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Editor's Note



At the outset, I express me and my team's heart-felt congratulation to our popular Chief Minister Shri Naveen Patnaik for having been featured in a glorious way in the international TIME magazine. The magazine features Odisha as a State of excellence and hails his leadership. It states that under the dynamic leadership of our Chief Minister, the State has attracted huge investments and brought a perceptible economic growth changing the living standard of the people of Odisha and bringing forth inclusive growth. It is needless to mention that this makes every Odia proud.

As the debate over Special Category Status gains ground across the State, we find on the one hand, crores of people supporting the issue and on the other hand few irresponsible political personalities who are only concerned about their own growth making baseless and fabricated allegations against this movement. There is not much to be expected from such unscrupulous politicians who also term flood and natural calamities affecting this State as manmade. Planning Commission Vice-Chairman rejected the proposal for Special Category Status for Odisha without assigning any reason thereof. This is continuous approach of Centre's unjust and step-motherly attitude towards the people of Odisha. With an eye towards electoral returns, a package of Rs.12,000 crore has been granted for Bihar, a special package for Uttar Pradesh and a paltry Rs.1000 crore for Odisha. However, this proves that the Centre is sure that Congress under any circumstance is not going to come to power in Odisha. One thing is sure that under the leadership of the present Chief Minister, the State will attain many more milestones. The Central leadership has to answer that 10 States in our country do not have international boundaries, so do not they deserve special attention? Is the Union Government not confused between Special Category Status and insurgency status? However, it is high time to realize that the federal scheme, a gift of the colonial rulers distributed the power intending a strong Centre against weak States. The Special Category Status if accorded on the basis of merit is definitely the right of Odisha and Odias. It is high time, Centre should get itself clarified on the difference between grant and loan. The most important prescription for Special Category State is interest-free loan with rationalization of public expenditure based on growth, enhancing sectoral allocation of resources.

It is unfortunate that we are fast becoming a nation of pleasure seekers. The changing scenario of the culture is characterized by mega malls, bars and cine plexes. The ultimate products of which are people like Sreesanth and Chandila. The pleasure *mantra* of the disgraced Cricketers was partying, purchases and spot-fixing. The internet revolution and communication systems are playing their part in this trend of perversity.

Marauders and buccaneers have been steadily chipping away at the frame of the Constitution and trying to reduce it to a paralyzed document. Our democracy has enabled the rapid formation of a master class which has in turn violated every principle of democratic policies. The result of this is the massive Naxal attack at Chhattisgarh. As blast takes place due to foreign insurgents in Hyderabad or Naxals in Chhattisgarh instead of finding a solution there is an attempt by vested groups to politicize a national challenge.

As law takes its own course in Odisha the chief of the non-banking financial institution Artha Tatwa was arrested and sent to jail on charges of cheating investors in different parts of the State. The State's Crime Branch sealed the Headquarters of the Seashore Group as well. However, high and mighty one might be the action taken again reiterates that under the present regime no one is above law.



Editor, Odisha Review

The Creation of Bada Odia Monastery

Pitambar Padhani

Jagannath Das was a famous poet of Odisha. He was the Writer of Odia Bhagabat in Simple Popular Style by translating it from Sanskrit language to Odia. He made a cultural revolution and his Bhagabat was read in Bhagabat Huts (Bhagabat Tungi) in every Village of Odisha.

His Village was Kapileswarpur. By his patience, perseverance and genius he became a famous scholar in Odisha.

His mother Padmavati had to hear Bhagabata every day in Lord Jagannath temple. She was denied to enter into the Puran

Hut, as she could not pay the fees (Cowrie). Hearing this his friend Dibakar Das told being such a good Scholar (Pandit) why do not you make its Odia translation. People can not understand Bhagabata as it is written in Sanskrit, you write Bhagabata in Odia for the well-being of the Odia race.



The proposal of Dibakar (Pandit Dibakar Das) was appreciated by Pandit Jagannath Das of Kapileswarpur Sasan. Without making further delay he started writing Odia Bhagabata from that day. The Odia Bhagabata written by Pandit

Jagannath Das was read widely in every village which created sensation in the mind of every scholars in the region.

Once the Royal Scholars told the Gajapati Emperor that the Epics are written in Sanskrit language long ago. By translating it to Odia language Jagannath Das had made a loss to our

religion. They requested the King to consider the complaint. The genius Minister Raya Ramananda could explain the King, the reason of envy of those scholars. Therefore the King did not consider the proposal. Bhagabata was read as usual every where.

Once a merchant presented a scented sandalwood to the Gajapati Emperor. The Emperor gave the same to Sri Jagannath Das to smear it on the body of the Triad. Jagannath Das smeared the same on his own Tulsi plant platform being overwhelmed with Lord Jagannath's devotion.

The royal scholars were in search of a chance to trouble Jagannath Das. At the time a scholar saw Sri Das pasting the Sandal paste on the Tulsi plant platform. He immediately passed on the fact to the Emperor. The King of Odisha verified the same in the temple and found that Sri Jagannath Das is praying Lord in folded hands with devotion, sandalpaste was on the body of Lord Jagannath. The natural devotion and liking were created in the mind of the King towards Jagannath Das. Jagannath Das was respected in the royal palace of the Emperor being called for.

Then the Queen Gawra Devi accepted him as Guru (Religious Teacher). As a consideration of the gift to the religious teacher

the royal family built a Monastery in the western side of the Jagannath Temple. At present it is known as Bada Odia Math (Monastery) with Adhikari Bansidhar Dash Goswami as its Mahanta or religious commander.

During Rath Yatra, Snana Yatra, Anabasara period and Gundicha Ghar rituals this monastery plays a vital role. During the illness of the Trinity this monastery arranges Phulury Treatment by preparing medicated oil and Ayurvedic medicines. The same sandalpaste is applied to the Trinity Gods with the help of the Mahanta of the Monastery.

The Mahanta visits Gundicha Ghar during the Gundicha period in a Palanquin or with modern means now-a-days. The Mahant is also the religious Guru of some of the important servitors in the temple.

Pitambar Padhani, Bimanabadusahi, Puri Town, Puri.

GOOD GOVERNANCE



Odisha Fisheries at a Glance

FRESH WATER FISHERIES :

1. Fish Farmers Development Agency (FFDA)

Beneficiaries, irrespective of their economic status are being given technical and logistic support through FFDA's for promotion of pisciculture in inland areas. The FFDA's assist in access to Institutional Finance for excavation of new ponds as well as renovation of existing ponds. The main aim of the FFDA's is to augment fish production of the State. The FFDA's also provide subsidy assistance to fish farmers under Bank Finance as well as under own source development.



2. Reservoir Fisheries :

These are open water bodies. The total available reservoir water area in the State is around 2,00,379 hectares. For scientific management "State Reservoir Fishery Policy" has been implemented during 2003-04. As per the said Policy fishing rights of 138 reservoirs having Mean Water Spread Area (MWSA) of 40 hectares and above have been vested with the Fisheries & ARD Department. Due to successful implementation of State Reservoir Fishery Policy and continuous stocking of fingerlings, the production of reservoirs in the state have been increased significantly. Quality Fingerling have been stocked in selected reservoirs with financial support from NFDB and ST & SC Development Department.



3. National Fisheries Development Board (NFDB):

National Fisheries Development Board aims to realize this potential through scientific, managerial and financial support to state, fish farmers and entrepreneurs. Unlike FFDA various schemes are implemented for development of fisheries.

4. Fish Seed Production:

For expansion of aquaculture in the state, fish seed is the primary requisite. Department of Fisheries is having 27 nos. of breeding farm and 57 nos. of rearing farm to cater to the needs of the fish seed demand by the fish farmers. 34 farms have been leased out to private entrepreneurs. Further, 96 no of farms have also been developed in private sector for production of fish seed. Tanks developed under MGNREGS are also being encouraged for seed production. Captive nurseries are developed at Reservoir sites for seed development and stocking in the Reservoirs. Diversification of native minor carp and barbs species has been taken up under R & D Programme and the seed produced in R & D farms are being distributed to the farmers at Govt. Price. The species are used for inter cropping with IMC and found to be suitable even for seasonal ponds.

5. National Freshwater Fish Brood Bank (NFFB) is going to be established at Kausalyaganga, Bhubaneswar under funding support from National Fisheries Development Board (NFDB) and 100 acres land has been allotted by State Govt.

The Project aims at rearing of genetically up-graded stocks of different species to produce quality seed which would enhance productivity and production. Popularization of use of Cryo-Preserved milt from improved stocks.



Brackish Water Fisheries :

Brackish Water Fisheries Development Agencies (BFDA) have been set up in seven coastal districts of the State, which works for development of brackish water fish farming with special emphasis on shrimp culture. The total brackish water area of the State is around 4,17,537 hectares including shrimp culture area, estuaries, brackish water lake and back waters out of which the BFDA have identified 32,587 hectares as suitable for prawn culture. Area development is taken up through bank finance and own source development by BFDAs with the approval of Aquaculture Authority.

Chilika Lake:

The Chilika lake with average water spread area of 906 sq. kms. in summer and 1165 sq. kms. in monsoon and island area of 223 sq. kms, is the main source of brackish water fish. There are 132 fishermen villages with 22032 families and 1,22,339 population around the lake. The number of fishermen

actively engaged in fishing in this lake for their livelihood is 30936. Out of 104 registered co-operative societies 93 are functioning with 27432 fishermen. There are 18 landing centres in the Chilika periphery.

Marine Fisheries :

The vast marine resources offer an ample opportunity in fish production and export. The export of marine fish and prawn is one of the major export earnings of the state. This sector attracts big houses for investment in the introduction of Intermediary Crafts and Deep Sea Fishing Vessels since the vast deep sea resources within 50 Kms. to 200 Kms. (within EEZ) is now untapped. The Maximum Sustainable Yield (MSY) is of 1.61 lakhs MT.



Welfare Schemes :

1. Accident Insurance : The life of fishermen is insured for which they do not pay any premium. The government of Odisha and Government of India contribute Rs.14.50 each per annum. In the case of accidental death, the nominee of the deceased gets Rs.1,00,000/-. In case of partially permanent disability the fishermen get Rs.50,000/-.

2. Saving-cum-Relief : To inculcate the habit of saving among the fishers during earning period and provide sustenance during lean/ban period the beneficiary, State Government and Central Government contribute equally for the purposes @ Rs.600/- per annum, which is distributed during 3 lean months to the fisher.

3. Development of model fisherman village : To provide basic civic amenities like house, drinking water and community hall to eligible fishermen in inland and marine sector, Rs.50,000/- is provided for each house. One Tube Well @ Rs.30,000/- per 20 houses and one Community Hall @ Rs.1,75,000/- for 75 houses are also provided.



4. Fishermen Development Rebate on H.S.D. Oil

: The aim is to provide rebate to mechanised fishing boats below 20 meters length on consumption of HSD oil for fishing. Rebate will be equivalent to 50% of Sales Tax relief granted by the States with Central subsidy limited to Rs.3.00 per litre of HSD oil with ceiling of 500 litres per month per boat. This is mainly to reduce the fishing operational cost for marine mechanised / motorised vessel operators. The diesel is to be purchased from Government approved private / Cooperative / Corporation diesel outlets.

5. Marine Fishing Regulation Act : The Odisha Marine Fisheries Regulation Act is being implemented in the State to safeguard the territorial waters of the State. Registration, renewal and licensing of fishing crafts along with conservation of turtle species are being taken up.

6. Development of Marine Fisheries Infrastructure and Post Harvest Operation :

(a) Introduction of Intermediary Craft and Improved design :

The Intermediate craft in improved design fishing vessels in the length range of about 18 mtrs. is proposed to be implemented through NCDC and members of targeted cooperatives will be eligible for the assistance.

(b) Safety of Fishermen at Sea : Installation of one Global Positioning System (GPS) and wireless set on the registered small mechanised fishing vessels of below 20 mtrs. length overall, is being implemented through National Cooperative Development Corporation (NCDC) - a Government of India Enterprise.



(c) Development of Post Harvest Infrastructure : Developing fish preservation, storage and marketing infrastructure such as retail vending Kiosks is necessary in the state for improved marketing through cooperatives. The apex body namely FISHFED will be an implementing agency and has taken initiatives to acquire land in the State capital for operating retail vending Kiosks.

(d) Establishment of Fishing Harbour and Fish Landing Centre : The scheme aims for providing infrastructure facilities for safe landing, berthing and unloading of fish, catches of fishing vessels, repair and renovation of this existing fishing harbour and fish landing centre.



7. Dhamara Fishing Harbour Management Society Ltd. :

Dhamara FHMS Ltd. is an UNDP assisted and FAO executed project. MSD is maintaining the fishing harbour hygienic condition for all weather use by providing facilities like landing of fish, berthing and repairing of fishing vessels, supply of POL, quality fresh water and ice to the sea going fishing vessels, auctioning, processing and handling of fish at par with international standard. Revenue collected from the users of the harbour is being utilized for the maintenance and development of the harbour. Another Paradeep FHMS Ltd. has been regd. under 1960 Co-operative Society Act. The harbour is being developed under NFDB funding.

Installation of Potential Fishing Zone Board (PFZ) / ICT

KIOSKS :

10 PFZ Boards which were installed under UNDP assistance are being replaced by Advance version of PFZ Boards at free of cost by INCOIS. Marine Fishermen are informed about location and availability of fish in the sea through satellite data.

8. Emplacement of Artificial Reef : Artificial Reef has been installed at Puri and Chandrabhaga coast under RKVY assistance through National Institute of Ocean Technology (NIOT), Chennai. The artificial reef helps in congregation of fishes at a particular area, thereby facilitating the sea-going fishers to catch more fish by hook and line.

9. For coastal security, Bio-Metric Identity Cards are provided to the Fishers.

Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) : Multipurpose farm pond of 0.20 ha. WSA is excavated at the land of BPL/ Small / Marginal / SC & ST families for economic upliftment with 100% Grant. Matshya Credit Card has been introduced for MGNREGS beneficiaries to assist the farmers in getting input loan with 50% subsidy from RKVY.



National Mission for Protein Supplement (NMPS) :

Excavation of new tank with input is encouraged under NMPS for excavation of one ha. tank minimum with project cost of Rs.4.00/ha. 40% subsidy of project cost is given to all category. Fish yield should be minimum 5.00 ton/ha.

Cage culture in reservoirs is encouraged for maximum productivity with 10% subsidy to the organised primary fishermen co-operatives.

Matsyajibi Unnayana Yojana (MUY)

Odisha is one of the important aquaculture and maritime States of India having excellent scope for development of Inland, Marine and Brackish water fisheries. It's coastline stretches around 480 kms having vast scope for development of marine fisheries in Indian peninsula. Odisha is endowed with a wide range of water resources with adequate rainfall and suitable climate for agriculture. Nearly 70 % people of Odisha depend on agriculture and allied products for their livelihood. So development of pisciculture holds the key role, as part of the total development in the state especially small farmers and farmers below poverty line. Fishermen living along the coast also depend on the sea for their livelihood.

A number of programmes and welfare schemes are in operation in the State for social upliftment of the fishers. A special welfare package for the fishers of Odisha named Matsyajibi Unnayana Yojana (MUJ) consisting of 14 components has been declared by Shri Naveen Patnaik, Hon'ble Chief Minister of Odisha on 9.12.2011. Five components are funded by RKVY and other Departments are collaborated in some schemes. The components are given here:

1. Special PDS for Fishermen affected by Olive Ridley Conservation : For the turtle conservation fishing ban is imposed for 7 months a year in 20 kms sea ward radius (from November to May) at 120 kms state coast.

As evident, the most congenial season if sea fishing was barred to fishermen adversely affecting the livelihood of the concerned fishers.

The objective is to provide financial relief through supply of food grain to the affected non BPL fishermen under PDS system @ Rs.2/- per kg. The survey work has been completed and data entry is in progress. A separate ration card will be issued to the affected fishers for the purpose.



2. Replacement of Wooden Country Craft

with FRP Boat : In Odisha coast around 7000nos of wooden country craft are now engaged in sea fishing. The longevity of these country crafts is low and is vulnerable to wave action of the sea and comparatively heavier than FRP ones. The maintenance of wooden country craft is also high.

Back ended subsidy of 50% limited to Rs.50,000,00 will be provided. The scheme is operated under RKVY. Beneficiaries interested to procure new FRP boat at their own cost will be also eligible for subsidy after recommendation of Subsidy Committee.

3. Motorisation of Country Craft : To increase the fishing efficiency and to get better price of the days catch the traditional crafts can be motorised by installation of Outboard moter (OBM). The boats registered under OMFR Act can be motorised under the scheme. Back ended Subsidy of 50% limited to Rs.30,000,00 will be provided after successful installation.

4. Assistance for Fish marketing Infrastructure for Fishermen : The scheme aims at business up-gradation of the fishermen engaged in fish marketing covering all the marine, inland and Chilika fishermen. The scheme is funded by RKVY.

Each individual fisherman will be assisted to purchase a cycle with ice box or Motorcycle with Ice box as per their requirement through bank finance while the Auto rickshaw with ice box will only be provided to the Fisherman/woman SHGs engaged in fish marketing/ Pisciculture etc. or Fishermen Co – operatives. The subsidy assistance is as follows:

A) Cycle with ice box – 50% of the cost limited to Rs.2000.00

- B) Moter Cycle with ice box – 25 % of the cost limited to Rs.7500.00
 C) Auto rickshaw with ice box – 25 % of the cost limited to Rs.35000.00

5. Assistance for net & boat for inland fishermen of the State : Reservoir fisheries in Odisha account for approximately 25 % of total inland freshwater resources of the State and 8 % of the total reservoir resources of our country. Besides this 1.71 lakh ha water bodies are available in form of rivers/canal for capture fisheries.

Keeping this in view, Govt. of Odisha has formulated State Reservoir Fishery Policy in 2002-03 with prime objective of strengthening the fishery societies and enhancing the productivity and production of resources from average productivity level of 9.1 kg to 100 kg per Ha in phased and gradual manner



This scheme aims at increasing the fishing efficiency and the fish production of the reservoirs, rivers, and other open water

bodies. Wooden /FRP boat of length 18-20 ft will be supplied to the fishermen. Similarly each fisherman will be supplied with 20kg of monofilament gill net of different mesh size more than 120 mm. Unit cost of net and boat is Rs.25,000/- (Boat-Rs.15,000/- and net Rs.10,000/-) for which the fishermen will get subsidy assistance of 50% limited to Rs.12,500/- is allowed from RKVY.

6. Promotion of Cage culture in reservoirs of Odisha : In order to increase the fish production in these reservoirs, besides ongoing culture system, there is ample scope for introduction of new culture method to boost the fish production. The cage culture is one among them which can be adopted in the reservoir fisheries to boost fish production of the state as well as to provide livelihood support to the poor landless fishermen of the area.

Reservoirs above 40.0 ha MWSA and having depth column of 5mtr at cage site will be selected. The PFCS adopted to the concerned reservoir and regular in depositing lease value and royalty will be preferred. Interested PFCS/ SHG groups shall apply for the cage culture where 100% assistance will be provided under RKVY.

7. Group Accident Insurance Scheme for Fishermen (GAIS) : Fishing being a highly risky occupation, this is a very useful scheme under which fishermen are insured annually. The insurance premium being sponsored by the central and state government in case of accidental death or permanent total disability the nominee gets Rs.100,000/- and in case of partial permanent disability the claimant gets Rs.50,000/-. This is being implemented under CSP scheme.

8. House Sites for Fishermen under “VASUNDHARA” : This scheme is meant to provide homestead land measuring 0.04 dec homestead to the landless fishermen. The scheme is in operation by the Revenue & Disaster Management Department.

9. "Mo Kudia" Scheme for Fishermen : Poor fishermen not coming under BPL category but are otherwise genuine poor and having no pucca houses, are to be selected in consultation with the local PRI members field functionary of the concerned block dealing "Mo Kudia" scheme.

10. Netrajyoti Scheme for Fishermen : The fishermen are always exposed to adverse environmental conditions while catching fish from the sea, river, reservoirs and wild source which leads frequent ophthalmic disorder. To overcome the situation, it is proposed to provide financial assistance to BPL fishermen for ophthalmic complaints, cataract operation and supplying spectacles free of cost to deserving persons.



The fishermen should have BPL card issued by competent authority. Financial assistance of Rs.5000/- will be provided to the selected fishermen.

11. Financial Assistance to Fishermen for Fatal Disease : Due to poor financial condition, imbalanced diet and lack of literacy the fishermen do not avail health check up at the early stage, which at times leads to fatal diseases like heart problem, malfunctioning of kidney, brain tumour, cancer, paralysis and mental disorder. Matsyajibi Unnayana Yojana provides financial assistance to the deserving BPL fishermen for above mentioned fatal diseases.

The Health and FW Department is implementing the Odisha State Treatment Fund (OSTF) for providing financial assistance to BPL card holders suffering from major life threatening diseases, which includes the beneficiaries of "Financial assistance for Fatal Diseases" under MUY. Financial assistance up to Rs.3.00 lakh will be given to the affected fishermen through OSTF.

12. Award of Scholarship to Meritorious Children of the Fishermen Community : To generate interest among the children of the fishermen community cash award incentive to the passouts of HSC examination will be provided for higher education after admission into the course.

13. Financial Assistance to Fisher Women SHGs : Now the Fisher Women SHGs availing Rs.5000.00 as revolving fund from the Women and Child Development Department is not sufficient to carry out their business. So it is proposed to provide additional fund Rs.5000.00 to them to carry out the activity smoothly. The field functionaries will assess the actual requirement of quantum of revolving fund which would be limited to Rs.10000.00.

The revolving fund will be granted once to the particular SHG. Women and Child Development Department will provide Rs.5000.00 and then the department will contribute Rs.5000.00 for the purpose.

14. Sea Weed Culture : The marine fishers are adversely affected due to fishing ban applicable to the state coast. The sea weed culture if taken up will provide an alternate source of livelihood. The project will be implemented on the pilot basis with 100% financial assistance of Rs.10 lakh under RKVY.

Planning Commission, Special Category States and Odisha

Prof. Surya Narayan Misra

I

Today, India is passing through critical phase. The democratic institutions are losing their legitimacy and they have fallen in the public esteem. Its popular edifice is cracking. Unity and integrity of the nation is threatened. Problems and conflicts abound. One of the most visible part of the conflict scenario is the Union-State relations. Political instability at the Centre, step-motherly attitude towards States run by parties other than the parties in ruling combine at the Centre.

India is the largest democracy in the world. It is also one of the Federations in the club of twenty-five. The federal scheme was the gift of the colonial rulers. The distribution of powers envisaged in the Act of 1935 intended a strong centre against the weak States. But the political pundits at the Constitution making forum also realised that India needed a strong Centre. A strong Centre does not mean holding all the reins of power. The Seventh Schedule to the Constitution prepared a three-list based distribution where the States were provided more responsibility but very little scope to augment their resources. There was no scope to build tax revenue and non-tax revenue was in pathetic condition.

The Constitution in Article 280 created a Finance Commission which was clothed with the

function of allotment of accumulated tax at the Centre among the States on the basis of their judicious decisions.

A Planning Commission was established under a resolution of the Parliament. It is a non-Statutory body. Of course, this institution was the brainchild of Pandit Nehru. When he visited Soviet Union in late 1920's he could acquaint himself with the role of planning in the national development. On the basis of his pleading in AICC a Planning Cell was constituted in the party of which he was made the Chairman.

In the Constituent Assembly his attempt to make Planning body a Statutory body was bulldozed by Patel and his admirers. Thus, Planning Commission became a post-Constitution forum. But this forum with Prime Minister as its Chairman became most powerful body and it relegated the Statutory body like the Finance Commission into a fact finding and statistics aggregating body. Eversince, the Planning Commission was created, it looked like a superior body and Finance Commission was turned into a lack-lustre forum headed by prominent ex-bureaucrats.

The Planning Commission is the central agency of planning. Its functions include- (a) formulation of five year plans for the most

effective and balanced utilisation of country's resources; (b) working out the priorities in the plan; (c) assessment for national resources and devising ways and means of augmenting them; (d) the determination of the best machinery to secure the successful implementation of the plan, and (e) periodic evaluation of the plan with a view to suggesting adjustments, if any.

Since its inception, the Prime Minister was its Chairperson. A Deputy Chairman was appointed who invariably was a Minister, may be the Minister of Planning. This continued till 1967. After three FY Plans, Mrs. Indira Gandhi caused a "Plan Holiday" from 1966 to 1969. The number of full time members varied from three to nine. Couple of Ministers including the Finance Minister initially became prominent policy makers. In 1977 the Janata Government reconstituted the Commission a decade after observations by the Administrative Reforms Commission which termed the Planning Commission till 1967 as "Parallel Cabinet" and at times as "Super Cabinet". In December, 1963, the Commission's founding Chairperson Pandit Nehru said in the Lok Sabha-"The Planning Commission has performed an essential task, without it we could not have progressed.... We are a federal structure and it has served to bring the various States together and have an integrated planning. If it had not been there, the Central Government could not have done their job because immediately difficulties would have arisen that the Central Government was encroaching on the rights of the States,"

The First Five Year Plan was launched with effect from April, 1951. The hidden agenda in the launching was to send a message to the electorate spread over different States, that the Prime Minister as the Chairperson of the Planning Commission was more aware of the problems of the States. His priority was equitable distribution of resources and removal of colonial distortions

which appeared as regional imbalance. The first general election commenced from December, 1951. Pandit Nehru was more apprehensive of the role of socialists in the election. Hence he circulated the idea of planned economic development to ensure equity and social justice. This precluded the socialist opposition from accusing Nehru as an agent of capitalism.

The Planning Commission prepared the blue print for development for three Five Year Plans during the Nehrurian era. The IInd Plan was known as Mohalonabis Plan as it laid stress on big industries and generation of employment as suggested by him. The 3rd Plan period experienced double shock-war with China and Pakistan. But the Commission always emphasized that both the Union and the States have exclusive powers in their own jurisdiction. About 65-70 per cent of allocation in the first two plans were in the States to augment agriculture, education, health, forest situation. These were most neglected areas during colonial era.

Whatever may be the economics of planning a political consensus was carved out by bringing another extra-Constitutional body like National Development Council. This had the single agenda of finalising objectives of planning and the other agenda of listening to the allocation made by Yojana Bhawan. The political crises in the States were nominal. The country was under the Congress System. The high command politics prevented state Chief Ministers to openly criticise the decisions of the Prime Minister and his/her Collaborators.

Shri K. Subba Rao, a former Chief Justice of India lamented that planning introduced not only a political complexion in the relation between the Union and the States but enabled the Union to tighten its financial grip over the States. He further complained that the Centre by giving grants

and loans on the advice of the Planning Commission, controlled the administration of the state subjects like education, irrigation, road making, animal husbandry, cooperation, industrial labour and employment etc. An example may help us to know the problem cited above. Out of total revenue to the states of Rs.73,140 million during the 3rd plan, the grants provided under the recommendation of Finance Commission under Article 275 constituted only 4.9 percent while the discretionary grant by the Union Government on the recommendation of Planning Commission Under Article 282 was 13 percent of the total revenue. The Finance Commission for its grants do not depend upon the Union Government as its Constitutional obligation. All the Finance Commissions headed by Shri Querishi, Shri Shanthanam, Shri Ashok Chanda and Shri PV Rajmanna only discharged their constitutional obligation. Under no circumstances the plight of the states either could be presented properly and if, presented properly was not taken into consideration. The role of non-statutory body like Planning Commission and Statutory body like Finance Commission during the first phase of the nation building process caused widening gap between and among the States leading to regional imbalance. In true sense it was a unionised federation. The federal balance was non-existing. Rather it can be stated as a strong centre with weak states. The several Constitutional and non-constitutional means adopted by the Union Government created anti-Centre opinion before the 1967 Election.

Another objectionable part was the rise of the centrally sponsored schemes relating to state subjects. There was a growing feeling among the states that there was lack of coordination, arbitrariness in the transfer of resources on such schemes, examination of minutest details by the Union, ignoring diversity existing at local level etc.

It was also alleged that due to introduction of central scheme distortions occurred in the size and nature of State Plan as fear of non-availability of matching grant from the Centre, the states dropped some of their own initiatives. Some States could see definite political agenda in such type of planned economic development model adopted in India. It is needless to mention here that the Planning Commission assumed a significant position over the Finance Commission and one of the prominent causes was that it was headed by the Prime Minister who belongs to one political group or party or have some definite mission to accomplish. The Finance Commission became a statistics aggregating forum. Despite enormous resources at its disposal the first four Finance Commissions only transacted limited Constitutional responsibility.

II

The post-Nehruvian era experienced deeper political complexity as all the proclaimed policies and three five year plans could not solve the twin challenges of poverty and unemployment. The party in power was targeted and the States where Congress misrule was more visible experienced rise of counter political forces on the eve of the Fourth General Election. The obvious targets of the new political opposition were one party dominant system, dominating role of the Planning Commission and elusive conduct of the Finance Commission. The political discontent halted the process of preparing the fourth plan objectives. This led to plan holiday from 1966 to 1969. Dr. D.R. Gadgil was appointed as the Deputy Chairman of the Planning Commission which was a visible deviation from the existing practice.

In 1969 considering the growing regional imbalance and political mudthrowing the Planning Commission took into consideration the

suggestions made by Gadgil, which later was called 'Gadgil Formula'. This formula was adopted for distribution of plan assistance during the Fourth and Fifth Five Year Plans. Thus it was obvious that the central assistance provided for in the first three Plans and the Annual Plans of 1966-69 lacked objectivity in its formulation and did not lead to equal and balanced growth in States.

The NDC approved the following formulas -

For the first time a new concept 'Special Category State' was identified and adopted.

- (a) Special category States like Assam, J & K, and Nagaland were given preference in central assistance. Their needs were met out of the total fund.
- (b) The remaining fund was distributed among the remaining States.

The formula adopted for this purpose were :

- (i) 60 per cent of the allocation on the basis of the population of the State.
- (ii) 10 per cent on the basis of tax-effort determined on the basis of individual State's per capita tax receipt as percentage of the States per capita income.
- (iii) 10 per cent on the basis of per capita State income, assistance going only to States where per capita income is below the national average.
- (iv) 10 per cent on the basis of spill over into the Fourth Plan of major continuing irrigation and power projects.
- (v) 10 per cent for special problems of individual States.

The nature and character of Indian Planning needs analysis. The Indian Constitution divides responsibilities between the Union and

State Governments. There was visible imbalance between responsibilities assigned to the States and the revenue resources at the disposal of the States to discharge the assigned responsibilities. The central assistance is given under Article 282. The States are largely dependent on the Union Government for financing their development plans because the extra resources on which the States could bank upon were largely in possession of the Union Government.

The Gadgil Formula was modified on the eve of the formulation of the VI Plan. The 10 per cent indicator for ongoing power and irrigation projects was dropped and the share of per capita income was increased to 20 per cent; to be distributed to those States whose per capita income was below national average. This formula continued for Sixth and Seventh Plan. This revised formula experienced a better flow of resources to poorer States than the earlier plans.

The NDC in its meeting held in October, 1990 discussed and approved a new formula. The New formula was known as 'Gadgil - Mukherjee' Formula. Pranab Mukherjee was the Deputy Chairman of the Planning Commission.

Under the new revised formula population was given maximum weightage by considering it as most important factor for the allocation of central assistance. But the weightage was reduced to 55 per cent. The share of per capita income was increased from 20 to 25 per cent. The rest 20 per cent weightage was given as 5 per cent for fiscal management and 15 per cent for special problems. Thus, under the new formula 85 per cent of the total central assistance was distributed on the basis of the agreed criteria. But the old formula allocated a weightage of 90 per cent as against 85 per cent of the new.

In 2000 new Gadgil Formula was taken up. As per 21st Century norm, 'Performance' was

given bigger credence. For performance the new weightage was fixed at 7.5 per cent. Within this criteria 2.5 per cent for tax effort, 2 per cent for fiscal management at the State level and 1 per cent weightage for undertaking population control measures. Further 1 per cent weightage was given for female literacy, timely completion of externally funded projects and land reforms undertaken accounted for 7.5 percent.

The 'Gadgil Formula' adopted since 1969 and revised couple of times were political arithmetic and it did not improve the conditions of poorer States and some of them through political equation could carve out special packages.

III

Indian federation consists of twentyeight states and seven Union Territories. Since 1969 a new concept 'Special Category State' emerged which benefitted some States to receive priority attention to solve their problems.

In 1969 while preparing formula for the distribution of central assistance on the basis of 'Gadgil Formula' the Fifth Finance Commission headed by Mahavir Tyagi helped in the creation of this concept. Initially the Commission accorded Special Category State Status to three States (Assam, J & K. and Nagaland) The basis of their choice was harsh terrain, backwardness and social problems prevailing in these States.

As per Gadgil Formula special category States get preferential treatment in federal assistance and tax breaks. These States get significant excise duty concessions and this helps these States to attract large number of industrial Houses to establish manufacturing Units. As on today, the following States enjoy this status - Arunachal Pradesh, Assam, Himachal Pradesh, J & K, Manipur, Meghalaya, Mizoram and Nagaland, Sikkim, Tripura and Uttarakhand.

According to an analyst, the main reason behind the categorisation is the development of that particular state where there are many problems due to hilly terrain, international borders etc. as there cannot be good industrial development and the finance of the State are also less, thus the Central Government comes into picture. 90% of the Central Assistance is treated as grant and the remaining 10% is considered as loan, unlike other states which get 30% grant and 70% loan.

To be more specific about the special category States and their characteristics, it is to be understood that they have international boundaries, hilly terrains and have distinctly different socio-economic developmental parameters. These states also have geographical disadvantages in their effort for industrial development. Public expenditure plays a significant role in the Gross State Domestic Product (GSDP). In this consideration the North-East is fittest as all the criteria are being fulfilled. They are also late starters in the development process.

The special category States enjoy special attention of the union development apparatus. The most important prescription for special category states is interest-free loan with rationalisation of public expenditure based on growth enhancing sectoral allocation of resources.

Moreover, for these states since the central assistance is high there is no hard budget constraint. Through the enactment of Fiscal Responsibility and Budgetary Management Act (FRBMA) these States are also availing themselves of the benefit of debt swapping and debt relief schemes which facilitate reduction of the annual rate of interest. The intention behind special category status to bring these States at par with the developed States of the Country.

It is beyond doubt that the planned economic development model adopted in India could not yield anticipated result even when First FYP evaluation team visited different sites people expressed their lack of awareness and these was no involvement.

With the changed political situation and the emergence of non-Congress opposition at the State level as well as half a dozen States coming under their rule, the planning machinery adopted a new strategy of resource sharing and also luring some states to aid-trap through the new concept of 'special category state'. As of now eleven states of which all the north-eastern States are included in this category. One visible aspect of designation of special category status indicates the areas where insurgency rather than underdevelopment is more visible.

Another aspect i.e, the special category status cannot be claimed by a State whatever may be the level of development and painful poverty unless the state has an international border. It is not properly understood how such an unconstitutional and undemocratic provision could be inserted into the pre-requisites and non of the state Chief Ministers raised their voice against this provision. This pre-requisite, ab initio, precludes more than a dozen States from staking their claim despite other requisites are very strong in their favour.

IV

Odisha is a poor State. This fact is well known outside the State. This is also evident from KBK scheme, prevalence of 40 per cent of the population belonging to SC and ST category, 118 Blocks out of total 314 are tribal dominated blocks.

The State has enormous resources and its potential is very high. But it could not be

exploited as there is resource crunch and the Union has not evinced interest in raising the standard of living of the people of Odisha.

Despite presence of fertile brains not a single Odia is included in the Planning Commission and Finance Commission. The voice of Odisha is not heard by the internal policy making bureau as the State has not got a powerful minister or a strong economic ministry at the Union level. The State is mineral rich. But the people of the State are poor. To bring changes in this scenario the State legislature had unanimously adopted resolution demanding special category status for the State. This Status is excepted to make major changes in the economy, standard of living and industrial development of the State.

Now out of 30 districts, 20 districts are under Mao menace. Seven districts donot have an inch of rail track. The State is divided into tribal hill area and coastal plain. But integration between the two segments needs a strong communication network, generation of employment, massive implementation of anti-poverty programmes and political consensus on issues that affect the State.

The special category status will provide more assistance, cause debt swapping and debt relief and interest-free loan for the development of the State. Hence, though Odisha is economically suitable for the award it is not politically acceptable. This mindset must go. The undemocratic criteria that prevents Odisha from getting the status must be removed. Finally, if Odisha develops will India suffer ?

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Reforms in Vulnerable Power Distribution Sector in Odisha – BOT Model

Asit Mohanty

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Prelude

The connection between energy demand/consumption and economic growth is crucial for determining the future growth path of the state. Several research studies on energy and GDP nexus in India reveal that power consumption influences the economic growth in India both in long run and in short run¹. Power Sector not only facilitates functioning of the economy and social sectors but also accelerates economic growth with development. The estimated consumption of electricity with respect to GDP in India is 0.95 indicating for 1% rise in electricity consumption, the GDP will go up by 0.95%.²

The State Government is continuing its effort to improve the power sector through several programmes and projects in its various policy documents. The power sector, along with gas and water supply sub-sectors, contributes in real terms at 2004-05 prices, about 3 percent of Odisha's GSDP. The share of this sector in the industry sector in real terms at 2004-05 prices is about 12 percent. This is very low as compared to other states in the country. The Economic Survey 2012-13 of Govt. of Odisha has envisaged that the Power Sector will grow at 3.5 percent in real terms. Since it is a vital sector of the economy, it has positive linkages with industrial activities, trade and commerce.

Therefore, adequate availability or deficiency of power influences the economic performance or the economic activities of the state.

Overview of Power Generation

Taking the data from the Economic Survey of Odisha, since FY 2005-06, the gap between installed capacity and availability of the power is alarmingly going up, which is a major concern for the business activities of the state. On an average, the availability to installed capacity of power ratio has been very low at around 34% in last seven years which is lower than national average. At the same time, The power consumption has increased by 5.33% in last five years on compound average growth rate basis. If we look at the segment of the consumers almost 90% of the power is consumed by Industrial sector followed by commercial sector and domestic sector. Therefore, rise in consumption demand is mainly triggered by these three segments. Out of this consumption, the share of rural consumers is around 70% during FY 2011-12 consuming 23% of total consumption in Odisha. The domestic consumer constituting 90% of the total consumer consume 30% of total consumption. At the end of the FY 2011-12, the demand of power is 102% of the availability of power. Since the demand for power is stock

concept and consumption is a flow concept, therefore, there is a need to raise the power availability to meet the consumption. Making a state-wise comparison of percentage of villages electrified, Odisha's position is in last three next to Nagland and Tripura with 79% electrification. The peak demand in FY 2011-12 was 3300 MW whereas the availability in the peak hour is 2600 MW which reflects 21% shortfall. The maximum peak demand in Odisha as forecasted by the

Central Electrical Commission is at 9768 at FY 2016-17 from the present level of 3300MW at FY 2011-12 showing a compound average growth rate of 110%.

The following table depicts the projection of peak demand, energy requirement and installed capacity during the 12th Plan Period by Central Electrical Authority based on some assumptions for our State.

Table 1: Electric Power Survey by CEA

The Report of 17th Electric Power Survey (EPS) of India published by CEA in March, 2007 made the forecast for the power demand of Odisha for 11th, 12th & 13th plan as shown in Table below :

FY	2011-12 end of 11th Plan	2012-13	2013-14	2014-15	2015-16	2016-17 end of 12th Plan	2021-22 end of 13th Plan	Remarks
Peak Demand (MW)	4459	4783	5130	5502	5902	6330	10074	As per table 6.4 of 17th EPS of CEA, Energy Requirement and Peak Demand have been computed for 12th Plan @ 7.57% and 7.26 respectively.
Energy Requirement (MU)	27149	29204	31415	33793	36351	39096	63,098	
Installed capacity Required (MW)	6670	7154	7687	8245	8828	9469	15069	

The Problems in Distribution Sector in Odisha and State wise Comparative View

However, the focus of the analysis is distribution segment of the power sector. The question is whether the availability power which is discussed earlier will be able to meet the peak demand and requirement of energy. The biggest challenge of the power sector is the high T&D losses. A combination of technical and non-

technical factors is contributing to high Transmission and Distribution losses. Lack of consumer education, political interference, and inefficient use of electricity is further aggravating the problem. As T&D loss figures did not capture the gap between the billing and the collection, the concept of Aggregate Technical & Commercial (AT&C) loss was introduced in 2001-2002 to capture total performance of the utility.

Table 2: Performance of DISCOM

State	Utility	AT&C Losses		
		AT & C Losses (%)		
		2009 -10	2010-11	2011-12
Andhra Pradesh	Northern Power Distributiouon Company of Andhra Pradesh Ltd.	17.00	17.42	17.11
	Central Power Distribution Company of Andhra Pradesh Limited	18.41	17.34	15.93
	Southern Power Distribution Company of Andhra Pradesh Limited	11.94	N/A	11.82
	Eastern Power Distribution Company of Andhra Pradesh Limited	10.17	8.56	6.89
	Average	14.38	14.44	12.94
Assam	Assam Power Distribution Limited	33.50	31.00	27.49
Bihar	Bihar State Electric Board	38.32	43.59	42
Chhattisgarh	Chhattisgarh State Power Distribution Company Limited	34.7	33.24	32
Delhi	BSES Rajdhani Power Limited	23.11	19.8	17.83
	BSES Delhi Power Limited	19.03	16.8	17.81
	North Delhi Power Limited	14.47	13.2	13
	Average	22.83	20.76	20.16
Gujarat	Paschim Gujarat Vij Company Limited	35.31	29.03	29.89
	Dakshin Gujarat Vij Company Limited	19.37	16.23	17.36
	Madhya Gujarat Vij Company Limited	13.04	11.83	11.8
	Uttar Gujarat Vij Company Limited	16.87	6.63	10.13
	Average	21.15	15.93	17.30
Haryana	Uttar Haryana Bijli Vitran Nigam Limited	32.16	24.9	24.22
	Dakshin Haryana Bijli Vitran Nigam Ltd.	26.97	24	23
	Average	29.57	24.45	23.61
Himachal Pradesh	Himachal Pradesh State Electric Board Ltd	26.28	24.12	19.38

Jammu & Kashmir	Jammu & Kashmir Power Development Department	N/A	60.55	56.76
Jharkhand	Jharkhand State Electricity Board	47.09	41.42	40.6
Karnataka	Gulbarga Electricity Supply Company Ltd.	41.4	30.56	34.46
	Hubli Electricity Supply Company Limited	26.44	25.39	23.11
	Chamundeswari Electricity Supply Company Limited	23.88	18.9	15.24
	Bangalore Electricity Supply Company Limited	16.35	14.55	14.5
	Mangalore Electricity Supply Company Limited	12.64	11.92	10.98
	Average		24.14	20.26
Kerala	Kerala State Electric Board	17.71	16.09	15.56
Madhya Pradesh	Madhya Pradesh Poorv Kshetra Vidyut Vitaran Company Limited	39.55	34.48	31.76
	Madhya Pradesh Madhya Kshetra Vidyut Vitaran Company Limited	N/A	31.82	29
	Madhya Pradesh Paschim Kshetra Vidyut Vitaran Company Limited	28.62	26.41	24
	Average	34.09	30.90	28.25
Maharashtra	Maharashtra State Electricity Distribution Company Limited	21.41	17.28	16.27
Odisha	Southern Electricity Supply Company of Odisha Limited	50.26	52.15	48.93
	Western Electricity Supply Company of Odisha Limited	35.74	42.94	40.6
	Northern Electricity Supply Company of Odisha Limited	35.73	36.04	34.04
	Central Electricity Supply Utility of Odisha	39.43	37.59	24.76
	Average	40.29	42.18	37.08
Punjab	Punjab State Power Corporation Limited	20.12	18.71	17.54
Rajasthan	Ajmer Vidyut Vitran Nigam Limited	30.68	22.93	21.00
India		26.58	26.15	27.15

Source: Power Line Research

From the table, it is evident that the AT&C losses of DISCOMs in our state is much more than national average and, the quantum of loss is the second highest. In simple, it implies, if AT&C losses of our State Discoms is 40%, then power purchased from GRIDCO of amounting Rs.100 crore, the Discoms are able to pay only Rs.60 crore, incurring a loss of Rs.40 crore. This affects the financial position of both GRIDCO and DISCOMs. To corroborate this, the Economic

Survey of Odisha 2012-13 has identified both GRIDCO and OPTCL as loss incurring units.

The interesting point is estimating the losses from the transmission sector. In the table below, in case of Odisha, the loss witness in case of OPTCL is around 3.9% which is comparatively low as compared other transmission utilizes. The Transmission Loss here is only technical loss. Therefore, it proves that the technical loss and commercial loss are very large and significant in the DISCOMs of our State.

Comparative View of Transmission Utilities in India

Table 3: Transmission losses

Utility	Losses (%)			Utility	Losses (%)		
	2009-10	2010-11	2011-12		2009-10	2010-11	2011-12
BSEB [^]	38.32	43.59	42.00	HPPTCL	3.31#	1.55	1.51^^
MeECL [^]	33.95	NA	28.38	DTL	1.38	1.28*	1.21
KSEB [^]	17.71	16.09	15.56^^				
UPPTCL	3.98	3.56	5.22				
HVPNL	4.66	4.21	4.79*				
CSPTCL	5.00	4.67	4.50				
PSTCL	4.63	5.05**	4.50				
Mahatransco	4.61	4.31	4.28				
AEGCL	5.50	4.50	4.25				
AP Transco	4.65	4.50	4.23*				
RVPNL	6.06	4.40	4.20				
KPTCL	4.20	NA	3.98				

BSEB: Bihar State Electricity Board; MeECL: Meghalaya Energy Corporation Limited; KSEB: Kerala State Electricity Board; UPPTCL: Uttar Pradesh Power Transmission Corporation Limited; HVPNL: Haryana Vidyut Prasaran Nigam Limited; CSPTCL: Chhattisgarh State Power Transmission Company Limited; PSTCL: Punjab State Transmission Company Limited; Mahatransco: Maharashtra State Electricity Transmission Company Limited; AEGCL: Assam Electricity Grid Corporation Limited; AP Transco: Transmission Corporation of Andhra Pradesh Limited; RVPNL: Rajasthan Rajya Vidyut Prasaran Nigam Limited; KPTCL: Karnataka Power Transmission Corporation Limited; GETCO: Gujarat Energy Transmission Corporation Limited; OPTCL: Odisha

GETCO	4.28	3.85	3.94	Power Transmission Corporation Limited; MPPTCL: Madhya Pradesh Power Transmission Corporation Limited; WBSETCL: West Bengal State Electricity Transmission Company Limited; PTCUL: Power Transmission Corporation of Uttarakhand Limited; HPPTCL: Himachal Pradesh Power Transmission Corporation Limited; DTL: Delhi Transco Ltd. * As of September 2011; ^ T&D losses; ** As of June 2011; # HPSEB losses; ^^ Projected; NA: Not available
OPTCL	3.90	3.90	3.80	
MPPTCL	3.88	3.74	3.51	
WBSETCL	2.74	NA	3.10	
PTCUL	1.36	1.92	1.88	

Source: Power Line Research

It is estimated that 1% reduction in T&D losses would generate savings of over Rs.700 to Rs.800 crores in India. Reduction of T&D loss to around 10% will release energy equivalent to an additional capacity of 10,000-12,000 MW. However, from the internal calculation 1% AT&C will be not less than 10,000 crores for Odisha. This has a direct impact on the upside of the electricity tariff.

Tariff and AT & C Losses

The revenues realised can be decomposed by the following equation:

$$R = U \times T \times (1 - L)$$

Where:

R: Revenues realised (in Rupees billions), before subventions.

U: Energy units input (in Million Kilowatt Hours).

T: Effective Tariffs (in Rupees/Energy Unit input).

L: Aggregate Technical and Commercial Losses (in percentage).

This gives a clear picture about the tariff. If AT&C increases, tariff has to go up to compensate the fall in revenue realization.

Otherwise, fall in revenue realization will adversely affect the financial position of DISCOMs as well as GRIDCO. This is typically applicable to the power distribution sector of Odisha.

The revenue losses consequent upon high AT&C losses has paralysed the distribution sector of our state. First of all the DISCOMs and GRIDCO are incurring losses. Because of lack of funds, DISCOMs are not in a position for capital expenditure (CAPEX) which could have reduced technical losses. Because of lack of CAPEX, the consumers are not getting the quality power supply at a desired level. This triggers the consumers not to pay the electricity bill due to them. Hence, there is a vicious circle.

Inadequate CAPEX by DISCOMs, lack of requisite expertise coupled with poor financial positions have resulted in inadequate and ageing sub transmission and distribution network leading to frequent power cuts, local failure and faults, large scale theft, and inefficient use of the electricity by the end user. Consumers encounters day to day problem on getting new connections, enhancement of loads, stiff procedures, unfriendly commercial policies, tardy metering, inflated

billing, collection inefficiency, hostile Discom staff, lack of employee ownership, massive churning of consumers, poor dispute resolution mechanism. The low voltage operation in the distribution is a major reason of higher technical losses due to inherent properties of the network.

In addition to the above, poor infrastructure in DISCOMs due to lack of renovation and modernization, overloading, poor operation & maintenance, non configuration of feeder lines & distribution transformer so as to reduce the length of LT lines, non usage of smaller size energy efficient distribution transformers, software error, low employee efficiency and obsolete technology aggravates the neglected distribution sector.

Way forward

The logical thinking will be to would be to fix the leaking bucket (AT&C) rather than to persistently emphasize shortages of power and forever make exaggerated estimates of future demands for power. Then, it is pertinent to look for a sustainable strategy with a single objective of reducing AT & C Losses to break the vicious circle.

In order to reduce the AT & C Losses, the DISCOMs in various states has adopted Built-Operate – Transfer (BOT) model in Public Private Partnership Mode. Planning Commission has coined this model as Distribution Franchise (DF) Model. The DF/BOT model was first implemented by Maharashtra. By implementing this model AT&C losses has reduced from 21.41% in 2009-10 to 16.27%. By adopting DF Model, Torrent has been able to curb AT & C losses in Bhiwandi. As indicated in Table 1 above, those states like **Chhattisgarh, Delhi, Gujarat, Karnataka, Madhya Pradesh, Maharashtra who have implemented BOT-DF Model have successfully reduced their**

AT & C Losses. In some of the states, **BOT-DF** model has been implemented selectively in some of their electrical divisions.

Table 4: Success Rate of BOT-DF Model

AT & C Losses (2011-12)		Bhiwandi	Aurangabad
Opening AT&C loss level (%)		48%	25%
Actual Loss Level		21.87%	22.88%

BOT-DF model was implemented in 2011-12 **in Bhiwandi, and Aurangabad** location. It is clear from the Table 4 that the AT&C losses has been dropped in both the location. Looking at the success story, BOT-DF Model is going to be implemented **at Agra, Meerut, Moradabad, Bareilly, Kanpur, Allahabad, Varanasi, Aligarh etc.**

View of the Task Force on BOT Model

A Task Force on Private Participation in Power Distribution was constituted on November 09, 2010 under the chairmanship of Shri B. K. Chaturvedi, Member, Planning Commission to develop a framework for enabling private participation in the distribution of electricity, especially by way of Public Private Partnership (PPP). In this scenario of high AT & C losses by DISCOMs, efforts must be made to harness private sector efficiencies to restore the financial health of the power distribution sector. During the course of discussions, it was also emphasized the need for segregation of wire or the network business from the supply of electricity (implying separation of natural monopoly from the competitive elements of power supply) and open access in the distribution sector.

The fourth meeting of the Task Force was held on 14 February, 2012. In this meeting, the Report of the Sub-Group on the Franchisee

Model was considered. The Task Force endorsed both the PPP Model and the Franchisee Model, leaving it to the states to choose a model that they think is more useful to them. During the course of deliberations, the Infrastructure Division of the Planning Commission raised a number of issues on the Franchisee Model. While deciding that there was no need to question the legal validity of the Franchisee Model at this stage, the Task Force felt that it is up to MoP and the State Governments to address the issues while adopting the Franchisee Model.

The expected outcomes of this BOT-DF model are Improvement in the Distribution System, Reliable and quality supply of electricity, Savings in resources and time given the paucity of budgetary resources and the deteriorating financial health of the Discoms, Elimination of regulatory risk, Government's overarching role to continue etc.

Given the fact that AT & C losses of our state around 40% and in some of the electrical divisions it, in fact, exceeds 40%, we need to assess the relevance of the BOT-DF Model.

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Savitri Brata : Important Ritual of Married Women with Husbands Alive

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Odisha is remarkable for tradition of Oshas, Bratas and Melas. The ceremony and sanctity of these traditional religious festivities are more or less lively and some of them are gradually perishing too. The source of these Oshas, Bratas and Melas goes back to the ancient times. Some of them are directly derived from Bhagabat where as most of them are derived from the Ramayana, the Mahabharata and the Shiva Purana, etc. Mostly the former two are observed by women of Odisha. But the Melas are observed by all the family members. Each Odia family must wait eagerly to such an occasion in a year. These constitute the essence of Odia tradition. There are almost sixteen major Oshas such as Budhei, Chaitra Mangala, Alana, Shani, Janhi, Bata, Dutiya (Puajuntia), Danda Panhara, Sathi, Kanji Anla, Sukutuni, Nisha Mangalabara, Margasira Gurubara (Dhanamanika/Khudurukuni), Benatia, Purnima and Bada Osha have been observing. There are nearly thirty Bratas, observed in Odisha in a year. They are Santoshi Mata Brata, Sudasha, Kedar, Sambadashami, Radhastami, Somanath, Kukkuti, Pandu Osha, Savitri, Naga Chaturthi, Sankata Chaturthi, Rabinarayan, Balitrutiya (Tija), Samba Dasami, Shibaratri, Rai Damodara, Shri Krishna Janmastami, Ananta, Pusa Rabibara, Binayaka, Skanda Sasthi, Magha, Guru Panchami, Guru Purnima, Baisakha, Sita Nabami,



Ramba trutiya, Bipattarini, Gouri and Kartika Bratas.

Out of nearly thirty Bratas, Savitri Brata is a fasting day observed by all Hindu Odia married women on the *Amavasya*, the last day of the dark fortnight, in the month of Jyestha. This day is most favourable for the married Hindu women whose husbands are alive. They observe it as a vow with great dedication and pray for their husband to have a long life. Married women in Odisha fast during the day and listen to the story of Savitri and Satyaban. The word Savitri Amavasya reflects the origin and significance of the Vat-Savitri puja. The fast is dedicated to Savitri and Satyaban; her husband who was destined to die within one year but was brought back to life by her penance. The God of death, Yama, is implored by Savitri when he is

about to leave his body. Due to her sheer determination and devotion to her husband, she won him back to life. Soon Satyaban regained his lost kingdom.

Legend behind the festival:

The Brata was named after Savitri. She was the beautiful daughter of King Aswapati of Madra Desa. She selected Satyaban as her life partner, a prince in exile who was living in the forest with his blind father Dyumatsen. She left the palace and lived with her husband and the in-laws in the forest. As a devoted wife and daughter-in-law, she went to great lengths to take care of them. One day while cutting wood in the forest, Satyaban's head reeled and he fell down from a tree. Savitri accompanied him on that day. Then Yamraj, the death God, appeared to take away his soul. Deeply hurt, Savitri pleaded to Yamraj not to be separated from her husband. If he would take away the soul of her husband; she would also follow. Yamraj, moved by the devotion of Savitri, returned the life of her husband.

Observation of Savitri Brata:

Women wake up early in the morning on the Savitri Brata day and after taking bath, wear new clothes and ornaments including bangles. All married women use red vermilion on the forehead, which is elongated to touch the line parting the hair. Savitri is symbolically represented by the grinding stone, locally known as *Sila Pua*. The grinding stone is thoroughly cleaned and worshipped. Bhoga or offering to Savitri consists of rice, wet pulses and locally available fruits like mango, jackfruit, banana, palm, date palm, etc. The fasting begins at sunrise and ends after sunset with the evening prayers. The fast is broken by consuming the offering made to Savitri. Women also make it a point to read or listen to the Savitri Brata Katha mentioned in the Mahabharata.

Savitri Brata Katha/Story:

One day king Yudhisthira, the elder son of Pandu, asked Sri Krishna: Oh! Krishna, Oh Madhava! Kindly tell me about the *brata* which if performed by women brings immense happiness and good fortune to them and also saves them from widowhood. Kindly enlighten me!

Upon hearing this from Yudhisthira, Sri Krishna replied: Your majesty! I will now narrate before you; please listen carefully. Women observe various kinds of *bratas*. Out of these Savitri Brata is the foremost. One who performs this *brata* is blessed with children and wealth and well being of their respective husbands. Her life is filled with evergreen happiness.

Then Yudhisthira asked : O Gopinath ! Please narrate how one become benefitted by performing this *brata*. Sri Krishna continued in his sweet voice: O Dharmasuta! Now listen. There was a king named Aswapati. He earned great fame in the whole world as a very gracious and judicious king. He was very wealthy and his coffers always remained filled with treasures. But the one thing that kept him always dejected was that he had no children.

Once an unknown saint visited the king's palace. The king washed his feet and welcomed him by paying obeisance. The sage was very pleased. By virtue of his insight he could sense traces of grief in the king's mind. He asked, "O King! Why are you sad?" The king replied, "Munishree! I have got everything in life, but no child. So I have no peace of mind." The sage said, "Rajan! I will tell you a *mantra*. If you recite this with utmost devotion you will be blessed with a daughter. This daughter will bring wellbeing and good luck to you. Having said this, the saint went away.

King Aswapati recited the mantra with devotion every moment each day. Subsequently

a daughter was born in an auspicious moment. Since she was born by chanting of the holy mantra, she was named Savitri.

Savitri grew with utmost love and blessings of her parents. When she was young, she used to visit the hermitages in the forest accompanied by her maids for paying respect to the revered sages there and serve them. Once as she was roaming in the forest with her maids she saw a handsome youngman Satyaban and was impressed. She asked a hermit about the Youngman and able to know everything.

Sensing symptoms of fascination and interest on Savitri's face, the great Muni replied, "Dear Princess ! He is a prince. There is a kingdom named Avanti which was earlier ruled by king Dyumatsen. He is the son of that king. Due to his ill fate the king is now forced to stay in the forest with his family. This only son of him is Satyaban.

On learning from the Muni that the young man was a prince Savitri developed a desire to marry him. Nurturing such a wish within her she returned to her palace that day. She told her mother about it. The queen after knowing this apprised the king about it. The king asked : the son of which king is the prince ? Without knowing this how can we give the hand of our daughter to him ?"

As the matter was being discussed by the king and the queen, Narada, the great sage, appeared there. The king was very happy and received him with great reverence. He washed his feet and paid obeisance to him. As the ritual of reception of the sage was going on, Savitri came there. Seeing her Narada asked : whose daughter is this ?"

The king replied: O great sage ! This is my daughter. I have a problem. She is now

adamant on an issue. During her visit to the forests she once happened to see a stranger and instantly accepted him as her husband. It has caused a lot of worry to me. Could you kindly suggest a way out ?

Upon hearing this Narada called Savitri to him and asked : Dear Savitri, tell me whom have you chosen to be your husband ? Savitri narrated all the incidence.

Upon hearing this, sage Narada told the king: OAswapati ! I have this to say - when once king Dyumatsen lost his eyes due to his misfortune and became blind, enemies captured his kingdom. After that he now stays in the forest. King Dyumatsen is endowed with all good qualities. But I can see that your daughter, the princess, will spend her life in utter grief after her marriage. If this marriage takes place, she is going to become a widow. Prince Satyaban's life is very short. He is destined to die after one year. In view of this the princess should change her opinion.

After hearing this princess Savitri felt sad. Now that she had once accepted someone as her husband at the core of her heart, there was no question of marrying someone else, come what may. So she told her father straight away: My dear father ! I am a righteous woman. A woman who is righteous never changes her mind after accepting someone as her husband. Any deviation from such a decision makes her sinful. So father, I have to face whatever is there in my fate. Allow me to face my destiny.

Upon hearing this from Savitri, sage Narad said happily: I feel blessed to hear such words of commitment and firmness. Savitri, let your wish be fulfilled. You are going to be a lucky woman. Having said this Narada went away.

Thereafter king Aswapati made arrangements for a grand marriage of his beloved

daughter. The wedding took place at an auspicious moment.

After his marriage Satyaban returned with Savitri to the forest where his father was staying. King Dyumatsen was very happy to receive his son and daughter-in-law and blessed them.

Time passed and Savitri, being a virtuous woman, served her husband, father-in-law and mother-in-law with extreme dedication. She also worshipped the gods devoutly. As time passed, the ominous prediction made by Narada kept on lurking in her mind. But it was not known to Satyaban's father - king Dyumatsen and the queen. Savitri had kept it hidden from them.

Savitri's father-in-law and mother-in-law were very pleased with her good nature and dedicated service. But in Savitri's mind reigned the apprehension of the Amavasya day of the Jyestha month – the day on which the life of Satyaban was destined to end. Gradually the number of days left for Satyaban to remain alive was coming to a close. At last the day arrived. It was a fateful day. She performed Laxmi Narayan Puja by observing fasting and recited the *Laxmi Narayan Stotra*. In the *puja* she made offerings of a variety of fruits. She appeased Brahmins by feeding them and then served food to her father-in-law and mother-in-law. Thereafter finding that Savitri herself had not taken any food herself, they asked her the reason.

Savitri replied: Father ! I am today performing *brata*, so shall eat food only at the end of the day. In the afternoon, Satyaban said : There are no fruits and firewood at home. So I will go into the forest to collect them.

Upon hearing this from her husband Savitri told her mother-in-law: Today I wish to accompany him into the forest. After returning from there both of us will have our food. Kindly

permit me. Sensing that Savitri was firm on going into the forest with her husband, the queen gave her consent. She called Satyaban and told him: Since my daughter-in-law desires to go into the forest with you I am permitting the same. You should take care of her while she is there and return home before it is dark.

Then Satyaban went into the forest accompanied by his beloved wife. In the forest, Satyaban collected some fruits and left them with Savitri saying: My dear, let these fruits be with you, as I go again to collect some firewood. Thereafter we will return home. Satyaban went to a tree to cut some branches for firewood. Suddenly he felt darkness all around. He told Savitri: I feel dizzy. It seems life's departing from my body. The prophecy of Narada reverberated in Savitri's mind. 'Has the moment of his end arrived now ?' She thought to herself.

She spread the *anchal* of her saree on her lap and told him: Put your head in my lap and sleep down. We'll return home after you become alright.

Satyaban lay down putting his head in Savitri's lap. After some time it was evening. Savitri said: It's already evening; let's return home.

But Satyaban did not respond to her words. He did not rise. The ominous apprehension of her husband's death caused turmoil in Savitri's mind. She realized that the prophecy had come true.

The messengers of Yama soon arrived there. But due to the righteous glow around Maha Sati Savitri they could not go near her, in whose lap Satyaban was lying. So they went back and told Yamaraj about this: Your majesty! Satyaban has died. We went to him to bring his soul. But due to the heavenly glow of Savitri we couldn't go near him.

Upon hearing this from his messengers, Yamaraj got astonished. There being no other way, he himself set out to where Satyaban was lying.

There he found Satyaban in Savitri's lap. Having been deeply touched by the sorrow of Savitri, he said: Lady, why are you crying? Please stop it. No one can prevent what is ordained by destiny. We have to carry out what is fated to happen. One who is born on this earth with flesh and blood has to die someday. Satyaban's death is a part of that process. All husbands and wives in the world have to die like this. They vainly cry for each other. See, once your very dear husband is embraced by death, will he worry about you? As long as life was there in his body he was yours. Now he isn't. Because he was destined to be yours for a pre-determined period. Now give up all hope on him. No husband is ever brought back to life by such unnecessary howl. Please stop crying and let me carry out my task.

After Yamaraj said this, the great lady, extremely devoted to her husband asked: Who are you? Why do you try to console me by saying these spiritual words? From where have you come? Please tell me to dispel my doubts.

Upon hearing this from Savitri, Yamaraj was amazed and replied: Dear lady, I'm Yamaraj. I have come here to take away the life of Satyaban, who has died.

After this as Savitri left her husband aside and moved away from his body to go near Yamaraj to talk to him further, Yamaraj used the opportunity to take the life out of Satyaban's body and moved ahead.

But Savitri was not the one who would give up so easily. She silently followed Yamaraj as he was going away with her husband's life.

Looking back, Yamaraj found Savitri following him. In order to provide her solace again

he said: My dear princess ! You continue to cry even after knowing the way of the world, and are following me. It will be of no use. Before you get tired and fail in your attempts, it's better for you to return from here. Savitri, I tell you to stop following me and go back to your in-laws.

On hearing these words from Yamaraj, Savitri said: O Yamaraj ! When my husband is going to your place, what's wrong in my accompanying him and what can prevent me from doing that? I will go with him. What is a wife without her husband ? Without the existence of husband there is no peace in a wife's life. Doesn't God know this ? There is no place for me without my husband. I request you not to be cruel and allow me to go with you to your place. There I will be in right company. Please do not prevent me from going there.

Hearing such pleadings from Savitri, Yamaraj said smilingly: Oh ! the best among virtuous women, I am pleased with you. You may now ask me for fulfillment of any of your wishes and I shall grant the same, but not the life of Satyaban.

Savitri said: My father-in-law is blind and has been deprived of his kingdom. I beseech you to return his vision and also his kingdom.

Yamaraj thought to himself: This is not a wish that's impossible to be fulfilled. If I grant this to Savitri then she would stop following me and go back to her in-laws. Hence he said, "So be it" And moved ahead.

Even then Savitri continued to follow Yamaraj. Turning back, Yamaraj found Savitri behind him again. He told her: Savitri, You are still following me. It will serve you no purpose.

Savitri replied, "O Yamaraj, You have snatched my husband away from me. I feel enlightened to hear your preachings. But my

concern is how to liberate my husband and this prompts me to follow you. You are an incarnation of Lord Narayana Himself. So I wish to earn your holy blessings by worshipping and serving you. That is why I follow you. If you kindly permit me I would get the privilege of serving at your holy feet.

Upon hearing this Yamaraj was in great dilemma. This Savitri would not give up following him, he thought. His immediate task was to convince her to go back. So he said: Savitri, I am pleased with your extreme devotion. You may ask me for anything again, but except the life of your husband. I will grant it now and then you should leave this place.

Savitri said: O Yamaraj ! You are an incarnation of Lord Vishnu. I feel privileged that you are pleased with me and are asking me to name my wish. But what do I want ? You have granted happiness to my father-in-law and mother-in-law. But you are taking away my husband's life. What can I ask for ? Still, since you have told me and with high esteem to your words, I plead to grant me one more wish. Kindly bless me with one hundred sons.

Yamaraj had become overwhelmed by the extraordinary devotion of Savitri. So he instantly uttered, "So be it" and moved ahead.

But Savitri was not that kind of woman who would give up so easily. She still continued following Yamaraj. Noticing it Yamaraj told her: Savitri, you are again after me. I have already granted you yet another wish. Following me again is of no use. Go back and let me perform my duty.

Savitri replied: Yamaraj ! I am grateful that you have granted me all my wishes, except the life of my husband. I should not be bothering you again. I just want that you should carry out your wishes and then go to where ever you are going.

Yamaraj said: Tell me Savitri, what now? What else is left for me to do?

Savitri said: O merciful Yamaraj! You are the greatest among gods. Your words will never fail. But you have not told me how the wish which is granted by you will come true. You are taking my husband away with you. How can a wife become a mother without her husband? The grant of my wish by you makes no sense, and rather you are pushing me into sin. I am a righteous woman. To a righteous woman her husband is the God. You are taking away my husband. I cannot become a mother. Your words will be untrue. I cannot become a mother of a hundred sons, as granted by you. But I cannot let you go like this. I have no other way but to follow you to where ever you are going.

Yamaraj was stunned to hear these words from Savitri. He was overwhelmed and said: You are the greatest one Savitri. Glory be on you. Your righteousness is outstanding. With your polite perseverance you have defeated me. You are a pious lady. People will sing your glory forever. You have won.

Yamaraj continued: "Dear Savitri, on his Amavasya day in the month of Jyestha, any woman who performs *brata* will earn righteousness and liberation. She will be freed from the prospect of widowhood and be endowed with children and prosperity.

With these words Yamaraj returned Satyaban's life into his body. Savitri went back to where her husband lay and found him getting up as if waking up from a sleep. Thus ends the Savitri Brata Katha.(Translation from Odia to English)

Customs & Rituals:

All Hindu women observe this festival by worshipping and propitiating Savitri as a Devi. Early in the morning, women take purifying baths,

wear new clothes and bangles, and apply vermilion to their foreheads. Nine types of fruits and flowers are offered to the Goddess. Wet pulses, rice, mango, jackfruit, palm fruits, datepalm, kendu, bananas and several other fruits are offered as Bhoga and observe the festival with Savitri Barta Katha. After fasting for the whole day, the fasting women simply take the Bhoga in the evening. In the afternoon, when formalities of worship are over, they bow to their respective husbands and elderly people.

As the name indicates this Brata or vow is dedicated to Goddess Sabitri, who has fought with Lord Yama (God of Death) and taken away her husband's departed soul. According to mythology, Sabitri is regarded as one of the Satis (Sacred woman) out of the Pancha Satis (five sacred Women). Though Sabitri has fully devoted her life for her husband, this Brata teaches all the wives to respect their husbands. On this day, each and every married woman goes to the Temples and wears new sarees and bangles to offer her worship. Some women perform their puja at home. After washing the 'Silapua' (made up stone) they decorate that with haldi (Turmeric), Sindoor (Vermillion), new saree and gold ornaments. Then they offer various types of fruits as *prasad*. All day long, the women only take fruits and observe fasting and keep praying to the Goddess for the longevity for their husband.

Essentially a fasting day for married women, the ritual practised for Savitri is meant for the well-being and long life of the husband. The grinding stone used in the house is wrapped in a fresh cloth after washing with scented holy water and offered only ripe mangoes, coconut, palm, banana, pineapple in prayer along with a branch of the banyan tree. The fasting is assigned to Savitri and Satyabana her husband who was destined to die within one year but was brought

back to life by her severe penance. The God of death, Yama is implored by Savitri when he is about to leave his body and due to her sheer determination and devotion to her husband, she wins him back to life and soon Satyabana regains his lost kingdom.

Love that conquers even death:

Savitri Amavasya or Savitri Brata which is most auspicious for the married Hindu women with husbands alive. Women observe as a vow with great devotion and pray for the long life of their husbands. It is a story of conjugal loves which conquers death. One can beat all odds in life through true devotional love.

Satyaban was known for his honesty and truthfulness. Savitri was determined to marry him in spite of knowing from Narada that Satyaban is destined to die one year from the day of their marriage. As per her wishes the marriage took place. So strong was the single-minded love and determination of Savitri that she chose a noble youngman for her husband, knowing that he had only a year to live.

Three days before the foreseen death of Satyaban, Savitri takes a vow of fasting. The morning of Satyaban's predicted death; she also accompanied him to the forest. While Satyaban was collecting wood, he suddenly became weak and laid his head in Savitri's lap.

Yama himself, the god of Death, comes to claim the soul of Satyaban. Savitri follows Yama as he carries the soul away. Savitri ran after him, and pleaded with Yama either take her along with him to the land of the dead or give back the life of Satyaban. Yama replied, "Your time has not yet come, child. Go back to your home." But Savitri insisted on accompanying her husband. She also tries all her logic to convince him and repeatedly requested him for her husband's life.

The God of Death turned down every time. She was still following him with a hope.

Finally, he agreed to give her three boons but not the life of Satyaban. Savitri with a ray of hope requested for his blessing for her in laws and was granted.

The third boon was that she wishes to be the mother of hundred sons, the Yamraj agreed. Savitri informed him that it is impossible. As a Sati, she can't take another husband. Yamaraj moved by the devotion of Savitri, returned the life of her husband. Satyaban came to life again and both of them lived happily thereafter.

Conclusion:

The morale of the festival is to teach the women to be virtuous, devotional and painstaking like Savitri to make worldly life happy and peaceful. Savitri Bratas are observed mostly by Brahmin families. Even people of other castes also observe it with a greater sanctity although they depend upon a Brahmin to perform the puja at times. However, the advent of modernity has already hampered such traditions. People in various parts of Odisha observe the Brata as a traditional part of seasonal worshippings and some also observe it farcically. This seems to become gradually less pompous and lack of life. The get-together on such occasions imply a lot to the people of Odisha. Along with *hulahuli* and *haribol* sound, these pujas are performed in religious congregations.

Notes:

1. Sila - a flat and sized stone meant for preparing spice paste.
2. Hulahuli - the enchanting of auspicious sound made by women while worshipping.

3. Haribol - making a sound together by men in the name of God.
4. Yamaraj- the death God according to Hindu scripture
5. Narada- the saint who is able to move freely in between earth and heaven.
6. Brahmin- the community maintaining pious life.

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Autobiography as History : A Perspective on Two Odia Autobiographies

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Expectations of factual authenticity pre-dominate readers' interest in autobiographies. But it is an acknowledged fact that the individual responsible for telling the truth about himself is simultaneously describing himself, thereby restricting the degree of honesty that can be expected. Autobiographers frequently resort to acts of censoring and distorting facts not to speak of concocting ideas to enhance their self image. Roy Pascal notes, "Leslie Stephen remarked long ago that distortions of the truth belong to the values of autobiography and are as revealing as the truth...." One of the features of an autobiography is that it reveals secrets vistas of truth that its author never consciously intended to uncover. Often autobiographers give themselves away through unintentional revelations.

This kind of unintentional revelations can be seen in Godabarish Mishra's autobiography *Ardha Satabdira Odisha O Tahinre Mo Sthana*. The quality of his self-projection is perhaps most rapidly detected in the style adopted by the author. The bold and throbbing use of ironic language in Mishra's autobiography strike the readers as entirely consonant with his introspective theme and thoroughly suited to his winding roundabout style. All his chapters and all important events of his life are precluded with extensive discourses aimed at tunnelling the readers' vision as much to the

incidents described as to the narrator's viewpoint. The present observing and recording self which he draws on to exhibit his understanding of himself becomes subject to adult reflection and is further distorted during its embodiment in a written narrative. Like, for example, his depiction of poverty is heart-touching and pathetic but it bears proof of his tremendous self respect, too. Often the distressing account of his early life in adverse circumstances and his expert narration influence the readers' minds to unconditional acceptance and spontaneous sympathy.

So completely overcome is the reader with this confessional strain that his first reaction is to respond with admiration. Hints of ambiguous feelings of remorse and neglect crop up only when he tries to recreate the complex development of expectation and regret. He writes, "I have worked hard all my life but I have not earned enough wealth or landed property that I will look towards it for support. As I left behind all sources of acquiring money, in my weak moments I am filled with remorse. My decision was not always mine; Gopabandhu babu was responsible for my decisions to a large extent. My life was shaped like clay at the potters' wheel at the hands of Shashida and I let go of these opportunities at the instigation of Gopabandhu."

Mishra shared a significant part of his life together with Nilakantha Das. A dig into the formative periods of their lives reveals similar views and aims. Yet there were differences in their personality and these differences become conspicuous in the different styles adopted by them. Das rarely shows Mishra's hesitance and censure. His style is marked by a sense of celebratory achievement and unrepentant retrospection. His sweeping lines exemplify his all-important attitude. When Prof. Gopal Chandra Ganguly asked him why he needed to study M.A. when he had already decided to be a teacher at Satyabadi, Das answers : "Satyabadi is a rural place. I will not be doing justice to this important role of Headmaster if I am not equipped to clear all doubts of all students. Prof. Ganguly questioned, 'You have monetary difficulties. Where will you get money from ?' I answered 'I'm not worried about that ? Surely, it can be managed.' Some days later I received news about my scholarship."

Such carefree abandon is seldom found in Mishra. The candour and simplicity with which Das takes credit for his efforts and achievements is an antithesis to the hesitant and sometimes sly manner adopted by Mishra. On the other hand, the continuing apologetics and complacent obtuseness in Mishra are not aimed at a mere historical account of his life and actions. He probes into his feelings, impulses and beliefs in order to lay bare the truth of his personality. He is analytical and his analyses lead him to a web of confession and contrition. Das adopts an ingenuous style by denying the possibility of using sophisticated, self-reflective responses present in Mishra. He thereby fails to recognize the full opportunities which the genre offers in the form of interpretative truth in addition to factual truth.

Another example of Mishra's complex emotions and ambiguous presentation is the portrayal of his father's character. He talks about his father as an extremely pious man given to rituals and worship. He remembers his father's altruism with studied objectivity and impersonal adulation. On closer inspection Mishra's dubious admiration of his father seems to hide hints of guilt. Was it that he was ashamed of his father for their poverty ? He writes, "My father was not a big pundit. But he was highly regarded even in places far from our own place. He was a family man but lived the life of a *sanyasi*. He spent whatever he earned each day and did not save for the next. His hair was matted and his teeth showed like bones. He never massaged oil on his body. His dress was a small saffron cloth. People came to know him by the name of 'jatia baba'."

There are further ambiguities in the father-son relationship. Given his father's spirituality and renunciation, Mishra's admission that it was his father's wish that he studied English and became a lawyer and his subsequent disappointment over Mishra's failure to obtain scholarship shows the contradiction in the father's portrayal. His revolt against rituals and customs steadfastly observed by his father, his adult rejection of social norms, his guilt when his father disciplines him and his solitary and senile mumblings of the prayers learnt unwillingly in youth chart his emotional ambivalence towards this patriarchal figure.

Nilakantha Das hardly attempts to justify or exonerate his father in Autobiography. In his smug narration there is no doubt or denial but pride and satisfaction at having fulfilled his father's prophecy and expectations. His father presents no contradiction, but silently supports all his son's public activities and efforts for reformation even when he is ostracized from the Brahmin society.

Unconsciously, Das's father becomes an epitome of paternal superiority-silent, supportive and sympathetic. Das also tends to oversimplify the complexities of personality. In an interesting chapter titled 'Srimati Radhamani Debi', he celebrates his wife's unstinting support in both private and public spheres in terse pithy words. Unlike Mishra he does not attempt lengthy introductions nor does he rationalize his wife's loyalty. His statements are directly reminiscent of his strict authoritarian presentation. Until her father-in-law's demise, Das's wife leads a life of homely responsibilities. His death liberates her from domestic duties and enables her to walk shoulder to shoulder with her husband in public life. Das again turns to her lucid and orderly transition from a housewife to a public activist in the episode where she deftly bails out her husband's party workers in his absence.

By contrast, Mishra largely ignores his wife's role in public life. Like the proverbial 'badi baigana' and 'pothi baigana', his views on female literacy and women's liberation come as confused and unclear. He claims to be the first man to send a Brahmin girl to Cuttack Girls' School and talks at length about the respective importance of boys and girls in society. Yet, two examples suffice to demonstrate his ambivalent attitude towards women. He comes closest to his ideals of youthful relationship between husband and wife in these lines; "Youth is the time for the bonds of love between husband and wife; the best things to share are the smile on lips and sweet loving glances. Spreading hands for money parched my lips and dried the water from my eyes."

Throughout his life he accepts pecuniary benefit from several sources, but doing so from his wife is a disgrace. Later, when Gopabandhu babu proposes to send one of the teachers at Satyabadi to Chakradharpur for the purpose of

Odia enlightenment, Mishra declares, "I was the only teacher to have passed B.T. examination and Gopabandhu babu did not wish to send me elsewhere. But Nilakantha babu's father was like a ripe leaf, you could not say when he would fall. Krupasindhu's wife was not willing to go out. My father was dead and I did not ask for my wife's opinion in such matters. Hence, I got ready to go to Singhbhumi."

The pride of his declaration allows the reader to assess for himself the intended and unintended levels of exposure.

A unique feature of the genre is that all portraits of other people in autobiographies contribute to the central self-portrait. The reverence with which Das talks about Satyabadi inevitably contributes to his self-portrait. Mishra largely remains uninvolved with the conception and inception of the school. It quickly becomes clear that Mishra is largely repentant about lost chances in distinctive jobs and continually feels constrained and out of place.

One of the rewards the autobiography offers Mishra is the chance to stand up and claim retribution for his hitherto ignored self. An interesting example of this is seen in the description of the circumstances leading to his becoming the principal at Satyabadi. The need to prove himself noble and unselfish some forty years later prompts him to write an elaborate account of the sequence of events. In the prefatory chapter What Shall I Write, Mishra states, "While I sit down to write this, I feel that those friends who have repeatedly requested me to write the story of my life and made me put it in writing it have made me appear as a witness in a court presided over by the public and there I say, 'I solemnly swear that I shall speak the truth, I shall not tell a lie, and except very personal matter, I shall not withhold anything.

So, the writing of his autobiography becomes an act of self-justification. Author, narrator and protagonist all interact to create an impression of confession and absolution. Even when talking about his guilt, he is looking for remittance. Conversely, the vehemence with which Das attacks Mishra's chronology about the handing over of charge as principal or the closing of Satyabadi is an outpour of the hurt he suffered when the school he had nurtured from its inception broke up. However, his overtly pungent remarks against Mishra fail to convince and the reader is put on guard because of the directness of their attack. The subtle and faintly shrewd remarks made by Mishra penetrate deeper so as to take the reader into confidence. The resulting intimacy between reader and author succeeds to win the readers and appeals for their sympathy. His persuasive tone smoothly glides the reader into unsuspecting acceptance.

Ironic overtones are dominant when Mishra talks about Gopabandhu, too. He says, "If you have to lose everything and be a homeless beggar, it should be under the influence of a person like Gopabandhu."

The sarcasm is obvious in these lines. Mishra surely did not aim to be a homeless beggar. For Nilakantha Das, however, Gopabandhu babu was a foster father, a superior associate and a constant source of strength. His real father plays only a peripheral role in the book. It is Gopabandhu babu who has firm hold on Das. Not once does he lament the lost opportunity of earning worldly riches. He becomes a teacher and later jumps into the fray of politics all at the behest of Gopabandhu babu. But he is unforgiving about the break up of Satyabadi. Remembering the painful incident, he writes, "That day in the middle of October, Gopabandhu babu was himself

present when he nearly broke the school. The way he sought to appease everyone pacified no one."

Satyabadi was an embodiment of his personal enthusiasm and national zeal for the formation of an ideal Odia society. He gave his best to the school and grieved when he was not accepted as the sole disciplinarian of the school. For this he never forgave Mishra. He also held Gopabandhu babu responsible for the breakdown of the school.

Both Das and Mishra were goaded by aims of Odia regeneration and reformation, yet their autobiographies reveal that neither was anti-British. They took to European learning and scholarship with exemplary eagerness and Mishra even nurtured hopes of serving under the British. More than freedom from the British, their attention is centred on fighting for the revival of the lost glory of Odisha and getting rid of the Bengali hegemony. For a number of years their nationalist activities were limited to serving the people of flood and famine affected areas and helping people get rid of the clutches of unjust and restrictive social customs. They aimed at working in collaboration with the British for the betterment of their community. The Satyabadi School was initially named Victoria M.E. School in honour of Queen Victoria, the then Empress of India. Justice Harihar Mahapatra writes, "The School had been named Victoria M.E. School after Queen Victoria when it had been started. Gopabandhu babu and his associates had no difference with the government at that time."

Interestingly none of them mention this fact in their autobiographies. As Brian Finney puts it, "There is the common practice of imperceptibly altering the past over the years so that it answers more closely the needs of the present."

Mishra's sojourn at Chakradharpur was motivated purely by the Odia movement. Only after the fierce rumblings of the non cooperation movement rocked the nation that he and the other associates of Gopabandhu Das stepped out of their myopic regional vision and embraced the national cause. Initially Mishra was not eager about the movement nor did he have much faith in Gandhi's claims. He criticizes, "I have always believed that the non violent policy has its place in the chaturthartha ashrami's life in the Vaishnav religion, but not in politics."

Even Das had his reservations about Gandhiji' and his views on spinning. Das also appears critical about the vegetarian food habits preached by Gandhi.

There are many parallels between the autobiographies of Mishra and Das. They deal with the same set of socio-politico events. Their difference lies in the different perspectives adopted which in turn creates different versions of their retrospective retribution. However, this does not alter the truth or validity of their respective autobiographies. After all, autobiographies are not just a log of events, their real value lies in the interpretative truth they offer. They are judged by the amount of psychological insight they show. This brings us to Roy Pascal's claim, "If Darwin's or Freud's theories were proved to be false, it would not affect the quality of their autobiographies; or inversely, it is the

quality of their spiritual personalities, as recorded in their autobiographies, that provides the sufficient guarantee of the truth of their doctrines." The autobiographies of Mishra and Das together offer unparalleled insights into the mode of consciousness at that point in time when individual identities were crafted in the background of a confrontation between traditional and modern values and by corollary reflect upon the nature of modernity. Even if what they tell us is not literally accurate or only partially exact, they provide true evidence of their individuality.

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Odisha's Unique Theatre Form – Mughal Tamasha

Rabi Sankar Rath

Rapid urbanization of the country accelerated by industrialization, globalization and development; 'folk culture' is no more cradled in the rustic hamlets of the country side. One does get to see some forms frequently manifested in city suburbs largely because of a huge section of the rural audience has moved to the city in search of a new life and better livelihoods. While sophisticated TV and cinema is increasingly becoming common recreation methods for these groups, they still yearn for familiar *jatra*, *pala*, *daskathia* or a theatre performance that takes them back to their roots – the rural, the rustic and the beauty and humility of it all. Therefore, in spite of the rapid urbanization "folk art" still remains the art of 'people' living both in urban and rural areas.

If one wants to understand the spirit of rural India, one needs to go through the various forms of folk-art in the country which has evolved over the centuries and is an integral part of the life and culture of the rural population. These art forms are faithful to rural life, have an authenticity and a charm of their own and are amongst the most valuable legacies of our long and varied rural heritage. Folk arts in form of songs, dances, Jatras and dramas have nourished a rich tradition. The coming of cinema and other urban forms of entertainment have taken a toll over the existence of many such art forms with some that are extinct,

some near to extinction and some languishing and breathing their last. It is therefore, necessary to do a comprehensive study of these performing art forms before they are extinct and people are no longer able to relate to it, explain it, and understand it. Given institutional and social support these forms can be revived, preserved and fostered as unique art forms for both rural and urban populace.

The history of folk art in any country is obscure and therefore it is extremely difficult to determine the exact time or period when they came into existence. It is also because folk arts are evolving in nature, continually adopt themselves to changing times and needs and thus continue to lose a bit of their original form. Therefore it becomes difficult to recall the history of their form and existence. It is only through studies, research, methods of recall and repeated performances that we attempt to trace their original form and historical evolution.

It is on this basis that an effort is made to discover the original, growth and development of folk drama in Odisha. Folk drama forms of Odisha are closely associated with the religious culture of Odia people. Some of them are still performed in rural areas as they are traditionally necessary for religious rituals. However, amongst the many

forms that Odisha prides itself, Mughal Tamasha in Odisha is distinct for its flavour and purpose. Satirical in nature, the art form is very unique to Odisha.

Apart from Maharashtra, Odisha other than is the only State that nurtured and patronized indigenous versions of Tamasha. Among the many, Mughal Tamasha is an epigrammatic and farcical play on the Mughal administration in Odisha. The tradition of the play is prevalent in northern Odisha districts of Bhadrak and Balasore. However the focus of attention and strong popular tradition of Mughal Tamasha was popular in the villages surrounding the district headquarter town of Bhadrak in coastal Odisha with a relatively high concentration of Muslim population.

Afghans of Bengal occupied Odisha in the 15th Century A.D. Mughals wrested power during the last part of the 16th Century. It was Raja Mansingh who defeated the Afghans and established Mughal rule in Odisha. However he did not dismiss the Afghan officers who surrendered before him. These officers became the Muslim residents of Odisha. For more than two hundred years that the Muslims ruled, Persian remained the court language. Afghan Officers who remained in power indulged in a luxurious lifestyle. This affected the administration acutely. Mughal Tamasha deals with loose and slack administration of the Mughal officials in a comical way.

When the Marathas ruled over Odisha in the second half of the 18th Century A.D, people became open and fearlessly criticized and made mockery of the Muslim rulers, their style of rule and administrative slackness. The satire was primarily aimed at the luxury and pompous display of wealth that Mughals indulged in. This led to the development of Mughal Tamasha. It must be

taken note that the form did not promote communalism, since it ridiculed the filthy rich rulers and their oppressive mannerisms which put both communities at a receiving end. It is therefore just very natural that Mughal Tamasha was popular amongst both Hindus and Muslims and both communities participated in it.

Historically speaking Mughal Tamasha evolved in Sangat village as a variation of the traditional *Chaiti* Tamasha in Bhadrak region of Odisha in the later half of 18th century. Subsequently it spread out to other places like Sahapur, Januganj, Garadpur and Kuansa. It remained confined within the region though sporadic attempts were made to perform the same in some other areas of Northern Odisha.

The incredibly fertile imagination of a single genius poet Banshi Ballav Goswami had created seven works of Tamasha; the most outstanding and unique amongst them being 'Mughal Tamasha'. This form is the only that is still alive but struggling for survival with ever decreasing performances and patronage. The other six forms like Bhil Tamasha, (2) Radhakrushna Tamasha (3) Chauda / Chahoda Tamasha (4) Jogi Tamasha (5) Fakir Tamasha and (6) Lolin Mazabai Tamasha, ceased to exist long ago and are virtually lost to posterity except for manuscripts in incomplete form. Scripts of this play have been collected and printed by Dr. Krushna Chandra Behera, a professor of Odia literature and Sri Lalatendu Mohanty, the Director of Abhinaya Natya Sanstha in Bhubaneswar.

Though definite historical evidence of poet Banshi Ballav Goswami's life and work is not yet forth coming, it is evident that he had acquired mastery over several languages and was an ardent votary of Lord Shiva – Hatnagar Mahadev of Sangat village where he lived.

Keeping in line with the tradition and a continuation of Odisha's indigenous regional version of Tamasha, a specific version which is identified as Mughal Tamasha is sui generis possibly unique, unprecedented and unparalleled in the annals of theatre on account of its simultaneous employment of five different languages within course of the performance of a single play – Odia, Bengali, Hindi, Persian and Urdu. Any Tamasha form normally makes simultaneous use of different languages including the ones existent in Maharashtra.

Perhaps the reason behind why Mughal Tamasha managed to withstand and survive the vagaries of time as compared to Banshi Ballav's other six Tamasha compositions is the dynamism and vital dramatic attributes of the form. Furthermore, it represented significant social connotations underlying it, which *mutatis* and *mutandis* are equally relevant and applicable to contemporary social realities.

Apart from the drastic departure made from tradition by choosing to employ five different languages simultaneously within the span of one performance as an integral part of it; it brings together Muslims and Hindus and persons of different linguistic hues under the uniting backdrop of Lord Shiva's benign presence moreover Mughal Tamasha also departs from the predominant practice of characters exclusively using verse, with the characters of the drama like; *Chopdar* or *Nakib* often resorting to staccato Urdu and Hindi prose while addressing other characters.

The uninhabited use of language spoken by people in actual life is another aspect which is indicative of the realistic daring which guided the composition of this popular genre, while the creative use of his mastery over the different

languages is unbelievably unique feature of Mughal Tamasha.

Couched in the form of a musical farce, music and songs play a predominant role in advancing the action in an epigrammatic manner and a confluence is noticeable in the use of indigenous musical instruments along with their more exotic counterparts.

Mughal Tamasha is the outcome of the cultural interaction and confluence that took place between the local inhabitants and the outsiders when historical forces brought in to their midst.

As had been customary with large empires in the past, the rulers based at their capitals ruled the distant regions through representative who from time to time visited the different localities placed under their charge. The inhabitants of these territories became the victims of exploitation by many of these representatives whenever they visited such localities.

In Mughal Tamasha, the *Mirza Sahab* is one such regional representative who is on a visit to a particular locality placed under his disposal. Through the various interactions amongst the different characters of the play, it is sought to portray that if the moral fabric of any society is not discreetly and judiciously protected and preserved by its ruling fraternity, the decay and destruction of values- both social as well as personal will percolate to every level of the social hierarchy from the top to the bottom.

As such Mughal Tamasha has no definite plot. Most of the characters are un-related. They are mostly the *Sebayats* (people who render personal service) of the rulers or administrators. They are *Vestiwalla* (Waterman), *Jhaduwalla* (Sweeper), *Farras* (person arranging beds), *Hukawalla* (person who arrange *Huka* for

Smoking), *Pankhawalla* (one who fans), *Bhat* (person who recited praises), *Nanakshai* (Followers of Guru Nanak), *Daptari* (Peon), *Khansama* (Cook), *Zamindar* (Landlord), *Gumasta* (Manager of the Landlord), *Bhandari* (Barber or Hair-dressers), *Doodhawali* (The Milkmaid) etc. All these characters are summoned to the stage. One by one summoned by the *Chopdar* as desired by the *Mirza*, the Mughal administrator. All of them sing songs to introduce themselves and their profession. Family life is also delineated. Most of the songs are farcical and arouses humour. While singing the songs, they also indulge in mild dancing and gesticulations. Unlike other folk theatre the costumes plays an important and integral role in Mughal Tamasha. The characters like *Chopdar*, *Vestiwala*, *Farras*, *Totibardar* etc. are dressed with Muslim dresses. *Mirzasahab* uses the costumes of royal style, which are decorative, glaring and garish. The dress of *Zamindar* is very simple like the *Vaishnavite* Hindu. The costume of milkmaid is like the typical rural Hindu Lady with saree and who enters the stage with a milk pot in her head. The performance of Mughal Tamasha continues throughout the night. The people enjoy the entire Drama sleeplessly.

Like the Tamashas of Maharashtra music plays a predominant role in Mughal Tamasha. A confluence of indigenous musical instruments and their more exotic counterparts is noticeable. The use of different musical instruments like *Kubuji*, *Violin*, *Sitar* *Pakhawaj*, *Diggi- Tabala*, *Harmonium* alongwith the indigenous *Kahali* (*Desi* Clarinet), *Jodi Nagara* or *Dhola- Mahuri* create an atmosphere that takes the audience to the period depicted in the play.

The music is played prior to the commencement of action on the stage. Before the beginning of the play loud music is provided with

Sahanai (*Mahuri*), *Dhol* and *Jodi Nagara*. The music continues for hours to attract the crowd. When the audience settles down the members of the orchestra come to the stage and occupy their seats, just in front of the acting area. After the orchestral music is played a long narrative song is sung in chorus in praise of Lord Shiva. Thereafter enters *Chopdar* (Bodyguard) shouting ‘*Dabe Khade Ho*’ (Stand fixed), ‘‘*Hat Khade Ho*’’ (Stand at a distance). This indicates the coming of *Mirza* the Mughal administrator. Then he announces matter of the arrival of *Mirza*, who alights from a beautifully decorated palanquin. Thereafter he is led to the throne placed in a platform. The *Mirza* takes the seat majestically and *Chopdar* salutes him. Then the *Sebayats* are summoned one by one and then begins the play. Excepting the *Mirza* and *Chopdar* all other characters sing as well as dance. They only indulge in prose dialogues. After the performance, each of them ask for *Baksish* (tips) from the *Mirza* and while leaving the stage ask the Leader of the orchestra what is going on here. He says the festival of Lord Shiva is being celebrated. Then he starts singing in praise of God Shiva and then departs.

The play continues with the characters coming to the stage one by one. Enough humour and satire is provided through dialogues. The last and the most interesting character of the play is *Dudhawalli* (the milk-maid, the only female character in the play). It is played by a male person. With amorous movements the milkmaid sings her beauty, youth, of her relations and persons of social circle.

Simultaneously, camouflaged under the various events and developments within the play, a vital undercurrent of linguistic, cultural and social integration is made to flow surreptitiously underneath to reveal and show that vice is so

enticing and luring that it makes no distinction in selecting its votaries from amongst people belonging to different strata and religious denominations of that society.

Mughal Tamasha is unique in the annals of Folk Drama in India. It is the outcome of the cultural interaction and confluence that took place between the local inhabitants and the migrant representative of the Muslim rulers in 18th Century A.D.

While attempting to develop and promote communal harmony, it also provides social criticism of state of affairs prevailing at that time which is of relevance.

The *Mirza* gets infatuated with her beauty and proposes love. The milkmaid objects as she is married. But the *Mirza* insists and allures her with promises of good fortunes. But the milkmaid refuses all love and allurements and finally leaves the stage. The *Mirza* gets disappointed and here ends the play.

The milkmaid struggles in keeping the *Mirza's* advances at bay, are reminiscent of Scheherazade of Arabian Nights.

Even today with the corrupt ruling class, who operate through sycophantic middlemen and thus remain totally woof and indifferent to the suffering of masses.

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Chhau Dance of Mayurbhanj

Balabhadra Ghadai

With the arrival of Chaitra (March-April) the nature, so lush and rich in Mayurbhanj, is vibrant with new life; trees, creepers and orchids are in bloom, the air is fragrant with flowers; and birds songs reverberate through the hills and plains. The whole district comes under the magic spell of Chhau, the most colourful virile dance usually performed for three days during the Chaitra Parva (13th or 14th April) at Baripada, the district headquarters of Mayurbhanj. The vigorous war dances with swords and shields, the colourful, dignified yet intricate rhythmic pattern of other dances, the loud yet melodious sound of battle drums, such as Dhumsa, Nagra, Dhol and Chadchadi with Mahuri brings thunderous effect to make the audience spellbound.

Chhau, a martial dance form, found in three regions of India, Sareikala (Jharkhand), Purulia (West Bengal) and Mayurbhanj in Odisha each with its distinctive features has received a global reputation. Although the origin of Chhau is a bone of contention among the scholars and historians, Mayurbhanj School of the dance maintain that the term Chhau has been derived from 'Chhauni' i.e. military camp of ancient rulers. They hold this view due to martial character of the dance. It is obvious that the dance originated from the war- rehearsals of the Odia Paikas (Infaney) and gradually evolved as a cultural

performance. Some scholars suggest that the word 'Chhau' is derived from the Sanskrit word 'Chhaya' which carries the meaning of facsimile or disguise. Since mask is used in Purulia and Sareikala Chhau, it is reasonable to name it as mask dance. Some scholars are of opinion that Chhau is an Odia word and its meaning according to Purna Chandra Bhasakosha is to attack stealthily and cunningly. It is needless to enter into an arid controversy as to its origin since evidence either documentary or collateral is extremely meagre. But even if its original source is military tradition, there is little doubt that there has been quite a lot of co-mingling of folk, tribal and religious traditions in the process of its evolution.

The Bhanja Kings of Mayurbhanj were great Patrons of art and culture. During the rule of Maharaj Jadunath Bhanj Deo (1822-1863 A.D) one kind of dance was being performed in the month of Chaitra, which was known as 'Ram Navami Nata'. It is presumed that during this time it was in its early form i.e in rudimentary form, confined to the technique of 'Sadhan' and 'Farikhela'. During the reign of Krushna Chandra Bhanj Deo (1868-1882) Chhau was first remodeled in a new form and style. Ramaharjit Bebartta Babu, an aide of the Maharaja had witnessed the performance of Chhau dance of Sareikala and on his request for extending royal

patronage to Chhau dance in Mayurbhanj, Maharaj Krushna Chandra Bhanja Deo brought Mr. Upendra Biswal, a Chhau Ustad from Sareikala and appointed him to teach Chhau dancers of Uttar Sahi. Later on Mr. Banamali Das, another Ustad from Sareikala was appointed to train the Chhau dancers of Dakhina Sahi. Moreover, Sri Brundaban Chandra Bhanja Deo and Sri Gokul Chandra Bhanj Deo the two brothers of the king were incharge of Uttarsahi and Dakhinasahi dance parties respectively who took keen interest for its development. Thus, Maharaj Krushna Chandra Bhanjdeo laid the foundation of Chhau dance in Mayurbhanj and it was performed during Chaitra Parva in place of 'Rama Navami Nata'. It is noteworthy to mention here that being profoundly influenced by the Sareikala Chhau, mask was also used in Mayurbhanj Chhau.

In the beginning the dance performance was confined to the exhibition of sword-play only. Most of the dance numbers were displayed on physical power, techniques of sword play etc. The dances exhibited by the dancers were without themes. Some of the dances, for instance were Sadhanmar (Strong among all), Maja Maloon (to teach a lesson), Singh (lion), Bajramaruri (Thunder bolt) etc. Some of the dance numbers were composed portraying heroic characters of Puranas, the Ramayan and the Mahabharata. Thus, during this time Chhau was limited to Rook-Mar Nacha (the dance of offense and defence).

Maharaja Krushna Chandra Bhanj Deo breathed his last on the 29th May 1882 when he was only 34 years old. At that time his eldest son Sriram Chandra Bhanj Deo was barely 11 years of age and hence, the State came under the administration of Court of Wards till he attained majority and assumed direct control of the State in 1890. He had deep love for this art form and so took keen interest for its development. He put

all dancers, musicians, organizers of the locality into two groups namely, Uttarsahi and Dakhin sahi and started a competition of the dance on the occasion of the annual Chaitra Parva. At that time these two prominent parties were competing with each other and the winner party was being awarded a running cup known as 'Talcher Cup'. The Maharaja kept his younger brothers Shyam Chandra Bhanj Deo and Sridam Chandra Bhanj Deo in charge of the *sahis* for training and performance of the dance with an annual grant of Rs.2000/- for each Sahi. Apart from this amount, each brother was to spend as much as Rs.15000/ every year for the training and development of Chhau dance. During this period the dance numbers created by the *sahis* were based on the themes of the epics like the Ramayan, the Mahabharat and other Puranas' Episodes on Krishna legend introduced during this period slowed down the martial character of the dance. Therefore, the choreography of the dance as well as the music was changed. Jhumar music and Kirtan were also introduced in it. In some dance numbers vocal music were also added. The lyrics were of different languages such as Odia, Hindi, Bengali. Hitherto Chhau was totally non-verbal. Due to such experiments in the art form, a good number of classical items sprang up and gave a new charm to it. Nishitha Milan, Bansi Chari, Kalanka Bhajan, Baul Krishna, Tamudia Krishna, Kaliya Dalan, Makhan Chari were the products of the artistic endeavour made under the royal patronage of the time, the era of experimentation and excellence of the art.

In the year 1912 Maharaja Sriram Chandra Bhanj Deo presented a magnificent show of it in the form War Dance (Paika dance) to welcome the British Emperor George V and his Queen at Calcutta. Maharaja Sriram Chandra has spent a lot of money for its creation and presentation. This 'War Dance' consisting of 64

artists was essentially a mock-fight between two opposite groups holding swords and spears in their hands. The dancers were dressed in red or blue *dhoties*, turbans along with feather- garlands round the arm and waists. They painted their faces and bodies with ochre or red colour. Another significant feature of the dance was the abolition of mask hitherto prevalent in Mayurbhanj style like Purulia and Sareikala. Maharaja Sriram Chandra passed away on 22nd February, 1912. The appreciation of Chhau dance by the Emperor George V and Queen Mary was reflected on his condolence letter which had been sent two days after the sad demise. It says, “the Queen and I are grieved to hear of the death by an accident of the Maharaja of Mayurbhanj. Please convey to the Maharani our sincere condolences in her sorrow. We remember of course the important part taken by the Maharaja in connection with the Pageant on the maiden and our pleasure in seeing him on that occasion”.

Maharaja Purna Chandra Bhanj Deo, the son and successor of Maharaja Sriram Chandra Bhanjdeo was a minor and hence, Mayurbhanj once again came under the administration of Court of Wards. During this period Chhau suffered a lot in his kingdom. The annual grant of Rs.5000/- to each Sahi was stopped and only Rs.250/- to each Sahi was granted just to keep the tradition of annual celebration of Chaitra Parva alive. Maharaja Purna Chandra was formally installed on the Gadi on the 13th November 1920. Hereafter he gave special attention to revive the Chhau dance but it got a severe setback due to hypocrisy of some Chhau Ustads who were lured by the king of Dhenkanal for introduction of Chhau in his state. This incurred displeasure in the heart of Maharaja Purna Chandra and resulted in halting the Progress of Mayurbhanj Chhau for sometime. Maharaja Purna Chandra died on the 21st April 1928 of an early age of 29 years. He being

childless, was succeeded by his younger brother Pratap Chandra Bhanj Deo.

The reign of Maharaja Pratap Chandra Bhanjdeo is marked as the golden era of Mayurbhanj Chhau. He initiated various experiments in Chhau dance with the help of talented Ustads and artists and established it to a marvelous art form. He increased the annual grant to Rs.5000/- for each Sahi and appointed a Manager to look after the proper training, rehearsal and presentation of the dance. Regular rehearsal for about six months beginning from the month of October till Chaitra Parva were carried on. During this Period a number of new dance themes were composed. Sri Keshab Das, the Kathakali dance teacher was appointed to train the Chhau dancers of the Sahis. In order to improve the dance performances and to increase the creative power of the Ustads & artists, they were sent to different parts of the country to witness the performance of the eminent dancers like Udayshankar, Amla Shankar etc. Several features from such dances were included in Chhau dance to improve its range and quality. During this period dances like Kaliya Dalana, Matru Puja, Maya Sabari, Banshi Chori, Meghadutta etc. were created by the Uttarsahi and Dakshina Sahi teams.

The dance which was brought up and developed with so much royal care and nourishment could not prosper further in the absence of royal patronage after the merger of the Mayurbhanj in Orissa on 01.01.1949. At this crucial juncture a group of dedicated Chhau artist of Dakshina Sahi under the able leadership of Sri Bhabani Kumar Das, the Manager of Dakshina Sahi and Ramesh Ch. Mahapatra came forward to keep alive the art form by organising a troupe named ‘Mayurbhanj Chhau Dance Organisation’. During the Pre-merger days the Chhau dance was confined to occasions like Chaitra Parva, visit of

royal guests etc. It was felt to draw the attention of various authorities and appeal for patronage. The commercial shows of Chhau were organized by the artists of the organization at different places. The Organization approached the District Magistrate, Mayurbhanj as well as the Chief Minister of Odisha, Sri Harekrushna Mahtab for financial assistance. It also presented a show before the Chief Minister to invite his attention for its upliftment. The Government sanctioned some funds for maintaining a Chhau troupe consisting of 16 dancers, 10 Ustads and 6 Musicians who were paid monthly salary of Rs.10/- to Rs.20/- as per the standard of the artists and it remained under the control of District Magistrate. During this period two shows were exhibited, one at Puri on 3rd December 1949 in the honour of the visit of His Excellency Shri Rajgopalchari, the then Governor-General of India and the other at Baripada on the Republic Day on 26th January 1950.

Towards the end of March 1950, the District Magistrate transferred the management of Chhau to the District Inspector of Schools, Mayurbhanj. During this period the organization presented two shows - one at Kathojodi Hostel premises (Cuttack) and another at Cuttack Police Club in aid of refugees. Due to financial crisis the artists could not get their salary from October 1950 to March 1951. The organization appealed to the Chief Minister of Odisha for removal of these difficulties. Taking into consideration of the appeal of the Organisation, the State Government sanctioned an annual grant of Rs.5000/- in favour of it. The grant was raised to Rs.10000/- by the State Government on the recommendation of the then Prime Minister Pandit Jawaharlal Nehru who was very much pleased to see the performance of Chhau dance on the occasion of the inauguration of the Hirakud Dam on 13.01.1957.

In 1959 Sri Ram Chandra Dash, the then I.G. of Odisha and also the Manager of Uttarsahi during the reign of Maharaja Pratap Chandra Bhanj Deo was deputed by the Government of Odisha to Baripada for revival of the old glory of the art form. As a result of his untiring efforts a new organization named 'Mayurbhanj Chhau Nrutya Pratisthan' was formed in 1960 and the previous Mayurbhanj Chhau Dance Organization was abolished. In 1961 the Pratisthan was registered under the Society Registration Act of 1960. With this the Mayurbhanj Chhau Nrutya Pratisthan emerged as the patronizing institution for Mayurbhanj Chhau Dance. Meanwhile, the involvement of Govt. officials was felt necessary in order to raise the status of the Institution.

The Executive Committee of the Pratisthan was formed with District Magistrate and Collector, as Ex-officio President and one Government Officer under control of Collector as the Secretary. Some other art lovers and old Gurus became its other members. The Pratisthan is getting financial assistance both from the Central Government and the Sangeet Natak Academy. It celebrates Chaitra Parva for three days each year at Baripada where Chhau dance is performed. Both the Eastern Zone Cultural Centre of India and the Cultural Department of Odisha are now encouraging to the Chhau dancers to improve the quality of the dance. Chhau in its present form is a fine blending of various systems - elements of martial, folk, traditional classical art having nicely woven into the grand mosaic of Chhau. It is high time to conduct thorough research to discover and unfold the internal aspects hidden to Chhau. This beautiful dance form needs attention of one and all to elevate it to a global platform at par with the classical dances of India.

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Tamralipta : The Ancient Port in Odisha

Akhil Kumar Sahoo

Geographical situation of Tamralipta, Suham or Suram, Lata, Varahi temple, Chaurasi, Radha, and Bharukachchha or Baroch, and Gangaridae etc., points to one compact region, and their ancient history is intimately connected with each other.

According to *Dasakumaracharita* (6th AD), Tamralipta was in Suham or Suram, or Sumha, kingdom, and temple of Bindubasini was situated there. Noted historian Smith has rightly observed that Tamralipta was capital of Suham kingdom in 6th c AD, and it was a part of the Magadha under the Mauryas. In Mahabharata, and Matsya, Suhma or Suram, and Tamralipta were shown as two different places. Here Suram has also been mentioned as a port where Tapassu and Bhallika, the two merchant brothers of Kalinga, arrived. In Brihad Samhita, Suram is placed between Banga and Kalinga. Some historians identified it with Radha, and others identified Radha with Lata (or Lada of Jain, or Lala).

Behind naming of this Suham or Suram, reference can be made to Ceylonese Chronicles. In order to divert the attention of the Bodhisattva, King Sudhodana made a seven storeyed beautiful palace for him, and provided all sorts of comfort and amusement here for the Prince to divert his attention. The name of this building was Suram,

meaning 'beautiful, and from this name of the palace came the name of the kingdom. The Buddha delivered the Janapada Kalyani Sutta in a forest of Sumbha, or Suram country, and Desaka town was near to it.

The historical relationship between the kingdom of Lata, Suram, and Tamralipta can be traced in Buddhist literature as well as in puranic contents. Tamralipta was on the mouth of the Ganges, and was formed by the united streams of the Silavati and Dvarikeswari rivers. It was the capital of Mayurdhvaja, and his son Tamradhvaja who fought against Arjuna. According to Jaimini-Bharata, Mayurdhvaja's capital was on the banks of the river Nerbuda; and reference has been made there on Ratnapura, another name of Tamralipta, some say. *Kathasaritasagara* mentions Tamralipta as a maritime port, and also as an emporium of commerce from 4th c AD to 12th c AD.

Lata is mentioned in Ptolemy's Geography, as Larike; and Asokan Dhauli Inscriptions mention Lata as Lathika. And Girinar Inscriptions take Lata as Rastika or Ristika. What is most important here is that Broach or Barygaza of Greeks, or Bharukachha was the chief city of Lata. And importance of this place can also be traced in Buddhist and Puranic sources. Here Raja Bali performed a sacrifice on the advice of

Sukracharya after being deprived of his kingdom by Vishnu in his Vamana Avatara. Olladesa has been described as identical with Lata, and the Nagara Brhamins of this kingdom are said to have Nagari characters. According to Ptolemy, and other Puranas, it is situated between the river Mahi, and river Kim. Its name is also mentioned in Kamasutra of Vatsyayana. The source of the river Chandrabhaga which was known as Lohitya, and was also known to writers of the ancient texts of a river and of a *sarovara* in the same name, and was famous in the age of the Ramayana, belonged to this Lata kingdom.

According to *Kathasaritasagara*, Raja Satavahana of Pratisthana was a resident of Bharukachchha. And its other name prior to Buddha, perhaps, was Bhrugupura, indicating that Sage Bhruhu, who was contemporary to, and was the first teacher of the Buddha, might be living here. After leaving the palace, Surama, in the mid-night through its south gate, the Bodisattva along with Charioteer Chandaka, and horse Kanthak, in his renunciation went to Anupiya, the mango grove of the Mallas, where he met Sage Bhruhu, the place being not too far away from Kapilavastu. But this Bharukachchha was no other than the Bharu kingdom of Supparaka Jataka. During the time of the Buddha, it was also known as Bhandagrama which was visited by the Buddha before his last journey to Kusinagara. The kingdom was also a port town, according to Buddhist sources.

Fa-hien, the 5th century AD Chinese Pilgrim, visited Tamralipti. He came to this port town from Champa after travelling 50 *yojanas* in an easterly direction.

Hiuen Tsang, the 7th century Chinese Pilgrim, came to Bharokachchha from Mo-ho-lacha (Maharashtra) after travelling in a north-west direction for about 2400 or 2500 *li*, and crossing

the river Nai-mo-to, reached Po-lu-kie-che-po (Bharukachchha). The Pilgrim also mentions that it is Bhrikukshetra, or the traditional residence of Sage Bhrugurishi. From Bharukachchha, the pilgrim went on towards Malava (Mo-la-po).

The Pilgrim Hiuen Tsang arrived at Tamralipti (Tan-mo-li-ti) after going 900 *li* from Samatata (San-mo-ta-cha). This 7th century Chinese Pilgrim says that there was a *Varahi* temple in the country where the Tamralipta port had then existed. I-ching, another 7th century Chinese Pilgrim also visited Tamralipta, and resided in its *Varahi* monastery. He says that Tamralipta was 60 or 70 *yojanas* east from Nalanda. In between Tamralipta, and Bharukachchha, the Pilgrim Hiuen Tsang visited places like : Karnasuvarna. Udra, Kanyodha, Kalinga, Kosala, An-to-lo, Dhanakataka, Chola, Dravida, Malakuta, Simhala, Konakapura, and Maharashtra. It is not at all difficult to observe that names of towns and cities or villages are completely different from names of countries and kingdoms. Taking names of countries like Kosala, Kalinga and Magadha offers no meaning to identification of places when cities and towns visited by the Pilgrim comes intermittently under different country heads, and at times keeping no order of their geographical boundaries. Moreover, Kosala, Kalinga and Magadha etc are countries, and there were cities, towns and villages under them with defined boundaries. When the translated account of the Pilgrim deals with a separate chapter on Magadha, similar account is not seen in case of Kosala, and Kalinga, or on any other Maha Janapadas. This makes more confusion, and identification of places, thus suffers from various irregularities. Scholars, however, failed to notice its broad impact on regional historical accounts.

One sees that Lata has been identified with Gujarat, and Bharukachchha with another of

its city; if Tamluk is identified with one of the region of Bengal, and Madhupur in UP, Dwaraka in Gujarat, and Malla country in Punjab, what happens to history when Pilgrim's Varahi temple is covered under Magadha or in Bihar chapter of Pilgrim's account? Identification of places always demands that all the places visited by the Chinese Pilgrims must be looked for within the boundary of 'Madhyadesha', or the 'Middle Country' whose defined geographical boundary is preserved in the Ceylonese Chronicles. Fa-hien remained six years in "Madhyadesha", and his place of visit must, thus, be looked inside that geographical boundary alone. And the river Silavati or Salavati, or Saravati, linked with Tamralipta, forms the southern boundary of the 'Madhyadesha'. And river Mahi, and Chandrabhaga, were very close to southern sea shore. How they can be located elsewhere, and far away from the coastal area. What the western scholars have done that they drew two parallel lines on the political map of India, and named the region as the "Middle Country" which later became the "Mid India", dumping this holy land and its identification into oblivion. This mistake caused the wrong shifting of places from one region to another region. Fergusson gives reasons for having dissenting views from the common opinion that Tamluk is the modern representative of Tamralipti. But he Rajendra Lal Gupta's identification again was accepted without taking into historical consideration of Lata, and Suham. Cunningham assigned Balabhi and Bharoch to Western India forming a part of Saurashtra. But also agrees that these places belong to the Dakhanos or to the Dhakhinapatha. This term "Dakshina", is named to the route that the Bodhisattva took when he fled on renunciation through the south gate of the Surama palace. Another concept arose for this land that lay to the east of the Sarayu river, and this was also called the Eastern India, and afterwards this

became synonymous with South Kosala and North Kosala.

According to H A Giles, "the narratives (of Hiuen Tsang) is continuous, without break and without punctuation". Identification of places visited by the Pilgrims as one notices in "Ancient Geography of India", written by Cunningham, takes all the places out of "Madhyadesha", and, thus, many confusion occurs, persists, and hounds the academics as before.

King Vijaya, the first king of Ceylon, went to Ceylon through this port, but it is also stated elsewhere that he was a resident of Radha. According to Ceylonese Chronicles, King Vijaya before starting on his sea voyage to Ceylon, he always was staying for three months at Madhupur. Records of Sri Lankan Government, basing on facts preserved in their Vamsa Gathas, clearly state in their text books, that King Vijaya migrated from Kalinga; and the day he reached there, the Buddha died "here". The Ceylonese Chronicles mention some other names of port towns, along with one Talada, and it may be interesting to see that all these ports can be searched for on a particular coastal belt, not far from each other, and also not far away from Tamralipta itself.

King Asoka sent the Bodhi Tree to Ceylon through Tamralipti port. It was a fourteen days' journey to Ceylon from Tamralipti, out of which seven days 'journey was spent from Pataliputra to Tamralipta on road. These are the information we have in history, that provides ample opportunities for scholars to look out where really was this Tamralipti port.

Vanga, Samatata, Suham, Tamralipta, Gauda, and Pundravardhana, all these famous places in history belonged to one compact geographical and historical settlement. One place cannot be separated from another in principle keeping in mind their continuous road link

existence; and they all being not far away from each other. And this gives rise to the “concept” and “existence” of “Village Kingdoms” and “City Kingdoms” of ancient India.

The Lataharana temple and the Lata Matha on the bank of the river Prachi Saraswati, and the river Devi near the village Bhandaghara near Kakatapur in Puri district, point to the correct position of the Tamralipta port. There are two villages in the same name Bhandaghara, on both sides of the river; and village Bazpur, to the east of this place and just within less than half-a-kilometer is the Barygaza of Ptolemy; and the Varahi temple at Chaurasi represents the Varahi temple of the Chinese Pilgrims. Suham is the present Sri Ramchandrapur, near it. The Radha village near Sun temple at Konarka which is just within fifteen kilometers from here, and towards east, satisfies all conditions of the Gangaridae kingdom of history. This road to Konarka that passes through village Sama, covers the Samatata of the Pilgrims’ account. The name of the place, the name of the kingdom, and the name of the river, all bearing the name of Ganga, together define the existence of the Gangaridae kingdom. One can look for everything there with Gangaram village near the Sun Temple, and Sri Kanthapur will fulfill the quest for other conditions that a scholar needs for establishment of truth. For existence of villages in the name of Vanga or Banga near the eastern sea shore, i.e. not far away from the Sun Temple, one can verify the following names : Banga- lo in Kakatapur Block, Banguri gaon, also in Kaktapur Block; Bangurisha – Melaka and Bangurisha Sasana in Nimapara Block. There are villages in the name of Banga in Delanga Block, Bangura in Satyabadi Block, and Banguraba in Puri Sadar Block. But those near Kakatapur, and close to sea shore defines the real Vanga. The existence of Tamralipta between Kalinga and Vanga, refers to the port at Bhandaghara and Lataharana area of Kakatapur

Block. One can also see the site of a dried up river port near the village Sri Ramchandrapur and Mulagarh connecting the southern sea and the river Saraswati. All the villages near the Sun Temple including the village Kulinga, Madhupura, Junei, Banakhandi, Jantana, Mahala, Marda and Sarada etc., and a host of other names have significant contribution to Buddhist history, and they collectively stand today to answer the Pilgrims’ account on their visit to “Madhyadesha”. Pilgrim’s Karnasuvama represents Suvarnapur ; Udra represents Ora; Kanyodha, the Kundiya ; Kalinga, the Kulinga; An-to-lo, the Ananta/ Antarkula/ the Antarvedi; Dhanakataka, the Dhanahara; Chola, the Cheruli; Dravida, the Durgapur/ Desthali/ the Desunthi; Saurasthra, the Sorreya (of Revata); Maharashtra, the Marda and the Mahala. And the list continues to cover all the places that the Pilgrims visited in the “Madhyadesha”.

The scholars are welcome to visit these places compacted in a small geographical area near the dried-up Chandrabhaga, and the present Prachi Saraswati river to feel what exactly Ptolemy says in his Geography. Maps of Ptolemy, and understanding of his degrees are most important today which the western scholars outrightly rejected for identification of places in ancient India. Meghasthenes, Curtius, Strabo, Pliny, pilgrims from China or Alberuni, they all describe one and the same geographical land mass, but in different times of history. Scholars now can come for excavation, at any place they like in the above mentioned areas, and feel the truth. The inheritance belongs to all of us, not limited to any particular region of India.

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Soils of Cuttack District

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Cuttack district is situated in the mid-eastern part of Odisha. It is surrounded by Dhenkanal district in the north, Angul district in the north-west, Jajpur district in the north-east, Khurda district in the south, Nayagarh district in the south-west and Jagatsinghpur district in the south-east. Extending over an area of 3932 sq. Kms, it occupies 2.52% of the State's area. The district has 3 Sub-divisions namely Cuttack, Athagarh and Banki; 11 Tahasils namely Cuttack, Niali, Salepur, Tangi, Mahanga, Kishorenagar, Athagarh, Baramba, Narasinghpur, Tigiria and Banki; 14 Blocks namely Cuttack-Sadar, Kantapada, Mahanga, Niali, Tangi-Choudwar, Salepur, Nischintakoili, Baranga, Athagarh, Tigiria, Baramba, Narasinghpur, Banki and Banki-Dampara; 9 Towns, 1 Municipality, 2 N.A.Cs., 35 P.S., 342 G.Ps, 1950 villages (1856 inhabited and 94 uninhabited), 10 Fire Stations and 10 Assembly Constituencies.

Geography of Cuttack District:

Cuttack District is located between 84° 58' to 86° 20' East longitude and 20° 3' to 20° 40' North latitude. Cuttack District is located at an altitude of about 15 meters above MSL and receives an average annual rainfall of about 1501.3 mm. Its climate is hot and humid. During the summer, the mercury rises as high as 40° celsius while during the winter, the temp. falls as low as

10° celsius. Summer starts at the end of March and lasts till June till the monsoon sets in. Winter season starts from November and lasts till January and is characterized by chill winds from the North. Mid January to mid March is pleasant with moderate climate.

Important Places of Cuttack District:

1) Cuttack is one of Odisha's oldest cities, better known as the Business Capital of the state. It offers gold and silver filigree works, horn and brass work, silk and cotton textiles and leather works. This city is surrounded by Mahanadi river in the North and river Kathajodi in the South. The Ravenshaw College, High Court, S.C.B. Medical College & Hospital, All India Radio Center, Central Rice Research Institute, Stone Revetment, Temple of Goddess Chandi and Barabati Fort, Gada Gadia Temple of Lord Shiva and Panchamukhi Hanuman Temple are the main visiting places. Cuttack district is also recognized for its paper mills, sugar factory, tile factory, glass and china clay factory, jute mill and spinning mills.

2) Dhabaleswar:- Situated on the bed of river Mahanadi, it is famous for Dhabaleswar Temple.

3) Qadam-i-Rasool:- It is sacred for both Hindus and Muslims.

- 4) Paramhansanath Temple:- People visit this temple of Lord Shiva on a holy day.
- 5) Banki:- A temple of Goddess Charchika is situated on a hillock at this small town by the side of River Mahanadi.
- 6) Mahavinayak:- At a distance of 2 KM from Chandikhol to the west is the seat of famous ancient Shiva temple of Mahavinayak.
- 7) Chhatia:- It is famous for Lord Jagannath temple.
- 8) Baneswar:- It is situated on the bed of river Mahanadi and is famous for the Shiva temple and the beauty of the nature.
- 9) Ansupa:- It is a beautiful lake and is a heaven for migratory birds in the winter.
- 10) Bhattarika:- This charming scenic spot on the valley of Mahanadi is famous for the temple of Goddess Bhattarika.

River systems of Cuttack District:

The Mahanadi is the major river which traverses Cuttack District in an east-west direction. The Mahanadi is the only river which has taken its source from the Amarkantak plateau, Chhatisgarh and it enters Odisha near Padigan (Sinha,1998). The river enters the plain stage at Naraj in Cuttack District where initially it meets the old shoreline of the Bay of Bengal before the formation of the delta. From this point bifurcation of the main trunk stream starts and the delta stage begins. At Naraj, many river islands have been formed and the first bifurcation gave birth to the river Kathajodi from Mahanadi at cuttack , the Birupa took off from its left bank. At this stage, anicuts have been constructed at Jobra over the Mahanadi, over Birupa and at Naraj. The river Kathajodi bifurcates into Kuakhai and further downstream, the Kuakhai divides into Daya and Bhargavi. The Daya and Bhargavi drain into Chilka lake.

Rivers originating from the Mahanadi Delta:

There are seven rivers namely Samolia, Gobari, Prachi, Kadua, Dhanua, Ratnachira and Nuna which have originated in the Mahanadi Delta from the low interflaves of the distributaries of the Mahanadi. These are primarily drainage channels of short length.

The *Samolia* originates from Haripur village and flows straight to the Bay of Bengal. The *Gobari* originates from Devidola and joins the Devi near Bendasahi. The *Prachi* branched off from the Kuakhai and flows from Phulnakhara and drains the area between the Kandal and the Kushabhadra rivers. The *Kadua* drains the interflaves between the Prachi and the Kushabhadra rivers. The *Dhanua* originates near Balipatna and flowing for about 25 Kms, drains to the Kushabhadra. The *Ratnachira* has its origin near Mukundpur village and drains to the Bhargavi. The *Nuna* rises near the Goradiha hills and drains into the Daya near Sahupara.

Forest system of Cuttack District:

The distribution of forests in Odisha is very uneven. The forest coverage of Cuttack district is 11.4% of the total reported area of the district and it contributes 1.9% to Odisha's total forest area. The total forest area of the district is 78369.11Ha. and is divided into 6 forest ranges. Northern Tropical Semi Evergreen Forest is found in Athagarh block of Cuttack district.

Classification of forest of Cuttack District Area (in Sq. Kms.)

Reserve Forest	522.39
Demarcated Protected Forest	101.41
Un-demarcated Forest	0.00
Un-classified Forest	0.45
Other Forests	163.65
Total	787.90

Irrigation

The Mahanadi system supplies water to the existing canals of the Mahanadi Division at Cuttack. To supply water to the canals of this system, three anicuts have been constructed. One of them is at Naraj (1,169 meters) at the head of the Kathajori, which serves as feeder anicut by diverting the water to the Mahanadi. The other two are at Jobra (1,936 meters) on the Mahanadi and at Choudwar over Birupa (604 meters). The anicuts help in making an artificial detention reservoir at the apex of the delta.

Physiography

Geographically this district occurs mainly in the area Mahanadi Delta. The region is covered with deltaic sediments of the Mahanadi river formed in recent times. The soils occurring on very gently sloping uplands are moderately shallow to moderately deep, well drained, loamy with low AWC (Available Water Capacity). They are acidic in reaction and moderately eroded. These soils have been classified as *Typic Ustropepts*, *Typic Ustorthents* and *Ultic Ustorthents*. They are associated with shallow to moderately deep, well drained, slightly eroded and neutral soils. (Sarkar et al, 1998)

Gently sloping coastal plains of the Mahanadi delta are dominantly occupied by very deep, imperfectly drained clayey soils. They are slightly acidic in reaction and have medium to high AWC. These soils are classified as *Typic Haplustalfs* and *Typic Ustropepts*. They are associated with deep, moderately well drained fine soils. They are slightly eroded and neutral in reaction.

The Cuttack district comes under East and South Eastern Coastal Plain Agro Climatic Zone of Odisha. (Nanda et al, 2008)

Soil Fertility Status of Cuttack District :

As per the modern system of Soil classification, 'Soil Taxonomy', the soils of Cuttack District come under four orders, viz, (1) *Alfisols*, (2) *Inceptisols*, (3) *Entisols* and (4) *Vertisols* (Sahu and Mishra, 2005). The recently formed alluvium come under *Entisols*; the comparatively older alluvial soils come under *Inceptisols* and the more matured soils come under *Alfisols*. The black soils of Tangi-Choudwar Block come under *Vertisols*.

The block wise soil Taxonomy and fertility are as follows:-

(1) Athagarh

Mixed red and black soils are found in this block. The soil is classified as *Typic Ustochrepts* and *Aeric Ochraqualfs*. The soil reaction (pH) varies from 4.25 – 6.27 and the mean is 5.31. Therefore the soils are mostly acidic. The soil organic carbon varies from 0.21 – 1.28(%) and the mean is 0.66%. So the soils are medium in organic carbon content. The available nitrogen varies between 105.0 – 261.2(Kg/h) and the mean is 177.45 Kg/h. So the soils are low in available nitrogen. The available phosphorus varies from 0.245 – 161.2 (Kg/h) and the mean is 24.9 Kg/h. The soils are mostly low in available phosphorus content. The available potash varies between 44.8 – 980.0 (Kg/h) and the mean is 208.32 Kg/h and thus the soils are medium in available potash. The available sulphur varies from 5.60 – 39.9 (ppm) and the mean is 18.43 ppm. It is evident that the soils are sufficient in available sulphur. The available boron varies between 0.14 – 2.99 (ppm) and the mean is 0.53 ppm and thus the soils are sufficient in available boron content.

(2) Badamba

Red, mixed red and black soils are found in this block. The soil is classified as *Typic*

Ustochrepts and *Aeric Ochraqualfs*. The soil reaction (pH) varies from 4.92 – 8.04 and the mean is 6.07. Therefore most of the soils are acidic. The soil organic carbon varies from 0.13 – 1.49(%) and the mean is 0.53%. Therefore the soils are medium in organic carbon content. The available nitrogen varies between 110.2 – 208.7 (Kg/h) and the mean is 150.3 Kg/h. So the soils are low in available nitrogen. The available phosphorus varies from 1.47 – 29.64 (Kg/h) and the mean is 5.58 Kg/h. Therefore the soils are low in available phosphorus. The available potash varies between 47.04 – 909.44 (Kg/h) and the mean is 232.53 Kg/h. So the soils are medium in available potash. The available sulphur varies from 6.3 – 40.6 (ppm) and the mean is 20.09 ppm. So the soils are sufficient in available sulphur. The available boron varies between 0.14 – 1.24(ppm) and the mean is 0.50 ppm. Therefore the soils are sufficient in available boron.

(3) Banki

The soil found in this block is brown in colour. The soil is classified as *Typic Ustochrepts* and *Typic Ustorthents*. The soil reaction (pH) varies from 4.26 – 6.77 and the mean is 5.24. So the soils are mostly acidic. The organic carbon varies from 0.17 – 1.66(%) and the mean is 0.58%. Thus the soils are medium in organic carbon. The available nitrogen varies between 102.5 – 247.5 (Kg/h) and the mean is 147.3 Kg/h. Therefore the soils are low in nitrogen. The available phosphorus varies from 0.245 – 58.31 (Kg/h) and the mean is 10.52 Kg/h. So the soils are low in phosphorus. The available potash varies from 62.7 – 1456.0 (Kg/h) and the mean is 278.04 Kg/h and thus the soils are medium in potash content. The available sulphur varies between 11.55 – 125.65 (ppm) and the mean is 24.17 ppm. So the soils are mostly sufficient in sulphur. The available boron varies from 0.23 – 1.01 (ppm)

and the mean is 0.62 ppm. Therefore the soils are mostly boron sufficient.

(4) Banki – Dampara

Brown colour soils are present in this block. The soil is classified as *Typic Trophaquepts*. The soil pH varies from 4.77 – 5.33 and the mean is 4.95. Therefore the soils are acidic. The organic carbon content varies from 0.32 – 1.20 (%) and the mean is 0.77%. So the soils are high in organic carbon. The available nitrogen varies between 142.5 – 197.5 (Kg/h) and the mean is 169.06 Kg/h. Thus the soils are low in nitrogen content. The available phosphorus varies from 4.90 – 37.73 (Kg/h) and the mean is 15.8 Kg/h. Therefore the soils are medium in phosphorus. The available potash varies between 294.5 – 658.5 (Kg/h) and the mean is 440.62 Kg/h. So the soils are high in potash. The available sulphur varies between 17.15 – 39.55 (ppm) and the mean is 26.19 ppm. It is evident that the soils are sufficient in sulphur content. The available boron varies from 0.32 – 0.87 (ppm) and the mean is 0.51 ppm. Therefore the soils are sufficient in boron.

(5) Barang

Brown colour soils are found in this block. The soil is classified as *Typic Trophaquepts* and *Vertic Ustrophepts*. The soil pH varies from 4.55 – 6.65 and the mean is 5.26. So the soils are mostly acidic. The organic carbon content varies from 0.14 – 1.10 (%) and the mean is 0.49%. Thus the soils are low in organic carbon. The available nitrogen varies between 118.7 – 255.0 (Kg/h) and the mean is 161.7 Kg/h. So the soils are low in nitrogen content. The available phosphorus varies from 1.71 – 164.3 (Kg/h) and the mean is 27.35 Kg/h. Therefore the soils are mostly low in phosphorus. The available potash varies between 13.44 – 496.16 (Kg/h) and the

mean is 158.48 Kg/h. So the soils are medium in potash content. The available sulphur varies from 6.3 – 38.8 (ppm) and the mean is 20.23 ppm. Thus the soils are sulphur sufficient. The available boron varies between 0.18 – 1.56 ppm and the mean is 0.7 ppm. Therefore the soils are boron sufficient.

(6) **Cuttack-Sadar**

Brown, mixed red and black soils are found in this block. The soil is classified as *Aeric Fluvaquents* and *Aeric Tropaquepts*. The soil pH varies from 4.64 – 6.66 and the mean is 5.41. So the soils are acidic. The soil organic carbon varies from 0.17 – 1.25 (%) and the mean is 0.61%. Thus the soils are medium in organic carbon. The available nitrogen varies between 70.0 – 216.2 (Kg/h) and the mean is 145.2 Kg/h. So the soils are low in nitrogen. The available phosphorus varies from 0.245 – 36.5 (Kg/h) and the mean is 8.33 Kg/h. Therefore the soils are low in available phosphorus. The available potash varies between 36.96 – 803.04 (Kg/h) and the mean is 194.58 Kg/h. Hence the soils are medium in potash content. The available sulphur varies from 7.35 – 109.55 (ppm) and the mean is 23.14 ppm. Thus the soils are sulphur sufficient. The available boron varies between 0.14 – 2.99 (ppm) and the mean is 0.46 ppm. So the soils are boron deficient.

(7) **Kantapada**

Reddish brown and black soils are found in this block. The soil is classified as *Aeric Tropaquepts*. The soil reaction (pH) varies from 4.80 – 6.94 and the mean is 5.51. So the soils are mostly acidic. The soil organic carbon varies from 0.36 – 1.27(%) and the mean is 0.83%. So the soils are high in organic carbon. The available nitrogen varies between 95.0 – 292.5 (Kg/h) and the mean is 150.26 Kg/h. Thus the soils are low in nitrogen. The available phosphorus varies from

0.245 – 110.4 (Kg/h) and the mean is 15.79 Kg/h. Therefore the soils are mostly low in phosphorus content. The available potash varies between 33.6 – 875.8 (Kg/h) and the mean is 233.4 Kg/h. So the soils are medium in potash content. The available sulphur varies from 13.3 – 113.75 (ppm) and the mean is 30.55 ppm. Thus the soils are sulphur sufficient. The available boron varies between 0.18 – 4.74 (ppm) and the mean is 1.05 ppm. So the soils are sufficient in boron.

(8) **Mahanga**

Brown and grey colour soils are found in this block. The soil is classified as *Vertic Ustropepts* and *Typic Ustifluvents*. The soil reaction (pH) varies from 4.74 – 6.37 and the mean is 5.31. So the soils are acidic. The organic carbon of the soil varies between 0.23 – 1.62 (%) and the mean is 0.78%. Thus the soils are high in organic carbon. The available nitrogen ranges from 111.2 – 270.0 (Kg/h) and the mean is 181.9 Kg/h. Therefore the soils are low in nitrogen. The available phosphorus varies from 0.245 – 25.23 (Kg/h) and the mean is 3.81 Kg/h. Therefore the soils are low in phosphorus content. The available potash varies between 40.32 – 697.76 (Kg/h) and the mean is 161.09 Kg/h. Hence the soils are medium in potash. The available sulphur ranges from 6.65 – 57.75 (ppm) and the mean is 22.7 ppm. It is evident that the soils are sulphur sufficient. The available boron varies from 0.18 – 1.38 (ppm) and the mean is 0.57 ppm. Therefore the soils are boron sufficient.

(9) **Narasinghpur**

Red, black and brown soils are found in this block. The soil is classified as *Typic Ustochrepts* and *Lithic Ustorthents*. The soil reaction (pH) varies from 4.74 – 7.73 and the mean is 6.22. So the soils are mostly acidic. The organic carbon of the soil varies between 0.15 – 1.29 (%) and the mean is 0.53%. Thus the soils

are medium in organic carbon. The available nitrogen varies from 106.2 – 218.7 (Kg/h) and the mean is 154.7 Kg/h. It is evident that the nitrogen content in this block is low. The available phosphorus ranges from 0.245 – 76.19 (Kg/h) and the mean is 8.32 Kg/h. Hence the soils are low in phosphorus. The available potash varies between 61.6-769.4(Kg/h) and the mean is 241.4 Kg/h. Therefore the soils are medium in potash content. The available sulphur ranges from 1.75 – 45.15 (ppm) and the mean is 17.85 ppm. So the soils are sulphur sufficient. The available boron varies between 0.23 – 3.35 (ppm) and the mean is 0.72 ppm. Therefore the soils are boron sufficient.

(10) Niali

Brown colour soils are present in this block. The soil is classified as *Typic Fluvaquents*, *Vertic Ustropepts* and *Aeric Tropaquepts*. The soil reaction (pH) ranges from 4.42 – 6.49 and the mean is 5.17. So the soils are acidic. The organic carbon of the soil varies between 0.19 – 1.22 (%) and the mean is 0.62%. Thus the soils are medium in organic carbon. The available nitrogen ranges from 105.0 – 217.5 (Kg/h) and the mean is 162.6 Kg/h. Thus the nitrogen content of this block is low. The available phosphorus varies between 1.22 – 22.29 (Kg/h) and the mean is 7.02 Kg/h. So the soils are low in phosphorus content. The available potash ranges from 44.8 - 701.1 (Kg/h) and the mean is 185.09 Kg/h. Therefore the soils are medium in potash content. The available sulphur varies from 2.45 – 43.75 (ppm) and the mean is 13.48 ppm. Thus the soils are sulphur sufficient. The available boron varies between 0.14 – 1.88 (ppm) and the mean is 0.63 ppm. Hence the soils are sufficient in boron.

(11) Nischintakoili

Yellowish brown and grey colour soils are found in this block. The soil is classified as *Vertic*

Ustropepts and *Typic Ustifluvents*. The soil reaction (pH) varies from 4.94–7.11 and the mean is 5.54. So most of the soils are acidic. The organic carbon of the soil ranges from 0.15 – 1.17 (%) and the mean is 0.72%. Thus the soils are medium in organic carbon. The available nitrogen varies from 96.25– 323.7(Kg/h) and the mean is 202.2 Kg/h. Thus the soils are low in nitrogen. The available phosphorus varies between 0.98–45.57(Kg/h) and the mean is 5.66 Kg/h. It is evident that the soils are low in phosphorus content. The available potash ranges from 43.68-728.0(Kg/h) and the mean is 160.6 Kg/h. So the soils are medium in potash content. The available sulphur varies from 4.20–49.69 (ppm) and the mean is 22.12 ppm. Thus the soils are sulphur sufficient. The available boron varies between 0.18 – 1.47 (ppm) and the mean is 0.49 ppm. Therefore the soils are deficient in boron.

(12) Salepur

Brown and grey colour soils occur in this block. The soil is classified as *Vertic Ustropepts* and *Typic Ustifluvents*. The soil reaction (pH) varies between 4.71– 6.68 and the mean is 5.46. So the soils are mostly acidic. The organic carbon content of the soil varies from 0.10– 1.38 (%) and the mean is 0.79 %. Thus the soils are medium in organic carbon. The available nitrogen ranges from 87.5–263.7 (kg/h) and the mean is 191.8 Kg/h. So the nitrogen content of the soil is low. The available phosphorus varies from 3.18 – 76.44 (Kg/h) and the mean is 8.77 Kg/h. It is evident that phosphorus status of the soil is low. The available potash varies between 4.48 - 1108.8 (Kg/h) and the mean is 303.25 Kg/h. Therefore the soils are high in potash. The available sulphur varies from 1.4 – 37.4 (ppm) and the mean is 16.26 ppm. So the soils are sufficient in sulphur. The available boron varies between 0.18 – 5.24 (ppm) and the mean is 0.78 ppm. Thus the soils are sufficient in boron.

(13) Tangi-Choudwar

Red, black and brown colour soils are present in this block. The black soils are classified as *Typic Chromasterts* and brown soils as *Typic Ustochrepts*. Only in this block of Cuttack district, *Vertisols* are found (Mishra, 2011). The soil reaction (pH) varies from 4.64 – 6.09 and the mean is 5.19. So the soils are acidic. The organic carbon of the soil varies between 0.29 – 1.13 (%) and the mean is 0.64 %. Thus the soils are medium in organic carbon. The available nitrogen ranges from 46.25 – 283.7 (Kg/h) and the mean is 173.09 Kg/h. So the soils are low in available nitrogen. The available phosphorus varies from 1.47 – 39.2 (Kg/h) and the mean is 4.74 Kg/h. So the soils are low in phosphorus content. The available potash ranges from 23.5 - 484.9 (Kg/h) and the mean is 103.03 Kg/h. Therefore the soils are low in potash. The available sulphur varies between 5.95 – 40.6 (ppm) and the mean is 19.4 ppm. Thus the soils are sulphur sufficient. The available boron varies from 0.18 – 1.15 (ppm) and the mean is 0.54 ppm. Hence the soils are sufficient in boron.

(14) Tigiria

Reddish brown and grey colour soils are found in this block. The soil is classified as *Typic Ustochrepts*. The soil reaction (pH) varies from 4.88 – 7.48 and the mean is 5.68. So most of the soils are acidic. The organic carbon of the soil ranges from 0.23 – 1.20 (%) and the mean is 0.68%. Thus the soils are medium in organic carbon. The available nitrogen varies between 120.0 – 210.0 (Kg/h) and the mean is 164.7 Kg/h. So the soils are low in nitrogen. The available phosphorus varies from 1.96 – 36.75 (Kg/h) and

the mean is 11.21 Kg/h. It is evident that the soils are low in phosphorus content. The available potash ranges from 48.16 - 308.0 (Kg/h) and the mean is 161.7 Kg/h. Therefore the soils are medium in potash content. The available sulphur varies from 4.9– 35.35 (ppm) and the mean is 15.56 ppm. Thus the soils are sulphur sufficient. The available boron varies between 0.09–0.97 (ppm) and the mean is 0.5 ppm. Hence the soils are sufficient in boron.

These variations in available nutrient content in soils of different blocks of the district have a great bearing on crop production and productivity.

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Violence Against Women

Prof. Kumar Das

The incredible India make us proud for several reasons. The post liberalisation period of India has marked a distinct upturn of the growth trajectory. India is the second fastest growing country of the world. The urban sector is growing impressively very fast. All sectors of developing countries seem to be vibrating with economic buoyancy. Marketism has generated an atmosphere of over-optimism of instant economic growth. Market is never friendly to the women nor to any vulnerable section of the society. It entails the greatest moral challenge facing our generation. The economic reforms, by ignoring the crucial structural aspects of gender, interact with the existing gender asymmetries to affect women in negative ways. The socio economic changes have the potential to disrupt existing notions of gender in ways that could be threatening, demoralising and oppressive for women.

Violence against women across the globe has remained as grave as ever. It reflects the savage mentality of the society dominated by man folk. It is the true manifestation of gender subordination and gender inequality. Due to patriarchy in the family system, the family does not give equal importance to all members, as role, power and status are strictly determined by age and gender. Although the family is a source of

love, sympathy and support, it is also the source of inequality, exploitation and violence. Domestic violence includes all actions or behaviour of family members which causes either physical injury or emotional trauma or both to a woman.

1.1 Global Scenario

Media is a powerful pillar of development and ongoing modernisation process. It is very powerful force which cleverly perpetuates stereotypes about men and women. With sophistication of technology, the bias in reporting, portrayal of women as “a body or charming commodity” inferior sub human and violence against women - all seem to legitimise the process of neo patriarchy and neo-housewifization. Across the globe it is found that :-

- 44 % are under age 18
- 80 % are under age 30
- Girls ages 16-19 are 4 times more likely than the general population to be victims of rape.
- About 93 % of juvenile sexual assault victims know their attacker.
- 34.2 % of attackers were family members.
- 58.7 % were acquaintances.
- Only 7% of the perpetrators were strangers to the victim.

Sexual assault is one of the most underreported crimes, with 60% still being left unreported. If a rape is reported, there is only 50.8% chance of an arrest. If an arrest is made, there is an 80% chance of prosecution. If there is a prosecution there is a 58% of a conviction. Factoring in unreported rapes, 15 out of 16 are set free. Only about 6% of rapists ever serve a day in jail.

Effects of rape episodes

The Victims of sexual assault are :

3 times more likely to suffer from depression.

6 times more likely to suffer from post-traumatic stress disorder.

13 times more likely to abuse alcohol.

26 times more likely to abuse drugs.

4 times more likely to contemplate suicide.

1.2 Indian Scenario

India, in spite of its rapid progress in terms of economic growth it has high incidence of poverty in different parts of the country. The increased economic insecurity, unemployment and poverty in families of India result in frustrations, alcoholism, lack of status and sense of belongingness and fulfilment of basic needs of 50% of its population. This effects women directly in the form of increased domestic violence. The women empowerment has become a buzzword and a political rhetoric. The gender discrimination in the society perpetuates. The gender subordination prevails in the name of India has a rich cultural heritage. The pitiable condition of womanhood in India is trapped in the web of socio cultural factors such as superstitions and blind faith perpetuated by male dominance. It is worse in the villages. Her struggle for survival continues from the womb to the grave without respite. The

struggle for survival continues throughout the woman's life beginning with the female foetus. Although there is anti-abortion Act, private practitioners continue to conduct abortions with a sex bias. In India, murder against women is now committed with impunity. The school drop out rate among girls student has increased. There is increasing trend of "bride-burning" in the states like Odisha and Bihar. The foeticide and infanticide is a national shame. The issue of dowry remains a powerful factor against having girls. A family with more men is considered strong and sons are perceived as assets. Increases in selective abortion of girls are because of persistent son preference. All Missing Girls is only about femicide. India has been ranked the fourth most dangerous country in the world for women. The widespread practice of selectively aborting female foetuses make it the most hostile country for women. Girl has become an endangered species.

1.3 Types of violence

The most media-sensationalised type of violence against women in India is rape, gang rape and dowry death. The majority of rape cases remain unreported due to the stigma attached to the crime. Rape in India is enjoyed in the front pages of the newspapers. Rape has a great stake in the life of the girl in as much as marriage is indispensable for the girls, regardless of their level of education. It is not an accident but part of the defective social design. The demand for dowry and gifts does not end with marriage but continues as the husband's family persists in making additional dowry demands for years after the wedding. There are many types of violence and torture against women in our society. The violence against women in India are following types:

- Social violence
- Domestic violence

- Communal violence
- Drug induced violence
- Dowry related violence
- Mental violence

(a) **Social violence:** Violence against women- severe beating, slapping around, being thrown out of the matrimonial home, is also common to all communities, whether society at large acknowledge it or not. It leads to assault, serious injury or burns even death of the victims. It robs the dignity of women not only by indecent behaviour but also an esteem form of rape or ravishing her by use of force by outside people. They use indecent, abusive and filthy language against a woman or her near and dear ones.

(b) **Communal Violence:** There are many cases of state, communal and caste instigated violence. Victims of such violence are mostly women. Caste and communal violence mostly target the women. "Dishonouring" women is the most accepted norm of taking revenge on specified castes, families and communities. Honour-killing is observed in several parts of the country.

(c) **Drug Related Violence:** An alcoholic beats his wife and children. There are incidences where under the influence of alcohol a father rapes his own daughter. Alcoholism increases violence and consequently family interruption takes place. In most of the cases the victim is branded as a woman of loose morals. In recent years girl children in the age group of 6-12 years have been more victimized. Custodial rape is extremely heinous since the offenders are supposed to be guardians.

(d) **Violence at workplace:** Informal sector is growing very fast in India. Jobs in the unorganized sectors of India are expanding very fast. These jobs are unregistered, unprotected and

exploitative. The work participation rate of female is rising in this sector only. They are ill paid but don't leave the job due to increasing unemployment. Harassment at workplace is real and pervasive. The women have no courage to report due to the fear of further harassment, trauma and re-victimization. The gender bias at work expects a women executive to "look like a woman, behave like a lady, think like a man and work like a donkey".

(e) **Domestic Violence :** The most common type of violence against women worldwide is "domestic violence". It is only now, through the sustained activism by women's organizations that violence against women, including domestic violence, is starting to receive attention internationally. Domestic violence against women is too sensitive a topic to be explored in any survey, and that shame, self-blame or fear of further violence prevent women from discussing their experiences. Domestic violence in the society is a horror they have to cope with in silence. She is the victim of suspicion by her brothers, parents, husband and in-laws. Domestic violence is one of the greatest obstacles to gender equality and right of life and liberty.

(f) **Dowry Related Violence:** Of all the cases of violence against women the problem of dowry in the Indian society stands out in full force as the most brutal and common. It is estimated that a bride is burnt every two days in India. It gives us the unenviable reputation of being the country with an unbeaten record of bride burning. The practice of demanding dowry in states like Odisha has spread so much that death by burning is often the punishment for the innocent young girls who is unable to satisfy the greed of her in-laws. It is true that dowry related violence and killing predominantly affects our community. But what people fail to see is that the status of women across

the board is being undermined. Girls are treated as commodity in the marriage market. The State of atrocities against women are dealt by Central and State Women's Commission. But ironically, girls relatives or woman's in-laws force her to tell lies eventually at the final stage.

(g) Mental and Emotional violence : Rate of divorce is very less in India. But emotional violence is more serious in India. Mental torture of the wife is a covert phenomenon. It may be even more devastating than physical assaults. Taunting the wife, insulting her in the presence of the children, guests and servants, ignoring her completely and cutting off communication with her are the common manifestations of mental torture. It includes snatching away the assets which a woman possesses or earns. In large parts of India the husband or in laws deprives her the custody of children which leads to emotional rape.

1.4 India's Legal System

But gravity of the problem has remained as grave as before. Human Rights organisations and women's bodies are more or less helpless. There are three approaches in law to the gender issue. First, the protectionist approach believes that women are different from men and weaker, therefore they need protection. Second sameness approach believes that both men and women are equal. Special protection is unacceptable as it violates the principle of equality. Third approach believes that women are historically a disadvantaged group. They need remedial action and special welfare measures.

There is plethora of laws and rules in India. The desire to punish rape by death is grounded in the patriarchal assumption of domestic chastity. Death penalty presumes that loss of chastity is worse than death so that its punishment is equally hard-hitting. The IPC does not recognize marital rape among adults. The legal

method of punishment to control rape in India does not help much. There are many constitutional provisions to protect the women against violence. There are many provision under IPC which aims at protecting the women. But there are so many factors that prevent women of India to seek justice through legal exercise such as:

- (a) Her apprehensions relating to ultimate consequences
- (b) Lack of support from her parental family
- (c) Unreliable, time consuming and expensive legal system

1.5 Concluding Remarks

The focus on women as an exploited, victimised and vulnerable group is a recent development in India. It has been now recognised that despite all their rights being violated, women have been suffering in silence. Violence against women does not end by merely bestowing of judicial rights or by making women literate. The social problem can not be solved by legal bell or economic independence. It is not necessarily caused due to poverty or illiteracy prevailing among the households of villages. The same problem is also found in highly-educated and rich families living in cities. The gender inequality is the intersection of patriarchy and free marketism. Technology, education, market, labour market have not reduced the gender disparity. Modernisation has been reduced to vulgar consumerism and computerization. Being financially independent or belonging to a rich family does not terminate the problem. Feminization of job is only a necessary condition but not sufficient condition for women development. Most urban women are literate today but they are also victims of domestic violence. It is imperative that women themselves must be morally strong and empowered. In order to have the full status of a

human being the educational system should make them mentally strong. They should not feel that they are meant for someone or born for someone. They have a social and personal goal and existence in the world. They have their selfhood and personhood. Thus a vigorous multipronged and multi-professional effort is needed to establish the woman as a human being in her own right. Women empowerment must evolve from within the women themselves, but not triggered from outside. According to Mahatma Gandhi, "as long as women of India do not take part in public life there can be no salvation for the country".

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Yoganidra at a Glimpse

Dr. Chitta Ranjan Pradhan

The term *Yoganidra* has been derived from two Sanskrit words, “*yoga*” means union or one pointed awareness, and “*nidra*” which means sleep. During the practice of *yoganidra*, one appears to be asleep, but the consciousness is functioning at a deeper level of awareness. It means even when you sleep, your self is awake and aware. For this reason *Yoganidra* is often referred to as deep relaxation/sleepless sleep/ *yogic* Sleep/psychic- sleep/transcendental sleep/ dynamic sleep/conscious sleep/ a scientific sleep with inner awareness. *Yoganidra* is a process by which one will travel from conscious to unconscious through sub-conscious. While one passes from conscious to unconscious through sub-conscious that particular state is known as hypnogogic state by the psychologist. One hour practice of *Yoganidra* is equal to four hours deep sleep. In *Yoganidra* one leaves the waking state, goes past the dreaming state, and goes to deep sleep, yet remain awake. *Yoganidra* is a state that is very relaxing; it is also used by *yogis* to release the *samskaras* or the deep impressions that are the driving force behind *karma*. *Yoganidra* releases three fold tensions i.e. physical, mental and emotional tensions. *Yoganidra* is one of the *pratyahara* practices, where one withdraws the awareness from external sources and gradually enters into the

citta and ultimately leads to *dhyana* and *samadhi* too. It is a journey from external world to the internal. In *Yoganidra* mind becomes one pointed while body remains like a statue. Adherents claim that half an hour of *Yoganidra* can replace up to three hours of normal sleep, although its regular use as a sleep substitute is not recommended as the body and mind still requires sufficient rest through standard sleep.

Mis-concept of *yoganidra*

Yoganidra is not merely a relaxation practice/*savasana* or this is not a therapy. It is not a guided imagery or affirmations/ autosuggestion. It is also not a visualizing or dreaming. But this thing comes out of the practice. *Yoganidra* is not a meditation but one attains the state of meditation during the practice. *Yoganidra* is not a concentration, but it increases the level of concentration *Yoganidra* is not a new practice of the modern society rather it has been practiced by the ancient seers, *sannyasins* down from the ages. *Yoganidra* is a simplified form of ancient *tantric* technique. It brings: an incredible calmness, quietness and clarity. It helps to rectify the perception and increases stress tolerance power. It helps to bring the balance between body and mind, harmonizes the physical and mental homeostasis. *Yoganidra* facilitates to travel freely to the deferent levels of

consciousness. It brings the three fold stillness at physical, mental and emotional level by relaxing them. It increases concentration, will power, strengthens memory, and helps to release the seeds of the psycho-somatic diseases. *Yoganidra* expands the different levels of awareness. Extra Sensorial Power (ESP) can be developed by this practice like- Telepathy, Precognition, and Clairvoyance etc. It helps to awaken the dormant potentials. It is a wonderful practice for personality building by correcting disturbed nature, by transforming *gunas* and by correcting mental process (cognitive, conative and affective) and mental forces (id, ego, and super-ego). Ultimately the practice of *Yoganidra* brings the balance in the life by releasing stress in it's pragmatic sense.

History and the origin of *yoganidra*

The modern practice of *Yoganidra* is traced back to a myth which is purely symbolic. Here, in this context, we quote a classical Indian prayer:

*om santakaram bhujagsayanam padmanabham
suresam, visvadharam gaganasdrsam
meghavarnam subhangam / laksmikantam
kamalanayanam yogirbhidhyanagamyam vande
visnum bhavabhayaharam sarvalokaikanatham //*

The expression of *bhujagasayanam* is the focal point here. The Sanskrit word *bhujaga* means "serpent" and *sayanam* means "sleep". The Lord of the universe reclines on the coiled body of the serpent named as *ananta* or *sesa naga*. It is a divine serpent with infinite strength, who can support the lord of universe. Ancient *seers* imitated the *ananta-sayana* of the Lord of the universe. And they gave the name *Yoganidra* to the process. In the process, they came in communion with the Lord. They tried to get knowledge directly from the Lord himself.

In a number of texts such as the *Devi Mahatmya* and the *Bhagavata Purana*, *Visnu* (the sleeping Lord) reclines on the *naga sesha* in *yoganidra*. The phenomenal world is the dream of *Visnu*. *Yoganidra* refers to *yogic* sleep. It has been practiced for millennia by *sadhus* and *rishis*. Of the three states of consciousness of waking, dreaming and deep sleep, as expounded in the *Upanisads*, particularly the *Mandukya Upanisad*, *Yoganidra* refers specifically to the conscious awareness of the deep sleep state, referred to as "*prajna*" in *Mandukya Upanisad*. This is the third of the four levels of consciousness of *omkara mantra*, relating to the state represented by the M of AUM. The four states are waking, dreaming, sleep, and *turiya*, the fourth state. The state of *yoganidra*, conscious deep sleep, is beyond or subtler than the imagery and mental process of the waking and non-lucid dreaming states. As a state of conscious deep sleep, *Yoganidra* is a universal principle, and is not the exclusive domain of any specific tradition. In *hatha yoga* there is a discussion of *Yoganidra* in fourth chapter which is written by *Swami Swatmarama Saraswati*. In *Samsara Pathe Siddhiyoga Khanda* (Oriya Literature) written by *Nilacala Saraswata Samgha, Puri*, has a discussion of *yoganidra*. There are many literatures where we may find the discussion of *yoganidra*. As we know that the Lord *Visnu* is always in *Yoganidra* over the bed of *sesanaga*. In *Brahma Samhita* there is also a discussion of *yoganidra*. Which is mentioned as follows:-

*tattvani purva-rudhanikaranani parasparam
samavayaprayogac ca vibhinnani prithak prithak /
cic-chaktya sajjamano 'tha bhagavan adi-purushah
yojayan mayaya devo yoganidram akalpayat // (5.19)*

It means before their conglomeration the primary elements in their nascent state remained originally separate entities. Non-

application of the conglomerating process is the cause of their separate existence. *Adi-purusa*, primal Godhead, through association with His own spiritual [cit] potency, moved Maya and by the application of the conglomerating principle created those different entities in their state of cooperation. And after that He Himself consorted with *Yoganidra* by way of His eternal dalliance with His spiritual [cit] potency.

*yojayitva tu tany eva pravivesa svayam guham /
guham praviste tasmims tu jivatma pratibudhyate //*
(5.20)

It means by conglomerating all those separate entities He manifested the innumerable mundane universes and Himself entered into the inmost recess of every extended.

As we know *adi-purusa* is the Creator of the Universe, he is the creator of creator; he has no beginning and no end. So he is also the creator of *yoganidra*. The *Yoganidra* is a practice, which has been practiced by the divine and gradually came to the public through seers and *sannyasins*.

However, certain teachers and lineages do emphasize the practice of *Yoganidra* more than others, and have more experience with training adepts in its practice. Paramyogeshwar Sri Devpuriji was an early modern proponent, who passed it on to Sri Deep Narayan Mahaprabhuji and it was taught to his disciples since 1880. On his journey to the Himalayas, Sri Devpuriji met, among others, Swami Sivananda of Rishikesh, who is well known in Europe and conveyed the technique of *Yoganidra* to several *Yogis* and Swamis. Swami Sivananda's true disciple Swami Satyananda particularly began popularizing the practice of *Yoganidra* about 40 years ago. He drew a connection to the ancient *tantric* practice called *nyasa*, whereby Sanskrit Mantras are mentally placed within specific body

parts, while meditating on each part (of the body-mind). With Maha mandaleswar Paramhans Swami Maheshwarananda's and Swami Satyananda's extensive worldwide touring and teachings, *Yoganidra* gradually spread throughout India, Europe, Australia and the United States and is taught in the system in *Satyananda Yoga* and *Yoga in Daily Life*. Swami Rama's teachings on *Yoganidra* continue to be taught via his Himalaya Institute and several of his non-affiliated students. The form of the *Yoganidra* practice taught by Swami Satyananda includes eight clearly defined stages i.e. 1. preparation (Internalization), 2. *Sankalpa*, 3. Rotation of Consciousness, 4. Breath Awareness, 5. Opposite Feeling, 6. Visualization, 7. *Sankalpa*, 8. End (Externalization); Some stages of the *Yoganidra* practice deepen *pratyahara*. *Pratyahara* is an effect as well as a state which is induced by the withdrawal of awareness from sensory perception. According to some traditions, *Yoganidra* is best engaged as a guided, facilitated practice, that is with an experienced *yoga* teacher who verbally delivers the instructions.

Tantric origin

The basic idea of *Yoganidra* has been borrowed from the *tantric nyasa*. The characteristic feature of *Yoganidra* is the systematic rotation of consciousness in the body, which originated from the *tantric* practice of *nyasa* means 'to place' or 'to take the mind to that point' *nyasa* is practice in a sitting posture and involves the use of specific *mantras* which were placed, felt or experienced at different parts of the body. First the name of the part is recited, then it has to visualize or touch and the Mantra was placed there. *Nyasa* is a means of consecrating the physical body by installing higher awareness or divine consciousness into

the various parts of the body to tutelary deities during *tantric* ritual practices.

Application of *Yoganidra*:

Yoganidra is one of the unique techniques and by the practice of it many positive traits and efficiency can be improved. For the better understanding let's discuss some benefits of the practice of *yoganidra*.

1. **Self-Concept** - Self-Concept including Physical, Moral-Ethical, Personal, Familial, Social, and Self-Criticism can be corrected and Strengthen by the practice of *yoganidra*. So one could be happy and content within.

2. **Self-Efficacy** - By the practice of *Yoganidra* the efficacy/confidence of one self can be enhanced and one will get strength and energy to perform his day to day activities.

3. **Memory**- Memory can be sharpened and utilized of its maximum portion. Also one can easily retrieve the matter from the stored memory by the practice of *yoganidra*.

4. **Behaviour**- We know behaviour is an important factor to develop the interpersonal relationship in the society and in the family. By the practice of *Sankalpa* one can induce positive traits in his personality and correct the behaviour.

5. **Creativity**- By the practice of visualization one can strengthen his Imagination and Creative faculties. So that he can formulate the innovative ideas.

6. **Receptivity**-As we know by the practice of *Yoganidra* one can easily relax himself. When body- mind becomes relaxed receptivity also increases and could remember very quickly than others.

7. **Attentiveness**-The practice of *Yoganidra* needs constant attention and awareness. By the

regular practice of it one definitely increases his level of attention and concentration.

8. **Self-Awareness**- Without awareness *Yoganidra* can not be practiced. One must be aware throughout the practice. This will be more beneficial in his day-to-day life.

9. **Empathy**-Empathy is the ability to feel others' difficulties and happiness. Specially by the practice of Feeling of Opposite Sensation one can easily feel Hot and Cold, Heaviness and Lightness, Pain and Pleasure, Happy and Sorrow within few minutes without the presence of the specific situation. In this way different feelings can be experienced.

10. **Self-Control**-Self-Control is the key to success in life. Without it nobody can uplift himself. By the practice of *Yoganidra* one could easily develop the control over *prana* (vital force), Mind, emotion, and over one's own nature.

11. **Insomnia**-As we know that Insomnia is a stress related problem. Due to the stress one can't sleep well. If the stress will be eliminated by the practice of *Yoganidra* the problem of Insomnia can be minimized.

12. **Stress**-Today *Yoganidra* has been familiar due to its wonderful effect to release the stress. Maximum problem occurs due to the stress and there is no such successful medicine to release stress. For that *Yoganidra* is a wonderful panacea.

13. **Mental Process**- By the practice of *Yoganidra* the Cognitive, Affective and Conative process can be rectified and one will be able to perform in a correct way. Ultimately he will be free from mental confusions.

14. Over ambitious and over competitiveness are the main factors for the stressful life, if one

will minimize these two definitely he will be free from stress and for that *Yoganidra* is a wonderful practice.

15. Personality Development- Personality can be nourished by inducing positive traits and eliminating negative one. The different dimensions of personality including physical, mental, emotional, social and spiritual can be constructed and uplifted by the practice of *yoganidra*.

16. Willpower can be strengthened specially by taking Sankalpa and giving Auto-suggestion.

17. Mental Force-By the practice of *Yoganidra* one may bring the balance between Id, Ego and Super-Ego which are the basic forces for the mental activities.

18. Body Function- All the body functions including the function of heart, lungs, liver, kidneys, brain, endocrine systems and chemical secretion can be minimized and the work efficiency can be enhanced by the practice of *Yoganidra*.

19. ESP Power-Extra Sensory Power like telepathy, pre-cognition, clairvoyance etc. could be developed by the practice of *yoganidra*. Because when mind becomes relaxed at that time receptivity is very high, so definitely one can receive extraordinary knowledge without the help of senses.

20. Spiritual Attainment and Dormant Potentials- By the practice of *Yoganidra* one can explore his dormant potentials by entering into unconscious mind. Also one can awaken the chakras by chakra visualization, which will be greatly beneficial for the spiritual seekers.

21. Education- As per the above discussion we can say that *Yoganidra* definitely will be helpful for the students and they can learn more things within a short time. Also their personality can be

constructed in a right manner and the society will be greatly benefited by them.

Multi-dimensionality of *yoganidra*

Here what has been attempted is aimed at giving a bird's eye-view of the large extensive sphere of the potentiality of *yoganidra*. Once properly understood the use can be multiplied and a *Sankalpa* for each individual case can be appropriately framed for improvement of physical, mental, emotional, social and spiritual levels. The technique is simple but the effect it produces to improve the quality of life is spectacular.

Conclusion

As we discussed above *yoganidra* is a conscious practice through which one can travel to the different layers of mind at will i.e., conscious, sub-conscious and unconscious. It enables to explore the suppressed hidden desires, phobias and root out the psycho-somatic problems at the unconscious level. By the practice of *Yoganidra* one can easily release three fold tensions and lead to a stress-free life by minimizing psycho-physiological problems. Ultimately it helps to uplift oneself by transforming the personality.

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Jeypore - A Historical Perspective

Indrajeet Mohanty

Jeypore- the city of Victory - is located in the modern District of Koraput in South West Odisha, with an area of about 10,000 square miles. Coming to this now, bustling city one is not only confronted with pristine nature, the mountains, rivulets, forests etc but also a rich brocaded curtain as historical backdrop and cultural extravaganza. Though known as a Jungle territory, nestled in the mountainous region of the Eastern Ghats, this place has a history going back to the hoary past and evinces a smooth conglomeration of the Hindu, Heterodox and Tribal cults- a magnificent carpet spread out for culture enthusiasts.

Neolithic sites are found on the banks of the river Kolab and the Machhakund, which surround Jeypore. It was known as the Atavika Rajya in the 3rd century B.C. during the time of Asoka. In the 4th century AD the Allahabad Pillar inscription of Samudragupta calls this place Mahakantara with a King called Vyaghraraja. Mythologically the Ramayana seems to place the Dandakaranya forests in this locality. In the 6th and 7th Centuries it was under the Sailodhavas and Silavamshis both meaning "rock dynasties" i.e. of forest origin. In Legends the seat of Vikramaditya is found in this place. From archaeological sources it is evident that Jeypore came under the hegemony of the Satavahanas,

the Ikshakus, the Vakatakas, the Nalas, the Matharas, the Eastern Gangas, the Somavamsis the latter Gangas, the Kalachuris, the Chandika Nagas and the Matsya dynasties.

The history of Jeypore enters a new phase and becomes more conspicuous with the advent of the Silavamsis in 1353 A.D. under the ruler Ganga-Raja. These rulers emulated the glory of Vikramaditya of Ujjain. Since then it maintains its continuity till the abolition of the Estate in 1953.

All the above dynasties carried on administration from Nandapur, which was the first capital of the Jeypore Kingdom. The Silavamsis were the masters of this city and ruled till 1443 when Vinayak Deo married princess Lilavati, daughter of Pratapa Ganga Raja, the Last Silavamsa ruler- Vinayak Deo started ruling from 1443 as a Suryavamsi ruler, claiming his descent from an ancient Rajput prince. This Suryavamsi rule remained for five turbulent centuries till the princely state was annexed to the state of Odisha in 1950.

Vinayak Deo had himself installed on the throne of the 32 steps in Nandapur, known as Vikramarka which is still in existence as a memorial. He succeeded in making a number of little Kings tributary to him as far as the Guntur

District of Andhra Pradesh. In 1476 he was succeeded by his son Vijaya Chandra who consolidated his father's achievements. The Kanchi Kaveri episode of Lord Jagannath and Gajapati Purusottama Dev is connected with him in an antagonistic way. It is in legend that when Purushottama Dev was returning after his victory over Kanchi, he was robbed of an Elephant and a goddess, near the forest of Nandapur by Vijaya Chandra. This goddess was installed with ceremony in Nandapur - The origin of the presiding deity Kanak Durga. Vijaya Chandra's son Bhairava ruled till 1527 and was a witness to the collapse of the Gajapati power. He was one of Prataprudra Dev's comrades in arms. His son Viswanath Deo 1527-1571 transferred his capital from Nandapur to Rayagada for better economic prospects in trade and agriculture. It was during the reign of this king that Shri Chaitanya migrated southwards. Now the kings of Nandapur called themselves "Nauna Gajapati's". In 1565 the Shah of Golkunda succeeded in forcing Vishwanath's son and successor Balaram Deo to pay tribute and got the title of Maharaja.

Jeypore was made the new capital of the Suryavamsis' during the reign of Vir Vikram Deo in 1758. Historically this was done strategically to protect the capital from the Muslims, but legend has it that a curse of Kali fell on the royal family at Nandapur. Puranagada near Naktidangar hill was the New Capital which was destroyed by Capt. Mathews in 1781. In 1895 a new fort, Surya Mahal was built to the South. The Jagannath Sagar was dug by Ramachandra Deo and Kanaka Durga remained their titular goddess. Ramchandra Deo Co-operated with the colonial rule and built the new palace. The British had taken over the direct administration of Jeypore in 1863. The Jeypore Zamindary Estate was the largest one of the Madras Presidency. In the

"Permanent Settlement" of 1803, Jeypore tribute was set at 16,000 rupees.

Jeypore's contribution to the cultural heritage of Odisha is singular and remarkable. It shows a splendid blending of the tribal, Brahmanical, Jaina and Buddhist ideas, an exquisite amalgamation. Because of its remote location, the area remained relatively autonomous, shaping and sizing its own culture. The population of this Jungle Kingdom contained a high proportion of tribal groups who had their own religious and social outlooks. Their obsessions with harvest and fertility together with their fear of natural calamities and epidemics, created and sustained their religious beliefs. Their gods and goddesses were in the representations of pillars, stones etc. and human sacrifice initiated these deities. The Aryanisation and Hinduisation of these were voluntarily made, both by the rulers and religious preachers. The rulers purposely set up a tribal system, to please the population but brought Brahmans, merchants, soldiers etc. to Hinduize them so as to integrate them into a politico-religious and economic system shaped by Hindu values. However, prior to this, attempts were made by various sects and religious leaders to Aryanise these areas of which we have ample evidences.

Odisha has the distinction of possessing three celebrated Stupas containing Buddha's remains. The Keshastupa, containing the hair of the Enlightened one is identified with Kesaribeda near Jeypore. The Jaina scriptures suggest that the Jaina preachers preferred to preach among the hill tribes inhabiting the forest tracts from Manbhumi in Bihar to Vizagapatnam. Nandapur has numerous Jaina antiquities and the Suai village, nearby, has Jaina monuments belonging to the 7th Century A.D. Kachela was a centre of Jaina faith. Bhairavasinghpur, Charmula, Kumba, Yamunda, Kotpad, Boriguma-all have a large number of

Jaina relics. Jeypore contains images of Jaina Tirthankaras. The museum here also preserves a large number of Jaina icons.

Saivism became a popular religious trend during the rule of the Sailodbhavas in the 6th and 7th Centuries A.D. The Sarveswara Siva temple and the Vatisimhasana indicate the importance of Nandapur in this aspect. Barigama has the famous Bhairava temple. Gupteswar has a nature-cut Sivalinga and the forest in which He resides, in a cave, is called Dandakaranya. With Saivism flourished the cult of Mother Goddess, Saktism. Durga in the Bhairava temple at Boriguma, Kanak-Durga and Kalika in Jeypore show evidence to this fact. Parvati images are found at Boriguma and at Nandapur.

The advent of Chaitanya during the time of Bhairava Deo had far reaching influence and a number of Vaisnavite temples were constructed in the Nagavali Valley. One of the few rare Krishna-Vishnu images is found at Jeypore. The temple of Jagannath was built in the 17th Century at Jeypore.

A special feature of Jeypore is that, all these religious cults have acted and interacted on

one another creating a catholic spirit which the people here cherish. Temple oriented ritual policy were mingled with the tribal, Tantrik and Sakta elements. Till today a temple dedicated to a tribal goddess in the old fortress is the centre of rituals. The Brahmanical shrines of Jeypore contain images of Jaina pantheon. Bhagavati is a sixteen armed Chakreswari. A number of Jaina Tirthankaras are seen in the niches of the temple. In the Kali temple is an image of Risabhanatha along with Brahmanical Gods. Many images worshipped as Hindu Gods around Jeypore are in actuality Jaina Tirthankaras and their Sasana Devis. Boriguma exhibits a series of images of Saivite, Vaisnavite and Jaina icons.

All the above is a bird's eye view of the rich cultural heritage of Jeypore on the background of a strong history and it can be a haven for historians and academicians to do their research.

Indrajeet Mohanty, Reader in History, V.D. (Auto) College, Jeypore, Koraput.

Live and Let Live

Namita Mishra

As we want to live in peace,
as no pleasure we like to miss;
so it is every human being's wish;
to live in the world as in water lives a fish.

It is our right to live in happiness,
but we should also see our fellow citizen's face;
because we can not become completely happy,
when our fellow men are unhappy.

As children of modern India,
we have to spread happiness and cheer.
When our neighbour is in trouble,
he should always find us very near.

We should always dream of a world of prosperity,
and always try to live in sound health and unity.
When others are sorry, we can not lead a descent life;
so the best policy my dear friend-is to "live and let live".

Namita Mishra, 1054/10, Satabdi Nagar, Unit-8, Bhubaneswar.