lotus with a fierce mane and hair rising upwards like flames, the pot bellied dwarfish deity holds in her right hand a *Katari*, the skull cup in the left hand being broken. The Torana in the background is fitted with a *Makara* head on either side of horizontal bar and a trifoiled arch at the top. The inner facet of the arch is relieved with diamonds, each alternating with, a disc. Artistic finish and iconographic features of this image can safely take it back to the 10th century A.D.

Fairs and Festivals

Banapur is not only an ideal choice for monuments and other attractions but also for her colourful fairs and festivals. *Makarasanranti* is celebrated with gusto in mid-January when the sun enters the orbit of Capricorn. Sun-god is worshipped with great flavour and enthusiasm by one and all. The festival can be enjoyed at Banapur in Daksa-Prajapati Siva Temple.

Panchu-Dola or Holi is the most popular and coloured festival of Banapur celebrated on Phalgun-Purnima (March-April) and a day succeeding. Based on the romantic plays of

Radha and Krishna people converge on the streets with their idols on gayly decorated "Vimanas" singing devotional songs in their praise and throwing, colour powders and waters on each other.

Durga puja symbolising the victory of good over evil is celebrated in October. Bhagavati temple is famous for *Durgapuja*. Pilgrims from different corners of Orissa enjoy this festival at Banapur.

Cuisine

The most popular is fish of both salt and fresh water. Prawns and crabs, which form delicious dishes for the consumers. Cakes (*Pithas*) of powdered grams like *Chakuli*, *Kakara*, *Manda*, *Arisa* etc. are also popular.

Handicrafts

In Orissa, Banapur is the famous center of cane furniture. Here the chairs, baskets, garden swings, and household items are made with cane. A variety of baskets with different types of cane are made. Mats of bamboo straps are quite common.

One of the important places for excursion near Banapur is Chilika lake. Nestling in the heart of coastal Orissa, the blue lagoon, Chilika, which is India's biggest inland lake and one of the stirring places where one would like to go again and again. The migrating birds of Chilika make it a tourist paradise in winter season. Shaped like a pear the lake covers 1,100 sq.miles. It is listed as the Asia's largest brackish water lake according to Ramsar Convention of 1971. The Chilika lake covers an area of about 450 sq. ml spreading to a length of 72 kms from south to north and breadth of 16 kms sided by a long bar of sandy ridge of the sea in east and the National Highway in the east.

A number of islands dot the expanse of the lake with colourful names such as Nalban Island, Birds Island, Honeymoon Island etc.

Kalijai

Another rocky island is the Kalijai, home the Goddess Kalijai which commemorates to the tragedy enacted in the past. Kalijai was newly married and was being taken by boat across the lake to her husband who lived in the Parikuda-Maluda Islands in the eastern shore towards the sea. A sudden storm, which is common in the lake in the spring dashed the boat against a rock and everybody was saved except the bride. Since then her ghost is said to be haunting the Island. There is a temple on the rock, which is visited by pilgrims. It is also a picnic spot. A huge fair is held on Makara Sankranti annually in the month of January. Maa Kalijai is venerated by the local boatman.

Parikud

A large estate with an area of 67 1/3 sq. miles was held by the Raja of Parikuda. From Parikuda one can also enjoy the Chilika lake.

Maluda

Inside the Chilika lake Maluda Island is in the eastern sea shore towards the sea. Birds are used to come here during rainy season from Siberia and Man Sarobar in the Himalayas. The common teal is the smallest of the migratory ducks to have flown across the trans-Himalayan range. Egrets of various sizes were busy, scooping insects and frogs. Snipes and sand pipers who feed in the open in broad daylight are a delightful sight. Avocets with their long, slender and upturned black beaks and long necks could be seen in plenty. One can enjoy the Maluda Island by boating, which is available from Barakul on the Chilika.

The Chilka is an ideal place for aquatic biological research. There are immense

varieties of insects and fishes. Amphibians like snakes and frogs are many. Bird life can be studied by itself. Sunset and sunrise are memorable experience here.

Satapada

The simplicity of nature comes in different forms at Satapada which is quite perfect for a short vacation. Dolphins are a great attraction as are the migratory birds. Good connectivity and facilities that come for nominal price make it an ideal choice for a weekend trip. With natural charm of being located near the confluence of Chilika and the ocean and its proximity to Puri (50 km.) it is an ideal spot to enjoy Chilika lake. From Satapada, one and half hour boat ride would take the tourist to Rajhans Island and two and half hour ride would take to Nalaban Island, which forms the core of the Chilika sanctuary with its varied flora and fauna. Since last five-six years this spot is a major tourist attraction because of the development of a Dolphin Center.

Barakul

About 5 km from Balugaon on the National Highway No.5 is Barakul from where the scenic beauty of the Chilika can be better enjoyed. At Barakul there is an Inspection Bungalow of Works Department on the bank of the lake, which has since been converted to a *Panthanivas* from where the beauty of Chilika Lake can also be better enjoyed.

Salia Dam

At a distance about 14 kms to the west of the Banapur the Salia Dam has been constructed amidst a picturesque site. Here one can enjoy the beauty of the nature. The total length of the river is about 30 miles. The dam has been constructed in the catchment area which is about 69,000 acres connecting two

hills on both sides and serves as a minor irrigation project.

Bhusandapur

Bhusandapur, a village on the way to Balugaon near Banapur is famous for the shrine of Ugratara amidst picturesque surrounding. A four-handed Chamunda is worshipped as Ugratara believed to be the titular goddess of the Gajapati kings of Orissa. The place is an ideal place for picnic. The place is connected by a good motorable road.

Achitarajapur

Achitarajapur is about 1.5 km from the Banapur town in the district of Puri. Here on mound of ruins, the obviously of a circular *Stupa*, stands modern temple, on which several ancient Buddhist images have been fixed including the Buddha image.

Approach and Accommodation

Banapur is 5 kms northwest of the Balugaon town and 100 kms from Bhubaneswar. Bhubaneswar is reachable by different modes of transport such as air, sea and road.

Bhubaneswar is the nearest Airport at a distance of 100 kms away. Balugaon town is situated on National Highway No.5. This town is connected by South Eastern Railway. The Calcutta-Chennai rail route touches Chilikalake at Balugaon, Chilika, Khalikote and Rambha. The Chennai bound National Highway No.5 linking Calcutta, Cuttack-Bhubaneswar-Balugaon-Barkul-Rambha-Berhampur and Visakhapatnam runs along the lake. OTDC and other private tour operators provide luxury, coaches and cars from Puri and Bhubaneswar both (A/c and Non A/c) at reasonable rates. Taxi and auto-rickshaws are also available at Balugaon for Banapur and other excursion sites.

Besides motor launches of OTDC Ltd. are available at Barakul, and Rambha, and of the Revenue Department at Balugaon, country boats can be hired from Private operators at these places and Satapada as well.

Orissa Tourism Development Corporation organizes water sports in Chilika at the Water Sports Complex, located at Barkul. A Naval Training Center has been established near Chilika. It specially attracts the tourists those who are interested in the adventure tourism. Other tourists also like this sports because they enjoy the spirit of a sportsman.

There are various hotels for accommodation of tourists like : Ashoka Hotel, Balugaon, OTDC Panthanivas, Barakul (Non A/c and A/c), NAC Guest house, Banapur, Yatrivas, at Satapada and OTDC's Panthanivas, Rambha.

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Growth and Development of Press in Orissa

Dr. R.K.Mahapatra

Human communication is as old as humanity itself. It is not certain when human beings started to follow a particular device or system of exchanging messages. But it is normally understood that the oldest form of human communication is non-verbal. With the rapid growth of Science and Technology, several forms of communication system began to develop. One of the most remarkable results of the industrial revolution was the emergence of mass communication and the twentieth century can be appropriately considered as the real age of development of news media. According to Vilanilam (1993; p.176) "mass communication is just an embryo in the womb of contemporary human history".

The concept of mass media is a social phenomenon. Its effects on the society are tremendous since it is directly related to the people. Mass media as an instrument of social power do have important consequences for individuals, for the institutions and for the society and culture. A study of mass media, especially print media, i.e. newspaper in a given area primarily determines the status, growth and puts effects on the people. This paper is a similar study undertaken in the state of Orissa. The study covers the existing newspapers published in the state of Orissa and discusses history, growth, and development of news in Orissa.

Early History of Hand-Written Newspapers

The whole Orissa heralded a new era of journalism with the introduction of a hand-written newspaper called '*Kujibar Patra*' edited by Sadhu Sunder Das, a social reformer of that time in 1769. The same newspaper had irregular frequency (sometimes daily, weekly, and fortnightly) was being published from Kujibar Ashram near Chowdwar. Since the printing machine was not available in Orissa, it was written on coarse paper in Oriya language and distributed in different central places of bazaars, the missionary centres and mission homes of Cuttack town and to the rulers and disciples. The news items of the newspaper were based on the then political, socio-religious, cultural, and educational matters, and administrative affairs of government. The paper became so prominent in its news coverage that during 1800 A.D it was translated into Hindi and Marhatta languages. This hand-written newspaper had such a great influence on the then missionary activities that the missionaries were translating the news items and sending to London and those were published and commented in London Baptist Missionary Reports and Journals. Rev. A. Sutton had a remarkable piece of translation from the '*Kujibar Patra*' in 1927 which was sent to the Baptist Mission in London. In that

piece of translation, he had categorically mentioned the news published about the corruption and inhuman activities done at Puri, irreligious activities of the Government, etc. It is believed that some copies of Kujibar Patra is at present available at India House Library in London.

Early Printed Newspapers

The impact of western culture made a tremendous change in the social lives of Oriya people. When the people of Orissa were dreaming for the development of an intellectual environment, the press, as an instrument of the spread of knowledge and wisdom, came to the soil of Orissa as a blessing. The Christian Missionaries, in their attempt to propagate the Christian religion also established a press in Cuttack known as 'The Cuttack Mission Press' in 1837. The great famine of 1866 had a disastrous effect on the state. The precarious condition of the people knew no bounds and the British Government totally failed to control the situation. To overcome the said unbearable situation, the plight of the people was greatly affected by historic famine that the state had ever seen in its history. The need of a newspaper as the vital carrier of information was then felt essential at all quarters. A well-known Oriya youngman, Gouri Shankar Ray started to publish '*Utkal Dipika*', the first newspaper of its kind in Oriya language in 1866 which continued to provide its message till 1934 with many ups and downs.

The Oriya literature and language met its formative period during the second half of the nineteenth century. This period witnessed a critical situation not only by occurrence of drought but also by a cultural threat. The very existence of Oriya language, therefore, was a problem to many owing to non-existence of a

separate independent state. Thus the adjoining States had an adverse influence on the unified language for Orissa, especially the Bengal province which had a severe impact on the culture of Orissa. Due to total indifference of the British Government and the strong influence of Bengali language, efforts were made to abolish Oriya language and substitute it by the Bengali language as the medium of instruction in the schools of Orissa (Samal; 1989; p. 111).

This had led to a strong agitation. T.E. Ravenshaw, the then Commissioner of Orissa prevented the British authorities to commit such a grave mistake and recommended the use of Oriya language as a medium of instruction. Three literary Celebrities namely, Fakir Mohan Senapati, Radhanath Roy and Madhu Sudan Rao were the pioneers in giving Oriya literature its modern shape. They revealed in their writings the profound influence of western ideas on their thought (Mansingh; 1962; p.185).

Fakir Mohan Senapati, who has been regarded as the father of modern Oriya literature, started a newspaper called '*Sambad Bahika*' in 1868 at Balasore. During that period one king Baikunthanath Dey also established a press and started a newspaper named '*Utkal Darpan*'. They both became pioneers in the development Oriya language and literature through the publication of their respective newspapers.

Taking into account the effectiveness of the print media and the increasing awareness of the people about their language and reading habits, the trend of establishing more printing presses was not only became very popular but also imminent. During that period the presses like Mayurbhanja Press (1879), Bamanda Press (1885), Jagannath Ballav Press (1887) and Utkal Darpana Press (1902) were established

in different towns of Orissa (Tripathy, 1990, 22).

Those printing presses were primarily engaged in publishing newspapers and

magazines with different frequency. Some of the newspapers published during that period were :

Table - 1 : Some of the Earlier Newspapers Published from Orissa

Sl. No.	Title	Language	Frequency	Year of publication	Place of publication.
01.	The Utkal Dipika	Oriya	W	1866	Cuttack
02.	The Sambad Bahika	-do-	W	1868	Balasore
03.	The Utkal Hitaisini	-do-	W	1869	Cuttack
04.	The Utkal Darpan	-do-	M	1873	Balasore
05.	The Utkal Putra	-do-	F	1873	Cuttack
06.	The Sikhyak	-do-	M	1873	Balasore
07.	The Swadeshi	-do-	W	1877	Berhampur
08.	The Oriya	-do-	W	1879	Cuttack
09.	The Mayurbhanj	Oriya & English	M	1879	Baripada
10.	The Purusottam	Oriya	M	1887	Puri
11.	The Sambalpur Hitaisini	-do-	W	1889	Bamanda
12.	The Ganjam News	-do-	W	1896	Parlakhemundi
13.	The Ganjam Oriya Hitabadini	-do-	W	1899	Berhampur
14.	The Star of Utkal	-do-	W	1909	Cuttack
15.	The Asha	-do-	W	1914	Berhampur
16.	The Samaj	-do-	W	1919	Satyabadi (later from Cuttack)

W = Weekly; F = Fortnightly; M = Monthly

Source : Collected from different sources mainly from books regarding publication and printing history of Orissa.

As described earlier, the missionaries were instrumental in setting up the presses in Orissa. They had also taken attempt to publish newspapers first. The following newspapers appeared to have been published by them.

1. Gyanaruna - 1849
2. Prabodh Chandrika - 1856
3. Arunodaya - 1861

Reverend Lassey was editing the newspaper *Gyanaruna*'. The editors of the remaining papers were, however, not known. The above mentioned newspapers were considered to be the missionaries' mouthpiece for propagation of their respective religion. As a result, they failed to cover the news in real sense and lost their popularity and subsequently ceased their publications.

A new era in the journalism history of Orissa started with the publication of two newspapers, namely, *The Asha* and *The Samaj*'. *The Asha*', published and edited by Sashibhusan Rath made its first appearance in April 1914 from Berhampur and became very popular as a newspaper for which the publisher took the attempt to make it a daily newspaper in 1928. On 4th October 1919, *The Samaj*' resumed its first publication from Satyabadi with the sincere efforts of the then well known freedom fighter late Pandit Gopabandhu Das. The publication of *The Samaj*', the popular Oriya daily heralded a new age in the history

of Orissa's newspaper and Oriya journalism to a considerable height.

The Samaj became extremely popular due to its contents and coverage being suited to the information needs of the people, particularly the rural mass. During that time, the freedom movement was very much on the card. This newspaper became the mouth piece of freedom movement. Taking into account its popularity, the publication of the said newspaper was shifted to Cuttack in 1927 and was converted into a daily newspaper and since then, it has almost become as a household commodity in each and every Oriya family of the state.

The publication of another Oriya newspaper *'The Prajatantra'* in 1932 established and edited by Late Harekrushna Mahatab had tremendously influenced the literary and social lives of Oriya people. A new phase in Oriya journalism started with the publication of the said newspaper. After a long closure, it was again reappeared as a daily newspaper in 1947 and still continuing as a major circulated Oriya daily.

The subsequent publications of several other newspapers from different places of Orissa as depicted in Table 6 have enriched the language, literature and journalism in Orissa to a remarkable height in comparison to other contemporary states.

TABLE - 2 : Newspapers Published From Orissa (In alphabetical order)

Sl No.	Title of the Newspaper(s)	Perio- dicity	Year of origin	Editor(s)	Publisher(s)	Place of Publication
01.	The Agnisikha	D	1968	A.R.Panda	D.P.Nayak	Sambalpur
02.	The Aji Kagaja	W	1984	Dillip Mohapatra	-	Angul
03.	The Aji Kali	D	1985	B.Mohanty	-	Balasure
04.	The Ajira Khabara	F	1983	S. N. Tripathy		Nowrangpur

05.	The Aneka Suchana	D	1991	N.N. Panda		Bhubaneswar
06.	The Anupama Bharat	D	1996	Sarat Mishra	R.K. Panda	Berhampur
07.	The Bartaman Samachar	D	1994	R.C. Nayak	R.C. Nayak	Bhubaneswar
08.	The Bishesha Khabara	W	1984	M.K. Swain	M.K. Swain	Bhadrak
09.	The Bishesha Sambad	W	1996	B.C. Choudhury	B.C. Choudhury	Bhubaneswar
10.	The Capital Poster	W	1988	S. Sahu	S. Sahu	Bhubaneswar
11.	The Chanchalyakar Tathya	F	1991	S. Banerjee	S. Banerjee	Cuttack
12.	The Cinema Gujab	W	1987	R. Mohanty	A.K. Mohanty	Bhubaneswar
13.	The Dainik Asha	D	1914	P.K. Panda		Berhampur
14.	The Dahana	D	1982	Narayan Das	Narayan Das	Athagarh
15.	The Dakara	D	1984	A.K. Panda	A.K. Panda	Sambalpur
16.	The Dharitri	D	1974	Tathagata Satpathy	Tathagata Satpathy	Bhubaneswar
17.	The Dinalipi	D	1981	Satya Mohapatra	Satya Mohapatra	Bhubaneswar
18.	The Durabarta	M	1994	K.M. Rao	S.K. Sahu	Bhubaneswar
19.	The Dhvani Pratidhwani	D	1991	Sairidhi Sahu	Sairidhi Sahu	Balasure
20.	The Eastern Times (E)	W	1981	B. Mahatab	B. Mahatab	Cuttack
21.	The Friday	W	1987	R. Mohanty	A.K. Mohanty	Bhubaneswar
22.	The Ganabarta	D	1994	A Bishi	A. Bishi	
23.	The Ganabhasa	D	1991	C.R. Sahu	R.K. Das	Balasure
24.	The Hirakhanda	D	1981	Dr.H.K.Mahatab/ B. Mahatab	Dr. H.K. Mahatab	Sambalpur
25.	The Indian Express(E)	D	1997	Shekhar Gupta	K. Ranganathan	Bhubaneswar
26.	Info-Ad	W	1997	Manas R. Samal	Manas R. Samal	Bhubaneswar
27.	The Isha	W	1983	A.K. Das	A.P. Das	Kendrapara
28.	The Iswar	D	1996	Manjulata Nayak		Rourkela
29.	the Janamata	W	1992	A. Rout		Bhubaneswar
30.	The Janamukha	D	1988	B.K. Panigrahi	M.R. Pattnaik	Sambalpur
31.	The Janaraba	W	1972	D. Chauhan		Bhubaneswar
32.	The Janasakti	D	1966	L. Mishra	L. Mishra	Bhubaneswar
33.	The Janata	D	1940	Godabarish Mishra		Cuttack
34.	The Jibanmrutyu	W	1992	Sudhir K. Panda	Surendra K. Panda	Bhubaneswar
35.	The Kalahandi Sambad	W	1987	S. Nayak	S. Nayak	Bhawanipatna
36.	The Kalinga Ashok	F	1992	Santosh Banerjee		Cuttack
37.	The Kalinga Bharati(H)	D	1992	H.K. Mishra		Rourkela
38.	The Kalinga Darbar	W	1993	P.P. Pani	Mrs. D. Rout	Dhenkanal
39.	The Kalinga Mail	E	1987	Trupti Mohanty	Trupti Mohanty	Bhubaneswar
40.	The Kantha Dhvani	W	1993	Anjana Behera	Anjana Behera	Bhubaneswar
41.	The Kharpar	W	1981	K.P. Mishra		Jagatsinghpur
42.	The Kholabichara	W	1991	D.R. Mohanty	D.R. Mohanty	Bhubaneswar
43.	The Kholadwar	D	1990	Niranjan Mohanty	Niranjan Mohanty	Bhubaneswar

44.	The Kosala Khabar	M	1978	P.R. Dubey		
45.	The Kosala Sambad	W	1992	A.K. Das	A.K. Das	Bolangir
46.	The Light	F	1981	B.K. Panigrahi	B.K. Panigrahi	Balasure
47.	The Lokakatha	F	1991	D.K. Pattnaik	D.K. Pattnaik	Rajgangpur
48.	The Lokamata	W	1935	Nilakantha Das		
49.	The Manthan	F	1995	Sarat Rout	Sarat Rout	Bhubaneswar
50.	The Matrubhasa	D	1989	C.S. Mohapatra	Pravakar Mishra	Cuttack
51.	The Matrubhumi	D	1951	B.K. Kar	B.K. Kar	Cuttack
52.	The Mukta Mandap	D	1990	Ashok Mishra	Alekh Mishra	Puri
53.	The Nabeen	W	1957	Rabi Rath	B.P. Brahma	Berhampur
54.	The Nari Kalyan	F	1993	Rina Garnaik		Bhubaneswar
55.	The Nayabati	D	1978	M. Rath	M. Rath	Athagarh
56.	The New Orissa	D	1933			Berhampur
57.	The Nijukti Khabar	W	1992	Sudhir Panda	Surendra Panda	Bhubaneswar
58.	The Nijukti Suchana	W	19..	Prakash Das	Prakash Das	Rairakhola
59.	The Nitya Nutan	F	1991	P.K. Mishra	P.K. Mishra	Bhubaneswar
60.	The Nirbhar	W	1994	G.S. Dwibedi	G.S. Dwibedi	Rourkela
61.	The Nutanbrata	D	1988	Binapani Das	Binapani Das	Balasure
62.	The Observer (E)	W	1936	M.S. Mohanty		Cuttack
63.	The Orissa Times(E)	D	1965	R.P. Sastri	S. Sastri	Bhubaneswar
64.	The Paryabekhyak	D	1990	Rabi Das	Rabi Das	Bhubaneswar
65.	The Pragatibadi	D	1973	P. Bal	P. Bal	Bhubaneswar
66.	The Prajatantra	D	1923	B. Mahatab	B. Mahatab	Cuttack
67.	The Purbanchal Sambad	W	1991	P. Nayak		Bhubaneswar
68.	The Rakta Chabuk	W	1991	G.B. Panda	G.B. Panda	Dhenkanal
69.	The Rastradeep	W	1963	J. Mishra	S. N. Singh	Cuttack
70.	The Rastradoot	W	1982	-	-	Balasure
71.	The Report	D	1997	L.P. Das	A.K. Sahu	Balasure
72.	The Rourkela Reporter	W	1978	R.D. Das	R.D. Das	Rourkela
73.	The Sakala	F	1997	M.R. Mallick	M.R. Mallick	Bhadrak
74.	The Sakhigopal	W	1997	S.C. Mishra	-	Puri
75.	The Samachar Darpan	W	1997	A. C. Mishra	-	Rourkela
76.	The Samaj	D	1919	R.N. Rath	-	Cuttack
77.	The Samalak	W	19..	-	P. Das	Sambalpur
78.	The Samaya	D	1996	S. Hota	Ranjib Biswal	Bhubaneswar
79.	The Sambad	D	1984	S.R. Pattnaik	S.R. Pattnaik	Bhubaneswar
80.	The Sambad Bahika	D	1968	P. Rout	Smt. P. Rout	Cuttack
81.	The Sambad Kesari	D	1989	S. K. Pradhan	S.K. Pradhan	Bhubaneswar
82.	The Sambalsri	W	1991	Saudamini Pati	Saudamini Pati	Sambalpur
83.	The Samyabadi	W	1968	Sivaji Pattnaik	Sivaji Pattnaik	Bhubaneswar
84.	The Sudarshan	W	1989	B.C. Routray	B.C. Routray	Bhubaneswar

85.	The Sun Times (E)	D	1988	S.R. Pattnaik	S.R. Pattnaik	Bhubaneswar
86.	The Surya Kiran	W	1994	B.B. Mangaraj	L. Mishra	Bhubaneswar
87.	The Swadhikar	D	1988	A.K. Pati	A.K. Pati	Kendrapara
88.	The Swarajya	D	1991	Sangita K. Devi	Rathunath Behera	Bhubaneswar
89.	The Taruna	W	1949	P.C. Mishra	P.C. Mishra	Berhampur
90.	The Trisakti	D	1986	R.K. Mishra	-	Bhubaneswar
91.	The Utkalika	D	1997	K.M. Rao	K.M. Rao	Bhubaneswar
92.	The Utkal Lipi	F	1994	Dillip Mohapatra	Pramila Mohapatra	Bhubaneswar
93.	The Utkal Mail	D	1987	B.K. Routray	-	Rourkela
94.	The Utkal Samaj	D	1994	Prafulla Chandra	Prafulla Chandra	Puri

D - Daily, W - Weekly, F - Fortnightly, M - Monthly.

Source : Since there is no such single source locating all the above information, the investigator has to collect from individual newspapers available in several libraries.

Table - 3 :Growth of Newspaper Publication in Orissa by Language

Sl. No.	Language	Total Newspaper Publications	%	Cumulative%
1.	Oriya	87	92.56	92.56
2.	English	6	6.38	98.94
3.	Hindi	1	1.06	100.00
Total		94	100.00	

Table - 4 : Growth of Newspaper Publication in Orissa by Frequency

Sl. No	Frequency	Actual Publications	%	Cumulative %
1.	Daily	47	50.00	50.00
2.	Weekly	31	32.98	82.98
3.	Fortnightly	12	12.77	95.75
4.	Monthly	4	4.25	100.00
Total		94	100.00	

The above tables clearly depict that, while there are only 6 newspapers in English language and only 1 in Hindi, there is a very good number i.e. 87 newspapers in Oriya. The circulation of daily newspapers is quite encouraging. The daily newspapers are 47,

while weeklies and fortnightly are 31 and 12 respectively that constitute the whole spectrum of newspaper publication in the state.

In respect of growth of newspapers, while there were only few newspapers published from Orissa in the pre-independence era, the strength of such newspapers in the state witnessed a spectacular increase after India attained its independence. However, if one analyses the decade-wise growth of such newspaper publications, the trend of such publication is still increasing as evidenced from the fact that in 1997 alone, four newspapers have been enlisted. The real and spectacular growth is seen in the decade 1984-1994 during which, 45 (51.13%) titles emerged. Even if, the rate of growth during 1994-1997, i.e. a short span of only three years is also quite encouraging, as 15 (17.4%) newspapers in the said spell of three years have been enlisted.

Another interesting trend of newspaper publication is the 'Place of Publication'. The publication of newspapers is done in almost every part of the state including the remote

towns. While the state capital, Bhubaneswar, is heavily concentrated with the publication of 34 (38.63%) newspapers, the remote towns like Rajgangpur, Nowrangpur, Athagarh, Bolangir and Bhawanipatna have started getting their local newspapers. Cuttack, the cultural capital of Orissa, remains at second position of newspaper publication scenario having 13 (14.77%) newspapers of different frequencies at its credit followed by Balasore, Sambalpur and Berhampur with 6, 5 and 4 newspapers respectively.

Besides these newspapers as depicted in the above table, there are a number of other small and medium newspapers published from Orissa. While some newspapers have already ceased their publications mostly owing to their poor financial base and quality, few of them still could retain their continuity in publication amidst much struggle which include : '*Janabhasa*' and Kalinga Mail from Bhubaneswar; '*Rastradoot*' and '*Ajikali*' from Balasore; '*Agnisikha*' and '*Dakara*' from Sambalpur; '*Yugbarta*' from Rourkela; '*Kurukshetra*' and '*Matrubhasa*' from Cuttack, etc.

In addition to the foregoing newspapers, some of the prominent magazines that contained news, features and literary articles have also dominated the publication scenario considerably. These magazines are either attached to the publishers of various newspapers or other publishers apparently because of their sound press infrastructure.

Another significant contribution to the field of Oriya journalism is the addition of weekly issues of various magazines usually appended to a daily newspaper. These magazines contain investigative articles on burning problems of the state alongwith feature

articles, small write-ups on science and technology, film, music, general knowledge and other entertainment notes. These magazines are so popular that the readers used to wait eagerly for the weekend to find the magazine in their hand. Although, the Eastern Media Ltd., Bhubaneswar started the trend of weekly-magazines for its daily newspaper '*The Sambad*', it was followed by other dailies who started such feature as a permanent attribute to their respective newspapers to attract more readers and to gain revenue.

However, the development of newspaper as a mass media in Orissa could not be improved both in terms of quality and quantity to an extent expected. It is due to certain factors which can be attributed to poverty, illiteracy, rural-based society and absence of reading habits and less political awareness among the people in the state.

Orissa was the least urban state in India in which only 6 per cent of its total population used to live in towns and cities as per 1961 Census. The literacy rate during the period was estimated at 22 percent. These two inter-related aspects appear to be very much critical in understanding the slow, yet spectacular change in the penetration of newspapers since the 1980s.

This sort of changes is witnessed with the immediate rise of daily circulation of newspapers. The proportion of Oriya newspaper readers according to an estimate went from roughly 7 per 1000 to 22 per 1000. By 1992, Oriya circulation newspaper had gone from being the lowest of 12 major languages to being eighth ahead of Telgu, Kannada and Panjabi (PII, 1993, 37). The growth of Oriya daily newspapers thus has been lucidly reflected in Table -4.

The actual growth of Oriya newspapers, however, can be attributed to strong political affiliations of the respective editors concerned. Due to some reasons or other, politicians took the shelter of newspapers and started one such media under their patronage and control apparently for a say on bureaucracy and the government. As per the estimate of Jeffrey (1997; p.513), eight prominent Oriya newspapers have been started or promoted by politicians, especially in the rank of Chief Ministers. It is obvious for two reasons that (1) the source of advertisement from the State Government can be easily guaranteed by the politicians; and (2) the newspaper can work as a mouthpiece for the propaganda of the concerned politician or the political party. 'Those who do not offend the right persons sell much of their space', a journalist wrote in 1982. A source for the politician-publishers is not one who whispers news-leaks but one who caught up cash' (Sinha; 1982; p.3). Such a politician-publisher nexus, to some extent, seem to be a blessing for the newspaper industry in Orissa quite for a long time.

Table - 6 : Population in Orissa and Daily Newspapers in Oriya, 1961-91

	1961	1971	1981	1991
Population (millions)	17.6	22.0	26.4	31.7
No literate (millions)	3.8	5.7	9.0	12.9
Literacy (per cent of total population)	22	26	34	41
Urbanisation per cent	6	8	12	13
Oriya daily circulations ('000)	60	90	178	697
Oriya dailies per '000 people in Orissa	3	4	7	22

Notes : The literacy figures are based on total population numbers used in the Press and Advertisers Year Book for the relevant years. Oriya daily

circulations are those of the Registrar for Newspapers of India (RNI), which fluctuate considerably.

The trend of newspaper publishing and journalistic activities is quite in rise since 1980s. Four newspapers have been covered under Audit Bureau of Circulation (ABC) till 1995 and the audited circulations of Oriya dailies reached 4,22,000 in 1996 (ABC; 1996, p.56). Such a sudden rise in circulation and mushrooming of small Oriya newspapers can be possible for one or all of the following reasons, such as :

1. Steady increase of literacy percentage and rapid urbanisation;
2. Adoption of advanced printing technology that makes the newspapers better in format, coverage and readability;
3. Advertiser made it easy for a good source of income so that the publication of a newspaper becomes easier.

With the changing profile of Orissa's position as a developing state in India, there is a good sign of the improvement of Oriya newspaper industry. Although the arrival of television and its wide use has been much talked about, it will not replace the newspapers. Because the demand for newspaper is a continuous one and its rate of growth is increasing day-by-day. With the spread of literacy and increasing information needs of the public, the Oriya newspapers will remain as the most widely accepted medium of mass communication for the state of Orissa.

Orissa has a great tradition and cultural heritage in learning and literature. If the first hand-written newspaper is believed to be published in Orissa, it can be ascribed that the state of Orissa heralded the cult of journalism

in India. The missionary activities paved the way for the journalistic activation for the development of their mission. As a result, the presence of printing press could be realised on the soil of Orissa and that gave the impetus for the printing of newspapers. The early newspapers were started by some eminent persons for the cause of freedom movement. But the later stages witnessed the mushrooming of newspapers of different frequencies. It has been found that the publication of newspapers is more or less attached to politicians and they use it for their political goal. Still, a few number of newspapers in Orissa have actually impressed the people and those are widely circulated among the people of the soil. Most of the newspapers do not reach the readers, as they are meant for some other purpose. However, Orissa has witnessed a very sound growth of newspapers.

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GOVERNMENT OF INDIA HAS RELEASED FUND FOR COMPUTERISATION AND NET-WORKING OF THE CITY COURTS IN BHUBANESWAR.

Hon'ble Minister, Scheduled Tribes and Scheduled Castes Development and Minorities and Backward Classes Welfare and Excise, Shri Kalindi Behera told in the conference of Chief Ministers and Chief Justices of High Courts at New Delhi on 18.9.2004 on behalf of Hon'ble Chief Minister about the release of Rs.59,32,631/- for computerisation and networking of the City Courts in Bhubaneswar for speedy disposal of the cases.

Government of Orissa has submitted the additional requirement of 537 judges and Magistrates to the Govt. of India, Shri Behera expressed in his speech. The scheme of Fast Track Courts, being implemented under the 11th Finance Commission Award has been a success in Orissa. Shri Behera strongly urged that this scheme should be allowed to continue for the next five years on the same funding pattern. Similar scheme for Fast Tract Magistrate Courts should also be initiated. In fact, the pendency of cases in the Magistrate Courts is much more than in the Courts of District Judges and the Additional Judges. Shri Behera supported the proposal for providing the Law Clerks to High Court Judges to give them the research support in writing of judgements.

Shri Behera urged that the Union Government should provide cent percent grant for the creation of judicial infrastructure in the State of Orissa to the level of the national average. The State of Orissa has already decided to form a cadre of Public Prosecutors to gradually replace the persons appointed from the bar. About 50 of them have already been recruited by OPSC and working as Public Prosecutors in the Courts. Shri Behera urged that the Union Government should come forward to bear the additional expenditure on the schemes to be implemented as an outcome to this conference.



Saptamatrka carved on monolithic rock at village Ghudar near Titilagarh, District Balangir

Sakti Cult in Upper Mahanadi Valley

S.S. Panda

Learned scholar Rajeshwari¹ writes, “The conception of God as Mother is natural and ultimate. In almost all the ancient civilizations God is conceived as Mother. She is *Prakrti*, Earth and Mother Supreme.”

Saptamatrka

The creation of *Matrkas* is associated with the destruction of the *asura* Andhaka by Siva, which is elaborately described in the *Matsya Purana*² (179.1-90). We find details about the creation of the *Saptamatrkas* also in the *Vaman Purana*³ (44.1-96). T.A. Gopinatha Rao⁴ has dealt in detail about the purpose of the creation of these *Matrkas*. He has quoted the stories from *Matsya Purana*, *Vamana Purana*, *Varaha Purana*, *Kurma Purana* and the *Suprabhedagama*. The iconographical features of *Saptamatrkas* are found in *Agni Purana*,⁵ *Amsumadbhedagama*, and *Markandeya Purana*⁶ also. Learned scholar Dr. H.C. Das has elaborately dealt with the iconography and images of *Saptamatrkas* found in Orissa in his recently published book “Iconography of Sakta Divinities.” While all other texts put the number of *Matrkas* to be seven. *Varaha* and *Kurma Puranas* put it to eight (*Asthamatrkas*). The number and names of the *Matrkas* vary in different contexts. They are usually seven, sometimes eight or even

more. Varahamihira⁷ is silent about their number and has just mentioned that “Mothers are to be made with cognisances of gods corresponding to their names.” The *Saptamatrkas* are generally carved in relief on a rectangular stone slab in the order of Brahmani, Mahesvari, Kaumari, Vaisnavi, Varahi, Indrani and Camunda, being flanked by Virabhadra and Ganesa in both sides (first and last).

In the *Varaha* and *Kurma Puranas*⁸ it is mentioned that after Prahalada, Andhakasura became the king of the *Asuras* and by his auster penances he obtained several boons from Brahma and became invincible. Being harassed by him, the *Devas* prayed Lord Siva in Kailasa to come to their rescue. When Lord Siva was listening to their complaints, Andhakasura arrived there and challenged the Lord and even dared to try to snatch away *Devi Parvati*. This act of the *Asura* infuriated Lord Siva as a result of which he took the three great *Nagas*; Vasuki, Takshaka and Dhananjaya to be his belt and bracelets and got himself ready to fight with Andhakasura. Clad with his peculiar garments, the Lord started his expedition alongwith his *Ganas* to fight with the *Asura*. Visnu and other gods also went with him to offer help. But in the struggle that ensued Visnu and other *Devas*

had to run away. At last Lord Siva aimed his arrow and shot at the *Asura* and wounded him; blood began to flow in profusion from the wound and each drop of it, as touched the earth assumed the shape of another *Andhakasura*. Thus there arose thousands of *Andhakasura* to fight against Siva. Immediately Siva thrust his *Trisula* through the body of the real *Andhakasura* and began to dance. Visnu destroyed with his *Chakrayudha* the secondary *Asuras* produced from the blood drops of *Andhakasura*. To check the blood from falling down on the earth, Siva created out of the flame that was issuing from his mouth a *Sakti* called *Yogesvari*. Indra and other *Devas* also sent their *Saktis* to serve the same purpose. They are *Bahmani*, *Mahesvari*, *Kaumari*, *Vaishnavi*, *Varahi*, *Indrani* and *Chamunda*, who are the female counterparts of the gods, *Brahma*, *Mahesvara*, *Kumara*, *Visnu*, *Varaha*, *Indra* and *Yama* respectively and are armed with the same weapons, wear the same ornaments and ride the same *Vahanas* and carry the same banners as the corresponding male gods do. Such is the account of the origin of the *Saptamatrkas* or the seven mother-goddesses.

The seven *Matrikas* licked all drops of blood and checked from falling on the ground, as a result of which the multiplication of secondary *Andhakasura* could not take place. In the struggle *Andhakasura* finally lost his power known as *Asura Maya* and was defeated by Lord Siva. Nevertheless by the grace of Lord Siva, the *Asura* met a good end.

Independent *Saptamatrka* images are found amidst loose sculptures at *Belkhandi* in *Kalahandi* district and *Chandital* in *Baud* district. Rock-cut *Saptamatrka* panels are found on monolithic rocks, two at *Ghudar* and another set of two at *Ranipur Jharial* in

Balangir district. Huge stone-blocks having the carved figures of *Saptamatrkas* were once upon a time adorning the pedestals meant for central deities in temples at *Udeypur* and *Ranipur Jharial*. The huge stone block once adorning the temple at *Udeypur* is now lying half-buried in the embankment of a peddy field to the south-east of *Udeypur* village near *Titilagarh*.

But the *Saptamatrka* stone slab of *Ranipur Jharial* is missing now, except we know about it from a photo taken by the *Archaeological Survey of India*. Plate No.3319 in the book 'Hindu Temple Art of Orissa', Vol.III by Prof. Thomas E. Donaldson). A broken part of it having three of the seven *Matrka* figures has been shifted by Dr. C.B. Patel, the present Superintendent of the *Orissa State Museum* in around 1985 from the *Ranipur Jharial* site and now it is lying uncared in the *District Culture Office* at *Sambalpur*. Before it is lost it should be shifted to the *Orissa State Museum*. This stone slab was most probably installed in the *Liyahari* temple at *Ranipur Jharial* in the original state.

On the door-lintel of the *Garbhagrha* of the *Khambeswari* temple of *Sonepur*, a panel of ten lady figures are carved in one panel. In the first and tenth positions are two front-faced ladies in the *Dvibhanga* standing position with both hands folded in obeisance, whereas rest of the eight goddesses (including *Gajalaksmi*) are in the seated position. *Gajalaksmi* is in the centre, flanked by three and four seated *Devis* to her proper right and left respectively. all these seven seated *Devi* figures are carved under *Chhatra* design and on their left thigh they hold one child each, seated on it. In the *Gajalaksmi* motif, *Laksmi* is seen to be seated in *Lalitasana*. Most probably, this is a unique



*Chamunda, Ranipur
Jharial, Dist. Balangir*

Chamunda

The *Devi Mahatmyam* (chap.7) Section of the *Markandeya Purana* tells the story of Chamunda. According to this story a dazzlingly beautiful goddess named Kausiki sprang from the Supreme Goddess to annihilate the demon king Sumbha and his brother Nisumbha. In course of her fight she had to face in the beginning the demons Chanda and Munda. Being furious by this, Kausiki created from her forehead Chamunda, a goddess of terrible countenance, black and scowling, with drawn sword and lasso, holding a *Khatvanga*, wearing a garland of skulls, clad in a tiger skin, hungry and emaciated, mouth hideously distorted and the tongue protruding out. She plucked off the heads of Chanda and Munda, and presented both heads to Kausiki.

We find nine of her names like Rudra Charccika, Rudra - Chamunda, Mahalaksmi, Siddha Chamunda, Siddha Yogesvari, Rupavidya, Ksama, Dantura and Kubjika in *Agni Purana* (44.41-47).

According to the *Vamana Purana* (29.47-85), when Kausiki killed the demon Ruru, she skinned him right from the ear to the feet and with that skin she tied her locks. But

as one of the locks could not be tied, she uprooted it and threw it on the ground. This form produced the terrible goddess Chandamari. This Chandamari is Chamunda, so called as she presented the crest of skulls prepared from the heads of Chanda and Munda to Durga. She is also called Kumarika, (*Skanda Purana* VII. 1.242.19). In the *Vamana Purana* (44.41.47) again it is mentioned that she was born from the perspiration that gathered at the forehead of Siva when he fought with the demon Andhaka. As she was said to be "smeared" with blood, she came to be known as Charccika. The goddess Charccika is said to be at the boundary of the Utkala country. She is said to be decorated with a garland of human skulls. The *Skanda Purana* (II.2.11.91-92) mentions her in connection with a king named Indradyumna (of Ujjayini) who travelled to the Utkala country, got down from the chariot and paid respect to her. (Sk.P.II.2.11.91- 'Simamutkaladesasya Vibhajantim Vanantare I Margastham Carcikam Prapa Carcitam Mundamalaya II'. An eight-handed Chamunda is worshipped as Charccika at Banki, which can be taken as the border of Utkala and Daksina Kosala in ancient period. As mentioned in the *Visnudharmottara*, Chamanda is described as living in the funeral ground under a *Vata* tree surrounded with many ghosts. She likes flesh, wine and fat, her face is smeared with flesh and fresh blood (*Navarudhira-mukha*) and she sits on a corpse in the *Padmasana* pose (*Pretapadmasanastha*). As a *Yogini* she likes flesh, wine and fat, her face is smeared with flesh, fresh blood (*Navarudhira-mukha*).

The same text gives a list of weapons found in her hands which are *Musala*, *Kavaca*, *Bana*, *Ankusa*, *Khadga*, *Khetaka*, *Pasa*, *Dhanu*, *Danda* and *Parasu*.

In the upper Mahanadi valley of Orissa independent images of Chamunda are found in the Suvarnameru Siva temple at Sonepur, Siva temple at Mahagaon, Siva temple at Junagad (Himgir), Ramesvara temple complex at Baud, amidst temple ruins at Deogaon (Tarbha), Bhulia Sikuan and Chheliagarh to suggest that those images in their original state were enshrined in *Sakta* shrines as the presiding deities.

As *Avarana Devata* her figure is carved in a *Mundi* niche design of the *Kanika* on the south-west corner of the Indralath brick temple at Ranipur Jharial. Chamunda image is also found among the *Saptramatrka* panels on monolithic rocks at Ghudar and in two places at Ranipur Jharial. A big figure of a four-handed Chamunda, seen to be seated in *Ardhapyanka* posture on a *Visvapadmasana* is also carved on a huge monolithic rock to the south-west of the *Chausathi Yogini* temple at Ranipur Jharial. In the back side of this rock a *Saptamatrka* panel is carved. This big Chamunda figure is seen to be sitting on a corpse, which is being eaten by a jackel. Her body is totally emaciated, garlands of skulls are hanging from her neck and also seen around her waist as waist-band. In her upper and lower right hands are *Kartri* and *Dambaru* respectively, while in the lower left hand is a *Kapala*. In her upper left hand, she is cradling a long *Trisula*, on the top of which, a corpse is lifted up and at the same time she is seen biting the little finger of that hand. She is almost bald, but whatever little hair left is tied as a knot in the centre of her head. The skin of the elephant demon has formed a halo in the back-slab just behind her figure. An image of Chamunda having exactly similar iconographic feature is found alongwith other six images of the

Saptamatrka group of goddesses amidst temple ruins at Belkhandi and Chandital.

Similarly her figure is carved in the *Saptamatrka* panels on huge monolithic rocks at Ghudar and in two places at Ranipur Jharial. The Chamunda of the *Saptamatrka* panel is devoid of having any child seated on her lap, while in the cases of other *Matrkas* except Kaumari, a child is seen on their left thighs. This might signifies her horrifying nature.

In the niche number thirteen of the hapaethral *Chausathi Yogini* Temple at Ranipur Jharial a two-handed Chamunda in her Dantura aspect is found as one of the *Yoginis*. At Deogaon (Tarbha) an image of Chamunda, is seen to be seated in the crouching posture on the body of a male flatly lying below with his hands raised up. But in the case of the Chamunda found in the *Matrka* group in the *Jagamohana* of Samalei temple at Sonepur, she is eight-handed and dancing in *Lalita* posture on a corpse lying below, with it's hands raised up over the head in *Anjalimudra*. Another dancing *Chamunda* in her skeletoned body is seen to be carved on a huge monolithic rock in the *Bhainro Pahad* (Hill of Bhairav) at Ghudar.

The antiquity of goddess Suresvari, the central deity of the Suresvari temple at Sonepur seems to be very old. It is a sixhanded figure of Devi who is standing on a corpse. She is biting the finger of one of her left hands. In rest of the left hands she holds *Panapatra* (skull-cup) and *Khetaka* (shield); while one *Khadga* (sword), *Aksamala* (rosary-beads) and a *Sula* (small trident) are in her right hands. A garland of skull is hanging from her neck. Goddess Suresvari seems to be none-else than Chamunda. She is seen to be standing on a pedestal having two moulding courses with one



Parvati, Kapilesvar Temple, Charda

round-shaped medallion design in the centre, connecting them. This medallion is having the carving of two inter-twined snakes and flanked by two floral motifs in both sides. Below this design there is a design of two small lotus buds. Iconographically this sculpture can be taken to be of the Somavamsi period, i.e. circa 10th century A.D.

In fact, while the seated images of Chamunda are found at many places, only four of her images in dancing pose are located in places like Sonepur, Ghudar, Ranipur Jharial and Bhulia Sikuan. The aspect of Chamunda in the dancing pose is called Varuni Chamunda. In the sixth niche of the *Causathi Yogini* temple at Ranipur Jharial, the image of a two-handed Varuni Chamunda is fitted, while at Bhulia Sikuan a six-handed image is found. In such aspect of her, she has her pendulous breasts hanging and a flabby belly, although generally Chamunda figures are skeletoned.

Saumya Durga

Another important sculpture found at Ranipur Jharial is that of the seated figure of *Devi*, around two feet and a half in height and at present kept inside the *Jagamohana* of the Somesvara temple. The head of the *Devi* is adorned with a *Karanda Mukuta* and *Kundalas* are also hanging from her ears. Her waist-portion is heavily ornamented by *Katimekhala*. She is four-handed, holding a *Pasa* (Noose) in her upper left hand, while in her lower left hand there is a *Panapatra* (Hour Glass). The upper right hand is raised over her head in which she is holding a *Khadga* (Sword) and

the lower right hand is completely broken. On the pedestal portion, the figure of her *Vahana* lion is carved. Two standing female attendants are carved in both sides of this figure of *Devi* and above those figures, two elephant heads with raised trunks looking at the opposite directions are carved over her head. This seems to be an aspect of *Devi Parvati*.

Kausiki

A stone-block, measuring around 30" in height and 24" in breadth, depicts the image of a fourhanded Durga, standing in *Dvibhanga* posture. Object in her up-raised right hand is a *Ghanta*, while a *Khadga* is in the other right hand. She is holding a *Khetaka* in her lower left hand, while touching the top portion of the blade of *Khadga* in her upper left hand. Her *Vahana* lion is standing near her right leg on the pedestal. *Jatamukuta* is adorning the head of *Devi*. Her body is also adorned with all ornaments. The local villagers worship her as Mangala. It is an image of Kausiki,⁹ an aspect of Parvati. She has three eyes and is holding a bell in one of her hands. It is said that she killed the demons Sumbha and Nisumbha at the Vindhya mountain.¹⁰ She is also identified with Ekanamsa. This goddess is said to be the resident of the Vindhya mountain.¹¹

Inside a hut called *Chandi Mandir* at Topigaon in Kalahandi district, there is a standing figure of sixhanded Durga of the height of about three feet in her pacified (*Saumya*) form, "Bhuvaneshvari". Her lower left palm is placed on the head of her *Vahana*, the lion, which is standing behind her



Kausiki, Lalei, Dist. Sundargarh

in profile. In her middle right arm, she is holding a long trident while other arms are broken.

Daksina Kalika

On one monolithic rock of a rocky mountain called Tandel Dangar, situated to the west of Dunguripali village near Budhi Komna in Nuapada district the figure of a female deity is carved, standing in the *Alidha* position, copulating with a male which is lying flat below with *Urdhvalinga*. It is called goddess *Jharni* by the local tribal populace. But it seems to be the rock-cut sculpture of goddess Daksina Kalika, who is generally depicted as having intercourse with Lord Siva her consort. The iconography of this goddess corresponds to description found in the *Karpuradi-stotra*,¹² giving the *Mantroddhara* of the deity. In her aspect of Daksina Kalika, she represents the beneficent Grantor of *Nirvana* : "I worship Kali the Destructress of Kala and Shining One, who is the *Bija Krim*, who is Kama, who is beyond *Kala* and who is Daksina Kalika."

An image of fourhanded Daksina Kalika is found alongwith images of *Matrkas* like Kaumari, Vaisnavi, Varahi and Nrsimhi in separate niches inside the *Jagamohana* of the Samlei temple at Sonapur. The goddess is depicted as seated in *Lalitasana*, engaged in sexual congress with Lord Siva, who is lying on his back with his hands folded in *Anjalimudra* over his head. The hair in Kali's head is dishevelled. She is holding a severed head in her major left hand while the major right hand is in *Varadamudra*. In her other left hand is a *Khadga*, while the up-raised major right hand is in the *Abhayamudra*. It seems to be an image belonging to the 18th century A.D.

Such images of Daksina Kalika in *Viparita Rati* with Lord Siva are found in the

Budharaja temple at Atgaon in Balangir district, Tara Tarini temple at Bhawanipatna and Asthasambhu¹³ temple at Icchapur in Kalahandi district.

Ksemankari

Two important images are kept in two separate rooms, constructed in front of the Dhavalesvara temple at Mohangiri in Kalahandi district and are worshipped as Durga and Chandi respectively. One is that of a standing fourhanded goddess of the height of about 3'.6", three hands broken and in the lower right hand holding a vase. Here Devi is standing in *Samabhanga* pose. The other one is also that of an eighthanded goddess figure, locally known as Durga, seated with the leftleg resting on the pedestal while the right leg is hanging below. *Devi* is seen to be seated on a *Padmapitha* (lotus-pedestal). She is wearing a *Kirita Mukuta* on head and *Patra Kundala* in both ears. Objects in her hands are small *Trisula* (right-upper), *Khadga* (right-upper-second) *Chakra* (right-lower third) and *Samkha* (right-lower-fourth) as well as *Khetaka* (left-upper), *Dhanu* (left-upper-second), Arrow (left-lower-third) and left-lower-fourth hand in *Varada Mudra* respectively, while the leftupper hand is broken. In the extreme right portion of the pedestal is a male seated-figure in *Yogasana* with folded hands in obeisance near chest and to his right a seated female devotee in profile also in folded-hands as well as that of a third devotee in the extreme left side are depicted. The head of her mount, a roaring lion is seen in the left side of the pedestal, *Devi's* right foot being put on it's back. This seems to be the figure of goddess Vana Durga, while the standing one as described above, that of Kshemankari, another form of goddess Durga, who bestows good health to her devotees.

Lajjyagauri

Another important piece of art found from Kotipadar in Nuapada district is a squatting figure of Lajjya Gauri, carved on a flat stone-plaque. It is a seated female figure in squatting posture, with both her legs spread apart. She has round breasts and instead of head, there is a super-size fully-bloomed lotus (*Kamala*), with prominent central pericarp, the lower calyx indicated above the pearl are prominent while the girdle and the abdomen are thinner and supple. She wears a short garment around her waist. Both upraised hands are supported on the knees, in her left hand is *Vajra*, while object in the right hand is broken. The head of Lajjya Gauri as *Sahasra Padma* (Thousand Lotus) symbolises the rise of *Kundalini* to *Sahasrara*. Stone plaque of the similar size (3½" x 3½"), red in colour and having the Lajjya Gauri figure carved on it, has been discovered at Komna, also in Nuapada district. Dr. Stella Kramrisch identifies the Lajjya Gauri figure with goddess Aditi. "The Lotus head of Aditi placed on her shoulder overlays her throat with its petals." The lotus part above the neck, instead of human head finds mention in *Vishnudharmottara* - "*Divyascha Mastake Padman Tatha Karyam Manoharam, Saubhagyam Tad Vijnahni*."¹⁵

Most of the Lajjya Gauri figures date from the beginning of the Christian era when the concept of *Yoga*- 'the *Mahakundalini*' - had taken deep roots and had virtually been assimilated by all subjects of Indian religion. It is the imagery per excellence of Yogins. Similar Lajjya Gauri figures in stucco, terracotta and other soft stones are obtained from the later *Satavahana* levels at Nevasa, Ter, Kondapur, and Yellaswaram etc.¹⁶ Such figure but in nude are reported from the

Chalukyan temples of Alampur, Bhavanasi, Sangamesvaram, Yellala and Pratakota also. A figure of Lajjya Gauri wearing 'langoti' type underwear, carved on a square grey slatestone plaque measuring nine centimetres was found in the *Sanctum* of a brick temple at Keesaragutta (Andhra Pradesh) during excavations by the Archaeological Survey of India. This figure is dated to the 4th century A.D. These figures are taken as cult figures in which rituals related to *Kanya* and *Kumari* worship for progeny assumed deep roots and spread widely in the South India during the early centuries A.D.¹⁷ Lajjya Gauri figure are reported from various parts of upper India like Uttar Pradesh, Madhya Pradesh, Chhattishgarh, Maharashtra and Gujarat as well as from down below, from Karnataka.¹⁸ Such a figure is found to be kept in the A.S.I. Museum at Malhar in Bilaspur district of Chhatisgarh State also, which can be dated to circa 9th-10th century A.D.¹⁹ Similar figures are reported from Bharhut, Mathura and Sanchi also.²⁰



Lajjya Gauri, Khariar, in private possession of historian J.P. Singhdeo

It is apparent that the sculpture of Lajjya Gauri ranges in date from the early christian era to almost the 12th century A.D. and thus was popular in that time as well.²¹

Tapasvini Parvati

Another sculpture under discussion, is that of Parvati which is at present worshipped in a small shrine, situated to the north of the Suvarna meru temple at Sonapur. This image is called Bhubanesvari by the priests and the

local people. It is a fourhanded figure of the *Devi*, seated in *Padmasana* on a *Padmapitha*. In her upper left and right hands she is holding *Pasa* and *Ankusa* respectively, while her lower left and right hands are in *Abhaya* and *Varada*. She is wearing *Patrakundalas* in her ears and *Karandamukuta* on her head. Diminutive bells are hanging from her *Katimekhala*. It can also be taken to be of the 15th century A.D. and exhibits the uniqueness of the early *Chauhan* art in the upper Mahanadi valley of Orissa.

Another image of fourhanded Parvati, seated in *Padmasana* is adorning the western *Parsvadevata* niche of the Godhanesvara temple at Godhanesvara in Sonapur district. In her raised upper left and right hands she is holding a *Sakti* and *Sarpa* respectively, while her lower left and right hands are in *Abhaya* and *Varada*. A conical *Mukuta* is adorning her head and a long garland is hanging from her neck upto the pedestal-level. She is wearing *Patrakundalas* in her ears. It can be taken to be of the late Ganga period, i.e. circa 13th century A.D.

One seated Parvati figure somewhat smaller in size is fitted to the northern *Parsvadevata* niche of the Siva temple at Champamal in the same district also, it being around eight inches in breadth and eighteen inches in height. The goddess is depicted as two-handed, the left hand in *Abhayamudra* and the right in *Varadamudra*. She is seated in *Padmasana* and on a *Pitha* having three moulding courses.

In the northern *Parsvadevata* niche of the Kapilesvara temple at Charda in Sonapur district a four-handed image of Parvati, seated in *Padmasana* is housed. Her major right hand is in *Varadamudra*, while her major left hand is in *Abhayamudra*. In her up-raised left and

right hands she is holding a *Nagapasa* and a small *Sula* (trident) respectively. It is of the size of 18" in height and 12" in breadth approximately and can be dated to the 10th century A.D.

A four-handed image of Parvati, standing in the rigid *Samabhanga* posture is found amidst



Parvati, Belkhandi,
Dist. Kalahandi

other sculptures at Belkhandi in Kalahandi district. In her up-raised hands the goddess is holding an *Aksamala* (rosary) and *Kataka* flower respectively, while in her lower left hand is a *Kamandalu*. Her right hand is in the *Varadamudra*. Two standing figures of lady attendants, also holding one *Kamandalu* each in their right hands are carved on the pedestal in both sides of the central figure. Both sides of the back-slab are designed as decorative pilasters and a semi-oval floral band is forming the *Prabhavali*. In both top-corners of the back slab flying *Vidyadhara* (one male and one female) couples are carved. Like other sculptures of the 8th-9th century A.D. a thick layer of stucco has been administered on the stone surface to enable the sculptor to do intricate art work. The hair of the goddess is arranged in a tall coiffure.

In the outer side of the Kosalesvara temple at Patnagarh in Balangir district an image of *Tapasvini* Parvati is kept, leaning against the southern exterior wall of the *Jagamohana*. The front hands of the goddess are crossed in front of her body, while the back hands are broken off. An oval halo is forming the *Prabhavali*. Two standing lady attendants

are seen in both sides of her legs on the pedestal. A *Sivalinga* with *Yonipatta* and a pot-bellied seated figure are carved in both sides of the *Prabhavali*. In the top-most portion of the back-slab nine heads are carved, possibly depicting the *Navagrahas*.

In the southern interior wall of the *Jagamohana* of Kapilesvara temple at Charda, a four-handed image of goddess Parvati, of the height of around four feet is fitted. She is wearing *Haras*, *Katimekhala* and *Mukuta* etc. and holding *Sakti* and *Khetaka* in her up-raised right and left hands respectively, while both her lower hands are in *Varadamudra*. Above her head, in both sides, flying *Vidyadhara* couples are seen with garlands in hands. Near her left leg, two antelope-like animals are standing, while beside her right leg, a lion-like figure with the head of a female and hump (of a bull) on its back is standing on the hind legs. There is a female attendant standing besides her right leg also on the pedestal. It seems to be an image of *Tapasvini* Parvati also. Similar life-size image of a two-handed *Tapasvini* Parvati wearing a Maharastrian type headgear or *Pagadi* and holding a *Kamandalu* in her left hand is also found fitted to the southern interior wall of the *Jagamohana* of Kosalesvara temple at Vaidyanath in Sonapur district. It is also flanked by two female attendants, standing in both sides of her on the pedestal.

All these images found in different places of the upper Mahanadi valley amply testify to the fact that Saktism flourished in the full-swing right from the early centuries in this part of Orissa.

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Schemes of Orissa State Social Welfare Board

Sumati Behera

The Government of India established the Central Social Welfare Board in the year 1953 for implementation of welfare programmes for women, children, handicapped and weaker sections through registered voluntary organisations.

For better implementation of the programmes the Central Social Welfare Board arranged setting-up of State Social Welfare Advisory Board in all the States and Union Territories. The Orissa State Social Welfare Advisory Board came into existence during the year 1954 and since then it is funding various welfare schemes under specified programmes and grants are being provided by Govt. of India through the Central Social Welfare Board, New Delhi for the purpose.

On the Administrative side, the day-to-day business of the State Board is carried-out as per rules contained in the By-law of the State Board. The establishment cost of the State Board is shared on 50:50 basis by the Central Board and State Govt. on programme side. The State Board entertains and processes applications received from the registered voluntary organisations for grants under various approved schemes of the Central Social Welfare Board. After sanction of the programme by the Central Board the State

Social Welfare Board looks to its implementation at the State level.

Implementation of Scheme by Orissa State Board

1. Creches for the children of working and Ailing mothers.

Registered voluntary organisations are provided with financial assistance to set-up creche units for the children of working and ailing mothers belonging to lower income groups. Each unit consists of 25 children in the age group of 0-5 years who are provided with health check care, supplementary, nutrition, immunisation and sleeping facilities etc.

During the year 2003-04 a total number of 334 VOS having 341 units with involvement of total grant of Rs.58,05,800/- had taken advantages out of the scheme for 8525 beneficiaries.

2. Condensed Course of Education for adult women.

The scheme provides educational qualifications on relevant skills to women in order to become eligible for identifiable remunerative work opportunities and to facilitate empowerment of women through social activism.

During the year 2003-04 grants amounting to Rs.4,04,325/- have been provided to 10 voluntary organisations for 250 beneficiaries.

3. Awareness Generation Project.

This scheme provides platform for the rural and poor women to share their experiences and ideas and enable them to develop an understanding of their problems and ways to tackle them. It has also helped women to organise themselves, develop leadership and strengthen participation in decision making process in the family and on the society as well.

During 2003-04 year 3350 beneficiaries through 134 N.G.Os. with an amount of Rs.15,000,000/- including training cost of the organisers have taken advantages of the programme.

4. Family Counselling Centre.

The scheme has been formulated to strengthen social fabric by preventing families from breaking up and promoting harmony within the family through counselling. The scheme aims to provide preventive, curative, rehabilitative and referral services to women in distress.

A total number of 31 N.G.Os. (under centralised and de-centralised F.C.C.) with an amount of Rs.17,87,659/- and 994 nos. of beneficiaries have taken opportunities of the scheme during the year under report.

5. Mahila Mandal Programme.

This scheme provides Balwadi and maternity services, craft training and health services to women, children and physically handicapped. This programme is a decentralised continuing programme which have been running through 80 centres in the

State. Almost 8000 beneficiaries have got the benefit out of the scheme involving an amount of Rs.52,05,460/-.

6. Demonstration Project.

There is one demonstration project function at Chhatrapur in Ganjam District to organise Balwadis and recreational activities for the children and to train the village housewives in small crafts and hygienic habits etc. This is also decentralised continuing programme.

A total amount of Rs.9,63,032/- has been sanctioned for an approximate beneficiaries of 640 during the year 2003-04.

7. Short Stay Home

Short Stay Home provides institutional services like counselling and guidance, medical and psychiatric check-up and treatment, facility for development of skills and relationship to the women in distress of difficult circumstances arising out of family discord, emotional disturbance and moral danger etc.

During the year under report 30 number of Short Stay Homes were sanctioned grants involving an amount of Rs.1,47,26,640/- for 900 women.

8. Working Women's Hostel.

The scheme provides hostel facilities for the working women .

During the year only one institution has taken the opportunity to avail grant under the scheme.

9. Innovative scheme

Under this scheme one organisation has been provided with funds to shelter and rehabilitate mentally ill women.

Besides State Social Welfare Board observes International Women's Week, Human Rights Day, Quami Ekta Week, Breast Feeding Day etc. relating to women issues every year in order to encourage and aware the women folk.

During the Golden Jubilee Year under the guidance and direction of Smt. Pravati Parida the following activities have been undertaken.

1. Towards observation of Human Rights Day on 10th December, 2003 a workshop on "Let the Girl child be borne" was organised at IDCOL Auditorium, Bhubaneswar. In order create public awareness to Torch Rally and Street Play have been organised.
2. Orientation Trainings have been provided to the Counsellors and Office bearers of family counselling centres from 11.2.2004 to 26.2.2004 to provide them professional skills.
3. On the occasion of celebration of International Women's Day the eminent women in the field of literature and

social service contributed for women issues have been felicitated. A women "Kabi Sammelan" was also organised.

4. Ensuring participation of each districts of the State the Orientation Training Programmes by way of "Manabi Sanrakshana Abhijan" and "Capacity Building" have been conducted at Cuttack, Balasore, Jajpur, Jagatsinghpur, Gunupur, Koraput, Jharsuguda, Sambalpur, Sonepur, G.Udayagiri and Bhubaneswar for proper functioning of existing programmes and implementation of programmes in uncovered areas of the State.
5. On 28.6.2004 a special Orientation Training-cum-Evaluation Programme for the candidates under condensed course of education has been organised at Bhubaneswar to review the programme and revise as per the need of the time.

Sumati Behera is working as Information Officer in Information & Public Relations Department, Government of Orissa, Bhubaneswar.

VISIT OF NATIONAL COMMISSION FOR BACKWARD CLASSES TO ORISSA

The Orissa Bench of the National Commission for Backward Classes will hold public hearing on 23/24.09.2004 at 11 A.M. in Information & Public Relations Department Conference Hall, Bhubaneswar. The Chairperson and Members will hear the requests received by the Commission for inclusion of some Castes / Communities, in the central list of OBC for the State of Orissa in respect of Asinipatara/Aswini and Ashwinipatra, Rangini, Hansi as a synonym of Hansi / Tanti, Tamuli and Koppala Velama Caste/Communities.

The association / organisation and /or individuals of the above Caste/Sub-castes / Communities are requested to appear before the Bench of the Commission and furnish all available information / data regarding the above Caste/Sub-Caste/Communities.

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CONTENTS

Editorial

Tourism in Kandhamal : Breaking the Inertia	<i>Anuja Mohan Pradhan</i>	...	1
Heritage Tourism	<i>Sunil Kumar Patnaik</i>	...	4
Marketing of Tourism Services in India : A Study With Special Reference to Orissa	<i>Prafulla Chandra Mohanty</i>	...	8
Ganapati Cult in Orissa	<i>Pradeep Kumar Gan</i>	...	11
Soil Pollution in Orissa	<i>Dr. S.K. Sahu, D. Sarangi Dr. K.C. Pradhan</i>	...	13
Bael (Aegle Marmelos) Nature's Most Natural Medicinal Fruit	<i>Dr. Saswati Parichha</i>	...	16
Palmgur Industry : Key to Rural Economy	<i>Sourajit Das</i>	...	18
Socio-Political Structure of Kandara Caste in Puri District	<i>Ramesh Chandra Mallik</i>	...	21
Ancient Coins of Orissa	<i>Bharati Pal</i>	...	23
Tribal Education in Rayagada : A Review of Language, Textbook and Medium of Instruction	<i>Akshaya K. Kanungo Hrushikesh Mahapatra</i>	...	29
Combating Hunger With AAY - An Assessment in Ganjam District	<i>Prasant Sarangi</i>	...	35
Maritime Trade of Ancient Orissa	<i>Er. Nirakar Mahalik</i>	...	39
Banapur as a Tourist Attraction	<i>Priyadarshini Bakshi Debendra Nath Bhoi</i>	...	46
Growth and Development of Press in Orissa	<i>Dr. R.K. Mahapatra</i>	...	51
Sakti Cult in Upper Mahanadi Valley	<i>S. S. Panda</i>	...	61
Schemes of Orissa State Social Welfare Board	<i>Sumati Behera</i>	...	70

EDITORIAL



The expansion of Indian civilisation to the South-east Asia during the early centuries of Chirstian era is one of the spectacular events in the history of the world. As the product of this Indianization, a series of Indian States like Cambodia, Champa and the small states of Malay Peninsula; the kingdoms of Sumatra, Java and Bali and finally the Burmese and Thai kingdoms evolved. Though each of these states developed according to its own genius through a process of interaction with the physical and social environment of the respective areas their culture never lost the family resemblance that they owed to their common origin. A retrospective look to ancient link of Orissa with the South-east Asia through maritime expeditions would reveal many hidden aspects of art and architecture, lifestyles and happenings in different times. As a mixture of these imprints the content of Orissa Review of September 2004 has been designed to disseminate handful of information in a communicative form. We hope, readers will find these articles useful for their information as well as research needs.

CORRIGENDUM

The 7th line of Para-18 of the Message of His Excellency, the Governor of Orissa published in the August, 2004 Issue of Orissa Review should be read as "**This is not an occasion to point fingers at anybody**" in stead of "This is an occasion to point fingers at anybody." We deeply regret for this inadvertent typographical error.