

ODISHA REVIEW

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CONTENTS

Message

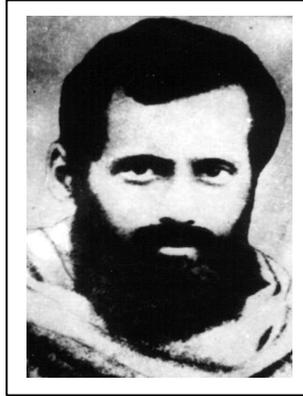
Editorial

Nabakalebar	<i>Sarbadaman Singh</i>	...	1
The Ritual of Herapanchami and Lord Jagannath	<i>Durgamadhab Dash</i>	...	6
Good Governance		...	11
Maharaja Krushna Chandra Gajapati's Speech in the Round Table Conference for Orissa Province	<i>Dr. S.N. Rajaguru</i>	...	26
Last Year of Gopabandhu's Life	<i>Madhusudan Patnaik</i>	...	28
Utkal Gourav Madhusudan Das : The Maker of Modern Odisha	<i>Dr. Siddhartha Kanungo</i>	...	30
Maharaja Sri Ram Chandra Bhanjdeo of Mayurbhanj	<i>Dr. Kartik Chandra Rout</i>	...	33
Mahtab, A Patron of Odishan Historical Research	<i>Dr. Hemanta Ku. Mohapatra</i>	...	37
"Peace comes from within, Do not seek it without."	<i>Amita Singh</i>	...	42
Political Awakening for Separate State and the Role of Maharaja Baikuntha Nath De	<i>Dr. Janmejy Choudhury</i>	...	44
The Creation of a Separate Province of Odisha	<i>Rabindra Kumar Behuria</i>	...	47
Economic Development During Colonial Era : An Ingenious Idea of Madhusudan Das	<i>Snigdha Acharya</i>	...	52
Chilika	<i>Abhishek Tripathy</i>	...	59
An Analysis of Trade and Commerce in the Princely States of Nayagarh District (1858-1947)	<i>Dr. Saroj Kumar Panda</i>	...	60
The Odia Movement	<i>Pabitra Mohan Barik</i>	...	64
Draupadi - A Changing Cultural Image	<i>Dr. Shruti Das</i>	...	66
Tree and Our Tradition	<i>Nirmala Kumari Mohapatra</i>	...	73
Boost Production of Potato & Onion and Reduce Demand and Supply Gap in Odisha	<i>Dr. Binod Chandra Mohanty</i>	...	76
Artisan Villages of Odisha : A concept of Open Air Museum	<i>Manoj Mishra</i>	...	80
Nirad Mohapatra : Theorist and Film Maker	<i>Bhaskar Parichha</i>	...	84
Odisha Update		...	86

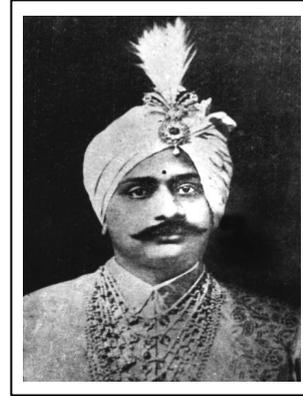
MAKERS OF MODERN ODISHA



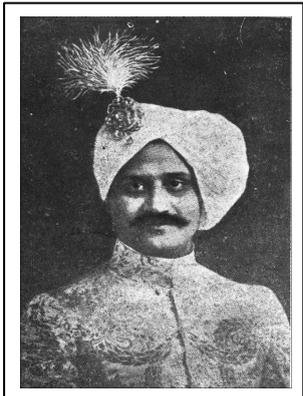
Utkala Gourav Madhusudan Das



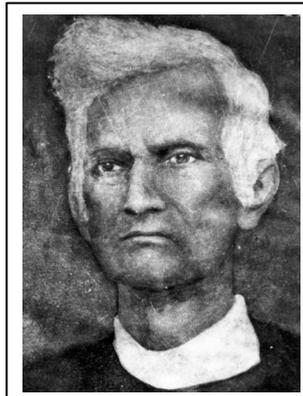
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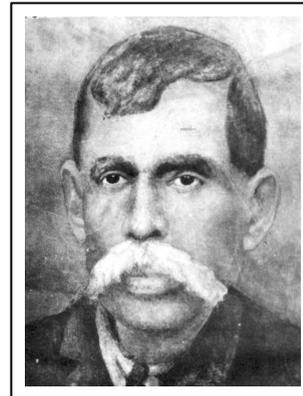
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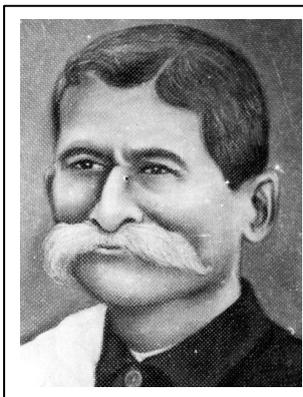
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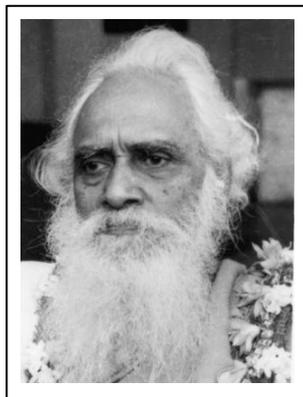
Vyasakabi Fakir Mohan Senapati



Kabibara Radhanath Ray



Swabhavakabi Gangadhar Meher



Pandit Neelakantha Das



Dr. Harekrushna Mahtab

BANDE UTKALA JANANI

Kantakabi Laxmikanta Mohapatra

BANDE UTKALA JANANI
CHARU HASAMAYI CHARU BHASAMAYI
JANANI, JANANI, JANANI !

ବନ୍ଦେ ଉତ୍କଳ ଜନନୀ
ଚାରୁହାସମୟୀ ଚାରୁ ଭାଷମୟୀ,
ଜନନୀ, ଜନନୀ, ଜନନୀ ।

PUTA-PAYODHI-BIDHAUTA-SHARIRA
TALA-TAMALA-SUSOBHITA-TIRA
SHUBHRA TATINIKULA-SHIKARA-SHAMIRA
JANANI, JANANI, JANANI !

ପୁତ-ପୟୋଧି-ବିଧୌତ-ଶରୀରା,
ତାଳତମାଳ-ସୁଶୋଭିତ-ତୀରା,
ଶୁଭ୍ରତଟିନୀକୁଳ-ଶୀକର-ସମୀରା
ଜନନୀ, ଜନନୀ, ଜନନୀ ॥

GHANA BANABHUMI RAJITA ANGE
NILA BHUDHARAMALA SAJE TARANGE
KALA KALA MUKHARITA CHARU BIHANGE
JANANI, JANANI, JANANI !

ଘନ ବନଭୂମି ରାଜିତ ଅଙ୍ଗେ,
ନୀଳ ଭୂଧରମାଳା ସାଜେ ତରଙ୍ଗେ,
କଳ କଳ ମୁଖରିତ ଚାରୁ ବିହଙ୍ଗେ
ଜନନୀ, ଜନନୀ, ଜନନୀ ॥

SUNDARASHALI-SUSOBHITA-KSHETRA
GYANA BIGYANA-PRADARSHITA-NETRA
JOGI RUSHIGANA - UTAJA-PAVITRA
JANANI, JANANI, JANANI !

ସୁନ୍ଦରଶାଳି-ସୁଶୋଭିତ-କ୍ଷେତ୍ରା,
ଜ୍ଞାନବିଜ୍ଞାନ-ପ୍ରଦର୍ଶିତ-ନେତ୍ରା,
ଯୋଗୀରଶିଗଣ-ଉତ୍କଳ-ପବିତ୍ରା
ଜନନୀ, ଜନନୀ, ଜନନୀ ॥

SUNDARA MANDIRAMANDITA-DESHA
CHARU KALABALI-SHOBHITA-BESHA
PUNYA TIRTHACHAYA-PURNA PRADESHA
JANANI, JANANI, JANANI !

ସୁନ୍ଦର ମନ୍ଦିର ମଣ୍ଡିତ-ଦେଶା,
ଚାରୁକଳାବଳି-ଶୋଭିତ-ବେଶା,
ପୁଣ୍ୟ ତୀର୍ଥଚୟା-ପୂର୍ଣ୍ଣ-ପ୍ରଦେଶା
ଜନନୀ, ଜନନୀ, ଜନନୀ ॥

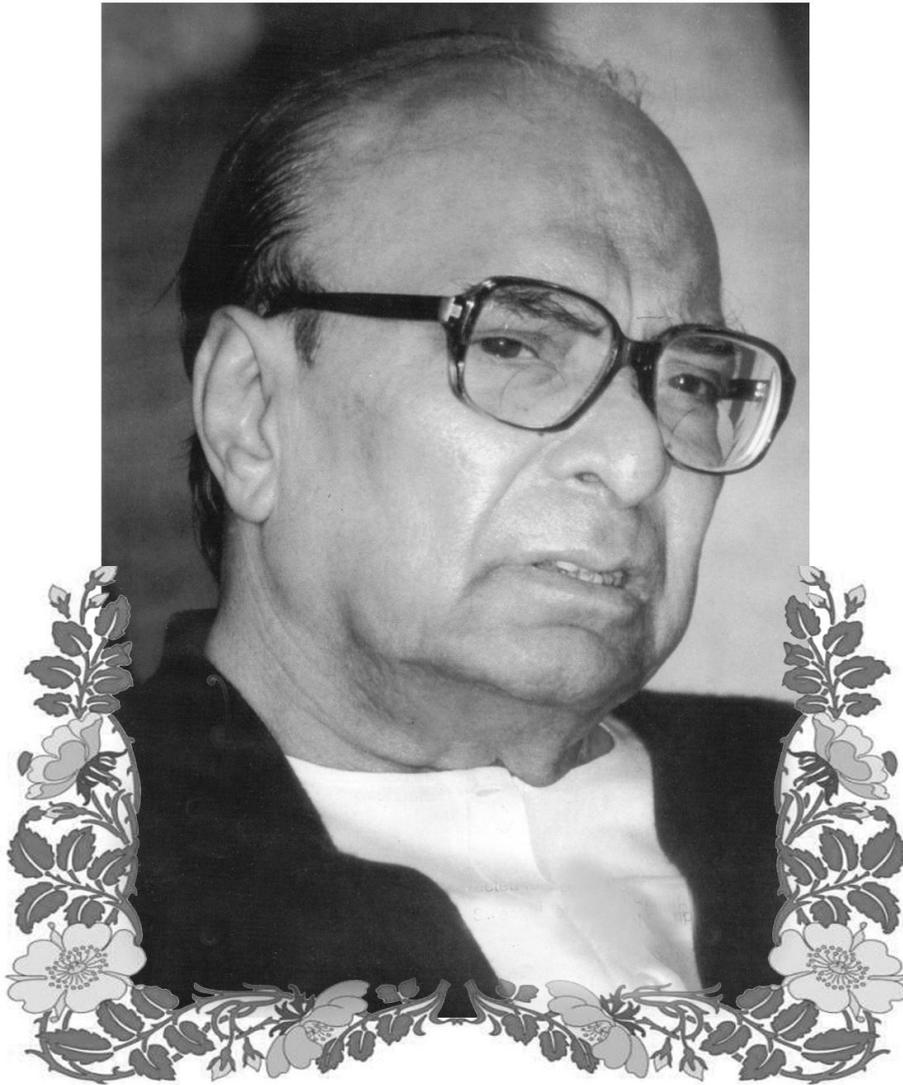
UTKALA SURABARA-DARPITA-GEHA
ARIKULA-SHONITA-CHARCHITA-DEHA
VISWA BHUMANDALA-KRUTAVAR-SNEHA
JANANI, JANANI, JANANI !

ଉତ୍କଳ ସୁରବର-ଦର୍ପିତ-ଗେହା,
ଅରିକୁଳ-ଶୋଣିତ-ଚର୍ଚ୍ଚିତ-ଦେହା,
ବିଶ୍ୱଭୂମଣ୍ଡଳ-କୃତବର-ସ୍ନେହା
ଜନନୀ, ଜନନୀ, ଜନନୀ ॥

KABIKULAMAULI SUNANDANA-BANDYA
BHUBANA BIGHOSHITA-KIRTI ANINDYA
DHANYE, PUNYE, CHIRA SHARANYE
JANANI, JANANI, JANANI !

କବିକୁଳମୌଳି ସୁନନ୍ଦନ-ବନ୍ଦ୍ୟା,
ଭୂବନବିଘୋଷିତ-କୀର୍ତ୍ତିଅନିନ୍ଦ୍ୟା,
ଧନ୍ୟେ, ପୁଣ୍ୟେ, ଚିରଶରଣ୍ୟେ
ଜନନୀ, ଜନନୀ, ଜନନୀ ॥

Our Sincere Obeisance....



Legendary leader and visionary Biju Patnaik

Our Sincere Obeisance....



Former Chief Editor, Utkal Prasanga Satyananda Champatirai



Message of
Dr. S. C. Jamir
Hon'ble Governor of Odisha
On the Occasion of Odisha Day - 2015

Dear Sisters and Brothers,

On the auspicious occasion of Odisha Day, I convey my warm greetings to all of you. This day carries much significance for all of us. On this memorable day, the long cherished dream of the Odias came true.

On this day of 1st of April in 1936, a Separate Province came into existence with amalgamation of Odishan tracts which were lying dispersed in different provinces. The relentless struggle and hardship of many great men and women of this sacred soil will continue to inspire generations to come. We pay our tributes to those great daughters and sons of the soil and fondly remember the contributions rendered by the architects of modern Odisha like Utkal Gourav Madhusudan Das, Maharaja Krushna Chandra Gajapati Narayan Deo, Maharaja Sriram Chandra Bhanjdeo, Vyasakabi Fakir Mohan Senapati, Swabhav Kabi Gangadhar Meher, Utkalmani Pandit Gopabandhu Das and many other eminent personalities.

During the colonial rule, the Britishers used to pronounce Odisha as Orissa and the people of the soil were called Oriyas. But by the passing of time, the Government of Odisha endeavoured to change the name of the State from Orissa to Odisha and Oriya to Odia which became fruitful because of the efforts of the Odia people. Odia language has been accorded the classical status.

In Kalingan history, the 'Kalingas' acquired a fame for their martial arts as well as for being a fiercely independent race. Emperor Ashoka's military campaign, his transformation from "Chandashoka" to "Dharmashoka", his preaching and propagation of peace, non-violence and goodwill and the heroic deeds of the king Kharavela bear ample testimony to the greatness of Odias in those days. Odisha is the land of Lord Jagannath which has the principle of "Sarva Dharma Samanvaya". Odisha has a glorious past and rich cultural and architectural heritage.

Its maritime relations with south-east Asia in the past, has been inscribed in golden letters in the annals of history. With successive invasions and arrivals of Muslims, Moghuls, Marathas, and the British, the land of Odisha has become a repository of varied experiences that culminated in the spirit of tolerance, universal brotherhood and peaceful co-existence based on secular credentials.

Endowed with abundant natural resources and skilled manpower, today's Odisha forges ahead on the path of economic resurgence. The Odishan arts like textiles, handlooms, paintings, stone-carvings, horn-works, sand-art, filigree, applique works etc. have been reflections of the consummate skills of the artists and artisans. The Odissi dance, music as well as the Sambalpur dance and music have created a unique identity of their own.

The Odias have successfully excelled in all spheres of life. They have brought laurels and accolades to the fields of science, technology, art, architecture, literature etc. Today's Odisha is vibrant with growth and development in key sectors. There have been remarkable achievements identifying priority and accelerating progress. Odia women strive to become economically independent and self-reliant with the commitment of the State Government to boost up the process of women empowerment. Initiatives have been taken up and programmes are in full swing to augment and strengthen Odisha's economy by enhancing the standard of living of the rural mass and the people living in tribal areas. The State Government tries to provide quality education, as well as quality health services for all. Remarkable changes have been brought out in the agriculture and irrigation sector. The State Government has been earnestly implementing programmes like rural connectivity, supply of uninterrupted power and provision of the supply of piped water across the State. Priority has been given for development of the farmers, wage-earners, tribals and people of disadvantaged groups in the State.

We are blessed to witness the Nabakalebar of Lord Jagannath in July this year. Millions of devotees across the globe are expected to throng the holy city of Puri Srikshetra, during the occasion. The State Government has galvanized well thought out strategies coupled with concrete action with a dedicated control system for smooth conduct of this event of our most revered deity. Heightened security measures, augmentation of road network with Puri and trunk roads connecting Puri, improvement of Railway Station, better passenger amenities, provision of safe drinking water, sanitation, sewerage, drainage, refurbished power distribution network, quality health delivery systems etc. will be made ready to ensure a unique experience to the devotees.

On this august occasion, let us take a solemn pledge and resolve ourselves to achieve a prosperous and more vibrant Odisha by dint of our hard work and sincere efforts.

Vande Utkal Janani.



Message of
Shri Naveen Patnaik
Hon'ble Chief Minister of Odisha
On the Occasion of Odisha Day - 2015

On the occasion of Odisha Day, I convey my good wishes and greetings to the brothers and sisters of the State.

1st of April is the day of pride for all of us. On this day a separate Odisha state was formed. I offer my tributes to those illustrious sons and daughters who have invaluable contributions in making Odisha a Separate Province. I also pay my homage to those great personalities who have enriched the Odia language, literature, dance, music and art.

Odisha has created a new identity in the field of development in the whole country. Our growth rate is above the national growth rate. Odisha is ahead of all the states in the investment sector. Odisha has earned reputation for its business environment. Odisha is doing well in e-Governance field. The state has achieved the Krushi Karman Award thrice at national level for extending better services in agricultural sector. Odisha has also earned national award for doing excellent job for the welfare of the differently abled persons. Odisha has been acclaimed at international level for disaster management. Odisha has become a pioneering state in the field of women empowerment. The new women policy of the State Government has laid importance on the protection and rights of the women. Today the women have been brought to the mainstream of development. They have exhibited their ability in different spheres and have been enhancing the glory of the State.

Majority of our population are tribal and *dalits*. Different schemes implemented for their welfare and development have brought success for their advancement. Today, they have performed their role in the development of the state. The youth and students are our precious resources. They have in them the potential for growth. Our objective is to utilize their strength and talent for

the development of the State as well as the country. Our new Youth Policy has brought a lot of opportunities in this direction.

The priority of my Government is to uphold the Odia dignity through social welfare, infrastructural development, avenue for creation of new employment opportunity. Our efforts are on towards the development of roads, extension of irrigation facilities, education for all and provision of health services. A new chapter has been added in the history of the development of the state through provision of Pucca houses under Biju Pucca Ghar Yojana.

The State Government is striving hard in the social welfare sector with all commitment. We adhere to the motto that service to mankind is service to God. Various schemes meant for the poor people have infused self-confidence in them. New opportunities in different sectors like tourism, IT and service sector have been created. The State has experienced developments in agriculture as well as industrial sectors. A lot of changes have occurred in different spheres of Odisha. For the development of Odisha, we are working with commitment.

The first Navakalevara of 21st century is being organised this year. The Government is working with all sincerity to conduct the Navakalevara of the Lord smoothly. Lord Shree Jagannath is the pride and identity of the Odia race. The Lord Himself set out on an expedition to Kanchi for the dignity of the Odias. Let the Lord provide us the strength to carry on the progress of Nandighosha. I solicit the Lord's blessing and co-operation of all in our efforts to give Odisha her rightful place in the history.

"Vande Utkala Janani."



Message of
Shri Atanu Sabyasachi Nayak
Hon'ble Minister, Health & Family Welfare,
Information & Public Relations
on the Occasion of Odisha Day - 2015



Dear brothers and sisters,

On this auspicious occasion of celebrating “Odisha Diwas”, I convey my heartfelt best wishes to all of you.

This day of 1st April has added a dignified chapter to the history of Odisha. That chapter has reflected struggle, love and sacrifice for the soil and its people. The movement that was continued by our forefathers in order to have a compact territorial integrity on the basis of language and to establish a specific Odia identity had become fruitful on this day. The dream of formation of a separate state Odisha became a reality followed by a series of interruptions and recoveries. Among those revered great men were Utkal Gourav Madhusudan Das, Utkalmani Gopabandhu Das, Maharaja Krushna Chandra Gajapati Narayan Deb, Maharaja Ramachandra Bhanja Deo, Raja Harihara Mardaraj, Vyasakabi Fakir Mohan Senapati, Swabhab Kabi Gangadhar Meher, Kabibar Radhanath Roy, Karmabir Gourishankar, Pandit Nilakantha Das, Pandit Godabarish Mishra, Acharya Harihara and many others. We stand as proud Odias for the result gained through hard labour, dedication, sacrifice and unparalleled love for the motherland of these prominent personalities. The life and work of all these torch-bearers with invaluable contributions will remain the source of inspiration for every Odia. I pay my respectful homage to all these noble souls on this great occasion.

Odisha has a glorified history. Odias were warriors, hard-working and cultured. The geography of Odisha was stretched from the Ganges to the Godavari. Odia people were famous

for art and architecture. Odia traders had excelled in maritime traditions. Lord Jagannath, the presiding deity of Odisha has immense influence on the world religious ways of life. The lush greenery and forest, rivers and mountains, temples, tourism potential, abundant natural resources and vast coastlines have fascinated all. Contributions of Odisha to the mainstream of Indian Economic and Socio-cultural status have been greatly acknowledged. Odissi song, dance, handlooms and filigree works have magically amazed everybody.

Our forefathers had nurtured twin challenge during movement for statehood-establishment of Odia identity and inclusive growth of the state. With the passing of about eight decades, Odia identity has grown with tremendous spirit. Fame and achievement of Odias have earned applause and accolades in international quarters. Our educated and sensible human resources have been admired everywhere. Our cultural potential has gained international appreciation.

Our journey towards development remains uninterrupted. Government has undertaken a number of people-centric programmes for poverty alleviation. Growth rate goes high gradually in comparison to national average. Continuous flow of progress is realized in the fields of Agriculture, Irrigation, Industries, Education, Information Technology, Health Services, Welfare of Scheduled Tribe, Scheduled Caste and Backward Classes, Women Empowerment, Child Development, Forest & Environment, Connectivity, Commerce & Transport, Energy, Employment, Tourism & Culture and Human Resources Development etc. Priority has been laid on administrative transparency. People from every walk of the society have been benefited through effective outcome of responsive Governance. Odisha marches ahead towards a new horizon of development.

“Odisha Diwas” brings an opportunity for introspection. We have to renew our commitment to expose our participation in the process for an enriched future. I appeal to all of you to reaffirm our pledge to build Odisha as a developed state, dedicating our energy and endeavour.

Vande Utkal Janani.

Editor's Note



As I start writing the Editorial, the countdown to the Navakalebar festival of Lord Jagannath in Puri is scheduled to start from March 29 in the shape of Banajag Yatra. The whole administrative machinery is fully geared up for this onerous task. The festival has been making its presence felt even in the cyber space. The Tourism Department is making use of social networking sites as bridge to interact with the common mass.

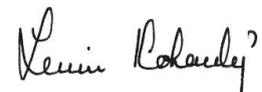
In the meanwhile, our State has bagged Krishi Karman award for the third time at the national level for enhanced agricultural productivity. The pro-poor Government has taken steps to convert all Kucha houses in the rural areas into Pucca houses. The Odisha State Treatment Fund has been made operational to provide medical assistance upto Rs. 3 lakh for treatment of patients suffering from critical ailments. The Odisha State Medical Services Corporation has been conceptualised to provide free medicines to the people of the State. The Biju Krushak Kalyan Yojana encompasses 55 lakh farmers and their families with provision of free health insurance coverage. In a bid to bring in transparency and accuracy in distribution of Matriculation Certificates and mark-sheets, the State Government is trying to replace the manual method with a digitalised one. For a holistic cross-sectoral growth of the State these are only few of the popular measures adopted by the Government led by Hon'ble Chief Minister Shri Naveen Patnaik.

However, amidst all these developmental works, the State is going to celebrate "Utkal Divas" on the 1st of April 2015. On this day, the long-cherished dream of creation of province of Odisha became a reality. On the 1st of April 1936, ours became the first State in the country to have been formed on linguistic basis. The Constitution of Odisha (Orissa) Order 1936 got the approval of British King on 3rd of March 1936. It was announced that the new province

would come into being on the 1st of April 1936 with Sir John Austin Hubback, ICS as the Governor. On the appointed day in a solemn ceremony held at the Ravenshaw College Hall, Cuttack Sir Hubback was administered the oath of office by Sir Courtney Terrel, the Chief Justice of Patna High Court. The Governor read out the message of good-will received from the King Emperor George VI and Lord Linlithgow, the Viceroy of India, for the people of Odisha. **The long-cherished dream of the Odia speaking people at last turned into a reality and Odisha became a separate province.** On this day, we owe our gratitude to the makers of modern Odisha who suffered a lot to bring a smile on our face. The whole state remembers the contribution of Utkal Gourav Madhusudan Das, Utkalmani Gopabandhu Das, Acharya Harihar, Pandit Nilakantha Das, Dr.Harekrushna Mahtab, Vyasakabi Fakir Mohan Senapati, Swabhab Kabi Gangadhar Meher, Parla Maharaja Krushna Chandra Gajapati Narayan Dev and legendary Biju Patnaik. Besides, playing a major role in formation of a separate province, the legends of Odisha had an equal contribution in the Indian Freedom struggle. India's history of freedom struggle can not be conceived of without the historic Salt Satyagrah at Inchudi or horror of the Eram Massacre or the martyrdom of Laxman Naik.

Odisha, the name itself sounds synonymous with a rich cultural heritage woven by a colourful thread of different religions, customs and tradition yet each blending into a perfect amalgamation. Our language is now the first language from the Indo-Aryan linguistic group to have been accorded the status of classical language of India making it more challenging and obligatory on the part of every citizen staying in Odisha to contribute further for the enrichment of our classical language. On the occasion of Utkal Divas, let us all pledge to love our State more than our own selves.

Vande Utkal Janani.

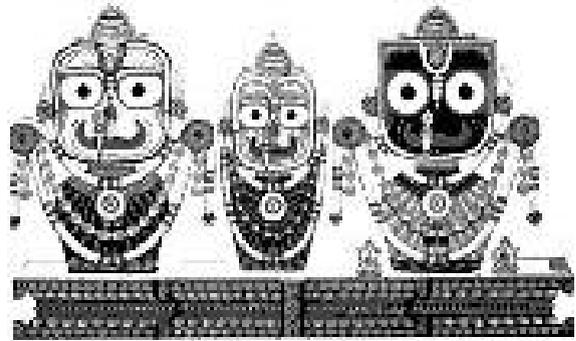


Editor, Odisha Review

Nabakalebar

Sarbadaman Singh

Nabakalebar is an occasional festival observed in the Shri Jagannath Temple at Puri. Naba means new and the Kalebar is body. The Param Brahma Purushottam Lord Shri Jagannath takes a new body during Nabakalebar. It is the re-embodiment of Lord Jagannath, Lord Balabhadra, Devi Subhadra and Sudarshan when the Lords relinquish their old bodies and assume a new body. But the Brahmapadartha, the soul remains the same. The soul or the Brahma is transferred from the old idols to their new bodies in a highly technical prescribed and secret method which is not very publicized and the technique is inherited generation wise by the Daitas, the Rakshaks or the up keepers of the Shriangas or the bodies of the trinity of the Grand Temple. The deities adoring the Ratnabedi of Shri Jagannath Temple Puri are called Daru Brahma and they are different from any other deities of the world. Daru means wood. The idols of Lord Jagannath, His brother Balabhadra and sister Subhadra with the Sudarshan - the weapon of Shri Jagannath are made up of perishable material Neem wood. Though divine, the Lords live a life of an ordinary human being. All the *nitis* or rituals performed inside the Grand Temple are of very much human in character. All the aspects of a human life from birth to death are performed for the Lords of the Shri Mandir. They take birth like an ordinary human being, take their bath, have food, change



dresses, go for picnic, they marry, they fall sick and also have to go through the ordeal of death. The holy Gita says,

*Basamsijirnanityathabihaya;
nabanigrunhatinaroparani.
Thathashariranibihaya
jeernanyanisamyatnabanidehi.*

(Gita- 2-22)

As the man discards the old clothes and changes the new clothes, the *jivatma* or soul discards the old body and accepts the new body. Even though the Lord is immortal and Param Brahma He pretends like a simple Jiva and enters another body afresh. "Jathadehetathadebe." The God dies like a *jiva* but the only difference is that he dies at a younger age. The Nabakalebar *niti* is observed in a gap of 12 to 19 years. Most of the Nabakalebars are performed after a gap of

almost 19 years as in 1912, 1931, 1950, 1969, 1977, 1996 and of course the one which is going to be performed in 2015. As per the Hindu lunar calendar when there are two Ashadha in a year called as Purusottam month, Nabakalebar *niti* is performed. Every five years there is an extra month making the year of thirteen months. The extra month can be any month. But the astrologers of the Shri Mandir announce the extra Ashadh after astrological calculations. Usually, every year before the Ratha Yatra, fifteen days from the Jyeshtha Purnima to the Krushna Paksha Amavasya is observed as Anasara or Anabasara of Shri Mahaprabhu when He falls sick after taking bath in 108 Kalash holy water and goes into Anasara Ghara and the devotees cannot have His Darshan for those 15 days. But when there are two Ashadhs, this Anasara period extends to one and a half month and is known as Maha Anasara. Out of this one and a half month of three Pakshas or fortnight periods, first fifteen days or the Krushna Paksha is dedicated in carving the idols from the Neem wood and transferring the Brahma from the old idols to the new. The second fortnight is dedicated to the Patali or the burial of the old idols in the Koili Baikuntha and observation of the Asaucha Bidhi by the Daitas. The third fortnight is dedicated to the normal Anabasara of the new idols when they are given the final touch to their form and painting.

The Daru Debatas of the Shri Mandir are carved out of Neem wood. The Akshara or Kutastha of the Darubrahma or the soul is imperishable but kshara part of the Darubrahma remains intact for few years and then starts perishing. Shri Angas or the bodies of the deities are covered with different materials during the *anabasara* period every year. These processes are known as Phulurilagi, Jhunalagi, Tailalagi, Khali lagi, Ghana lagi and Chaka apasarlalagi etc. But still the idols wear out in course of time. The

Darubrahmas are brought out for Snana Purnima and Ratha Yatra every year in Pahandi which is a rigorous process and the idols are tied with thick ropes and go through pulling, hanging, dragging, shouldering, poking, climbing and throwing by the Daitas as they are quite heavy and the same old traditional methods are performed till date. The researchers are of the opinion that the Shri Bigrahas of the Shri Mandir never had a peaceful time and many times they were saved from the external attacks by doing Patali (underground burial). These are the few reasons that necessitate the Nabakalebar of the Shri Bigrahas at certain interval of time.

There are two types of re-embodiment ceremonies performed in the Shri Mandir. One is Sampurna Nabakalebar and another is Shri Angafita. During Sampurna or full Nabakalebar the old idol is fully replaced by a new one and the Brahma is replaced in the new idol. But in the Sri Angafita Brahma is not touched at all. The Saptavaran or the seven layers of clothes covering the idols are removed and some minor repair is done as per the necessity and again it is covered with Saptavaran and pasted with the pastes of sandalwood, Kasturi, and camphor etc. and painted like before, Shri Angafita is performed only during some special contingency.

The performance of the Nabakalebar Bidhi is a very critical and lengthy process. So it starts 65 days before the Deba Snana Purnima. On the 10th day of the Shukla Paksha of the month of Chaitra, i.e. on the day after Rama Navami, after the Madhyannha Dhoopa the Pati Mahapatra, Deula Karana, Tadau Karana, Behera Khuntia, Biswakarma along with Badagrahi Daitas and others offer their due prayers to the Chaturdha Murtis and obtain their permission in the form of Agnyamala (garland of permission). A ceremony of tying the blessed

sarees on their head, i.e. Saree-Bandha is performed in the Jagamohan and Natamandir. The First step of the Nabakalebar, the Banajag Yatra starts. This group proceeds to the Srinahar of Gajapati Maharaja through Sata Pahach, Ananda Bazar, Baisi Pahacha, Singhadwar and Bada Danda in a procession with the music of conches, trumpets, drums and gongs. Badagrahi Daitas carry the Agnyamala and Lenka moves with the Sudarshan Chakra in front of the procession. In the Srinahar, Gajapati the first Servitor of the Lord adapts the Nabakalebar procedure by offering coconut and other *puja* items. Here as a token of his request to initiate the Nabakalebar process Gua-teka Bidhi is performed. The Rajguru on behalf of the Gajapati offers betel-nut (Gua) with coconut and other items to the Biswabasu and does the Baran of Shrotiya Brahmin Acharyas. From here the group not connected with the Banajag Bidhi return to Shri Mandir. Others proceed to Jagannath Ballav Math on the Grand Road in a procession with lot of pomp and ceremony. Pati Mohapatra, Biswabasu, Dalapati, Badagrahi Daitapatis, Brahman Acharyas, Badagrahi Biswakarma Maharana, Tadaukarana and Deulakaran are mainly responsible for investigation of Daru or the wood. They stay in the Jagannath Ballav Matha for one and a half day for initial preparation. The Math makes all the arrangements like Prasad Sevana for their comfortable staying in the Math. After one night halt next day early in the morning they proceed for their journey to Kakatpur on foot via Baliguali, Ramchandi and Konark. It takes nearly two days to reach Kakatpur. Two bullock carts carrying the *habishyanna* and clothes for the daitas and instruments required to prepare the return Shagadi (carts in which Darus are brought to the Shri Mandir) accompany them.

Maa Mangala of Kakatpur is the supreme authority for the location of Daru required for Nabakalebar. She gives the clue for the location

of the Darus. The investigating team takes rest in the Deuli Matha, a branch of Emara Matha of Puri, at the outskirts of Kakatapur. Next day, early in the morning the team proceeds to the Maa Mangala temple in a procession among the sound of all types of musical instruments. They offer a special Majana (ceremonial bath) with a saree and flowers and Prasad provided by Jagannath Temple administration.

After this initial Puja the Shrotriya Brahmins of the Banajag group go on chanting the Durga Saptasati Chandi to appease the Goddess and the Pati Mahapatra and the Biswabasu chant swapna-manabak mantra for 108 times daily till they get Swapnadesh or the clue about the location of the Daru. They remain in a trance till they get the clue in their dreams. In the day time they discuss and search for the Daru. Once the supreme permission from Maa Mangala is granted they start for obtaining the Darus.

The Neem trees required for Darus are not of ordinary type. They need to fulfill the specifications as mentioned in the Nabakalebar Bidhan. The specifications are as follows:

- The Neem tree must be very old with minimum four undamaged branches.
- The trunk must be straight of 7 to 12 cubic height.
- There should be a cremation ground near the tree.
- The tree must be by the side of a river or a pond or on a crossing of three roads or surrounded by three roads or three hills.
- There should be a temple of Lord Shiva in the close vicinity.
- There should be an Ashram or hermitage nearby.

- There should not be any nests on its branches and free from any creepers.
- There should be valmikas-ant-hills by the side of the tree.
- The tree should not have been struck by lightning or damaged by any natural calamity.
- There should be snake-holes nearby or symptoms of snakes around.
- The tree may be surrounded by other trees like varuna, bilva or shahada etc.
- The tree may be away from human settlement in a neat and clean atmosphere.
- The tree for Lord Balabhadra may have the branches making a hood of cobra like canopy.

Besides these common specifications there are certain specific symptoms of the Darus of the each individual Bigraha.

- The Daru for Lord Balabhadra is of white texture with seven branches and symbols of Plough and Pestle is clearly visible .
- The Daru for Lord Jagannath is of blackish or dark texture with four branches and the symbols of Sankha (Conch) and Chakra is clearly visible on the trunk.
- Devi Subhadra's Daru is yellowish matching her body color with five branches and symbol of Lotus with five petals clearly visible.
- Shree Sudarshan's Daru is of reddish texture with three branches and a Chakra symbol on it.

Once the Darus are identified the Biswakarma measures the trees for exact size and on his clearance the process of identification is complete and confirmed.

The identification of the Darus at different places is followed by Banajag Jagnya at each

place with a lot of ceremony and recitation of different Vedic *mantras* and *Suktas* and playing of *ghanta-kahali* and *mrudanga* for three days. The Darus are cut first with a golden axe, then with a silver axe and ultimately with an iron axe. The required sized trunk is cut and covered with white silk cloth and loaded on the Daru Shagadi which is drawn by the people of the places from which they pass on their way to Puri among the sound of *ghanta*, conch and *kahali* etc. Once they reach the outskirts of Puri Gajapati Maharaj and the temple administration are intimated about their arrival. Next day morning the *ghanta-kahali* from the temple and the *sankirtan* groups from Radhakanta Matha escort the Darus to the northern dwara of the temple through *Badadanda* and Lakshmi bazar. They are temporarily kept in the Koili Baikuntha in the temporary sheds prepared for this purpose only. Daily Puja and Prasad is offered here till the Deba Snana Purnima.

The carving of the images starts in the dark fortnight after the Snana Purnima in the Nirmana Mandap specially built in the Koili Baikuntha by the Pati Mahapatras, Badagrahi Daitas and Biswakarma Maharana. Simultaneously the consecration of the new idols is performed on the Pratishta Mandap by the Shrotriya Brahmins. High secrecy is maintained while carving is going on. Not even the shrotriya brahmins engaged in the Pratishtabidhi are allowed to enter the Nirmana Mandap. Even the sound generated while the carving is done is suppressed and subdued by the sound of several musical instruments played outside the Nirmana Mandap.

And then the ultimate day of the transfer of the Brahmapadartha comes on the fourteenth day of the dark fortnight. In the midnight of the Krushna Paksha Chaturdashi, the Brahmapadarth is transferred from the old idols to the new idols by Pati Mahapatra and Badagrahi Daitapati in a

very secret manner. It is covered with chandan, kasturi, karpur and tulsī and put on the khat in between. Pati Mahapatra Sebaka performs Panchamrutsnana and a special Panti- bhog. Then the Brahmāpadārtha along with fresh chandan-kasturi, karpur and tulsī is placed within the new statues and the cavities are closed by the Brahmakapatas. Usually the servitors performing this secret ritual are old in age and quite experienced in temple rituals. Their hand and eyes are covered with layers of clothes so that they are unable to feel the exact material of the Brahmāpadārtha. Hence till date it has remained a mystery.

The old Murtis are considered dead. They are brought to the Koili Baikuntha in the same carts. They are buried in a pit of 9 hands deep and 12 hands of diameter. Old lagi-patabastras and red velvet cottons are spread out within the pit on which the old Bigrahas are buried. Sri Purusottam goes into Golok Bishram.

After the Golok Bishram the Daitas observe Asauch means impiety for ten days as for them Lord is the senior most family member. They leave their hairs and beard unsaved. On the tenth day they come to Muktimandap in the temple, apply oil to their body and take a dip in the Markandey Pushkarani. They cut their hairs, beard and nails, wear new clothes, come back to Baishi- Pahach, wash their hands and legs there and then enter the temple. On the twelfth day Mahprasadseva is offered to thousands of Brahmins, *Sadhu-sants*, Baishnabs and Chhatis Niyog Sevaks.

The last fortnight of the extra Ashadh is the normal Anasara period of the deities. The idols are now in the hands of the Pati Mahapatras, Badagrahi Daitapatis and Dutta Mahapatras who are the Anga Rakshaks of the deities. The new idols are now only the outer frames. They are

given the final shape with Saptabaran Bidhi. The idols are wrapped with stripes of clothes and applied different preservative and scented materials like some medicinal oils prepared in advance, sandalwood paste, Kasturi (musk), karpur (camphor) etc. These materials act like the veins, blood, muscles, bone marrow etc. During the last two days of the Krushna Paksha the idols are painted by the Dutta Mahapatra which is known as Banaka-lagi of the Lords. They paint the idols with indigenous colours. They leave the pupils for the Brahmin Pujaks to do on the Pratipada or the 1st day of the Shukla Paksha or the bright half of the regular Ashadha. Painting of the pupillary by the Brahmin Pujaks on this day is known as Chakhyu –Dan rite. This day is known as Netroschaba and people have Nabajauban Darshan. The Lords of Shri Mandir in a new Kalebar are ready for the usual Ratha Yatra or a car festival on the next day.

Param Purusottam Shri Jagannath of Shri Mandir Puri rules the heart of Odias and all His devotees of the world by doing such human *leelas* since the time eternal. And He will remain so for ever. His deeds are beyond the understanding of the common people. The *bhaktas* from all over the world visit Puri only to have a *darshan* of Shri Jagannath only because of the mystery shrouding the deities of the temple and it will remain so for ever. The mysticism attached to the festival will remain as a supernatural occurrence till the end of the Yuga/civilization.

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The Ritual of Herapanchami and Lord Jagannath

Durgamadhab Dash

Puri is famous for Lord Jagannath. It is also famous for the Grand Temple. As a Dham of the Lord, Puri is adored as one of the four pilgrim centres of the Hindus. According to Hindu scriptures, there is a belief that a person cremated here has direct access to heaven in defiance of all his or her sins. Puri in this sense is a sacred place on earth. It is the most unique place as the fourth pilgrim centre of the world. There is a scriptural belief that if one sees the Lord on His chariot during the period of Rath Yatra, one will have no life after death and ultimately one will have “Moksha” in life.



The Grand Temple of the Lord is known as Srimandira. “Sri” means Laxmi. So the name of the Temple as “Srimandira” signifies the fact that Maa Mahalaxmi is the principal goddess of the Grand Temple. She is also worshipped as the “Maya Shakti” (the power of delusion) of Lord Jagannath. There is a belief among the Hindus that Mahalaxmi is the goddess of wealth and

prosperity. She cooks the “Prasad” of the Lord and the Lord in oblation receives the same with great satisfaction.

The “Prasad” offered here to the Lord is inclusive of plenty of food of different varieties and this feature of the temple is beyond one’s imagination. This is the notable illustriousness of the place.

Mahalaxmi is both the cook and the purveyor of the Prasad. A Bhakta visiting the Temple has never gone empty-bellied at any point of time. Everything in the temple is great and unique in the matter

of every ritualistic practice. The functions observed here are related to different auspicious occasions in reference to the Principal deities and the other deities installed in the Temple.

“Herapanchami” is one such function of the Temple. It is observed in pomp and splendour during the period of “Rathayatra”. The Principal

deities at this point of time are worshipped in Gundicha Mandap. It is known as a ritual of Maa Mahalaxmi, the “Maya Shakti” of the Lord.

Like Parvati being inseparable from Lord Siva, Maa Mahalaxmi is also inseparable from Lord Jagannath. Sri Jagannath and Maa Mahalaxmi are always one. As per the spiritual belief among the “Vaishnavas”, Sri Jagannath is inconceivable without Mahalaxmi. She is always seen and worshipped by the side of the Lord. It is only during Rathayatra that there is a departure in this practice. Mahalaxmi is left alone in the Temple and the Lord comes out on a divine outing in the company of His brother, Sri Balaram and Sister, Maa Subhadra and other gods along with His divine weapon, “Sri Sudarsan”. Maa Mahalaxmi derides this “Yatra” of the Lord as indiscreet, shocking and finally dubs it as a heartless journey. It is true that She, for this reason, has much of animosity for the Lord but She, at the same time is the most devoted and lovable consort of the Lord. How can She remain without His sacred companionship? How long can She entertain Her fume against Him? At long last, She tilts, realizes and ultimately makes up Her mind to meet the Lord in the Gundicha Temple where He has encamped with His brother, sister and other Gods.

Finally, She proceeds to Gundicha Temple. She meets the Lord. She expresses Her anguish but with love as Her beloved consort in utmost devotion. The Lord is moved and touched by Maa Mahalaxmi Who entreats Him to come back to the Temple at His earliest. The Lord concedes to Her. He is pleased with Her humble imploration. He also gives Her a time to return to the Temple. Shorn of other details, this is the Herapanchami ritual. It is observed in pomp and ceremony in Gundicha Temple during the period of “Rath Yatra”. The ritual highlights the separation

of Mahalaxmi from the Lord. At the same time, it accentuates the anxiety of Mahalaxmi as Srimandir in the absence of the Lord has lost all its glory and divine lustre and the Temple looks like a place shorn of divine grace and celestial beauty.

It is to be mentioned here that all the rituals of the Grand Temple are prima facie related to our social traditions and conventions. We may give here an example to explain this social truth of life. In our social life, a husband cannot afford to move out on an outing even for a short period of time in the company of his brother and sister to the exclusion of his wife as the Lord has done during the period of “Rath Yatra”. If such an occasion ever arises in our social life in the normal course of any such incidence, there will a bonfire in the house as the wife will never tolerate such a situation to go by. The wife will be very much disturbed and perturbed on account of the happening of such an event. She will be intolerant till the husband returns from his journey. The pangs and feelings of Mahalaxmi are reflected and displayed to Her Lord in a similar order. These factors are reflected in the Herapanchami ritual.

As per the scripture of “Jugal Sahasra,” Mahalaxmi is seated in the heart of Lord Jagannath. She is described as a precious stone embedded in the ornament worn by Sri Jagannath. Therefore Mahalaxmi is adored as “Nilachalabasini”. She is eulogized as “Sobhasalini” of Lord Jagannath.

The ritual of Herapanchami as an important function of Srimandir has found mention in “Skandapurana”. Vidyapati while narrating the manifestation of the Lord as Nilamadhab on a mountain-range (believed to be near Puri) has described the most illustrious resplendence of the Lord and His consort Mahalaxmi Who, as per his narration, is magnificently attired and costumed.

He also mentions that Mahalaxmi, the daughter of the sea, is the “Parashakti” of the Lord who is the creator of the universe.

Thus seen, Mahalaxmi’s place is very important in the Grand Temple. The twelve ‘yatras’ of the Lord include the function of Herapanchami Yatra, a ritual that is related to Mahalaxmi and Lord Jagannath in “Adapa Mandap” that is Gundicha Temple. Succinctly stated, it is a function relating to the divine meet between Mahalaxmi and the Lord.

It is said in this connection that in the Grand Temple, the Lord with Mahalaxmi seated by His side is manifested in “Aiswarya Lila.” But in Gundicha Mandir, He gives ‘darshan’ to His devotees in “Madhurya Lila”. And the Lord for that purpose has opted to move out from the Temple without Mahalaxmi during the car festival.

The ritual of Herapanchami is considered an ancillary function of “Rath Yatra”. In some scriptures, “Herapanchami” is also known as “Horapanchami” function of the Temple. At some places the function is also known as “Harapanchami”. Pundits say that the words ‘Hera’ ‘Hara’ or ‘Hora’ used before the word “Panchami” mean one and the same expression. As explained in this regard, all the three words refer to the journey of Mahalaxmi from the Grand Temple to “Gundicha Ghar” to meet the Lord. The purpose of Her journey is already mentioned above. So, the function of Hera/Hara/Hora Panchami-whatever be the expression in this regard-signifies the journey of Mahalaxmi to Gundicha Temple where, in the company of other gods and goddesses, the Lord has manifested Himself in “Madhurya lila” highlighting for that purpose separation of “Parasakti” from “Brahma” which fact is an important feature of the “Vaishnava” Cult.

Herapanchami function is celebrated on the 5th day of the bright fortnight of Asadha. As a ritualistic practice followed in Gundicha Mandir, Jagannath Mahaprabhu most affectionately receives Mahalaxmi on Her arrival in His new encampment and accepts Her graceful imploration. Immensely pleased, He promises Her to return to the Grand Temple very soon and as a token of His love, He offers Her a garland taking it out from His own self with great love and affection, He kisses the garland and offers the same to Mahalaxmi in the memory of Her loving care and warm-hearted divine service.

The devotees, seeing these scenes, feel greatly elated and experience a lot of spiritual fun as if they have expiated all their sins. This is said to be the graciousness of the evening “darsan” of the Lord on the Herapanchami day in Gundicha Temple during the Ratha Yatra festival.

According to history of the Temple, this “utsav” (function) was started during the time of Maharaja Kapileswar Deb. Before his reign, the Herapanchami function was being observed in a symbolic way with recitation of Mantras. As per a narrative on this score in “Madala Panji”, Maa Mahalaxmi and Sri Jagannath were being worshipped with divine salutations accompanied by the offering of sacred light along with other sacred materials. As further stated in “Madala Panji”, it is Kapileswar Deb, who substituted this practice with the introduction of an idol of Mahalaxmi made of gold and thus converted the entire divine practice to an elaborate ritual in a very organized way making the function more realistic with a good number of spiritual additions. It is under these conditions that “Herapanchami” is also known as “Herautsav” over the period of time.

There is another aspect of Herapanchami as mentioned in "Bamideba Samhita". It is written here that when Lord Jagannath wishes for "Patitapabana yatra" in the company of His brother, sister and other gods, Mahalaxmi remaining in the Grand Temple alone, the latter expresses Her distress before Bimala Thakurani who advises Her to win over the Lord to Her side by speaking enchanting words and in the ultimate course, the Lord would be moved to take a decision to return to the Temple early. Maa Mahalaxmi obeys the advice of Bimala Thakurani and undertakes Her journey to "Gundicha Temple" to get back the Lord.

As mentioned in the "Yatra Bhagabat" written by a famous spiritual writer of the 18th century namely Balunki Pathy, on the Herapanchami day, the "Sabayats" of the Temple take Mahalaxmi to Gundicha Ghar in a special palanquin. They halt for a while near the chariot of the Lord in front of the Gundicha Ghar. Mahalaxmi in anguish breaks a piece of wood from the chariot of Lord Jagannath as a mark of her woes mixed with anger. This action of Mahalaxmi expresses the fact that as the Lord didn't like to take Mahalaxmi in His Company, She expressed Her anger in retaliation by breaking His chariot in that way.

The scripture further says that to reveal the reaction of Mahalaxmi, the Sabayats of Mahalaxmi in a symbolic way get in to a dual of words with the Sabayats of Lord Jagannath.

Mahalaxmi next proceeds to Gundicha Temple to meet the Lord on His divine alter. And as the meeting between the two of them takes place, Mahalaxmi expresses Her gratefulness and the Lord, as if anxiously waiting to see His consort comes out of the Temple and offers Her a garland taking it out from His own self. In Her

reciprocatory action, Mahalaxmi follows the instructions of Bimala Thakurani and behaves with great affection.

As per Mr. Pathy's writing, there is, in the first instance, display of anger from Mahalaxmi's side and this has been very nicely depicted in the said writing in the form of breaking a piece of wood from Sri Jagannath's chariot. This fact has also been very nicely displayed in the next stage of Her meeting in the Gundicha Temple. Here Mahalaxmi is very cool, calm and most endearing to the Lord in obedience to the instructions of Bimala Thakurani.

The "Vaishnabites" hold a different view on this score. Their belief is that on this day, Krishna Chandra does roaming in the forest with the Gopies of Brundaban where Radha is not present. So Radha misunderstands the spiritual happening and sends out a message to Krishna expressing Her anguish. She asks Him a question. "How can your roaming with the Gopies in my absence be "Rasha" as the term obtains"? So on the Herapanchami day at Puri, the "Vaishnabs" see Krishna Chandra in Lord Jagannath and Radha in Maa Mahalaxmi.

There is another version about Herapanchami as described in "Gundicha Champu" written by Chakrapani Pattnayak. This book dates back to 18th century. It is a spiritual poetry. It deals with the various aspects of Jagannath cult. Here the function of Herapanchami has been described in the most enchanting couplets composed in a rhythmic style.

The poet says that the ritual of Herapanchami depicts a situation where Maa Mahalaxmi is drawn to an emotional discord with the Lord. She has deep anguish but it is not imbued with either rancor or enmity. It is a

sequence depicting the common outpouring of a wife's remorseful concern as the Lord has set out on a divine outing in the company of His brother and sister leaving His beloved consort alone. Awfully dejected, Mahalaxmi fumes and sends goddess, Bimala, Her well-wisher to Gundicha Temple where the Lord has delightfully encamped. Seeing Bimala in the Gundicha Temple, the Lord with concern enquires about Mahalaxmi and says that Mahalaxmi must have taken Him amiss for His aberration in His social behaviour. Bimala explains the entire situation and the Lord at last promises her to return back to the Temple at the earliest and the Lord also wants Bimala to convey this fact to Mahalaxmi.

Bimala returns to the Temple. She conveys the message of the Lord to Mahalaxmi. And Mahalaxmi is now satisfied with solace in mind in the midst of Her dejection.

As can be noted from the above description, Bimala has acted as a messenger of Mahalaxmi and gone as Her emissary to the Lord. This is a unique description enshrined in this Champu. This is more or less an endeavour on the part of the author to make the function more lively in a picturesque depiction.

We have got another poetry known as "Niladri Vihar" written by the court-poet, namely Gopinath Singh of the 19th century. As described here, when Mahalaxmi comes to know that the Lord is happy in His new encampment, She gets infuriated and asks the attendants to break a portion of His chariot in revenge for the Lord's aberration in His dispensation. Not only this, as described further in this poetry, She directs Her attendants to inform this happening to Subhadra, the Lord's sister as a mark of Her retaliatory action.

In literature, minds differ as rivers differ. In this sense, the same happening may have different looks in the eyes of different poets. In describing Herapanchami function, the poets have held out different narratives from their respective poetic angles. Nonetheless, the ritual is tethered to one main theme. And this is on the point of Mahalaxmi drifting away from the mainstream of Ratha Yatra for which reason, She is leading a life of seclusion in the Temple away from the companionship of the Lord Who joins Her again when He returns to the divine throne.

Whatever be the twist of facts in the scriptural reference as described in the aforesaid paragraphs, Herapanchami as a religious ritual of the Temple depicts for our purpose a typical family situation where the husband has distorted the peace of the house by sheer negligence of the rights of the wife. This is to illustrate the fact that no husband should ever commit such an aberration in his social life. Not only this, the wife should also on her part behave like a life-partner and try to understand her husband shorn of any emotion. Mahalaxmi while being emotional in Her behaviour had never transgressed the barrier of Her Dharma for which reason the discord between Her and Her consort was later amicably settled. This is in a nutshell the Herapanchami function of the Lord as it is described in different scriptures.

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GOOD GOVERNANCE



Highlights of Budget Estimates for 2015-16

On 16th February, 2015, Hon'ble Minister, Finance Sri Pradip Kumar Amat presented an investment, growth, development and welfare oriented Annual Budget for 2015-16 in the Odisha Legislative Assembly with an outlay of Rs.84487.77 crore. In keeping with the practice of previous two years, this year also the Budget was presented in two parts. "Agriculture Budget" and "General Budget". The comparative position of the outlays for Non-Plan, State Plan, Central Plan and Centrally Sponsored Plan are as follows:

	(Rs. in crore)	
	Budget Estimates 2014-15	Budget Estimates 2015-16
Non Plan	40711.01	43956.32
State Plan	38810.00	40150.00
Central Plan	609.42	349.55
Centrally Sponsored Plan	9.15	31.91
Total	80139.58	84487.77

- The Budgetary Outlay has increased by about 5.15% this year. The Non-Plan outlay has increased by about 7.97% whereas the State Plan outlay has increased by 3.45% as compared to previous year.
- The allocation for agriculture and allied sectors in this Budget has been substantially enhanced from Rs.9542.22 crore in 2014-15 to Rs.10903.61 crore in 2015-16. The step up in provision in the sector is 14.27%.
- More importantly, State Plan outlay for agriculture and allied sectors has been increased by about 16% from Rs.7,490.44 crore to Rs.8684.91 crore. It will provide a fillip to the growth of agriculture and allied sectors by way of increased productivity, income generation and welfare of farmers.

Qualitative Aspects of the Budget

- In the budget, emphasis has been laid on creation of physical, social and human capital in the State.
- Tax GSDP Ratio for 2015-16 (BE) would be 6.11% .
- Capital outlay of Rs.15149.07 crore is 4.35% of GSDP.
- Rs.9736.70 crore grants for creation of Capital Assets and other expenditure for capital formation is 2.80% of GSDP.
- An allocation of Rs.4877.35 crore for maintenance of capital assets.
- The share of Development expenditure has increased from 55.36 per cent in 2006-07 to 75.33 per cent in 2015-16.
- Fiscal Deficit is limited to 2.99% of GSDP and kept within the prescribed limit of 3%.
- State share of CSP up for Rs.3202.99 crore

Department-wise allocation in both Non-Plan and Plan is given in the following table:

(Rs. in crore)					
Name of the Department	Non Plan	State Plan	Central Plan	C.S Plan	Total
Home Department	3129.21	474.73	7.94	0.00	3611.88
General Administration Department	127.49	172.88	0.00	0.00	300.37
Revenue and Disaster Management Department	1334.64	916.00	21.54	0.00	2272.19
Law Department	258.48	35.11	3.81	0.00	297.41
Finance Department	17422.90	33.00	0.00	0.00	17455.90
Commerce Department	59.91	22.17	0.00	0.00	82.07
Works Department	1654.23	2485.89	5.00	0.00	4145.12
Odisha Legislative Assembly	45.93	0.00	0.00	0.00	45.93
Food Supplies and Consumer Welfare Department	1454.83	99.07	0.00	5.54	1559.44
School and Mass Education Department	5975.22	4004.27	0.00	0.00	9979.49
Scheduled Tribes and Scheduled Caste Development, Minorities and Backward Classes Welfare Deptt.	840.36	1385.95	146.04	0.00	2372.34

Health and Family Welfare Deptt.	1740.88	2064.71	49.23	1.06	3855.88
Housing and Urban Development Department	1546.48	1366.02	12.79	0.00	2925.28
Labour & Employees State Insurance Department	55.14	142.53	0.00	0.00	197.68
Sports and Youth Services Department	28.66	66.22	0.00	0.00	94.88
Planning and Co-ordination Department	43.98	1272.01	69.41	0.00	1385.40
Panchayati Raj Department	2224.57	4831.18	0.06	1.30	7057.10
Public Grievances and Pension Administration Department	1.64	0.00	0.00	0.00	1.64
Industries Department	2.79	42.79	0.00	0.00	45.58
Water Resources Department	1254.97	4957.18	0.00	0.00	6212.15
Transport Department	37.15	186.00	2.92	0.00	226.07
Forest and Environment Department	437.08	256.54	25.00	0.00	718.62
Agriculture Department	546.11	2578.27	0.00	0.00	3124.38
Steel and Mines Department	46.20	33.65	0.00	0.00	79.85
Information and Public Relations Department	51.50	11.80	0.00	0.00	63.30
Excise Department	66.82	5.00	0.00	0.00	71.82
Science and Technology Department	11.24	41.35	0.00	0.00	52.58
Rural Development Department	1244.16	4730.81	0.00	0.00	5974.97
Parliamentary Affairs Department	32.60	0.00	0.04	0.00	32.64
Energy Department	20.33	1166.87	0.00	0.00	1187.20
Handlooms, Textiles & Handicrafts Department	50.64	100.84	0.00	0.00	151.49
Tourism and Culture Department	39.25	196.87	0.00	0.00	236.13
Fisheries and Animal Resources Development Department	295.91	300.96	4.50	23.43	624.80
Co-operation Department	93.78	798.49	0.00	0.00	892.27
Public Enterprises Department	2.09	2.00	0.00	0.00	4.09

Women and Child Development Department	384.15	3776.48	0.00	0.00	4160.63
Information Technology Department	3.15	171.89	0.00	0.00	175.04
Higher Education Department	1169.31	819.33	0.47	0.00	1989.11
Employment and Technical Education & Training Department	172.22	538.32	0.80	0.13	711.47
Micro, Small & Medium Enterprises Department	50.33	62.83	0.00	0.45	113.61
Total	43956.32	40150.00	349.55	31.91	84487.77

Agriculture Budget

In 2013-14 for the first time, the outlay for the agriculture and allied sectors was substantially enhanced to **Rs.7161.84 crore** from Rs.5627.87 crore in 2012-13. It was further enhanced to **Rs.9542.22 crore** in 2014-15. In this Budget, it is proposed to increase the outlay to **Rs.10903.62 crore**.

Agriculture Department:

It is proposed to provide **Rs.546.11 crore** under Non-Plan and **Rs.2578.27 crore** under Plan for the year 2015-16. The total provision of **Rs.3124.38 crore** for 2015-16 is **14.53%** higher than the previous year.

- **Corpus fund for Seeds :** Three Public Sector Undertakings of the Department will be provided with interest free short term loan of **Rs.100.00 crore** to procure and pre-position the quality seeds and planting materials for the farmers.
- **Corpus fund for fertilizers:** The corpus fund of **Rs.100.00 crore** created in **2014-15**. The amount is to be passed on to Odisha State Agriculture Marketing Federation Ltd. (MARKFED) and Odisha Agro Industries Corporation (OAIC) Ltd., handling procurement and supply of fertilizers to the farmers. The scheme will continue.
- **Deep Bore Well: Secha Karyakram :** **Rs.520.00 crore**.
- **Jalanidhi (RIDF):** **Rs.160.00 crore**
- **Agricultural Programme: Farm Mechanisation -** **Rs.240.00 crore**
- **Rashtriya Krishi Vikas Yojana (RKVY) :****Rs.554.54 crore**
- **Soil and Water Conservation: Rs.258.17 crore**, out of this **Rs.251.67 crore** is proposed for the Integrated Watershed Management Programme (IWMP)
- **Horticulture :Rs.218.80 crore, out of which:**
Mission for Integrated Development of Horticulture :Rs.128.30 crore
Horticulture Mission Plus - Rs.17.10 crore

- **State Potato Mission** - In order to make the State self-sufficient in the production of potato - **Rs.50.00 crore**
- **Buffer Stock of Potato** - **Rs.50.00 crore** for the purpose in the budget of Food Supplies and Consumer Welfare Department
- **Biju Krushak Kalyan Yojana (BKKY)**- **Rs.90.00 crore**

Fisheries & Animal Resources Development Department:

The total outlay for Fisheries & Animal Resources Development Department has been enhanced to **Rs.624.80 crore** in 2015-16 from Rs.520.09 crore in 2014-15.

Fisheries:

- **Extension services for adoption of scientific aquaculture: Rs.41.73 crore**
- **Interest subvention for availing credit : Rs.5.11 crore**
- **Welfare of the fishermen: Rs.2.00 crore** and **Rs.8.00 crore** Matshyajibi Unnayan Yojana and Matshyajibi Basagraha Yojana respectively.

Animal Husbandry:

- **Better health care services & infrastructure facilities: Rs.145.36 crore**
- **Improved breeding facilities & dairy development: Rs.34.94 crore**
- **Interest subvention to dairy & livestock farmers for availing credit : Rs.8.00 crore**

Co-operation Department :

The budgetary outlay of Co-operation Department under Non-Plan and Plan for 2015-16 is proposed at **Rs.892.27 crore**.

- **Crop Insurance : Rs.160.00 crore**
- **Cooperative & Institutional Credit :**
Interest subvention for Crop loan and Term loan: Rs.384.00 crore
- **Creation of Warehousing Facilities: Rs.100.00 crore**
- **Agricultural Marketing Reform – Waiver of Market Fee on Fruits and Vegetables**
- **Construction of Concrete Drying Platforms and Threshing Floors:** The requirement of funds for this purpose would be met through the budgetary resources of the Agriculture Department and extra budgetary resources of the Odisha State Agricultural Marketing Board. A sum of Rs.300.00 crore will be required for construction of these community threshing floors.
- **Corpus fund for procurement operation by MARKFED :** In order to ensure timely procurement of non-paddy crops preferably oilseeds and pulses from the farmers at Minimum Support Price rates, it is proposed to provide interest free short term loan amounting Rs.100.00 crore to MARKFED. It will be routed through ESCROW account mechanism. This will help the bonafide farmers to get a remunerative price and save them from the exploitation of middlemen.

Water Resources Department

The total budgetary outlay for Water Resources Department has been enhanced from Rs.5087.69 crore in 2014-15 to **Rs.6212.15 crore** in 2015-16.

- **Major and Medium Irrigation Projects** :It is proposed to provide an outlay of **Rs.2229.00 crore** under Major & Medium Irrigation sector out of which **Rs.1317.00 crore** for AIBP assisted projects, **Rs.142.00 crore** for NABARD assisted projects, **Rs.438.00 crore** for externally funded projects and **Rs.31.00 crore** for Check Dams.
- **Water Sector Infrastructure Development Programme** : The scheme has been launched in 2014-15 with proposed investment of Rs.1000.00 crore over a period of five years. Provision of **Rs.100.00 crore** is being made during 2015-16.
- **Minor Irrigation Projects**: **Rs.961.00 crore**
- **Mega Lift Projects**: **Mega lift irrigation projects have been taken up for providing irrigation to the farmers in upland areas.** Budgetary outlay of **Rs.673.00 crore** (RIDF-Rs.375.00 crore, State Fund - Rs.298.00 crore) is proposed in 2015-16.
- **Revival of Defunct Lift Irrigation Projects**: **Rs.50.00 crore**
- **Flood Control and Drainage** : **Rs.579.54 crore** for Flood control projects executed under RIDF and from our own resources. **Rs.202.45 crore** for Drainage works executed under RIDF and State's own resources. This provision includes **Rs.159.81 crore** for **Drainage Improvement scheme** out of which **Rs.15.00 crore** is meant for improving drainage facilities in Sambalpur Town and **Rs.25.00 crore** for renovation of urban water bodies in the state.
- **Command Area Development Programme** : **Rs.279.39 crore**
- **Rooftop Rainwater harvesting & Ground water recharge in urban areas**: **Rs.7.00 crore**
- **Canal Lining & System Rehabilitation Programme (CLSRP)**: **Rs.100.00 crore**
- **Improved Road Connectivity through embankment and canal banks** : **“Irrigation Road Construction & Improvement scheme” - Rs.55.00 crore**

General

- The total revenue receipts for the year 2015-16 on account of State's share in central taxes, State's own tax and Non-tax revenue and grants from Centre has been estimated at **Rs.70,940.50 crore**.
- Total Non-Plan expenditure is estimated at **Rs.43956.32 crore** -Rs.16778.40 crore, Rs.8593.20 crore, Rs.4,350.00 crore and Rs.4,877.35 crore towards salaries, pension, interest payment and expenditure for maintenance of capital assets respectively.
- Most of the recommendations of the 4th State Finance Commission accepted. The total transfers from the State resources during the period 2015-2020 would be **Rs.12792.77 crore** over and above the grants to be recommended by the 14th Finance Commission.

- Transfer **Rs.1222.13 crore** to Panchayati Raj Institutions and **Rs.864.21 crore** to the Urban Local Bodies totalling to **Rs.2086.34 crore** in 2015-16.
- State's Annual Plan outlay has been fixed at **Rs.44,150.00 crore** which includes an outlay of **Rs.40,150.00 crore** for the Government sector and **Rs.4,000.00 crore** for the Public Sector Undertakings.
- The outlay for Central Plan and Centrally Sponsored Plan is proposed at **Rs.349.55 crore** and **Rs.31.91 crore** respectively.
- Total expenditure of **Rs.84487.77 crore** proposed in the Budget including Debt repayment will be financed.
- Outlay of expenditure to be financed through estimated revenue receipts of **Rs.70,940.50 crore**, recovery of loans and advances of **Rs.240.29 crore** and borrowing and other receipts of **Rs.13306.99 crore**.
- Estimated revenue surplus of **Rs.5101.51 crore** in 2015-16 which is 1.47 per cent of GSDP.
- Estimated fiscal deficit of Rs.10400.28 crore would be 2.99 per cent of GSDP.
- Capital outlay is about 4.35 per cent of GSDP.
- The Loans and Advances given, grants for creation of capital assets and other expenditure for capital formation put together account for Rs.9736.70 crore is 2.80 per cent of GSDP.
- The Allocation for maintenance and upkeep of Capital assets has also been enhanced to **Rs.4877.35 crore**.
- The outlay for the social sector is proposed to be increased to Rs.29092.19 crore which represents 8 per cent increase over the revised estimates for 2014-15.

Health and Family Welfare Department : Rs.3855.88 crore

Universal free distribution of medicine : Rs.202.56 crore

Odisha Emergency Ambulance Services (108) : Rs.32.00 crore

Odisha State Treatment Fund (OSTF) : Rs.20.00 crore

Provision for Construction of Buildings : Rs.665.61 crore

Purchase of Equipment for health institutions : Rs.87.00 crore

The State Government plans to open five new Government Medical Colleges

Special intervention for reduction of IMR and MMR : Rs.50.00 crore

Emergency Fund For Epidemics : Rs.6.00 crore

National Health Mission (NHM) : Rs.1088.32 crore

School and Mass Education Department : Rs.9979.49 crore

Distribution of free bicycles to Class-X students	:	Rs.125.00 crore.
Second Sainik School at Sambalpur	:	Rs.25.00 crore
Sarva Sikshya Abhiyan(SSA)	:	Rs.1860.38 crore
Rashtriya Madhyamika Sikshya Abhiyan(RMSA)	:	Rs.94.34 crore
Mid-Day Meal	:	Rs.797.32 crore
Establishment of 'Model Schools' in 173 educationally backward blocks	:	Rs.188.99 crore
Odisha Adarsha Vidyalaya	:	Rs.30.00 crore
Higher Education Department:	:	Rs.1989.11 crore
Infrastructure development towards :		
Universities	:	Rs.115.00 crore
Government Colleges	:	Rs.70.00 crore
Non-Government Aided Colleges	:	Rs.25.00 crore
Modernisation of quality education, provision of Laptop to +2 pass out meritorious students, self-defence training to girl students and Scholarship to students pursuing professional education	:	Rs.100.60 crore.
Interest subvention	:	Rs.4.00 crore.
Rastriya Uchchatar Shiksha Abhiyan (RUSA)	:	Rs.85.00 crore
Panchayati Raj Department	:	Rs.7057.10 crore
On the recommendations of the 4 th SFC	:	Rs.1222.13 crore
Gopabandhu Gramin Yojana	:	Rs.225.00 crore
Construction of Cement Concrete Road (C.C. Road)	:	Rs.196.88 crore
<i>"Pucca Ghar" to all by 2019, revamped the existing scheme "Mo Kudia" to</i>		
Biju Pucca Ghar Yojana	:	Rs.700.00 crore
Indira Awas Yojana (IAY)	:	Rs.1286.16 crore
For creation of 5.08 crore man-days MGNREGA	:	Rs.1471.76 crore
Backward Region Grant Fund" (BRGF)	:	Rs.436.51 crore
Rajiv Gandhi Panchayat Sashastikaran Yojana" (RGPSY)	:	Rs.100.00 crore
<i>To extend livelihood support to 2,89,970 number of SHGs and impart employable skills to 80,000 rural youths of the State :</i>		

“National Rural Livelihood Mission” (NRLM)	:	Rs.365.66 crore
ST and SC Development Department	:	Rs.2372.34 crore .
Infrastructure development in TSP area under Article 275 (i) of the Constitution	:	Rs.119.06 crore
Special Central Assistance to Tribal Area Sub-Plan	:	Rs.115.41 crore
Special Plan in KBK Districts	:	Rs.60.00 crore
Scholarship of ST & SC students	:	Rs.709.04 crore
Scholarship to OBC/SEBC students	:	Rs.42.98 crore
Scholarship to students of minority communities	:	Rs.12.27 crore
Odisha Girl Incentive Programme (OGIP) for scholarship to ST/SC Girls	:	Rs.42.00 crore
Construction of Hostels for ST Girls’ and Boys (State Plan) – Educational Infrastructure	:	Rs.400.00 crore
Development of minorities under Multi-Sector Development Project	:	Rs.15.00 crore
Women and Child Development Department	:	Rs.4160.63 crore
Beneficiaries of social security Pension	:	Rs.1133.79 crore
Winter and Summer Allowances to pensioners	:	Rs.120.00 crore
National Family Benefit Scheme	:	Rs.48.38 crore
<i>Financial assistance of Rs.10,000/- per BPL Family</i>		
<i>MAMATA</i>	:	Rs.222.63 crore
ICDS Programme	:	Rs.843.68 crore.
Construction of Anganwadi Centre Buildings	:	Rs.300.00 crore

Infrastructure Development:

The outlay for infrastructure development will go up from Rs.12728.53 crore in 2014-15 to **Rs.14232.58 crore** in 2015-16.

Works Department **Rs.4145.12 crore**

(out of which Rs.2485.89 crore provided under State Plan for improvement of 950 Kms of roads and construction of 34 nos. of bridges.)

Maintenance of Roads & Bridges	:	Rs.929.73 crore
Maintenance of buildings	:	Rs.352.11 crore

Rural Infrastructure Development Fund (RIDF)	:	Rs.700.00 crore
Central Road Fund (CRF)	:	Rs.148.89 crore
Externally Aided Projects (EAP)	:	Rs.262.00 crore
Special Area Programme for KBK	:	Rs.50.00 crore
Double Laning of 75 kms. of State Highways under State Highway Development Programme (SHDP).	:	Rs.400.00 crore
Road Projects under PPP mode	:	Rs.100.00 crore
Improvement of PWD roads in Urban Areas	:	Rs.70.00 crore
Biju Expressway	:	Rs.30.00 crore
Housing and Urban Development Department	:	Rs.2925.29 crore
4 th State Finance Commission transfer to the Urban Local Bodies in 2015-16	:	Rs.864.21 crore
(Share from Entry Tax is increased from Rs.500.00 crore to Rs.600.00 crore.)		
Water supply to un-covered and partially covered urban wards	:	Rs.120.00 crore
Maintenance of water supply projects and urban roads.	:	Rs.223.31 crore
National Urban Livelihood Mission (NULM)	:	Rs.33.86 crore
Odisha Urban Livelihood Mission (OULM) in all the 77 left out ULBs	:	Rs.10.00 crore
Swachh Bharat Mission	:	Rs.229.00 crore
Underground Sewerage System for the newly created Corporation areas of Sambalpur & Rourkela	:	Rs.24.00 crore
JNNURM	:	Rs.586.59 crore
Odisha Urban Infrastructure Development Fund (OUIDF)	:	Rs.70.00 crore
Urban infrastructure in slums of Berhampur Town with the assistance of World Bank	:	Rs.70.00 crore
Setting up Odisha Housing Mission (OHM) during the year 2015-16.		
Rural Development Department	:	Rs.5974.97 crore
Pradhan Mantri Gram Sadak Yojana (PMGSY) for construction of 3,000 Kms of roads	:	Rs.1800.00 crore

Mukhya Mantri Sadak Yojana	:	Rs.250.00 crore
Biju Setu Yojana (BSY)	:	Rs.150.00 crore
Construction of on-going bridges and improvement of rural roads under RIDF	:	Rs.450.00 crore
Improvement of arterial roads	:	Rs.85.00 crore
Construction of bailey bridges in the remote areas of IAP Districts	:	Rs.250.00 crore
Water Supply and sanitation Organization for providing safe drinking water through 1000 rural piped water supply schemes and installation of 30000 tube wells and sanitary wells in rural areas.	:	Rs.727.11 crore
Swachh Bharat Mission (formerly 'Nirmal Bharat Abhiyan')	:	Rs.666.70 crore
Energy Department	:	Rs.1187.20 crore
Construction of 550 Nos. of 33/11 KV Sub-stations	:	Rs.310.00 crore
CAPEX programme	:	Rs.245.00 crore
Elephant Corridor	:	Rs.28.15 crore
Energy conservation & energy efficiency measures	:	Rs.11.00 crore
Reconstruction of the cyclone damaged transmission and distribution infrastructures in Berhampur and Gopalpur with assistance from Asian Development Bank	:	Rs.210.00 crore
SCRIPS for providing a disaster resilient power system in the Capital city	:	Rs.50.00 crore
Biju Gram Jyoti	:	Rs.50.00 crore
Manufacturing & Industrial Sector		
Industries Department		
Conducive environment for investment in the industrial sector	:	Rs.45.58 crore

It is relevant to note that, the Government is in the process of finalising Industrial Policy Resolution, 2015. Once the contours of the new policy are in place, the Government will explore exact financial requirement and take necessary steps during the course of financial year 2015-16.

MSME Department **Rs.113.61 crore**

The following important initiatives are :

Biju Atma Nijukti Yojana (BANY),
National Mission on Food Processing(NMFP),
Incentives for Food Processing Industries &
Capacity Building of the Entrepreneurs,
VAT Re-imburement
Subsidy under MSME Policy 2009.

Handlooms, Textiles and Handicrafts Department **Rs.151.49 crore**

The following important initiatives are :

Promotion of Handloom, Textile and Handicraft Industries
Sericulture; Infrastructure
Technology Development for Handicrafts;
Rebate on sale of Handloom clothes etc.

Skill Development and Employment Generation

Skill development is an important prerequisite to create more employment opportunities, improve the employability of the unemployed youth. Keeping this in mind, our Government is laying greater emphasis on skill development.

Labour and Employees State Insurance Department **Rs.198.68 crore**

Rastriya Swasthya Bima Yojana” (RSBY)
(Social Security for Un-organised Workers) : Rs.131.66 crore

Rescue and rehabilitation of migrant labourers : Rs.6.00 crore

Employment and Technical Education and Training Department **Rs.711.47 crore**

Infrastructure Development of Technical Universities
/Engineering Colleges, Engineering Schools,
Polytechnics and ITIs. : Rs.330.00 crore

Odisha State Employment Mission Skill Development Training : Rs.32.00 crore

Odisha Skill Development Project to be assisted by
Asian Development Bank. : Rs.105.00 crore

Rastriya Uchhatara Siksha Abhiyan : Rs.36.95 crore

Other Economic Services

Forest and Environment Department **: Rs.718.62 crore**

State Plan outlay : Rs.256.54 crore.

Increasing green cover in the State : Rs.121.36 crore

Science and Technology Department : Rs.52.58 crore

The important interventions are development of Bio-Technology Laboratories in different Institutions and Universities, use of Solar Photo-Voltaic (SPV) for electrification of Sevashram/Ashram/Utkal Balashram, procurement of equipment for the Planetarium at Sambalpur etc.

Information Technology Department : Rs.175.04 crore

The following important initiatives are :

Horizontal Connectivity & IT Infrastructure, e-Governance Projects under National e-Governance Programme (NeGP) etc..

Planning and Co-ordination Department : Rs.1385.40 crore

Special Grant for WODC for special projects : Rs.50.00 crore

State Viability Gap Fund (VGF) : Rs.40.00 crore

Special Development Programme : Rs.127.00 crore

Biju KBK Yojana : Rs.120.00 crore

Rural Connectivity in Backward, Tribal and Left Wing
Extremist Affected Areas : Rs.100.00 crore

Biju Kandhamala O Gajapati Yojana : Rs.28.50 crore

Utilisation of Additional Central Assistance
(ACA) for LWE affected districts : Rs.540.00 crore

Food Supplies & Consumer Welfare Department : Rs.1559.44 crore

To ensure food security for the poor and vulnerable section
of our society, (rice @ Re.1.00 per Kg.) : Rs.1402.99 crore

Digitization of Ration Cards to eliminate fake ration cards : Rs.5.00 crore

Transport Department : Rs.226.07 crore

Equity contribution for development of commercially viable
Railway projects : Rs.80.00 crore

Khurda-Bolangir Railway Link Project : Rs.10.00 crore

Modernization of Bhubaneswar Railway Station : Rs.40.00 crore

Biju Gaon Gadi Yojana : Rs.6.00 crore

Commerce Department : Rs.82.07 crore

Up-gradation of Satapada Jetty : **Rs.4.30 crore**

General Services

Home Department : Rs.3611.88 crore

National Scheme for Modernization of Police and other Forces : Rs.120.76 crore

Construction of Police Station Buildings, residential buildings
for police organisation and purchase of Equipments : Rs.144.00 crore

Improvement of Jail Organisation : Rs.35.00 crore

Development of the Fire Service organisation : Rs.28.50 crore

Infrastructure Development of Judiciary : Rs.63.20 crore

Revenue and Disaster Management Department Rs.2272.19 crore

State Disaster Response Fund (SDRF) : Rs.475.98 crore

National Disaster Response Fund (NDRF) : Rs.200.00 crore

Construction of Flood Shelters : Rs.14.00 crore

World Bank assisted 'Odisha Disaster Recovery
Project'(ODRP) : Rs.420.00 crore

National Cyclone Risk Mitigation Programme(NCRMP) : Rs.198.00 crore

NCRMP (Additional Financing) : Rs.202.00 crore

General Administration Department : Rs.300.37 crore

Odisha Right to Public Services Act : Rs.2.00 crore

Awareness Campaign Strengthening Public Service delivery : Rs.1.00 crore

CMGI : Rs.13.00 crore

Law Department Rs.297.41 crore

Opening of 50 new courts in different parts of the State including some of the most inaccessible areas.
For this purpose adequate provision is made in the budget.

Grants to Shree Jagannath Temple : Rs.25.38 crore

Out of which :

Establishment of English Medium Residential School : Rs.2.00 crore

Housing Scheme for poor and needy *sevak* families : Rs.3.00 crore

Other Sectors

Information and Public Relations Department : Rs.63.30 crore

Welfare of working journalists : Rs.1.00 crore

Participation in national events & special celebrations : Rs.1.55 crore

Sports and Youth Services Department	Rs.94.88 crore
Development of sports infrastructure	: Rs.38.01 crore
Construction of Mini Stadium	: Rs.11.00 crore.
Culture Department	Rs.87.45 crore
Preservation of Monuments and Buddhist Heritage	: Rs.16.25 crore
Revival of <i>Bhagabat Tungi</i>	: Rs.3.00 crore
Tourism Department	Rs.148.68 crore
Development of tourist infrastructure & accommodation	: Rs.105.15 crore
Organisation of international events and advertisements	: Rs.27.00 crore

Puri Nabakalebar -2015

Provision made in the Budget of different implementing Departments to ensure that the infrastructure and the services are put in place before the festival.

Regular Niti, Rath Nirman, incentives to Palia Sevaks & Daita Pati Nijogs, Sevak welfare and Koth Bhog : Rs.20.00 crore

One-time grant to indexed *Jagannath* Temples of the State, particularly the temples of historical importance located in various parts : Rs.5.00 crore

Tourism Police : Rs.3.00 crore

Arrangement of free transportation of pilgrims from Malatipatapur : Rs.40.00 lakh

Improvement of power infrastructure in Puri for *Nabakalebar* : Rs.67.00 crore

Initiatives for better Financial Management

Establishment of a Centre of Excellence in Fiscal Policy in collaboration with Xavier University, Bhubaneswar : **Rs.12.00 crore**

Introduction of new e-services in **Integrated Financial Management System (IFMS)** to enable prompt and efficient access to reliable financial data, which will strengthen financial control mechanism in Government through a centralised system.

e-Services in Commercial Taxes for better efficiency and transparency in tax administration and create a hassle-free business environment.

Arrear Recovery Monitoring for a Focused Arrear Recovery Monitoring System and vigorously pursue the collection of arrears.

Improvement of the profile of Public Expenditure for an institutional mechanism to improve the effectiveness of public expenditure.

Maharaja Krushna Chandra Gajapati's Speech in the Round Table Conference for Orissa Province

Dr. S.N. Rajaguru

The Maharaja Krushna Chandra Gajapati was deputed in 1930 by the Government of Bihar and Orissa to the first Round-Table Conference held at London, to consider the Constitutional Reforms in India. Immediately after submission of the report of the Simon Commission in 1929, the British Government inaugurated the first session of the Round-Table-Conference on the 12th November 1930, in the House of Lords of London. On the fourth day, i.e. the 16th November 1930, Shri Krushna Chandra Gajapati, secured special permission from the British Prime Minister to placing his proposal for creation of a New Province of Orissa. His short speech was not only alluring but also impressive and impetuous to get wholehearted support of the members of all parties, present in the 'Round-Table-Conference'. In a meeting at Cuttack afterwards, Mr. M.S.Das in a speech of laudation to the Maharaja said, "We have all been long agitating for our cause by petitions, memoranda, deputation and resolutions. All these availed us nothing. But the personal influence of the Maharaja of Paralakhemundi over Sir Samuel Hoare, Secretary of State and the other member of the Round-Table-Conference worked wonders as a result of which we have got the



announcement of a separate province." While moving the resolution for the formation of "Orissa Province", he delivered a nice speech which must be a monumental document in the history of the Oriya people. We quote it hereunder:-

"Sir, on behalf of ten millions of Oriyas, the subjects of His Majesty, I rise to represent their long-standing grievances on this occasion. The memorandum I have placed in your hand a few days since has been able, I hope, to give a clear insight into all the present difficulties of the Oriyas, who are placed under four different provinces. I will not tire you with the details of the history for unification of the Oriyas, agitating as they have been for the last quarter of a century and more. As one well-informed of the facts, I should lay before you all today that the formation of a separate province for the Oriyas is a life and death problem to them. They feel tortured with all the disabilities and disadvantages of on being a distant adjunct lying at the tail-end of every Province wherever they are far away from the seat of Government of the respective Province, and always in a unique minority, completely lost sight, being merged in the teaming millions of population of those Provinces.

I appeal to you all, gentlemen, to appreciate the peculiar position of the Oriyas and their demand, as recommended by several official bodies time after time. We want a Province of our own on the basis of language and race, to be ourselves a homogeneous unit with feelings of contentment and peace, to realize and be benefited by the projected reforms of India by both Indian and British politicians, who look forward to the day when the United States of India will consist of small federated States, based on common language and race. Without a separate province for the ten Millions of Oriyas let me tell you, Sir, that all your labours at this conference to develop parliamentary institutions in provinces with autonomous powers will prove on the contrary, seriously injurious to the Oriyas.

The patience with which we have waited and loyalty to the British Crown with which we have looked up to always for justice, sympathy and fair treatment have proved as Lord Curzon put in once, 'were the Orissans agitating people, which they are not, they would soon make their protest heard. As it is, they have been sacrificed without compunction'.

I am right, I think, Sir, in any presumption, that you all consider the Oriya problems as the least controversial of all the problems that this conference has had to deal with. You are aware that the Simon Commission, the Government of India Despatch and all the Provincial Governments concerned have recognized the urgent necessity for the immediate solution of the question. The question of finance, however, is evidently the only obstacle in the way of their recommending the formation of a separate province for the Oriyas. My answer to that is that finance is not, after all, a fence of such insurmountable dimensions when we have to save a great historic race with an ancient civilization and culture, from being obliterated. The old saying : 'cut your coat according to the cloth' if strictly applied, comes to the rescue to a great extent in forming the long sought after Orissa

Province and again, I am fully confident that the Central Government with the same feelings of benefaction will come to the rescue of the New Province as it did in the case of Assam, Bihar and Orissa, when first they were created. One redeeming feature, however, which I should point out to you is that we will be starting with hardly any debts; but on the other hand, with appreciably more income than Assam had to start with. At page 404 of the Memorandum, submitted by the Government of Bihar and Orissa to Indian Statutory Commission, we gather that the annual revenue of the Orissa Division of Bihar and Orissa would be about 10 millions of rupees and I am sure that with the addition of districts as recorded by the different official bodies with their gathered evidence of the people of those parts, and the people of other adjoining Oriya-speaking areas, that may be recorded by the Boundary Commission, will bring in about 20.2 millions of rupees to serve the financial difficulty. I may illustrate that the Agency tracts with their scope of excise revenue, large areas of waste land that are being developed and valuable forest produce will contribute largely to the provincial funds. In addition to this, there is an extensive coastal land, containing large sheets of salt-pans and scope of shipping between different parts of the Empire, further to increase the Provincial Revenue. I can assure you, Sir, that if circumstances so necessitate, we the Oriyas are prepared to bear the burden of special taxation to meet any financial deficit of the future Province.

Without further encroaching upon your valuable time, enough I have been able to impress you, gentlemen, with the urgency of the problem. It is for you to make or mar the destiny of an ancient race, vast in numbers, cultured and advanced, but placed under painful circumstances now, though their past was bright and full of unique interest and historical importance as those of any of the present advanced communities of India.'

(Reprinted from "Orissa Review", April, 1986)

Last Year of Gopabandhu's Life

Madhusudan Patnaik

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

He firmly believed in the ideal of plain living and high thinking and wanted to start a new school on the line of old Gurukul. In the sylvan setting of the Bakul grove behind the famous Sakhigopal temple, a middle English School was started with only 19 students on 17 August 1909. This was the nucleus of the famous Satyabadi School which played a



significant role in the cause of nationalism and freedom of the country. The school was converted into a High School on 11 October 1911. The bond of young selfless distinguished intellectuals also offered to serve as teachers, besides Pandit Nilakantha Das, Pandit Godabarish Misra, Acharya Harihar Das, Pandit Krupasindhu Misra, Pandit Basudev Mahapatra, Shri Ramachandra Rath, Shri Venugopal Achari, Shri Satyabadi Tripathy, Pandit Bhubaneswar Misra and Pandit Lingaraj Misra. This unique School was visited by Chancellors and Vice-Chancellors of several universities, eminent scholars both of India and from abroad including Mahatma Gandhi on 13th April 1921, Shri Asutosh Mukherji in 1917, Shri Devi Prasad Sarbadhikari, Dr.

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

Gopabandhu was very simple in his food and clothing. He worked to root out untouchability, casteism and all forms of orthodoxy from among the villagers being inspired by the ideal of austerity.

Once he asked Acharya Harihar to purchase a pair of dhotis for him. Harihar purchased a pair of superior hand woven cloth at a cost of a rupee and a quarter. Gopabandhu burst into tears and said Harihar, you have wasted so much money on a pair of cloth.

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

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

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

Madhusudan Patnaik, Kaibalya, Duttatota, Puri.

Utkal Gourav Madhusudan Das : The Maker of Modern Odisha

Dr. Siddhartha Kanungo

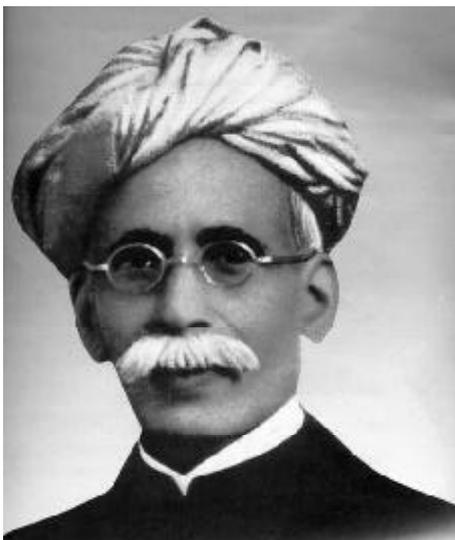
Madhusudan Das, popularly known as Madhubabu was the moving spirit of Odisha for about a half century in its political, economic and social life. After his return from Kolkata, he found that Odisha had become the land of disease, sorrows and affliction and where people were suffering from abject penury and starvation. A race once acclaimed for its heroism and bravery had become weak – physically, mentally and spiritually.

Madhusudan's career in Odisha for about fifty years (1880s to 1934) was an example of unparalleled dedication to the making of Modern Odisha. He played a key role in the amalgamation of different Odia speaking tracts lying scattered in neighboring provinces into a great political entity. At the same time he made significant contribution to the socio-economic and cultural progress of Odisha which ultimately stabilized the political Odisha.

As per the advice of Sir Richard Garth, Chief Justice of Calcutta High Court, Madhusudan Das returned to Cuttack on 25.09.1881. Through

his effort, Odisha's first Girls' High School and first Library were established at Cuttack.

Utkal Sabha (the Odisha Association) happens to be the first organization to promote national movement and it was established on 3rd August, 1888 at Cuttack. The Sabha conducted its first meeting on 21st August, 1889. Kashinath Das (Zamindar of Bhingarapur), Madhusudan Das and Gouri Shankar Ray were President, Vice-President and Secretary respectively. Madhusudan Das made efforts to expand the Canal System and agricultural activities in Odisha in 1884. Although he did not attend the first session of Indian National Congress in Mumbai, he presented a memorandum to Sir Richards



Thomson (Lt. Governor of Bengal) on the development of agriculture and industry, expansion of Railways in Odisha and amalgamation of Ganjam and Sambalpur Districts with Odisha in the same year i.e. 1885. Madhubabu also discussed reorganization of segmented Odisha and improvement of its administration and education system with Sir Richard Thomson.

Madhubabu attended the Indian National Congress Session held from time to time between 1886 to 1898 and drew their attention to Odisha in each session of Indian National Congress. But he disassociated himself from Indian National Congress when it rejected the proposal of Madhubabu for formation of the State on linguistic basis.

Madhubabu lodged a protest against British Government regarding the administration of Lord Jagannath Temple on behalf of Gajapati Raja of Puri in 1886. He also protested against the introduction of Bengali language in Odisha and took a leading role in establishment of a special institution i.e. Lady Thomson Women's Dispensary in the campus of Ravenshaw College for treatment of Women in the same year i.e. 1886. Subsequently in April, 1887, Madhubabu pleaded for the Gajapati Maharaja relating Lord Jagannath Temple case in Calcutta High Court. He was assisted by Barister J.T.Woodroffe and Mr. Sandel. He won the case.

It is worthwhile to point out at this stage that much before Mahatma Gandhi, Madhubabu raised his voice against Salt Tax at the Cuttack Municipality Hat on 11th February, 1888. When he urged Govt. to reduce tax on salt he pointed out that the total tax per head in England was Rs.8/- against the per capita income of Rs.300/- where as in India it was Rs.16/- against the per capita income of Rs.20/- per annum. In November, 1888 Madhubabu put forth the grievances of the Odia people before Sir Stewart Colvatu Bayley, the Lt. Governor of Bengal as President of Odisha Association. Due to the intervention of Madhusudan Odia language was introduced as official language in Madras Presidency.

Madhubabu not only addressed a public meeting on 11th May, 1895, protesting against

imposition of Hindi in Sambalpur area but pleaded for its merger with Odisha Division. At the same time he wrote a series of articles in Utkal Dipika on banishment of Odia. Later Odia was introduced as official language in Sambalpur.

Madhusudan Das was elected as Member to the Bengal Legislative Council from the Odisha Chhotnagpur Constituency on 14th March, 1888. He presented his argument in the Council regarding the decline of salt industry in Odisha in April 1896. In the same year he also demanded in the Bengal Legislative Council for higher education facilities for Odia students. Madhubabu went to England in April 1887. He met prominent British politicians, discussed with them Odisha's grievances and presented them his booklet. Odisha Art Ware Works was founded by him in 1897 where nearly 150 artisans worked in Brass, Silver, Gold and Aluminium ware and also in sola, horn, ivory and wood.

In December, 1903, Madhubabu formed the Utkal Union Conference a non-political organization. It was open to all Odias of feudatory States, British Odisha and those domiciled in Odisha. At the behest of Madhusudan, Lord Curzon took a decisive step towards uniting the scattered Odia tracts under Bengal administration. Madhubabu set up Utkal Tannery on an experimental basis in his residential house at Cuttack. Nearly 300 workers were employed. This pioneer Odisha industry lasted for 25 years. Nevertheless the industry had trade contracts with foreign countries like England, Europe and Japan.

First partition of Bengal took place in 1905. Odisha Division along with Sambalpur and five adjacent Feudatory States of Kalahandi, Patna, Sonapur, Bamara and Rairakhol were kept under the administration of the Lt. Governor of Bengal. In June, 1907 Madhubabu made second trip to London along with the Raja of Kanika. He

addressed meetings there, met prominent members of Parliament and circulated pamphlet "Unrest in India" as the representative of eleven millions people of India. He could succeed in enlisting sympathies of John Moreley, Secretary of State for India.

In the year 1910, in Bengal Legislative Council Madhubabu pleaded for introduction of agricultural farming in the rural Schools of Odisha on experimental basis. Madhubabu delivered his presidential address in 1992 at the Bihar Students' Conference and highlighted the Swadeshi Movement which he had started almost two decades back. Madhubabu took oath as a Member of Bihar-Odisha Legislative Council on 20th January, 1913. He was felicitated by Sir Surendranath Banerjee on 1st January, 1915 for becoming pioneer in the whole Country in building the States on linguistic basis which in the long run would strengthen the spirit of Indian Nationalism. Madhubabu led a delegation on behalf of the Utkal Union Conference in 1917 to Lord Chelmsford and presented him with a memorandum about the just demand for amalgamating the scattered Odia tracts.

Madhusudan accepted Ministership (1921-23) of Bihar-Odisha Government as per the Mont-Ford reforms under the system of Dyarchy at a very crucial period of Indian Nationalism. Local Self Government Act was passed. It was infact the most outstanding and singular achievement of Madhusudan Das.

Madhubabu resigned from the Ministership on 4th March, 1923 and his request to serve as Minister of Local Self Government on honorary basis was turned down by the Government. He was infact the first Indian who resigned from Ministership on ideological ground. The Legal Practitioner Act of 1879 was amended in 1923 at the behest of Madhusudan Das. Mahatma Gandhi paid a visit to Utkal Tannery on 19th August at the request of Madhusudan Das.

O' Donnel Committee was formed in 1931. Madhubabu made his deposition before the Commission. On 20th November, 1931, he organised a meeting at Jamshedpur and pleaded for amalgamation of Singhbhum District with Odisha.

The eventful life of Madhusudan came to an end on 4th February, 1934 at 1.35 A.M. when he breathed his last. Mine is a humble attempt to indicate only some of the important events in the life of Madhusudan Das, the architect of Modern Odisha. He is unquestionably the greatest of personality Odisha has ever produced. Let us salute him on the occasion of his birthday which falls on 28th April.

Dr. Siddhartha Kanungo, Joint Secretary, Finance Department, Odisha Secretariat, Bhubaneswar.

Maharaja Sri Ram Chandra Bhanjdeo of Mayurbhanj

Dr. Kartik Chandra Rout

Among the galaxies of the Kings and Maharajas of Odisha Gadajats, Sri Ram Chandra Bhanjdeo is singled out as one of the most benevolent persons of Mayurbhanj state. He was born on the 17th December 1871 in the magnificent palace of Baripada to his father Maharaja Sri Krushna Chandra Bhanjdeo the real maker of Mayurbhanj. A new era of good governance was started from his benevolent regime.

Ram Chandra Bhanjdeo had lost his father on 29.05.1882 at the early age of 11 years only. As the child Ram Chandra Bhanjdeo was set-a-side and the British Govt. appointed Mr. P. Wylly as a Manager to look into the administration of the state. Ram Chandra Bhanj's early education started in the palace itself and then he enrolled himself as the student of the M.E. school of Baripada town. Later on he came to study the F.A. & B.A. in the Ravenshaw College, Cuttack. The Private tutors Mr. Mohini Mohan Dhar, M.A.L.L.B and Mr. Kidley took extreme care for his higher studies. Whenever, he was in the



graduation classes, it was decided to adorn the throne of Mayurbhanj in 1890. Two years after on 15th, August 1892 he was coronated as the Maharaja of Mayurbhanj.

In 1896, Sri Ram Chandra Bhanjdeo got married with the princess of Chhotnagpur state Lakhmi Kumari. They were blessed with a daughter and two sons. The eldest daughter was Sripada Manjari born in 1897. The eldest son Sri Purna Chandra Bhanjdeo was born on 7th August 1899 and the youngest son Sri Pratap Chandra Bhanjdeo was born on 18th February 1901. Ram Chandra Bhanjdeo lost his beloved wife- Lakhmi Kumari in 1902 in severe small pox. And in 1906, his eldest daughter Sripada Manjari died of typhoid fever. Ram Chandra Bhanj was terribly upset by the flicking fortune of his life. To commemorate their memories, he established the Lakhmi Kumari Dharmasala, in 1906 and the Sripada Manjari Cancer Ashram in 1907 at Baripada. He also established the Maharaja Krushna Chandra Bhanjdeo High School in the heart of Baripada town in 1889.

In the face of stiff opposition of the subjects and the royal family, Sri Ram Chandra Bhanjdeo opted for a second marriage with Sucharu Devi, the daughter of the great exponent of Brahmo Samaj - Mr. Keshav Chandra Sen. But the Maharaja did not bring Sucharu Devi to the Baripada palace once.

Sri Ram Chandra Bhanjdeo had inherited a well-organised administrative system of his father. Mr. Mohini Mohan Dhar, M.A.L.L.B. was the Dewan of the state. Maharaja established the State Council. This council was the Supreme Body of the state. All the criminal, civil-revenue Land settlement, forest, excise laws & regulations were enacted in the council. Public Works Dept. was set up for planning and development of the road, irrigation, public buildings of the state. The sub-divisional officers were appointed in three sub-divisions of Sadar-Bamaghata and Panchpidh. The S.D.Os. dealt with the executive and judicial cases. Munsifs and sub-judges were also appointed. Telegraphic Communications were introduced and connected with Cuttack, Calcutta and other important towns of India. School Inspectors were appointed. He also instituted the police stations and hospitals in Baripada, Rairangpur, Bahalda and Karanjia. Qualified doctors and Police Inspectors were appointed to discharge their duties. A Central Jail at Baripada and two other sub Jails at Sadar Rairangpur and Panchpidh were established. The superintendent of police looked after the law and order situations in the state. To pronounce the rightful judgments the Maharaja gave appointment to the two towering advocates of Odisha Mr. Madhusudan Das and Pandit Gopabandhu Das. To look into the details of the forest products he appointed the Forest Officers and Rangers. To boost up the economy and revenues of the state, he sold the forest products like timbers, lac, honey, leaves, dry fire woods, root fruits and sabai grass etc.

For the development of agriculture, he spent huge amount of money nearly 6 lakhs. to

construct the Balidiha Embankment to reserve water for irrigation. He ordered to dig a network of Canals and big ponds in different places of Mayurbhanj. Along with different types of paddy, the farmers produced different food grains, mustard, millet, harad, muga and biri, etc.

To encourage the participation of the people with the local problems and administration the Maharaja declared Baripada to constitute itself into a municipality under Mayurbhanj State Regulation 1 of 1905 on 1st June 1905. The area of the town was only 2 square miles and the population was only 5617 according to the census of 1901.

To the best use of the mineral product of the district, Sri Ram Chandra Bhanjdeo appointed the noted Geologist Mr. Pramath Nath Bose to explore the iron ore in Gorumahisani. After a strenuous labour of one year, Mr. Bose prepared an exhaustive report and submitted to the Maharaja. It was found that a vast deposit of iron ore of the highest quality is available in the mountain. Looking into the golden opportunity of vast iron ore a Parsi businessman Mr. Jamshedji Nusserwanji Tata concluded an agreement with the Maharaja in 1905. The first name of the company was Tata Iron and Steel Company. Under this banner, the greatest Iron and Steel Factory was set up in Kalimati now (Tata Nagar or Jamshedpur) in Bihar. The Gorumahisani Iron-Ore mines provided the essential raw materials to TISCO for its solid foundation. The royalty charge was very meagre 1/2 Anna per ton. During the years 1906-07, a railway track was constructed to link Gorumahi Sani to Tata Nagar for the speedy supply of iron ore. At Gorumahisani, a beautiful planned town was set up with a network of roads, quarters with piped water, electricity, schools, clubs, community hall, hospitals etc. Nearly 3,800 persons were engaged daily as the Officers, Geologist, Clerk, Mechanics, Supervisors and labourer on monthly salaries. This

mining township enhanced the economic life of the people of Mayurbhanj, Bihar and West Bengal.

The foresight of Sri Ram Chandra Bhanjdeo was unlimited. What is good, he instantly performed it. He undertook a railway network in the district and extended the narrow gauge railway line from Rupsa (Balasore) to Baripada. It was inaugurated to traffic in January 1905. The total expenditure was more than 7 lakhs.

His works were manifold in the fields of Odia literature, culture, agriculture, education and Chhou dance of Mayurbhanj. In April 1891, a monthly Odia Magazine "Utkal Prabha" was published for which he set up a printing press. Mr. Chaitanya Mohapatra, Govind Chandra Patra and Rajeswar Mohapatra were the editors of the magazine at different times. Many creative essays, poems and articles of the high standard were published in the magazine. The chief among them were the famous "Chilika" Kavya of Radhanath Roy, poems of Madhusudan Rao, Gangadhar Meher and different articles of Fakirmohan Senapati and Ram Sankar Roy were published. The annual fee of the Utkal Prabha was only Rs.1.50 paise. The Maharaja conferred awards on the creative poets and authors. Another weekly paper - "Manorama" in Odia was published from October 1905 and lasted up to the year 1909.

His donations to other institutions were praiseworthy. He donated huge amount of money to the science departments of Ravenshaw College and to the Medical School of Cuttack. In 1903 the Utkal Sahitya Samaj was established in Cuttack in his presence. And in 1905 whenever the Utkal Sahitya Samaj celebrated the second anniversary of its foundation, Sri Ram Chandra Bhanjdeo was the Chief Guest on the occasion. There he himself declared to bear the entire construction charges of a new building for which

the building of Utkal Sahitya Samaj was named as the Sri Ram Chandra Bhawan.

The Baripada Jubilee Library was constructed by him and thousands of rare and valuable books, magazines, journals were preserved, but now the library is shattered to pieces except the buildings. Sri Ram Chandra Bhanj spread the education to the nook and corner of the district and established hundreds of L.P. and U.P. Schools in the rural areas to educate the people. In 1897 during his regime a lower primary school was established in the village Tamal Bandh under Rairangpur Tahasil office, which completes 117 years.

The Maharaja encouraged Chhou Dance of Mayurbhanj. On the festival occasion a mega show of Chhou Dance was enacted in the palace premises. The Maharaja provided all the facilities of Chhou Dance - costumes, musical instruments and stage management-equipments with the remunerations to the dancers. On January, 1912, on the occasion of the royal visit of George V and his queen to Calcutta, the Maharaja arranged a wonderful Chhou recital before them which was immensely enjoyed by the couple and countless onlookers.

Ram Chandra Bhanj was the brother-in-law of the Khallikote Raja-Harihar Mardaraj who got married to his cousin sister-Kanak Manjari Bhanjdeo in 1897. Prince Ram Chandra Mardaraj was born to them on the 13th January 1900. On the occasion of the 2nd year birthday of his son, Harihar Mardaraj arranged an informal get-together of all the top leaders of Odisha at the Rambha palace near Chilika in 1902. Sri Ram Chandra Bhanj, Fakirmohan Senapati, Madhusudan Das, Sri Vatsa Panda, Harihar Panda of Aska, Radhanath Roy, Balaram Moharana, Sri A.R. Patro, Gadadhar Vidyabhusan etc. participated. Here in it the members pledged to build Odisha into a newer form. Madhu Babu proposed to convene the next

meeting at Berhampur at the earliest of 1903. Accordingly the next meeting was held in April 1903 under Presidentship of Shyamsundar Rajguru. Here Madhu Babu delivered a very inspiring speech and proposed to transform the name of Ganjam Sammilani into Utkal Sammilani. Its next inaugural meeting was held in Cuttack. The first inaugural meeting of the Utkal Sammilani was held on 30.12.1903 at Idga in Cuttack Town. Here Sri Ram Chandra Bhanjdeo was the President of the Utkal Sammilani. As the President, he cast his foresight to the distant future of Odisha and covering all the aspects of Odisha its unification, Odia language, culture, mineral resources, agriculture, forests and appealed to all the Odia people to set themselves to works for the development of Odisha. It was a memorable speech in Odia and a part of Odisha history.

On 8th May 1910, Sri Ram Chandra Bhanjdeo decided to travel to the overseas countries of China, Japan, America and England. On his way, he met the Japanese Emperor at Tokyo. After his visit to America, he met George V-the king emperor of England at his Buckingham palace of England. He returned to Odisha with an oceanic knowledge about the lives and administration of the western countries but before he extrapolating the vast knowledge, he died an accidental death on 22nd February 1912.

The Maharaja attended the Delhi Durbar of the king Emperor George V in 1911 and was confirmed the hereditary title of Maharaja by the Emperor which was awarded to his father, Sri Krushna Chandra Bhanjdeo in 1877.

In January 1912 he longed for a hunting of animal in the nearest jungle of Baripada with a host of his associates, attendants and some Railway Engineers of Calcutta. It was dusk with darkness. Maharaja and his attendant Mr. Radhu ascended on one Mancha and the others were at a small distance on the other Mancha. The Maharaja fired at the bears who were roaming in

the visible distance. At this, one bear was killed and the other was wounded. Maharaja out of curiosity, wanted to get down but Radhu opposed to it. But the Maharaja got down to search the wounded bear with a long black coat on the body. Radhu too got down. But as it was ill luck, Mr. S.N. Sen, one of Railway engineers of Calcutta mistaking Maharaja's figure as the bear fired at him. The splinters entered into the legs, hands and chest of the Maharaja, Radhu died there, Maharaja was immediately taken to Calcutta for better treatment. His body was operated by the doctor Mr. Brown. Everybody was hopeful of his signs of survival but after a few days, the signs of septicemia (blood poisoning) began to develop and on 22 February, 1912 he passed away in Calcutta on Thursday at 6.30 A.M. On 24th, February 1912, the British emperor - George V sent the condolence message to his family. And thus the rising sun of the prospective brightest developmental Mayurbhanj kingdom was set forever.

Sri Ram Chandra Bhanjdeo considered that "work is the basic element of his life for which he was born and fitted to work." He never used his powers and public money for his personal luxuries. He led the life of a common man.

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Mahtab, A Patron of Odishan Historical Research

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During the Quit India Movement, Mahtab was imprisoned in the Ahmadnagar fort along with many national leaders including Pandit Jawaharlal Nehru and Sardar Vallabhabhai Patel. One day Nehru showed Mahtab some lines from Edward Thomson's book "The Beginning of Indian Princes". In this book Thomson depicted Jagannath Temple as a "Notorious Shrine, the uncouth temple where an incomprehensible people revered ugliness as the personification of divine attribute and Brahminism seems to flaunt its differences from all other religions of the modern world¹". Mahtab was sorry because he had little historical knowledge to counter such an uncalled for view of a foreign historian. Even he could not name a standard book on Odishan history for reference to refute such humiliating version in the book of Thomson. Before Nehru he felt ashamed and from that moment he had decided to explore the history of Odisha in



order to know the ancient history of Lord Jagannath.² During his imprisonment Mahtab studied the historical writings of Toynbee, Gibbon and many other historians of essence. And he published the Odia version of his History of Odisha in 1948.

Mahtab and Indian History Congress

When Harekrushna Mahtab was the Chief Minister of Odisha, the 12th session of the Indian History Congress along with a special session of Indian Historical Record Commission was held at Ravenshaw College, Cuttack from 25 to 28th December 1949. In this session of Indian History Congress prominent historians like R.C. Majumdar, K. K. Dutta,

R.P. Tripathy, D.C. Sarcar, Bisweswar Prasad, K. Alankar participated.³ This was the first ever all India conference in Odisha and there was euphoria and enthusiasm in the air.⁴ Mahtab's welcome address was followed by the keynote

address replete with historical references and literary flash. In the session Nilakantha Das's theory of Jain origin of Sri Jagannath drew the attention of the scholars. His monograph on the origin and socio religious significance of the cult of Jagannath cast a spell over the enlightened assembly of scholars, which hailed it to be an authoritative and philosophical masterpiece of Jagannath. But the colour of the discussion underwent a sea of change when Mahtab refuted the Jain theory of Nilakantha and presented a more convincing and credible theory of Buddhist origin of Sri Jagannath.

Mahtab was a sensible historian no doubt, but by organizing this session of IHC at Cuttack he proved his eagerness for potential research in the history of Odisha. Even when he had lavish pre-occupation as the Chief Minister of Odisha, he took personal interest almost in every matter connected with the gathering. He was present at all its functions. Behind the hosting of this session there was a grand design of Mahtab. In fact he wanted to inaugurate the post-independence phase of Odishan historiography. Apart from providing the scholars of Odisha an exposé to the latest historical trends Mahtab took a series of steps to sensitize, activate and prop up their acumen.⁵

Other Initiatives

Some other activities of Harekrushna Mahtab also showed his interest in historical research in Odisha. In 1949 Mahtab celebrated his 50th birthday and on the occasion he donated Rs.25,000/- to the Utkal University for publishing old palm leaf manuscripts.⁶ He also accepted the recommendations of the Indian Historical Record Commission for setting up an archive in Odisha. Mahtab was also instrumental in establishing the Orissa State Archive, Orissa State Museum and

Orissa State Archaeology cell at Bhubaneswar. He was also the force behind the excavation work at Sisupalagarh in 1949. Under his guidance and active support Orissa Historical Research Journal was published. This journal provided an excellent forum for the publication of research articles on Odishan history and culture.

He virtually founded the school of Odishan historiography which produced a galaxy of historians like Kedarnath Mohapatra, S.C.Dey, S.N. Rajaguru, Ramesh Chandra Mohapatra, H.C. Das, Nilamani Mishra, Paramananda Acharya and others. By his encouragement original historical source materials in massive scale were brought into light. He also promoted the growth of all round research in history, literature and culture.

Mahtab's relation with Odisha History Congress

The first session of Odisha History Congress (Then entitled as Orissa History Congress) was held in the Utkal University campus, Vani Vihar. Credit for organizing the maiden session entirely goes to Prof Manmath Nath Das and his colleagues. The next session of the OHC was held at Gangadhar Meher College, Sambalpur in 1970. This session was inaugurated by Harekrushna Mahtab. Since then he remained the chief patron of the O.H.C. and continued to participate in its annual session either as a guest or as a delegate till his last days.

During his inaugural address he drew the attention of the scholars about some important issues of Odishan History. He raised a question about the Hathigumpha inscription when he said "Admittedly, the script and language used in the Hathigumpha inscription was a script and language of the whole of Eastern India during that period.

How is it that no other inscription or any reference to the events mentioned in the inscription has been discovered any where in any such connection? Is it that sufficient study has not yet been made of the history of development of Jainism and of all the literature relating to it?⁷ He went on questioning other dark areas of Odishan history. On medieval Odisha he questioned, “why and how the development of architecture are suddenly stopped with Konark as the flicker of the candle?” He appreciated the historical research by the scholars in and around the magnificent temples of the Golden Triangle.* But simultaneously he persuaded the researchers to take up projects on the neglected temples of Keonjhar, Mayurbhanj, Bolangir, Kalahandi and Sambalpur. He was also concerned about the scanty research undertaken so far to explore the history of modern Odisha.⁸

Mahtab also put forward his unhappiness over the distortion of history by manufacturing artificial source materials. He cited instances where myths were presented as history and said “Either the history as based on research is not written in precise words or sometimes emotion gets better of the analytic mind of the historians.” To elaborate, he cited an example how the wrong fixation of boundaries of Orissa has created inferiority complex among the Odias due to emotional writings of so called scholars who failed to distinguish between a king and an emperor or between a kingdom and an empire.⁹

Harekrushna Mahtab also was present in the Puri session of Odisha History Congress, 1972, along with Nityananda Kanungo and Biswanath Das. During this session Mahtab delivered a speech inaugurating the seminar on the prominent freedom fighters of Odisha. Mahtab also attended the Jyoti Vihar, Sambalpur University session of Odisha History congress in 1978.

In his valedictory address of Jyoti Vihar session he pointed out the process of unification of India beginning from the time of Chandragupta Maurya and Asoka. Mahtab also dealt with the problem of reconstruction of Indian history. He also felt the need for reconstructing the ancient and medieval history of Odisha. Mahtab believed that the writing of a complete ancient and medieval Odishan history would require investigation into the ancient and medieval histories of three regions, correlating the frozen past with the ebullient present.¹⁰

In the Bhubaneswar session of Odisha History Congress, 1979 held at B.J.B. College Mahtab was present along with other prominent guests like Dr. Radhanath Rath, Dr. Herman Kulke and others. In this session instead of delivering a formal speech he presented a paper entitled “The mysterious Jagannath and problems of History of Orissa”. In this paper Mahtab appreciated the publication of the book “The cult of Jagannath and the Regional Tradition of Orissa”, edited combinedly by A. Eschmann, H.Kulke and G.C Tripathy and published from New Delhi in 1978. He called it a masterly work¹¹. However he expressed his reservations since the editors had paid no attention to include in the book the full history of the evolution of Jagannath from a tribal deity to the position of an ageless one.

During his presentation of the paper Mahtab answered three questions as regards to Jagannath cult. Such questions were –

- (a) Why was Vasudev exclusively named Jagannath at Puri?
- (b) Why a sister among two brothers is worshipped?
- (c) Why the shape and figures of the images are so unusual and symbolic?

Mahtab had his own explanations to these questions. He thought that the three deities Jagannath, Balabhadra and Subhadra rose to divinity independently of each other by the fusion of various folk cults of the pastoral and agricultural people and in course of time they came together, identified as brothers and sister and linked themselves to the family of the Sattwata clan of the Vishni tribe.

To encourage the historians at a ripe age of 81 Mahtab accepted the invitation of the organizers to attend the Bhanja Vihar Session of OHC in 1980 as the Chief guest. Here also Mahtab presented a paper entitled "Mystery surrounding Sri Chaitanya's Disappearance". His paper apparently revolved round the controversy over the saint's death and disappearance of his material body mysteriously.¹²

Next year (1981) Mahtab attended the Rourkela Session of OHC as the guest of honour. The other guests of this session were Prof. Nimai Sadhan Bose and Prof N.K.Sahu. In this session Mahtab congratulated the members of the OHC for their sincere effort in utilizing the newly discovered source materials and undertaking serious research on many aspects of Odishan history. But he cautioned them against the dilution of the quality of research and deviation from the standard research methodology. He thanked the OHC for bringing out its own Research Journal with the title of Journal of Orissan History (Now, Journal of Odishan History).

At the age of 83 Mahtab attended the Baripada Session of Odisha History Congress in 1982. There he presented a well-prepared speech which dealt with certain important aspects of historiography like dangers of tinctorial research and serious misgivings of the NCERT in its direction for text book preparation and teaching

of history. In this speech Mahtab dealt with exclusively the historiography of India and Odisha. In this last speech of Mahtab to OHC, his sense of dissatisfaction was very much exhibited. The deliberate distortion of history, lack of knowledge in the purpose, treatment and research methodology, and condition of historical investigation in Odisha had disillusioned this elderly statesman – historian. During his speech in the spirit of emotion he lamented saying "On account of these reasons and the atmosphere of research of today, I feel I am completely out of place now. I think it would be better for me to stand at a little distance."¹³ His words were prophetic. And the Baripada session was the last one he attended.

Thus Mahtab proved himself a great patron of historical research in Odisha. He himself was a historian of repute and published the magnum opus of Odishan history both in Odia and English. He was very much conscious of the fact that his version of Odisha history was not final and in various occasion called upon the scholars to do intensive research and uncover the ultimate truth. He brought the current of national history to Odisha when on his encouragement and patronization the 12th session of Indian History Congress was organized in Ravenshaw college in 1949. By this the young researchers in Odishan history got necessary exposure and were able to be acclimatized with the contemporary trend of Indian historiography. With dedication and sincerity he became instrumental to provide historical research infrastructure to the budding historians of the province. By his effort state archive, museum and a section of archaeology were opened in Bhubaneswar. He provided all the facilities for the excavation of Sishupalagarh. To Utkal University he donated an amount of Rs.25,000/- for preservation of palm leaf manuscripts. Under his guidance the Orissa

Historical Research Journal was published. This Journal went a long way to enlighten a number of dark areas in the history of Odisha. He remained a patron and guide of Odisha History Congress (then known as Orissa History Congress) and himself attended most of the sessions of OHC not only as a guest but also as a participant in the deliberation. Even at the age of 83 he attended the Baripada Session of Odisha History Congress and delivered his illuminative speech touching difficult aspects and problems of Odishan historiography.

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“Peace comes from within, Do not seek it without.”

Amita Singh

Having the peace of eternity and rich historical and cultural heritage, quiet beaches, beautiful blue hill, winding rivers, cascading waterfalls, green woodlands, rock caves, exotic wildlife, along with picturesque mud villages, sculptured temples, colourful gay tribals and varied handicrafts are incredible.

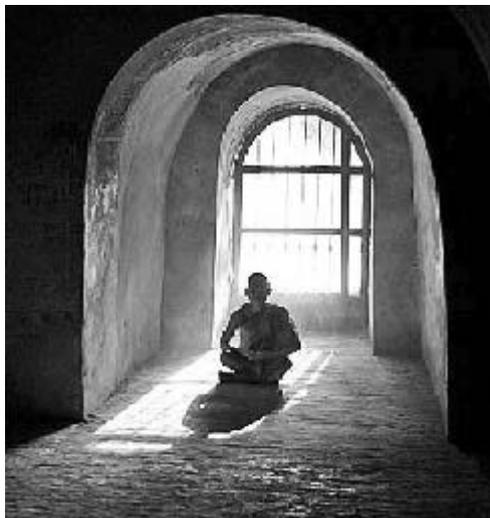
Odisha has been blessed with the richness of culture and goes back a long way to its history where the inception was great and now our generation I personally feel has the ‘rightful authority and inner voice’ to enhance what it has and to promote it and make the whole world aware of what we were to what we are to what we want to make of it.

We are simply the artist on the widespread and diverse canvas that we have been blessed with and each one of us first need to understand the ‘instincts’ of the State and then draw a beautiful picture of it and be ‘giving.’

The instant voice that I personally get after I think Odisha is ‘exporting peace’ to the world, the peace that it holds. The Buddhist tourism in

Odisha has observed the opening up of some new vistas by recent findings from excavations. Despite the fact that many Buddhist monuments already exist in Odisha, these newly identified sites with Buddhist remains have also added to the charm of Odisha.

Buddhism is one of the world’s major religions. While it belongs to humanity, its origination and heritage sites in India remain a contribution to the world worthy of great treasure and attention by India. The origination of Buddhism, its impact on historic and contemporary India, and its development and subsequent spread across the world are vital aspects of the great *Indian story*. And it is enriching not just for Buddhists but for all of humanity.



We could aim to embark on a major initiative to strengthen both the physical monuments as well as the intangible wealth in cultural heritage of the Buddhist trail in India, through co-ordinated investment and promotion.

With this we do not merely talk about excavations or new findings but what we aim to



do is to symbolically and practically export “peace” from India to the world and build a distinguished Brand India or Brand Odisha as the anchor State for Buddhism in India and develop and uplift the regions around the trail. This means that we are identifying the Buddhist Trail and taking the honour to promote these which would not only aim towards enhancing the tangibles in the State but also of the Intangibles that exists around and within us which would uplift the livelihood and accelerate rural development. This long term initiative aims to bring together local and national stakeholders, investors, spiritual leaders and leading experts. Its aim is to develop a public-private partnership to conceptualize and realize the massive long-term economic and cultural wealth potential of the Buddhist trail existing in Odisha, that currently lies dormant or we can say fragmented, in the soil and minds of India.

Not only this in order to uplift the rural development, we also strategise to build the sustainable regions across the trail and the findings which only strengthens the existing livelihood. I may take the opportunity to bring towards the immense opportunities in the State with the Investment and Technology and take the initiatives forward.

This also does not let us ignore the tourism potential in the State which is also immense and for that we would like to clearly understand the inventory that the State holds currently. This starts with the simple steps of promoting the current inventory to building more around it as per the relevance which not only attracts tourists but also

investors. This may involve aggressive and cohesive online campaign to international tie-ups for promoting tourism as there cannot be a better combination of diverse beauty of the State which just needs to be packaged strategically else it has everything that would be required for bringing in tourism and make it stand at one of the top positions on the strategic world-India map.

It would be an honour to know the State, the people, and bring together development from the grassroots to the boardroom and then showcase to the whole world of what magic it is when the right opportunities are matched with the right timing and right understanding.

(Amita Singh is an aware Indian citizen who has been actively involved in strategic advisory and also endeavours to bridge the gap that may exist. This involves the strategic tie-ups for technology, investment and promotion. In her opinion, the only first step for any big dream that one wants to conquer is ‘realisation’ and once the realisation is backed by the ‘will’ to do it with a vision that the stakeholders (People, Community, Government, Customers, Employees, regulators, Investors, Suppliers,) foresee and then the rest follows. The value creation has to be visualised, which is essential to unlocking the full potential, as if that is not rightly perceived by the stakeholders, then they ‘undervalue’ and that may reflect in the commitments, leading to loss of tangible and intangible benefits that may come through.)

Amita Singh, B-3/74, Safdarjung Enclave, New Delhi-29.

Political Awakening for Separate State and the Role of Maharaja Baikuntha Nath De

Dr. Janmejay Choudhury

The agitation for amalgamation of Odia-speaking tracts roused and moulded public opinion in the province and helped much for the growth of political consciousness of the people in the early decades of the 20th century. The problem which agitated the minds of enlightened Odias for a long time was the amalgamation of Odia-speaking tracts into one administration unit and then the formation of a separate province. The first proposal for the unification of the scattered Odia-speaking tracts under single administration came from Raja Baikuntha Nath De of Balasore and Bichitrananda Pattanaik of Cuttack in 1875.¹ They presented a memorandum to the Government in this regard. In November 1888 Sir S.C. Bayley, the Lieutenant-Governor of Bengal, visited Odisha. He was presented a memorandum by the Utkal Sabha of Cuttack and he was requested to pay attention to the problem of uniting the Odia-speaking tracts lying scattered in Madras, C.P (Central Province) and Bengal in one administrative unit so that its all-round development would be possible.²

It is curious to note that in July 1895, H.G. Cooke, the Commissioner of Odisha, supported the movement for amalgamation of the Odia-speaking tracts. It was the first official support extended to the demands of the people. In his annual administrative report, Cooke

suggested certain measures for consideration of the higher authorities. He pointed out that Odisha was a very small division both in area and population and the Commissioner would find time to deal with any addition to his own responsibilities. He wanted the extension of divisional boundaries so as to include the whole area populated by races speaking the Odia language. According to Cooke, the areas which could be united with the Odisha division were: (i) Sambalpur district of the Chatisgarh Division of the Central Province, (ii) Tributary states of Patna, Sonapur, Rairakhol, Bamra and Kalahandi, and (iii) the whole or part of the Ganjam district with the states of Khimindi and Ghumsar³. Cooke's arguments for amalgamation were based on "ethnological and philological" considerations, but his suggestion was completely ignored. The agitation in Sambalpur for restoration of Odia as the court language continued unabated. In July 1901 some leading men of Sambalpur met Sir Andrew Fraser, the Chief Commissioner of the Central Province and suggested that "if it was thought impossible to have Odia as the language of one Central Province, they would prefer to be transferred to Odisha."⁴ Such a proposal was appreciated by the Chief Commissioner who urged the Government of India to transfer Sambalpur to Odisha Division. Madhu Sudan

Das, who was a member of the Bengal Legislative Council by that time, informed Lord Curzon, the Governor-General that the people of Odisha fully supported the memorandum submitted to Sir Andrew Fraser, and it was their desire that the Odia territories should be placed under a Chief Commissioner. A delegation from Sambalpur comprising of Madan Mohan Mishra, Balabhadra Suar, Braja Mohan Pattanaik, Buhari Das Mahant and Sripati Mishra also met the Governor-General at Simla to acquaint him with their problems.⁵ However, the Government of India did not consider it feasible to transfer Sambalpur to the Odisha Division or to create a Chief Commissionership for Odisha at that time, though they restored Odia to its rightful place in the Sambalpur district from 1st January 1903.

During the latter half of the 1902, the Odias of Ganjam sent a memorandum to Lord Curzon in which they spoke of themselves as disassociated from their Odia brethren, and of Odisha as “a limb separated from the body”, and they prayed “to bring together the scattered divisions inhabited by Odia-speaking peoples, i.e. Ganjam in Madras, Sambalpur in Central Province and Odisha in Bengal, under the Government of Bengal or under any one Government.” Towards the end of the year, Raja Baikunth Nath De of Balasore presented a memorandum to Lord Curzon in which he had urged the Governor-General to constitute a separate administrative unit for all Odia-speaking territories or to keep them under one provincial administration of either Bengal, Madras or the Central Provinces. Thus, by the beginning of the 20th century agitation in different parts of the Odia-speaking territories had started. It aroused political consciousness among the people to a great extent. Another factor which helped the growth of political consciousness in Odisha during the first

two decades of the 20th century was the participation of the Odia members in the legislative councils where many problems were raised and discussed. Raja Baikunth Nath De of Balasore was the first member to the Bengal Legislative Council to which he was nominated in November 1883.⁶

Baikunth Nath De, a Zamindar of Balasore was a distinguished personality in the closing quarter of 19th and early two decades of 20th century A.D for his role in saving Odia language and amalgamating Odia tracts. For the spread of Odia literature, he set up a Printing Press at Balasore. A monthly magazine ‘Utkal Darpana’ was published from the press in 1873. He aimed at publishing Odia books to counteract the Bengali conspiracy against Odia language. It was the first literary magazine of Odisha. He also published a bilingual newspaper named ‘Odia’ from his press in 1887. Baikunth Nath De started a political organization named ‘Balasore National Society’ in 1879. He became its president in 1884. He became member of Bengal Legislative Council in 1883. Baikunth Nath De raised the question of unification of all Odia-speaking tracts in and outside the council. In 1902, he dispatched a memorandum to Viceroy Lord Curzon to unite all Odia-speaking tracts under one administration.⁷ Before the final decision was taken, Lord Curzon went on leave and Lord Ampthill officiated as the Viceroy. The people of Odisha could not get the benefit of Lord Curzon’s sympathetic attitude on the matter. Lord Ampthill as the Governor of Madras had opposed the merger of the Odia areas of Madras with the Odisha Division of Bengal and he did not change his view while taking the final decision on the issue as the officiating Governor-General of India. The resolution of the Government of India (No.2491, dated 19th July 1905), therefore, abandoned the

transfer of Ganjam to Odisha, though the proposal for transfer of Sambalpur area was approved. The decision became effective from October 1905. As Chairman of the third session of the Conference at Balasore in April, 1906, he offered grateful thanks to the Government for the merger of Sambalpur tract in Odisha Division. Baikunth Nath De closely associated himself with the Utkal Union Conference. He attended its first session at Cuttack in 1903 and became a member of its Standing Committee. He supported the resolution of uniting all Odia-speaking tracts moved by the ruler of Keonjhar.⁸ He became the President of the seventh session of the Conference held at Cuttack in December 1910. As a member of the Legislative Council, he raised the question of unification of Odia-speaking areas. The five Odia-speaking States of Patna, Kalahandi, Sonapur, Bamra and Rairakhol were also transferred to the Odisha Division from the Central Provinces as also the two states of Gangapur and Bonai from the Chota Nagpur Division. His contribution to the making of a separate Odisha is thus significant.

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The Creation of a Separate Province of Odisha

Rabindra Kumar Behuria

The movement for the amalgamation of the scattered Odia speaking tracts began in the last quarter of the 19th century. In 1875 Raja Baikuntha Nath Dey of Balasore and Bichitrananda Pattnaik of Cuttack submitted a lengthy memorial for the unification of the scattered Oriya - speaking tracts under single administration. In November 1888, Sir S C Bayley, the Lieutenant Governor of Bengal, visited Orissa and at that time he was presented with a memorial by the Utkal Sabha of Cuttack in this connection. But the Lieutenant Governor rejected the idea outright. The memorial of the Oriya speaking people and their Leaders, the agitation in the Oriya press and the suggestions of the high English officials failed to get any result in this regard. The crisis came to a speaking point when the Chief Commissioner of the Central Provinces decided to substitute Hindi Language in place of Oriya for official use in the district of Sambalpur in 1895 as per the resolution No. 237 of 15th January 1895. Such decision against the interest of the majority of Oriya population in the district created spontaneous and unprecedented storm not only in Sambalpur but also throughout Orissa. On 20th June 1895 the Utkal Sabha sent a memorial to Lord Elgin, the Governor General protesting against the arbitrary measure. Such protest went unnoticed and by the end of 1895 Oriya was abolished in the courts of Sambalpur

which became the worst form of gagging yet unknown even in the worst despotic form of Government. The decision naturally wounded the sentiment of the Oriya speaking people very much and efforts in all directions were made to reverse the Government decision.

It is interesting to mention that in July 1895, H.G. Cook, the Commissioner of Orissa supported the movement for amalgamation of Oriya speaking tracts. It was the first official support - Cook suggested that (1) Sambalpur District in the Chhatisgarh Division of the Central Province; (2) Tributary states of Patna, Sonapur, Rairakhol, Bamara and Kalahandi, and (3) The whole part of Ganjam district in the states of Kimid and Ghumsur be amalgamated with the Orissa Division. The suggestion was completely based on ethnological and philological considerations but unfortunately this was ignored by the Government.

The agitation for the restoration of Oriya language in the courts continued undisturbed in Sambalpur. In July 1901 some leading men of Sambalpur like Madan Mohan Mishra, Brajmohan Pattnaik, Balabhadra Supakar, Bihari Das and Sripati Mishra met the Governor General at Simla to appraise him of the problems. The Government restored Odia to its rightful place in Sambalpur but did not consider the transfer of

Sambalpur to either Orissa Division or to create of Chief Commissionership for Orissa.

During the later half of 1902, the Oriyas of Ganjam sent a mammoth memorial to Lord Curzon in which they spoke of themselves as dissociated from their Oriya brethren and of Orissa as a limb sepaated from the body and prayed the Governor General to bring the scattered divisions inhabited by Oriya speaking people i.e. Ganjam in Madras, Sambalpur on the Central province and Orissa in Bengal, under the Government of Bengal or any one Government and one University. Finally, the representatives of Ganjam, Sambalpur, Medinapur etc. met in a conference at Cuttack on 30-31 December, 1903. It was the historic gathering of 'Utkal Sammilani' or 'Oriya Movement' till the formation of a separate province in 1936. The first conference was presided over by Sriram Chandra Bhanjadeo, Maharaja of Mayurbhanj, Rajendra Narayan Bhanjadev of Kanika was the Chairman, rReception Committee and Madhusudan Das was the Secretary and, in fact, the moving spirit behind such an organisation. The primary purpose of the conference was to build up an organisation to fight for a separate province of Orissa.

In the meantime, Lord Curzon's Government was preparing a new scheme of territorial adjustment of Bengal and Central Provinces. The scheme was outlined in the famous Risley Circular sent to the Government of Bengal on 3rd December, 1903. It fully discussed the problems of Oriya speaking tracts and how they affected the administration of local governments. Taking all factors in to consideration, the Government of India decided to unite the whole Oriya speaking people both hill and plain under one administration of Bengal. But unfortunately, in the absence of Lord Curzon, Lord Ampthill, Officiating Viceroy took a different decision. The

resolution of the Governemnt of India (No. 2491, dated 19 July, 1905) abandoned the transfer of Ganjam and Vizagpatanam agency to Orissa, but approved the transfer of Sambalpur area to the latter. Besides Sambalpur, the five Oriya speaking states of Patna, Kalahandi, Sonapur, Bamara and Rairakhhol were transferred from Central Provinces and the states of Gangpur and Banai from the Chhotnagpur Division in October 1905. Thus apart from the districts of Balasore, Cuttack, Puri, Angul and Sambalpur there were 24 Garjat States known as Feudatory states of Orissa. Thereafter inspite of all agitations, the boundary of Orissa remained unchanged till 1st April, 1936. Orissa and Bihar became separate province in 1912 when the partition of Bengal was annulled by Lord Hardinge of course two states, Sareikala and Kharasuan were added to the Feudatory states of Orissa in 1916, thus raising their number to 26.

Agitation for the creation of a separate province incorporating all the Oriya speaking tracts continued unabated. The Utkal Sammilani organised meetings at different places to mobilise the people for the cause and reiterated the demand with a vigour and enthusiasm. The matter was brought to the notice of the Royal Commission in 1907 and the creation of a Chief Commissionership for the whole of Oriya Speaking territories was suggested there. Madhusudan Das also tried to impress upon the Secretary of State for India about the problem during his visit to London in 1908. A deputation of Oriya Samaj of Ganjam met the Governor of Madras and urged upon him the necessity of separating the Oriya speaking tracts of Ganjam and Vizagpatanam from the Telugu dominated areas of Madras and joining them with Orissa. While creating a separate state of Bihar and Orissa in 1912, Lord Crewe, the Secretary of State, appreciated the demand of the Oriya Speaking people for Chief Commissionership and promised

that equal attention should be paid to the needs of Orissa as to Bihar.

The sentiments of the people of Orissa voiced in strong words at the 8th annual session of the Utkal Sammilani, (Utkal Union Conference) on 6-7 April 1912 at Berhampur. Madhusudan Das expressed in the meeting his deep dissatisfaction. Some members of the British Parliament supported the feelings of Madhusudan Das. Lord Curzon also vehemently criticised the decision of the Government in the house of Lords for neglecting the interest of the Oriya speaking people. Thus, the political support to the move roused the political consciousness in the minds of the people of Orissa to carry on their struggle till the fulfilment of their demands in 1936.

In the 12th Annual meeting of the Utkal Union Conference held in December 1916 at Balasore a Committee consisting of Madhusudan Das, Rajendra Narayan Bhanjdeo, the Raja of Kanika, Harihar Panda of Aska, Brajasundar Das, Gopabandhu Das, the Raja of Seragada (Ganjam) and Sudam Charan Naik was formed. The Montford (Montague-Chelmsford) reform scheme which proposed constitutional amendments and provincial autonomy stimulated great public interest in Oriya speaking tracts. The committee prepared an address with a memorandum of arguments and a statement and a map of the Oriya - tracts. They availed of the opportunity of Montague's visit to India in 1917 and met the Secretary of State for India Chelmsford, the Governor General at Calcutta on the 11th December 1917. They presented a memorial containing four Appendices. Appendix A was map of Orissa showing the distribution of Oriya speaking areas as the survey report of Grierson. Appendix B contained arguments for the creation of an Oriya province. Appendix C was the list of Oriya speaking tracts proposed to be united in to one Province. Appendix D

projected relevant portions from the Risley Circular. Presenting this memorial, the delegation demanded for the amalgamation of the Oriya speaking tracts into one administration and provision of equal status for Oriyas with Biharees in regard to the representation in the council of local Bodies and the University Education etc. The Montford report while conceding the soundness and desirability of linguistic distribution of areas, emphasised the Oriya problems by suggesting as an exceptional measure the establishment of a sub-province at an early date.

The Indian Statutory Commission was constituted by seven British members including Sir John Simon, the Chairman. The Bihar-Orissa Legislative Council elected seven members to Co-operate with the Simon Commission. The Primary purpose of such a commission was to evaluate the working of the Government of India Act, 1919 with a view to determining the future course of constitutional development. Two legislators from Orissa, Rajendra Narayan Bhanja Deo and Laxmidhar Mohanty were included in that team of legislators and they helped the Commission to understand the boundary problem of Orissa. They arranged a delegation of Oriya Gentleman who met the Commission in Pantna and pleaded for the formation of a separate province. In fact, those leaders of Orissa explored all avenues to convince the British Government that the creation of a separate province was an imperative necessity. The people of Orissa showed two-fold reaction to the Simon Commission. The Congress members from Orissa shared the reaction of the Indian National Congress. But many leading men outside the national mainstream took it an opportunity to focus the long standing demand of the people of Orissa for the formation of separate province by amalgamation of the Oriya speaking tracts. The two streams of public opinion in Orissa moved in two different channels and created an interesting scene. Both groups focused their views

in the press and platform and also clashed in the council chamber.

The Simon Commission was convinced that it was 'an urgent case for consideration and treatment, while surveying the problem, it observed as follows :

“The province of Bihar and Orissa, which was constituted in 1912, is the most artificial unit of all the Indian provinces. It was formed by bringing under a single administration three areas which differ markedly, not only in physical features, but in many social, linguistic and cultural characteristics”. [Report of the Indian Statutory Commission, Vol. 1, Calcutta, 1930. P. 58]

A Sub-Committee was appointed with major Attlee as the Chairman to investigate the matter in details. It rightly felt that the grievances were all founded, the demand substantially supported by the people and the case observed sympathy. Therefore, they recommended the amalgamation of the Oriya speaking tracts of the Central Provinces and Madras with the Orissa Division of Bihar and Orissa. There was also the possibility of having minor adjustments of boundary with Bengal. In the conclusion they said, “After consideration of alternatives of transfer of the territory as a whole to a particular province and the creation of a sub-committee was in favour of the creation of an Orissa province, although it recognised that the decision involved the large question of sub-division of existing province.” [Report of the Indian Statutory Commission, Vol. II, London, 1930, P. 51].

The report of the Attlee sub-commission provided a lot of encouragement to the people of Orissa to pursue the matter at the highest level. Maharaja Krushna Chandra Gajapati Narayan Deo, the Raja of Paralakhemundi, who was a delegate to the first round table conference, presented a memorandum to the British Authorities for the creation of a separate province.

He circulated among the delegates of the first session of the Round Table Conference a pamphlet titled, “The Oriya, Their need and reason for a separate province.” The Congress Leaders of Orissa took keen interest in the problem after the Gandhi-Irwin pact. They brought the matter to the notice of Gandhiji in the Karachi Congress held at the end of March 1931 and be assured to place the matter before the Second Round Table Conference. On 18th December 1931, a resolution issued from the Reforms office of the Government of India, announced the Constitution of the Orissa Boundary Committee “to examine and report of the administrative, financial and other consequences of setting up a separate administration of the Oriya speaking people and to make recommendations regarding its boundaries in the event of separation.”

Taking favourable attitude to the long outstanding problems of the Oriyas, the Government appointed Sir Samuel, O'Donnel as the Chairman of the Commission to demarcate the boundaries of the proposed Orissa Province. This Commission is known as the Boundary Commission. Other members who were included in this Commission were H.M. Mehta, Member, Council of states from Assam. Three associate members were the Raja of Paralakhemundi, Krushna Chandra Gajapati Narayan Deo, Sachidananda Singh, and Narashima Raju. After considering all aspects of the problem, the O'Donnel Committee proposed that the province of Orissa should include “the Orissa Division, Angul, the Khariar Zamindari of the Jaipur District and the greater part of the Ganjam District and the Vizagpatanam Agency” tracts with an area of approximately 33,000 sq miles and population of about 8,377,000. After the conclusion of the Third Round Table Conference, the Secretary of State for India Sir Samuel Hoare declared on 24 December 1932 that a separate province of Orissa would be formed in the constitutional set-up for

India. A white paper published in March 1933 mentioned Orissa as a Governor's province alongwith 10 provinces of British India. The white paper reduced the area from 33,000 sq miles to 21,545 sq miles by excluding Vizagpatanam Agency against the recommendations of many committees earlier.

The white paper proposals were almost condemned in Orissa. In the meanwhile, the Government of India constituted a committee headed by John Austin Hubback as the Orissa Administrative Committee on 24th June 1933. The Committee was asked to investigate the administrative problems which would arise at the time of the formation of a new province. The notification was issued from Simla on 24th June 1933. Besides the Chairman, there were nine members in the committee including Madhusudan Das, the grand old man of Orissa. The Committee circulated a general questionnaire to selected officials, non-officials and public bodies, and a special circular to the Heads of Departments and other special officials in Bihar. In October, 1933, the Committee toured Orissa and examined a number of witnesses. Its report, published on 20th December, 1933, made important recommendations regarding administrative problems of Orissa. But Paralakhemidi was excluded in this proposal. The Raja of Paralakhemidi decided to divide his estate and to bring a portion of it including the town of Paralekhemidi to the new province. His decision was emphatically placed before the Secretary of State. In the Utkal Union Conference which met at Cuttack adopted a strong resolution on the matter and resolved to "Consistently oppose by all legitimate, peaceful and constitutional means" the creation of a separate province as outlined in the white paper proposals. The Raja of Paralakhemidi once again proceeded to London to place his views before the Secretary of State and finally crowned with success. The Joint

Parliamentary Committee, in their report in November 1934, added to the new Province of Orissa as defined in the white paper, the following are as : (1) That portion of the Jeypore Estate which the Orissa Boundary Committee of 1932 recommended the transfer to Orissa (2) Paralakhemidi and Jalantar maliahs, (3) A small portion of the Paralakhemidi Estate including Paralakhemidi Town. Thus the total area of the new Province of Orissa raised to 32,695 sq miles. The Joint Parliamentary Committee gave the final shape of the new province which came into being as the 11th state of the British India by the Act of 1935. His majesty issued the Order on 3rd March 1936 which was entitled as the Government of India Order, 1936 and a new province of Orissa was inaugurated on 1st April, 1936. The same day, Sir Austin Hubback took oath as the first Governor of Orissa in a ceremonial function held in the Ravenshaw College Hall. With it began a new phase in the history of Odisha.

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Economic Development During Colonial Era : An Ingenious Idea of Madhusudan Das

Snigdha Acharya

Madhusudan Das was a protagonist on development of Odishan economy, during the British Raj. The prime objective of this essay is to study his monetary or financial affluence¹ thoughts. It's dealing with the contemplation through the Madhubabu's way of belief on modernization and the advancement of scientific industrializations as well as the common mass involvement. He was not only the architect² of modern Odisha, but also acclaimed as Cato (Senator Cato of Italy fought for Justice and supported the poor, helpless and deprived sections of society) through the fiscal development of common mass and his progressive outlook, he supported the untouchables and appointed a large number of them in his industries.³ His way of thinking on distillation of the values he nourished through his life, works and thought which have un-expressible utility for Odisha. The wholesome picture of his personality from economic point of view is presented in this paper and also the conditions which were presented before Richard Thomson as a form of memorandum such as the need of permanent settlement, land for the tillers, not for Zamindars, abolition of Zaminidari system, rapid industrialization of Odisha and criticism against monopoly of salt by the British Government.⁴

Madhusudan Das was one of the early pioneers who laid the foundation of planned economic growth. He clearly recognized the fact that unless the occupational structure of the people was changed and pressure on agricultural land relieved by absorption of a considerable segment of the working force in industries both large and small and the mode of agriculture improved by means of irrigation and scientific methods the poverty of the people would never be mitigated. He was of the view that 'Culture of the land is Agriculture and culture of the hand is Industry.'⁵

Madhusudan Das who was committed to the welfare of the people and development of the economy of Odisha had some ideas for economic change and developments which still have inestimable values for today's Odisha.

These include -

- Administrative autonomy of a spatial entity is fundamental to the economic development of a region.
- Micro planning and decentralization contribute to democracy meaningful and participative development at the grass root level.
- Proper use of natural endowment such as the mineral capital and forest wealth can raise the material wellbeing of the people.

- Mass based industrialization is necessary for economic prosperity.
- Promotion of handicrafts should be an important dimension of industrial development of Odisha.
- Odia entrepreneur should try to procure goods inside the region to export finished products rather than export raw materials.
- Quality consciousness should be the hallmark of responsible productive activity.
- No economy development is possible without human capital formation. Education can bring about change in society.⁶

Madhusudan Das was the first and foremost promoter of *Swadeshi*⁷ in Odisha. Much before Gandhiji's thoughts on *Swadeshi*⁸ he had started it in Odisha. He was keen in promoting commercial interest of his people through his own singular effort i.e., exhibiting art wares of Odisha in England, holding craft fairs within his residential campus. He was not only a visionary but also chartered these ideas into reality in many ways. So for the economic prosperity of Odisha he devoted his time and invested his money. He said that, "I have been an industrialist during the greater part of my life. I have spent my life's earnings in reviving and improving local industries."⁹

He sincerely believed that rapid industrialization of Odisha alone could promote its economy. He was convinced that his country could never progress unless her industries were improved. He was the first Odia nationalist whose thoughts and ideas were based on a scientific analysis of the economic maladies from which Odisha was suffering. Odisha was famous for its gold and silver works of exquisite delicacy. But because of deliberate and persistent economic policies of colonial power, these fine native artistic crafts faced a great crisis. To save these precious

crafts from ruin, he set up a large factory, Odisha Art Wares at Cuttack in 1897. But it could not survive for long as it incurred huge loss to a tune of one lakh rupees.¹⁰ He was forced to close down his workshop. He encouraged the people to revive the old profession of cottage industry and small scale industry for earning a livelihood.

A strong advocate of rapid industrialization, he suggested the Government to explore the mineral resources of Odisha, impart industrial training to Odia students, provided them with scholarships for training abroad, so that the economic condition of Odisha could be substantially improved. It was only through his efforts that Sarangadhar Das,¹¹ Braja Mohana Senapati and Lakshmi Narayana Singh went outside Odisha and abroad for higher technical education. The Utkal Union Sammilani had a special committee to sponsor such projects. These organizations such as 'Utkal Sabha' (Odisha Association, 1882) and the 'Utkal Sammilani' (Utkal Union Conference, 1903) also took up the cause of economic development of Odisha under the dynamic leadership of Madhusudan Das. The issues before these association other than the unification of all Odia Speaking regions and material moral development of the people were encouragement of local crafts, revival of 'Salt Industry', proper exploitation of the natural resources, improving the productive capacity of the soil through irrigation and scientific manuring, renovation of the ports on the sea coast, revival of indigenous industries and use of indigenous articles etc. The 'Silponnati Sabha' of Cuttack was also affiliated to the Utkal Sammilani. A resolution was passed in the Utkal Union Conference vide Resolution-VII and a central committee was formed consisting some prominent members for the purpose of helping poor and deserving candidates. It was also published in Utkal Dipika¹² that to study in the newly

established Sabore Agricultural College at Bangla each student will be provided scholarship of Rs.20 per month.

A pioneer of industrialization in modern Odisha, he founded the 'Utkal Tannery' in 1905 and formed one 'Cooperative Weaver's Society' to improve the living conditions of a large number of poor but talented beneficiaries. He was the founder of the "Utkal Shilponnati Sabha"¹³ to accelerate the growth of industries in Odisha. His services in the field of indigenous industrialization were really appreciated abroad as well as in the colonial India.

According to his view, economic emancipation was the prerequisite for political independence of the country. He nourished the view that the development of indigenous industries was the key to economic regeneration and self-rule. He observed: "We have expressed our desire for Home Rule, but we do not realize to what extent we depend on our nations. It should be understood that a country which supplies raw materials to other countries for production of industrial goods is industrially very backward".¹⁴ Madhubabu firmly believed that unless an economy is industrially developed, it is not possible to achieve general prosperity and maintain the lead of one's region. Odisha was famous for its traditional filigree work which was a requisite art. But because of the defective economic policies of the government, the cottage industries and handicrafts of Odisha were in a dying condition. Being determined to revive the glory of Odisha's arts, Madhusudan set up a large factory in 1897 known as "Odisha Art Ware."

Although he did well in the legal profession his interest was mainly in industry, as he felt that the rejuvenation of Odisha was only possible through it. He gave great impetus to the silver filigree work, the horn work and the tanning

industry by establishing institutes and factories which gave great scope for the training and the employment of the Odia people. The 'Odisha Art Ware'¹⁵ was set up inside the campus of his house for production of indigenous art wares and their sale was arranged in a large building adjacent to his house. A separate school of Art Ware was attached to the factory with hundred trainees who produced beautiful articles. He also provided training to 150 weavers from his factory for production of handloom fabrics. He devoted much of his time to improve the artistic skills keeping in mind the choice of foreign market. He introduced different types of hand operating machines for production of wares of different shapes and size.¹⁶ In order to popularize the Odishan artistic skills he presented filigree articles to many British Officers. He went abroad twice and presented his craft products to the notable dignitaries of Great Britain and Europeans in order to popularize the Odishan art. When the Lt. Governor of Bengal, Sir John Woodburn visited the Odisha Art Wares, he was presented an address in Odia written on a palm leaf, artistically ornamented and enclosed in a silver casket bearing the miniature of Bhubaneswar temple. Woodburn was highly pleased to see the craftsmanship of the artisans and Madhu Babu discussed with him the problems of the artisan class of Odisha.

In the *Orissa Art Wares* factory along with filigree work, horn ivory, wood carving, brass, aluminium and many other beautiful handicrafts products were manufactured. He introduced new methods of work structure and taught the workers to produce articles matching the modern taste of the people. Horn articles were exported to Calcutta, Bombay and too many other places and were highly appreciated. The *Statesman* and the *Friend of India*, a newspaper of Calcutta wrote on March 2nd, 1901 that "the specimens of Odisha Art that were shown to us

in silver and gold, ivory and horn are in every way excellent, graceful and of original design.”¹⁷

He propounded the cotton production basically spread of *Khadi*¹⁸ and *Charakha*.¹⁹ He introduced the *Charakha*—the spinning wheel and encouraged cotton cultivation for production of *Swadeshi* cloth. For this reason, he cultivated cotton plant in his garden, made yarn and woven cloth in his factory. Various types of handloom were purchased from different parts of India, as well as from Japan and were manufactured in his factory as early as 1902. He had full knowledge and understanding of the vital role of *Charakha* for bringing economic self-sufficiency to the people. He addressed *Swadeshi* meeting held at Cuttack on 29th August 1905 under the chairmanship of Janakinath Bose. While asking the people to use *Swadeshi* goods he cited two examples, one of the general Togo of Japan who used shoes made only in Japan and the other was of an Englishman buying English shoes at a higher cost instead of buying German shoes. Mahatma Gandhi was always a great admirer of Madhusudan Das as a lover of handicrafts. Gandhiji in his *journal Young India* often quoted Madhusudan’s views on cottage industries. In his letter on August 12, 1925, Gandhiji from Calcutta wrote to him that “You will of course teach me how to spread the message of the spinning wheel in Utkal.” Madhusudan always attended the *sammilani* sessions in Indian dresses which were hand spun, hand woven and handmade, long before Gandhiji’s *Khaddar* became the political watchword of India.

The establishment of *Utkal Tannery*²⁰ (Odisha Shoe making Industry) located at Chauliaganj and Nua Bazar area of Cuttack was a standing monument of his remarkable zeal and persistence. He founded this industry in order to stop the drain of resources such as raw hides and skins from Odisha. While he had been to England

he tried to acquaint with the working skill of many shoe making factories of England. The shoes prepared out of lizard skin had demand in European countries for which Madhu Babu started collecting lizard skin from different parts of Odisha.²¹ While setting up such industries, he appealed to the people to make and use of home made goods and articles. Leather industry of Odisha acclaimed highest estimation in Japan, France and in other places. As people from all strata, i.e. poor, rich, lower caste a feeling equality and unity was developed were engaged. His utkal tannery was a great revolutionary social organization where, in the leather industry the superior castes Brahmins, Karanas and the untouchable cobblers had opportunity to interact and work together (about half century back when the shade of a man of the so called untouchable castes was considered as impure and sinful).²²

In the realization that material prosperity could come only from industry and practical effort and was not matter of political catchwords he was far in advance of his people and his age. His courage in undertaking industrial enterprise for the common good, ill equipped as he was with technical knowledge and disinterested assistance, was very wonderful. His very failures should be a source of inspiration for the future.

Mr. Das, a pioneer among Odias in many fields, highlighted various socio-economic issues of Odisha through his Odisha Association; he drew the attention of the Government on the agrarian problems in Odisha.²³ He met high officials in England and apprised them of Odisha’s problems including need of the Permanent Settlement. He pleaded that tenants, not *Zamindar*’s, should be declared as the real owners of the land. As a legislator, he fought for the abolition of the *Zamindari* system and the system of absentee landlordism.

In a session held at Cuttack in 1918, Madhusudan in his address stressed the all round development of the farmers of Utkal. He felt that though there was a large number of a farmer in Odisha in the sphere of business and industry, hence Odisha could be rich only by the development of agriculture. He said "In Odisha farmers are more in number, if their conditions are not improved, how can Odisha improve? They cultivate our lands and feed us their products. They are doing the real service to the nation. They are fed by mother Utkal and also they feed Utkal. The kings and *zamindars* (landlords) are like the heart of Utkal. As blood is circulated to the heart and being purified again supplied to the different parts of the body, the products of the farmers, which go to the godowns of the landlords should be distributed among the farmers for their betterment. If products of the farmers are spent this way, the body of the society will remain hale and hearty." He personally met the farmers and made them understand the modern method of agriculture and using of improved fertilizer in their land for the improvement of the production capacity of the soil.

He was a strong advocate for the production of salt.²⁴ Salt Industry was the backbone of coastal belt of Odisha which sustained thousand of families. The British economic policy had destroyed the source of income for the Odias among whom the spirit of entrepreneurship gradually died out. With the enhancement of the Salt Tax by the Britishers there decreased the demand and value of the handmade salt. People who depended on this occupation became wageless and found no ways for their sustenance. Madhu Babu deeply reacted and raised this issue on 'Bengal Presidency Association' and demanded the restoration of Odisha Salt department to the administrative control of the Government of Bengal from Madras

Government. As a consequence of the popular movement in 1896, the salt department was transferred from Madras to Bengal. Before Gandhiji's Salt Satyagraha in 1903, Madhu Babu had started this in Odisha. This clarifies his deep insight on economic development and his farsightedness for the better economic growth of Odisha.

He emphasized usefulness of the cottage industries, the formation of the Joint Stock Companies and Co-Operative Industries as early as 1903. Before the commencement of Cooperative Law in 1904, Madhu Babu had started the Cuttack Co-operative Society in Odisha which was his another brainchild. He was greatly inspired by the London Co-operative Society in 1897 during his visit. In pursuance to make a Co-operative Society, he invited some personalities to his resident in 1898 and discussed the Co-operative movement of Europe and England. The very purpose of such type of gathering was to increase brotherhood and to discuss each and every aspects of the then society. It was then decided to make a National Bank and to collect funds from the all classes of people. With which some valuable agricultural products will be cultivated and scarce industrial equipments will be lent for commercial purpose. Customer Co-operative Store was established at Cuttack which was attended by lawyers, government servants, clerks, and the lower class people. Madhubabu personally met every person while collecting the fund. He successfully motivated the people to save something from their monthly expenditure for that Co-operative Society with some good interest. By doing this he laid the foundation of modern day banking system. It was decided in a meeting held in 1898 at the resident of Madhubabu to establish a Joint Stock Company to save both the consumers and the manufacturers from the clutches of the middlemen.

The benefits of this society were to give all facilities, co-operation and benefit to the lower class. And the very aim was to bring about a more equitable distribution of wealth and at the same time increase the total wealth.

“He emphasized the utility of cottage industry, the formation of joint stock companies and co-operative industries as early as 1903... He was 50 years ahead of his countrymen in Odisha, but people did not take up the spirit of industrial life and did not like to develop the particular national genius of their, but tried to seek jobs for asking both ends meet. Even, so early in 1903 he introduced *Charakha* (spinning wheel) which was piled formerly in every household in Odisha. He helped and encouraged cotton cultivation to save the people from hard competition with west and to save the struggling weavers and cultivators in their hard competition with Manchester goods.”²⁵

The fiscal discourse not only developed the industrial legacy in Odisha, but also a new ideas for the Odia nationalism through the education. The spread of education in the primary level in Odia medium rather than other language, brought economic development as well as the development of condition of an individual, organizational, and Government post holders. These were the noble ideas of Odia intellectuals. But one arguing fact has been appeared in the work of J.P. Das who remarks²⁶ “The publication of Odia medium or ‘Utkal Bhasha’²⁷ school book not a big importance for Odia nationalism but also the rise of financial help hand to some ‘Odia school book author’s’ gaining profit,²⁸ who were associated with the Odia movement in Colonial epoch known as Odia intellectuals (Gourishanakar Ray, Radhanatah Ray²⁹, Madhusudan Rao, Jaganatah Rao,³⁰ Fakir Mohan Senapati and Payrimohan Acharya³¹ and so on?).” The very

impact of such type of ideas had not only brought economic prosperity but also it laid the foundation of socially, politically, educationally prosperous Odisha and gave birth to Odia nationalism. The Printing Press was established, thousand of books were published. Now, the people felt the necessity of Odia books and felt that there was no need for any Bengali syllabus or books. There was no scarcity of Odia books and their price made the pupils capable of reading in their own language. Several of books on subjects like Algebra, history, geography were prepared by the Odia intelligentsia. Publications of thousand of books also brought economic prosperity by selling those in large numbers. By reading in Odia they came to know about Odisha’s past, present and importance of Odia language as not only a mere dialect of Bengali but an independent one having its own identity. The ideas of growth of economy of individual as well as an organization has been borrowed from Madhusuda Das, which was enforced in the later stage as a strategy of empowerment of financial stipulation of colonial Odisha.

Madhusudan Das economic analysis was not only innovative but also useful for the then and modern Odisha. He was the pride and glory of Odisha who tried his utmost to bring Odisha a concrete shape and to revive its glory and economic prosperity. Once commenting on the concept of ‘*Swaraj*’ he said that it meant an improved economic condition, when a person can live more comfortably and earn higher wages³². He held that unless due importance was given to manual labour and proper condition was established between work and manual work, the wealth of the nation could not be augmented. His intention behind the formation of indigenous industries such as Utkal Tannery, and ‘Odisha Art Ware,’ formation of Joint Stock Company and Co-operative Society was for the economic upliftment of Odisha.

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Chilika

Abhishek Tripathy

To caress the waves,
the silk waters, and the luscious swell.
The sun has just bade farewell,
and retired, tired, into the deep depths.

The night-bird sings to the impending night,
and the moon arrives clothed in its majestic shine.
The boats and the dhows,
return from the day's grind,
To retire, atop the deep depths for the night.

The boatman beams with pride,
with the prized catch from the deeps.
As the day ends, for yet another to begin,
Chilika looks on with peace.

A proud mother, a generous giver,
a devout wife, and a faithful companion.
For years and years,
It has stood still, yet flowing.

She is a goddess,
and a treasure of wealth untold.
the deep fathoms hold,
priceless secrets and many
a tale of adventure and joy.

Nature's loved daughter,
She looks forlorn, though.
For somewhere the darkness looms heavy,
pollution and exploitation, *gheris* and what-not!

She seems distraught,
at the onset of man's avarice.
For one child may not,
alone benefit the most.

She wonders, if she was indeed a mother,
to the many who lived on her, by her side;
If she was also the feared goddess,
that people extolled.

Why, then, her children forget
to respect the body of hers?
She wonders as she flows,
Stands still with time, yet flows.

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An Analysis of Trade and Commerce in the Princely States of Nayagarh District (1858-1947)

Dr. Saroj Kumar Panda

The present Nayagarh District consists of Ex-princely states of Daspalla, Khandapara, Nayagarh and Ranpur. The chief occupation of the people of these states was agriculture. When the earnings of a person was inadequate to support his family, he turned to trade to supplement his income. Trade and commerce attracted only a few thousand persons of the Garjat states of Nayagarh, Khandapara, Daspalla and Ranpur. On the other hand, trade and commerce owing to miserable condition of communications and transportations were of no importance for a long time. Development of means of communication after 1880 stimulated the trade and commerce of the states.

The internal trade was carried on by means of pack bullocks, carts and country boats. The external trade was carried on with Cuttack, Puri and Balasore districts and Central provinces by means of carts and pack-bullocks but during rains by country boats.¹ The export trade consisted of rice, sugarcane, oil seeds, clarified butter, cotton, coarse cereals, timber, Lac, turmeric, honey, hides and other jungle products. The articles imported were foreign cloths, sugar, kerosene, iron utensils, spices, salt etc.²

A. DASPALLA

In Daspalla, owing to the facilities of water and land communications, trade and commerce

had taken rapid strides. Formerly the outsiders only carried on trade here. But of late, some of the residents had turned traders. During the rains and winter, the export and import trade was carried on by country boats through the river Mahanadi which commercially connected the state with the British districts, especially with Cuttack and Puri. But in summer the trade was carried out by bullock carts through Cuttack-Sonepur Road and Jatni-Nayagarh-Daspalla Road.

Rice, Kolthi, Bell-metal utensils, timbers, Kamalagundi silk cloths, dyeing materials produced from the Kamalagundi tree, bamboo, mustard, til, molasses, myrobalan, nusevomica, hide, horns, bones and a lot of minor forest produce, cotton, Mahua flower were the chief articles of which the Daspalla State exported. Kerosene Oil, Cooanuts, foreign made cloths, yarns, sugar condiments and fancy goods were the chief articles which the state imported. Both the export and import had of late years been brisk. In years of poor harvest rice was not allowed to be exported with a view to keep down the prices. In the Satpatna villages, there was a large community of Marwari Mahajans who did a fairly good business by both exporting and importing the articles stated above. Next to them were the *Telies* (Oil men) and *Kumuties* who did the

business. The trade was not registered in the state as necessity for it had not been felt.³

B. KHANDAPARA

In Khandapara State, trade was generally carried on by local *teli*, Thoria and Kansari Mahajans. The export trade consisted mainly of rice, paddy, pulses, gur, cotton, timbers and bamboos. Cloth, Kerosene oil, Salt and articles of luxury constituted import trade of the state.⁴

Nijgarh the Headquarters of Khandapara was the only place that could be called a town. There was no *Haat* in the State. But Nijgarh, Kantilo and Khalisahi afforded ample facilities and well served the purpose of markets. Kantilo in the Khandapara State situated on the right bank of the river Mahanadi was a considerable seat of trade, to which merchants from Cuttack brought salt, spices etc. to exchange for rice, cotton, wheat etc.⁵ Kantilo served as a connective link between several Feudatory States on the north and the west and the central provinces as also Banki, Khurda and the Khurda Road Railway station. At each of these three centres, the principal commodities found for sale were Rice, Salt, Cotton, Brass and bell-metal utensils, pulses and vegetables, Kerosene oil, Manchester and country cloth, Gur, Cotton fabrics, Coconut, oil and oilseeds, iron and lead etc.

The annual *mela* that took place at Kantilo on the Magha Ekadasi (in spring season) continued for five days. This was very largely attended by the people of this State and the neighbouring states and of the Government Estates of Banki and Khurda. It offered an opportunity for sale of various commodities imported from several places. To enlarge the outlook of the people an agricultural and industrial exhibition was also held there during the *mela* days.⁶

During the year 1944–45 in Khandapara, commerce remained dull as before due to

prevailing war conditions. The State Price Controlling Board met from time to time and controlled the prices of almost all the essential commodities. It checked the tendency of profiteering of the traders. The state obtained almost all controlled articles including standard clothes from British India and arranged their sale to the public at controlled rates through recognized dealers. It also took special care for equitable distribution of the same throughout the state.

As in previous years prior to 1944-45; *gur*, brass and bell metal utensils, hide and horn of cattle and deer, forest products, livestock etc. timber and wooden ware supply materials were chiefly exported from the state. Clothes, yarn, sugar, salt, condiments, matches, wheat and wheat products, Kerosene, mustard and coconut oils, medicines, soap and fancy goods of all kinds were the main articles of import to the states.⁷

The River Mahanadi was made great use of especially just after rains for the floating down of timbers and bamboos and also molasses to Cuttack and miscellaneous trade with Sambalpur and Raipur in the Central Provinces.

C. NAYAGARH

Nayagarh which was the headquarters of the state was the only place called as town with 509 houses and a population of 1912 during 1932-33. The other important places were Itamati, Sarankul, and Orgaon. Itamati was a big village with 758 houses and a population of 3,190. It was situated near the Khurda border and was a big trading centre, where a bi-weekly *Haat* was held. The traders were mostly Marwaries whose business extended from Itamati to the interior of the state and neighboring states and the British territory. Weavers figured prominently in this village who weaved fine sarees, napkins and *matkas*. There were also some bell-metal workers (Kansaries) who had migrated from Kantilo in

Khandapara state. They manufactured various kind of utensils. Those were commonly used by the people of this part.

The importance of Orgaon and Sarankul had greatly increased on account of the existence of the famous temples of Raghunath Jew and Ladukesh Mahesh in the above two places respectively. There were a few merchants of *kumuti* class at Orgaon who carried on import and export trade with Berhampur and Ghumsur in the district of Ganjam.

Besides the *Haat* at Itamati, there were 2 other *Haats*, one at Drudura and the other at Bahadajhola. The latter was commonly known as Manikpatna Haat. The Drudura Haat was a small one and its usefulness was confined to the people of Mahipur and Korada pergunas. Bahadajhola or Manikpatna Haat was originally started by the late Raja Bahadur Ajay Chandra Das, the then Government Agent of the state in the year 1903. Since that time it had been increasing in importance and had become a prominent trading centre of the state.

The commodities that were generally found for sale in the above said haats included Rice, Manchester and country cloth, salt, *Gur* (Molasses), cotton, cotton fabrics, Brass and bell-metal utensils, cocoanut, pulses and vegetables, oil and oilseeds, kerosene oil, iron, lead, etc.

The special feature of the Bahadajhola *Haat* was that, it had practically the only cattle market in the state to which livestock consisting of cows, bullocks, buffaloes, and goats were brought in large numbers for sale. This place also was laying as it on the border of Kandhmal tracts afforded opportunities to the backward Kandhas to enlarge their outlook and to sell their commodities at competitive prices.

Of the annual fairs (Melas), the most important was the Jagar Mela of Sarankul. Next

to it, the Ramanavami Mela of Orgaon and Panchudola Mela of Itamati. The Jagar Mela of Sarankul began towards the end of February and continued for more than a week. This was very largely attended by the people of Nayagarh and neighbouring states and specially by the people of Ganjam district. This Mela attracted shopkeepers, artisans and traders from all over the state as well as from the neighbouring states and British districts. It offered an opportunity for the sale of various commodities. The Ramanavami Mela at Orgaon commenced from about the middle of April and continued for 9 days. It was also a fairly big fair. The Itamati Panchudol fair was comparatively a smaller gathering and continued only for 2 or 3 days.

Trade in Nayagarh was generally carried on by local Marwaries, Telies and Kumuti Mahajans. The export trade consisted mainly of rice, paddy, pulses, molasses, cotton, timber and bamboos. The import trade of the State consisted of cloth, kerosene oil, salt and articles of luxury.⁸

The principal occupation of the people of Nayagarh state was agriculture. Paddy, *Mung*, *Biri*, *Mandia* were the chief agricultural products. These were exported to Khurda sub-division and Ganjam District of Orissa province as in the previous years till the month of June 1942. Then the export of Paddy and its by-products were completely prohibited in the State while other food grains were controlled subject to payment of duty, fixed by the state.⁹

During 1942-43 in Nayagarh; hides, bones and some forest products such as timber and bamboo etc. and other minor forest products were exported. The chief articles imported during this period were cloth, cotton yarn, silk, kerosene, wheat and wheat products, vegetable oil, spices, fancy goods and articles of foreign manufacturers. After meeting the local consumption, food grains

etc. as detailed below were exported from the state to British India or to adjoining states during the year 1945-46.

<u>Name of the commodities</u>	<u>Quantity of export</u>	
1. Mung	8207	maunds
2. Rice	38	maunds
3. Mandia	1003	maunds
4. Chana	2845	maunds
5. Kulthi	1793	maunds
6. Gur	26984	maunds

Hides, bones, and forest products were also exported during this year as per previous situation.

D. RANPUR

In Ranpur state, there were daily markets in Ranpurgarh, Rajsunakhala, Gopalpur, and Chandpur and weekly markets at Ranpurgarh and Rajsunakhala. The weekly market at Ranapurgarh was held on Wednesdays and Sundays. At Rajsunakhala, it was held on Thursdays and Mondays. Vegetables, stationeries, country made clothes, earthen pots, baskets, sweet meats, agricultural produces and dry fish were sold in the weekly markets. The speculators purchased agricultural produces and vegetables in large scales for export to the outside. The people of the villages assembled there to sell their goods and purchase their daily requirements. People also got a chance of meeting their friends and relatives. In daily markets; fresh vegetables, Chilika fish and dry fish were sold. There were also biweekly market at headquarters where country products were bartered for iron, cotton, blankets, cloth, silk, wheat, clarified butter from the Khandapara State.

There were 3 kinds of weights in use in the state. One was standard Seer of 80 *tolas*, the other was Katki Seer of 105 *tolas* and the third

one was locally called *Biga*. All controlled commodities and salt were sold in standard *seers*. All other articles were sold in *katki seers*. Fish, vegetables, gur and turmeric were sold in *Bigas*.

In villages of Ranpur, agricultural products were sold in *Nauties* and *Mans* made of canes. Paddy lending business was always carried on in *Nauties*. One *Nauti* represented 5½ Katki Seers while measuring only rice, mung and wheat. But one *nauti* paddy would be 5 standard seers in weight. One *Nauti* was equal to 8 *mans*. Rice was ordinarily sold in *mans*. In Kandhanagarh and Champagarh zilla people used a brass *nauti* of 8 seers in Katki.¹⁰

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The Odia Movement

Pabitra Mohan Barik

After the death of Mukunda Deva the last Hindu ruler of Odisha, there was political confusion, territorial disintegration and socio-cultural disturbances in the state. Odisha came under the supremacy of the Afghans, the Mughals and the Marathas which further brought instability into this region. In the end, the British authority occupied Odisha in 1803. During the British rule, Ganjam was conquered by the British in 1759 and became a part of the Madras Presidency. Sambalpur was captured by the British in 1849 AD and became a part of Central Province. Districts of coastal Odisha like Balasore, Cuttack, Puri were conquered by the British from the Marathas and remained the parts of Bengal. Odia-speaking territories virtually became appendages to four provinces like Madras, Central Province, Bihar and Bengal. The Odias felt that they were neglected and dominated by the linguistic majorities. An attempt was made to abolish Odia language. In course of time Odia speaking people strongly voiced against the unlawful activities of neighbouring states. A notational consciousness and spirit of unification started among the people of Odisha during 19th century. Several factors were responsible for the spread of national movement in Odisha. The growth of socio-political awareness, modern education and political activities in Odisha in the 19th century had played

a vital role for the development of Odia movement. In the same way growth of press and journalism, different socio-cultural organizations, Christian missionaries gave a new impetus to the movement.

The Brahma and Mahima movement greatly helped for the rise of Odia movement in Odisha. In this critical period several organizations carried on different movements for the sake of Odia-speaking people. An association named "Utkal Sabha" was started at Cuttack in 1882. The chief aim and objects of the Utkal Sabha was to organise the Odia people and create awareness about their political rights. The most important organisation "Utkal Sabha" of Cuttack had acted as the spokes person of Odias and placed the opinions of the people before the Govt. authorities. The first meeting of the Utkal Sabha was held in the premises of the Cuttack Printing company on 16th August 1882. Many leading personalities were present on that day and took decision to establish a permanent organization in order to champion the cause of the Odia people. Chaudhuri Kasinatha Das and Gouri Sankar Roy the great personalities of that period who were fighting for the cause of the Odias became the first President and Secretary of the organization respectively. In this organization there were two vice-Presidents and few members of

executive committee. One of the great sons of Utkal Jananai, Madhu Babu was closely associated with the Utkal Sabha. Eminent editor of Utkal Dipika, Gouri Sankar Roy had taken various steps to promote the demands of Odias. Most of the meetings of the Utkal Sabha were held in the premises of the Utkal Dipika. Gouri Sankar Roy through his journal gave publicity to the activities of the organization. Utkal Sabha organised a number of public meetings regarding the interests of the Odia language, literature, culture and tradition. Growth of the Odia identity in the nineteenth century is a glorious chapter in the modern Odisha history.

The Odia movement took massive stand after the tragical famine of 1866. Number of vernacular journals of that time took responsibility for the Odia movement. The journals named Utkal Dipika, Sambada Bahika, Utkal Darpan, Utkal Putra and Sambalpur Hitaisheni always highlighted the rich heritage of Odias and created mass awareness remembering out glorious past. The associations like Utkal Bhasa, Bidyayini Sabha and Ullasini Sabha, Utkal Hitabadini Sabha and Utkal Sabha played remarkable role in Odia mass movement. Some well educated Bengalis who occupied many official positions in Odisha gave their opinion about the abolition of Odia language. Their remarks created more reaction in the minds and hearts of the Odias. They unitedly protested and opposed the supremacy of Bengalis. All vernacular journals and associations strongly criticized such attitude of Bengalis. In this situation

nationalistic Odia people came forward and worked for the safeguard of Odia culture. Early in 1903 at Rambha, on the shore of Chilika some people met under the Chairmanship of the Raja of Khallikote. The delegates present there decided to establish Ganjam Jatiya Samiti. Its first sitting was held in April 1903 in the town of Berhampur and was attended by many representatives from the Odia-speaking tracts in different Provinces. Shyam Sunder Rajguru became the Chairperson of this conference. In pursuance of the Berhampur resolution the first Odia national conference was held at Cuttack on 30-31 December, 1903. It is known as Utkal Sammilani. The Conference met under the Chairmanship of the Maharaja of Mayurbhanja was attended by the representatives from all over Odisha.

The Conference laid down the foundation of a truly Odia national organization called Utkal Sammilani. The Conference passed resolution for the unification of Odia tracts. The socio-political awakening of the people in Odisha was quite evident from such a Conference held at Cuttack. The Odia movement which thus began in 1903 was the first attempt in India to create a new Province on the linguistic basis.

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Draupadi - A Changing Cultural Image

Dr. Shruti Das

A culture is perceived and experienced through certain perceivable entities that can be seen and embody essence of that particular culture. It is known as cultural myth that is created by the culture's value system and operates as a major influence on that society. C. Larson (Web) holds that, cultural myths are always carried through cultural images and are instrumental in influencing and persuading the public. In fact, these myths propagate that wisdom that is essential for good living comes through 'challenge and suffering.' Women in Indian myths have been constructs of culture oscillating between challenges of identity and suffering for family and state. Cultural myths therefore become fundamental aspects of a society and are intertwined into its fabric. They give one a sense of identity and space. This space has been usurped by patriarchy, which has marginalized the position of woman to that of subjectivity. The voice of a woman in almost all cultures, down history, has been silenced and rendered passive. Indian mythology is replete with such cultural images. The great Indian epic *The Mahabharata* has also portrayed women as passive. In the epic, woman is relegated to the position of subject and commoditized, often used as an object of the male gaze. She has only one objective, that is, to preserve her 'Dharma' and to be useful to men without any objection to any injustice meted out to her.

This article proposes to analyze the image of the passive Draupadi from *The Mahabharata* as an image of abject suffering, meant to be sacrificed in the feud between the Pandava and Kaurava Princes, and weigh her against the character of Draupadi, who is also known as Yajnaseni, the one who was obtained from sacrificial fire for the benefit of society. The same Draupadi is portrayed as Yajnaseni in the award-winning novel *Yajnaseni* written by the noted Odia feminist writer Pratibha Ray. Draupadi of the original epic is a beautiful princess, subservient to the authority of her father, Drupada, the King of Panchala. Beautiful and coveted, her story is a saga of suffering and disgrace. Passively she takes everything in her stride as she adheres to her dharma. Subjected to polyandry, Draupadi finds her five husbands discarding her repeatedly: each takes at least one more wife. She loves Arjuna, the man who had actually won her in the *swayamvara*, but she never gets him to herself for he marries Ulupi, Chitrangada and has Subhadra as his favourite wife. Yudhishtira, the eldest of her five husbands, pledges her like chattel at a game of dice and she bears insult and disgrace in the name of dharma. Ray rewrites the character of Draupadi in *Yajnaseni*, as a new woman who questions her 'dharma'. She is not afraid of expressing her resentment towards the ills done to her in the name of culture. While succumbing

to polyandry, she questions its justification; resents being gambled upon in the court and offering her body as an extension of commodity, she also refuses to accept a passive role like her counterpart, Draupadi, in the original *Mahabharata*. Trapped as she is inside cultural and sexual politics, she is not afraid of expressing her desire for the third of her five husbands, Arjuna. This paper will make a socio-cultural analysis and examine the *swayamvara* and marriage episodes involving Draupadi and bring to light how the new Draupadi 'writes back' or resentfully vocalizes the wrongs done to her by Hindu patriarchal culture.

Culture as a concept has been defined veritably in its multiple dimensions. Raymond Williams has described culture as "general process of intellectual, spiritual and aesthetic development" (1976, 80). It is acquired and cultivated and is "a particular way of life, whether of a people, a period or a group" (80). It can be said to be "the signifying system through which necessarily . . . a social order is communicated, reproduced, experienced and explored" (1981, 13). Culture is a practice that embraces social, political and economic institutions. The practice constitutes meanings, values and subjectivities. Jordan and Weedon in *Cultural Politics* claim that "*everything* in social and cultural life is fundamentally to do with power. Power is at the centre of cultural politics. It is integral to culture" (11). They explain that meaningful practices in society '*involve relations of power*' (11) and the cultural discourse operates upon domination and subordination. Power enables patriarchy 'to realize for themselves particular possibilities which it denies others' (11) - in our case women. Women are to accept the meanings, social and moral values as defined by the dominant male. Hindu cultural ethics in the times of the *Mahabharata* considered *dharma* to be a system of social and

religious duties central to Hindu ethics. It was equated with duty and morality. Krishna, one of the major patriarchal figures, who dominates the epic, affirms that adherence to *dharma* is the ultimate good and most valuable of human goals. He advocates *dharma* as the consequence of intrinsic good. Joseph Dowd discusses consequentialism in this context. He says that "Consequentialism is one approach to ethics. For consequentialists, the sole aim of morality is to produce good consequences" (36). Rules and actions sometimes do not complement each other in the *Mahabharata* as Krishna constantly considers the utilitarian consequences of *dharma*. Dowd analyses this in terms of *act-consequentialism* and *rule-consequentialism*. Proper rules are said to lead to good action that have a good consequence. "According to *act-consequentialism*, the right action is whatever action maximizes intrinsic goods. According to *rule-consequentialism*, right actions are actions that obey certain rules, where the rules have been chosen based on their *tendency* to maximize intrinsic goods. However, despite their disagreements, consequentialists agree that the point of morality is to maximize intrinsic goods" (36). *Dharma* which equals duty and morality cannot be a synonym for rules rather, Dowd explains that, "Krsna's moral system is called *dharma-consequentialism* because it says that right actions aim at maximizing global adherence to the rules of *dharma*; this is very different from saying that right actions themselves adhere to the rules" (47).

During the period a different *dharma* was constituted for women known as *stridharma* or duties of women in life as prescribed by the dominant patriarchy. The most popular Hindu orthodox, Brahmanical text that prescribes *dharma* is *Manusmṛiti* or *The Laws of Manu*. It grants women a severely limited position as a wife

and householder. In many ways, *The Laws of Manu* subordinates women, recommending that they should never obtain any kind of independence or autonomy (Doniger 115). *The Laws of Manu* discusses to great length marriage and the relationship between man and wife. The text suggests that a husband should be considered the “god” for a wife, which consequently, in theory, would create a relationship based not on equal companionship, but on hierarchal dominance. “A virtuous wife should constantly serve her husband like a god, even if he behaves badly, freely indulges his lust, and is devoid of any good qualities.”(115). The religion or duty of a wife therefore does not primarily consist of worshipping a deity, but worshipping her “caretaker” and head of household who, as a male, is inherently closer to the gods. Thereby, she would justify her *stridharma*. The laws further recommend that women should always be under the authority and supervision of male authority figures throughout every stage of their life (363). After this discussion on what dharma entails, it is pertinent to look at the ‘Swayamvara Parva’ in Vol 1 of *The Mahabharata* where Draupadi is paraded with a garland before a mass that measure her up. Her father proclaimed “He that will sting this bow and with these well-adorned arrows shoot the mark above the machine shall obtain my daughter” (Roy 420), offering her as a prize and commoditizing her in this manner. Draupadi meekly walks up to the Brahman who has won her and accepts him as her husband. At this point Stephanie Jamieson’s discussion regarding Hindu marriage comes to mind. She argues that the rite of marriage reduced a woman’s status to an object or commodity while at the same time granted her an elevated position in society. She describes a Hindu daughter’s arranged marriage as a “simple exchange token between two family groups” as well as a “gift” and “piece of property”(253). As a “gift” to a

new household and family, a woman was seen as a link or mediator between these two families, which, according to Jamieson, was a dangerous, “anxiety-inducing” position (253).

Draupadi becomes a willing gift to the Kuru household. Her anxiety of being in the role of the mediator in her father’s design to avenge his insult by slaying Drona; and her in-law’s pawn to get her father’s clan to fight for them in the battle of Kurukshetra as her *dharma* remains with her throughout the epic. She becomes a subject in the discourse of hegemony and domination. The episode that follows is the concern of this paper, the post-*swayamvara* marriage of Draupadi to the five Pandava brothers is an exercise in the discourse of hegemony, power and domination. Hegemony needs to be understood in the Gramscian terms. Giovanni Arrighi analyses Gramsci’s concept of hegemony in his book, *The Long Twentieth Century: Money, Power, and the Origins of Our Times*. He notes the Machiavellian characteristics of the term and says that hegemony is different from pure and simple domination; it can take the form of a “combination of consent and coercion.” Consent, he notes, is associated with moral leadership, or as we have seen in the case of Krishna, *dharma-consequentialism*, while domination implies “the use of force, or a credible threat of force”. Hegemony adds itself to domination and ‘accrues to a dominant group by virtue of its capacity to place all the issues around which conflict rages on a “universal” plane’ (28). “Universal,” Arrighi explains, is “seen as the organ of one particular group, destined to create favourable conditions for the latter’s maximum expansion” (28). In this context it is equally pertinent to discuss Robert Cox’s analyses of Gramsci’s concept of “hegemony”. Like Arrighi he notes the Machiavellian root of Gramsci’s understanding of power. He says that for Gramsci power is “a

necessary combination of consent and coercion”(164). According to Cox hegemony prevails when “the consensual aspect of power is in the forefront”(164). Because hegemony is “enough to ensure conformity of behaviour in most people most of the time”, coercion will be mainly latent and used only in particular, deviant situations (164).

This is particularly true in the *Mahabharata*, where the dominant Patriarchy led by Krishna lays down rules or dictates of *dharma* which has to be followed unquestioned. Draupadi’s consent is consensual and the episode of marriage of Draupadi to five men is a case in point. After the Swayamvara the Pandavas returned to the Potter’s hut and presented Draupadi to their mother Kunti as alms won for the day. Kunti instructs them to share amongst them equally whatever they had won. “Enjoy ye all (what ye have obtained)!” (432). Then she sees Draupadi and is anxious :

‘Oh, what have I said?’ And anxious from fear of sin, and reflecting how everyone could be extricated from the situation, she took the cheerful Yajnaseni by the hand, and approaching Yudhishthira said, ‘The daughter of King Yajnasena upon being represented to me by thy younger brothers as the alms they had obtained, from ignorance, O king, I said what was proper, viz. Enjoy ye all what hath been obtained. O thou bull of the Kuru race, tell me how my speech may not become untrue ; how sin may not touch the daughter of the king of Panchala, and how also she may not become uneasy !’ 432.

Mother Kunti addresses the eldest son Yudhishthira and brings the issue of morality so that her *dharma* is not violated and her words are not disobeyed. Yudhishthira addresses Arjuna as he is the winner of Draupadi to take some action and preserve *dharma*. The ever obedient Arjuna subservient to hegemony replies:

“O king, do not make me a participator in sin ! Thy behest is not conformable to virtue ! That is the path followed by the sinful. Thou shouldst wed first then the strong-armed Bhima of inconceivable feats then myself, then Nakula, and last of all, Sahadeva endued with great activity. Both Vrikodara and myself, and the twins and this maiden also, all await, O monarch, thy commands. When such is the state of things, do that, after reflection which would be proper, and conformable virtue, and productive of fame, and beneficial unto the king of Panchala. All of us are obedient to thee. O, command us as thou likest !” 432.

On hearing this all the brothers look lustfully at the beautiful princess and covet her. Yudhishthira to create favourable condition for his clan decides on something very improper. We read: “And the King then, from fear of a division amongst the brothers, addressing all of them, said “The auspicious Draupadi shall be the common wife of us all !”” (433). This according to the scriptures should have been sacrilegious and profane, but in the *Mahabharata* is not considered so, rather it gains sanction of society as per utility and the theory of consequentialism. Morality becomes a devise of power and something unthinkable becomes proper. Draupadi, the woman, is commoditized. She is treated as a passive object who should silently and tacitly consent to follow her *stridharma* of obeying and consenting to whatever was prescribed as her lot. She has no objection to becoming the wife of five men and “cheerfully did all that she was directed to do” (435). Draupadi is projected as a stereotype of the Hindu docile woman who has been described elaborately in terms of physical attributes but has no character, voice or opinion, instead she consents to the dominant male who subject her to latent coercion in the name of *dharma* and greater good. After

marrying the five brothers Draupadi eats meagerly, serves her mother-in-law and husbands. She sleeps at the bottom of the grass mat with five pairs of legs of her husbands resting on her body. The *Mahabharata* explains that, “though she lay with the sons of Pandu on that bed of Kusa grass along the line of their feet as if she were their nether pillow, grieved not in her heart nor thought disrespectfully of those bulls amongst the Kurus” (434). Draupadi, the woman, the daughter, the wife is rendered passive a ‘nether pillow’, and completely marginalized. She has no feelings and is said not to “grieve in her heart”, nor think about the men with disrespect.

Pratibha Ray’s *Yajnaseni* offers an alternative narrative diffused in the same space as the *Mahabharata*. Elaine Showalter in her book *A Literature of Their Own* discusses a narrative that resists the traditional or ‘masculinist’ narrative. This narrative that depicts conscious resistance is the alternative narrative or the ‘feminist’ narrative. Ray’s novel is situated in the times of the *Mahabharata*, the characters, theme and plot are the same, yet the narrative grammar in *Yajnaseni* problematizes the subjectivity of the passive female. Remaining within the ambit of Hindu moral order and ethics, Yajnaseni/Draupadi questions the equation of domination and subordination. The novel and the central character Draupadi/Yajnaseni resist simplification. Yajnaseni is the embodiment of a scripturally learned woman who had been neutralized in the epic. In Ray’s novel although she faces daily humiliation, she rises above domination remaining within the Hindu relegio-cultural space. She preserves, protects and propagates the spiritual essence of Hinduism but not as an instrument, but as a participant. *Yajnaseni* fills the silent narrative space of the traditional text by describing the post-swayambara and pre-marital relationship between Draupadi and Arjuna. Draupadi’s learning has

been completely marginalized in the original text, but Ray’s narrative appreciates the education of Yajnaseni. Arjuna says: “I had heard that the princess is adept in the scriptures. Then I believed that for women to know scriptures meant learning them by rote like parrots. But now it appears that you have not memorized the scriptures but internalized them. You are not only knowledgeable but full of wisdom too. I admit defeat before you” (52). The narrative here is not reductive rather it is culturally and socially engaging taking cognizance of the important and participatory role of woman in society.

The same scene of marriage and passive acceptance of polyandry as consequence of utilitarian dharma is narrated in Ray’s *Yajnaseni*. As Yudhisthira, the elder brother, informs their mother, Kunti about a prize they had won that day, she instructs them to share it equally amongst them. After seeing Draupadi, Kunti is put in a dilemma of preserving her dharma while violating the *stridharma* of Draupadi. She is aware that “it is an insult to her [Draupadi], an undying limitless shame” (56), yet for her Machiavellian aims she, Krishna and the five brothers advocate a wrong in the name of dharma as it suits to unify the five brothers. Draupadi’s passive position in the traditional narrative space of the *Mahabharata* is disturbed in the narrative of the novel. She does not silently and “cheerfully” accept her predicament. She says:

My mind rebelled. Did I have no say? . . . I had placed the garland of bridegroom-choice around the neck of one already. By law, and according to dharma, it was he alone who was my husband. . . . Why should I accept the other brothers as my husbands? Would that not destroy my dharma? The very idea was ridiculous: one woman to live as the wife of five men ! . . . Why should I silently bear such an insult? . . . bereft of reason and

judgment, would these brothers impose upon me their whimsical authority and should I accept that ? 56.

The dilemma is resolved as hegemony overrides reason. Tactfully, using latent coercion Kunti wins the consent of subordination from Draupadi, who is made to believe by both Kunti and Krishna that accepting five husbands is for greater good. Hegemony prevails and consensual aspect of power comes to the forefront and ensures conformity, in this case Draupadi accepting five husbands in the name of universal good. Arjuna in the pretext of preserving dharma says, “we shall all enjoy the princess equally. She will be the wife, according to dharma, of us all” (57). Unlike, in the traditional *Mahabharata*, Draupadi reacts and engages in a mental battle born of insult and anguish. Anger burns within her. She refuses to accept the cultural significations, the meanings, social and moral values as defined by the dominant male. She revolts from within :

I wished I could turn into a searing flame of the sacrificial fire and destroy the world and in it these five brothers too. If my husband were to turn into a fistful of ashes I would not be sorry. He who could hand over his wife to another man for fear of his own dharma being destroyed, might be the most virtuous soul in the world, but he could never be a proper husband for any woman of discrimination.⁵⁷

Draupadi in Ray’s novel is not ‘cheerful’ in accepting the directions of domination. She understands the cultural politics and that cultural discourse operates upon domination and subordination. She sees through the game of power that enables patriarchy to realize for themselves particular possibilities which it denies others. Kunti and her sons preserve their dharma destroying her’s. “All of them wanted to accomplish their own aims by using me, but were chary of acknowledging it” (60).

Yajnaseni seethes with anger even as she realizes that she has no alternative but to accept hegemony of patriarchy, “ Was it the integrity of my womanhood that was of greater moment to me or the mother’s word, the protection of my husband’s and his brother’s dharma? To sacrifice myself for safeguarding the dharma of others – was that my duty or was it my duty to choose one husband for the sake of my self-respect and happiness?” (60). Dharma-consequentiality and consent through latent coercion inform the narrative which would otherwise have escaped the traps of patriarchy and claimed to be a complete alternative feminist narrative. The narrative of Ray’s novel engages in a socio-political debate and ultimately Yajnaseni confirms to the dogma of hegemony. Dowd’s theory of consequentialism is self-evident as Yajnaseni undergoes a traumatic internal debate and forces muteness upon herself. She reasons:

“the mother’s words would not be honoured. The brothers would be guilty of violating the mother’s command. My husband, too. In fact, his sin would be greater. In such circumstances would I be able to found a household of joy with my husband? From the very beginning I would become the target of everyone’s aversion for not honouring the mother’s and the elder brother’s words. Ultimately my husband, would blame me for turning him into a rebel against his mother. In such a situation, how could I speak out my mind openly?” 59.

Pitting dharma, duty, morality and happiness against practical reality, Ray’s narrative very subtly points at the coercive power of hegemony that demands and ensures consent through moralizing. Draupadi does write back in Ray’s *Yajnaseni*. She is not at all the passive, silent woman subservient to patriarchal authority. She does not accept the prescribed *stridharma*

without questioning it. It is interesting to note the same scene on the first night that she spends with her husbands and mother-in-law at the potter's hut. Similar to the narration in the original Mahabharata, Draupadi/Yajnaseni lies down at the feet of the five husbands. In the original masculinist text Draupadi had no objection to her situation, in fact we are told that she happily accepts her situation and position. But not Ray's Yajnaseni. She is shocked and scandalized that ten feet rest on her body, she ridicules the *dharma*: "Making a cushion of my body of five elements, all ten feet would be placed on it. This would be my appropriate dharma as a woman!"(65). She further introspects and agonizes, saying "But a woman going to bed at the same time with more than one man – how shameful and painful it was! Who besides myself would realize this: how shameful it was for me to touch the feet of five husbands all together?" (65).

The narration here challenges the wisdom of the narration in the epic *Mahabharata* where no one can conceive of questioning authority. Subtly suggestive of an anti-hegemonic alternative narrative Ray's *Yajnaseni* becomes subversive. The nightly conversation between Draupadi and Kunti that is absent in the original *Mahabharata* is an important device in Ray's novel. Kunti tells Yajnaseni about her own marriage and about the manner in which she had obtained her sons in order to appease her anger. Interestingly, this serves just the opposite. Yajnaseni, rightly or wrongly, understands that Kunti had deliberately placed her in such a shameful predicament. "Mother's own conscience must at times have been weighed down with a sense of sin, shame and hesitation. She would have felt guilty. Perhaps even at such times she would have become the target of scorn and ridicule" (66). Yajnaseni presumes that Kunti must not have wanted to look

shamed and small in front of her daughter-in-law, who would eventually come to know about this, and had hence hatched such a conspiracy and had "deliberately compelled her daughter-in-law to accept five husbands"(66). She again thinks that Kunti had used her as a pawn in her selfish design to acquire power for her sons; "was it that for subjugating the hundred sons of her elder sister-in-law, Gandhari, and giving the throne to her own sons, it was essential for them to remain one in heart and soul and, therefore, she cast her daughter-in-law into this terrible predicament?" (66). Theme and plot remaining the same Ray's Yajnaseni acquires a distinct and different position in the narrative. She writes back to patriarchy's cultural and sexual domination of the woman who is supposed to bear all silently and passively. The narrative becomes subversive; addresses *dharma* or morals as used for the convenience of the dominant oppressor and exposes the ills of Hindu patriarchal culture. Meaning and equivalence undergo a cultural transference in Ray's characterization of Draupadi. By transplanting the cultural image of Draupadi and using her alter-name Yajnaseni, the narrator faithfully retains the originality of the image and at the same time creates a different cultural image of Draupadi. This new image addition takes on the added flavor of the present socio-cultural myth of the emancipated woman.

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Tree and Our Tradition

Nirmala Kumari Mohapatra

These days we hear all around us about ecological imbalance, pollutions, green house effect, global warming due to ruthless deforestation and falling of trees in the name of development, cultivation, mining and for laying roads and railways. Again forests are submerged under the huge irrigation dams. From very word FOREST we know that it gives us :-

FOOD

OXYGEN

RAIN

ENVIRONMENTAL BALANCE

SOIL CONSERVATION

TEMPERATURE CONTROL

Human life is associated with trees and creepers. Names of individuals are mostly derived from the world of Botany and its ancillaries. A new-born child is associated with a newly-planted tree with which its life is supposed to be tied up. On memorable days (such as:- birthday, marriage day, day of promotion or oath-taking in high responsibilities) trees are planted as token of fortune. There is inter-connection between human life and plant-world.

In this context it is very interesting to note the attitude of our ancestors and their outlook

towards the nature. They were highly refined individuals who loved and worshipped the nature. It is not merely in the tradition but also in the religious texts. In the art and sculpture of Buddhism, Hinduism and Sakhism we find the worship of trees. There are special *mantras* in the Vedas, which speak very high of trees regarding medicinal properties; thus runs the saying “बनस्पतयः शान्तिः”.

Ashwastha or Peepal tree is worshipped by the Hindus and the Buddhists alike. Deodar (देबदारू) is the tree of Gods. We find Navagrahvana (नवग्रहवन) in many towns along with temples. Trees are worshipped as tree-spirit and revered by common folk. Kalpa vriksha (कल्पवृक्ष) /Nyagradha / Coconut is the fulfilling tree; Ashoka (अशोक (का)) dispels sorrows, Neem (नीम) bestows happiness; Mandara (मन्दार) gladdens the sun-God; sun and Ganesh (सूर्य ओर गणेश) have taken abode in “अर्का”(Arka); so unmarried girls worship ‘Arka’ to get good bridegrooms; thus runs the tradition and culture. Moreover a branch of ‘Amla’ would be tied with Tulsi in Vrundavan (वृन्दावन) and worshipped on the evening of Uttanadwadashi (उत्तानद्वादशी) twelve days after Deepabali or Diwali. It is believed that Palasa (पलास) is the manifestation of Brahma, Nyagrodha of Shiva, Udumbara (Ficus glomerata) of Yama and so on and so forth.

Our ancients were not only impressed by the majesty of the height of the trees or by their

canopies, but also Kusha (कुश), Darva (दर्भ) and small herb like Tulasi (तुलसी) are worshipped. The lotus (पद्म) is used vividly in religious texts; for example, the Goddess of Wealth-Mahalaxmi is described as Padmalaye (पद्मालये), Padma haste (पद्महस्ते), Padmamukhi (पद्ममुखी), Padmagandha/Padmagandhini (पद्मगन्धिनी) etc. A lot of name using Padma (पद्म) as pre-fix are seen in six-Suktam. 'Kadamba'tree is associated with legends of Krishna's exploits and miracles. Bilva (बिल्व) is highly medicinal tree with a trifoliate (त्रीशाखा) arrangement of leaves. It is cultivated near Shiva temple as the tree is sacred to Lord Shiva. The fruits and leaves of the Bilva are considered as the best offerings to Shiva. Salmali (शाल्मली) the red silk cotton tree is depicted in the nativity scheme of Buddha. This tree is sculpted in Buddha's nativity scheme/ scene as depicted in Gandhara sculptures. The sala tree (शालबृक्ष) in full blossom was also worshipped for obtaining offspring.

To conclude it must be pointed out that it is high time to rekindle the religious, emotional and reverential bonds between man and nature for the very survival of the homo-sapiens on this planet. Forests of Amazon Basin are called the lungs of the world.

Peepal (*Ficus religiosa*, Family Moraceae) is widely known as Ashvastta (अश्वत्थ) throughout India. He is held sacred by the Hindus as well as Buddhists. The famous peepal tree in Srilanka is believed to be 2500 years old. We believe that under a peepal tree on the bank of river 'Niranjana' Goutam got Enlightenment and became Buddha. Hindus associate this tree with three Gods; i.e.,

- 1) Brahma (ब्रह्मा)
- 2) Vishnu (विष्णु)
- 3) Maheswar/Shiva (शिब)

This tree is treated highly; so it is forbidden to cut it, harm it or utilize it in any manner.

Peepal tree is always distinct from all other figs for its glossy leaves that taper out for at least 3-5 cms at the tip. It looks pictures que and heart-shaped. About 15-20 cms long and 10-12 cms wide, each leaf is simple, borne on a long stalk and prominently veined with a lovely pattern. When leaves are young they look coppery green, the vines are rosy. Later the leaf becomes a bluish-green and the veins become whitish.

The flowers are not visible. It has its own resident wasps that effect pollination and aid the formation of the figs that are borne in pairs of leaf-stalk junctions. This tree is found growing near temples and monasteries.

Ashvastta is frequently depicted on Buddhist shrines. Buddhist stupas (स्तूप) and chaityas (चेतः) at Sanchi and Bharhut in Madhya Pradesh, Amarabati and Nagarajunka konda in Andra Pradesh, Mathura and Sarnath in Uttar Pradesh, Nalanda in Bihar, Ratnagiri and Languli in Odisha bear the sculptures of this tree. We find Goutam Buddha under this tree either in Dyanamudra (meditating pose = ध्यानमुद्रा) or in Bhumisparsa mudra (pose of touching the ground or earth) (भूमिमुद्रा).

This tree is sacred to Vaishnavi "(वैष्णवी)", the consort or female energy or Shakti of Vishnu (विष्णुः). It has been held in veneration from pre-historic times. The most well-known depiction of it is on a seal from Mohenjodaro, circa 2500 B.C. which shows the antiquity of the sacredness of this peepal tree. The tree depicted on the seal was obviously for worship.

The sacredness of this peepal tree comes perhaps from the old Vedic rituals-called (अग्नि जन्म)/ birth of Agni. It is worshipped by Hindus to

secure the help of the magical power of the tree as its branches are believed to drive away enemies; its leaves produce intelligence in the child and fulfills all desires. Depiction of this tree is seen in temple of Tamilnadu and Gujrat (Saurashtra) According to tradition, Krishna was shot dead under a peepal tree by Jara, a hunter who took the young leaves of this tree to be the ears of a deer. Okay; it is of great importance to all.

Nyagrodha. (न्यग्रोध/बटवृक्ष.)

Nyagrodha/ Vata/Vad belongs to the family of Moracea having its Latin name as FICUS BENGHALENSIS Linn. Its name is mentioned in the Atharva Veda (अथर्व वेद). It is a large spreading ever-green tree producing aerial roots from its branches which go down into the soil and give additional support to the ever-spreading tree. Thus it is called Bahupada (बहुपाद), which means the many footed tree. This is a sacred fig tree associated with Lord Shiva, Lord Buddha, Goddess "Laxmi" (लक्ष्मी). It is given the status of a sovereign among trees. Leaves of this tree is oval-shaped and fruits are globular and small in size. They are red when they are ripe, seeds are very small. A poet says in fashion that a wide-spreading Nyagrodha/Vata tree is compressed in a small seed.

The Nyagrodha tree was regarded by "Kshatriyas" (क्षत्रिय) as a symbol of kingship. At Ellora, Indra, the king of celestials is seen sitting on his elephant, Airavata (ऐरावत) under this 'Nyagrodha' tree, the leaves and figs of which are clearly visible. It is one of the Kalpavrikshas. It is also a symbol of Brahma and worshipped on "Vata-Savitri" day on Saturdays in the month of Jyestha (ज्येष्ठ). It is the abode of elder sister of Laxmi.

Trees and Science

Let us have a bird's eye view on the scientific background behind the need for

conservation of bio-diversity. Our ancestors did not face the problems of population explosion, urbanisation or industrialisation and a life de-linked from nature. Today for the sake of cultivation, mining, construction of multi-purpose projects, laying roads and rail-ways, bridges or for housing purposes we are felling trees, denuding forests to the extent of millions of acres.

Of late we have realized the need for ecological balance and the need to protect ourselves from global warming, green-house effect etc. It is sad to notice that even without knowing many species of trees and plants, they have become extinct. The flora and fauna need to be protected for the very survival of human being. The deforestation has resulted in climatic change, floods, loss of habitat to wild lives. Now it is found that dams are filled with sediment because there are no trees to uphold the top soil; thus soil is eroded. Soil-erosion, deforestation and change in climate is resulting in desertification.

"A fool sees not the same tree that a wiseman sees." Thus spake William Blake one day. Now time has come; we all should realize the importance of trees and plants; otherwise tragic destruction would come nearer.

Now time has come to think of the value of many trees- their contribution to oxygen stock, medicine and preparation in percolation of water and raising the level of water table and their cooling effect, their maintenance of gaseous balance in the atmosphere, their role in condensation of rain bearing clouds and so on.

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Boost Production of Potato & Onion and Reduce Demand and Supply Gap in Odisha

Dr. Binod Chandra Mohanty

As per estimate during 2012-13 in Odisha state the total production of potato was 2,01,060 metric tonne from 14,140 hect. of land with yield rate of 142.19 quintals/hect. The potato is mostly grown in the rabi season in Odisha state.

In the production of potato, Cuttack district ranks first by way of producing 45.96 thousand metric tonnes of potato covering 2.91 thousand hect. of land during 2012-13. (157.93 quintals/hect.) Cuttack district contributes 22.86 percent of the state production of potato out of 20.58 percent of the state area coverage under potato crop during the period. The other potato growing districts in the state are Kendrapada, Kondhamal, Dhenkanal, Jajpur, Balasore and Koraput.

Successful mission can be better attended through intervention of NGO sector of activities on Public Private Partnership (PPP) mode of operation. Thus the state level production of crop will increase significantly to cater to the need of consumers and a stable market price on the crops can be maintained without much scarcity or hoarding by the middlemen involved in marketing of crop produce.

In case of onion also similar situation prevails in Odisha state. The state production was

only 4.19 lakh metric tonnes out of coverage of 0.35 lakh hectares of land with yield rate of 120 quintals/hect. In onion production Bolangir district in Odisha state ranks highest with 29.41 percent contribution to the state onion production during the period. The onion in the state imparts wide gapping between demand and supply during 2012-13. In case of ginger the harvest price ranges from Rs.4500/- to Rs.5500/- per quintal whereas during the lean period the market price of ginger soars up to Rs.20,000 per quintal i.e the market price is multiplied about 4 times.

Similar situation prevails in case of garlic. Hence the market price of potato, onion, ginger and garlic widely varies round the year due to wide gapping on demand and supply in Odisha state.

The department of Agriculture Government of Odisha needs to attempt on constructive approach to extend area coverage under onion, potato, ginger and garlic crops with sound extension practices of advanced technologies. The implementation on statewide supply of high yielding variety seeds and other inputs on subsidised prices are necessary. The extension of area coverage under the crops would lead to increase in production of crop to meet the need of the consumers. Thereby the demand and

supply gap will be minimised leading to stable market price of the produce in Odisha.

In Odisha state the production of potato meets only about 20 percent of the state requirement. In the state the annual requirement of potato is about 10 lakh metric tonnes. But the Odisha state produces only about 2 lakh metric tonnes to 2.5 lakh metric tonnes (MT) of potato yearly covering about 14000 hect. of land. 80 percent of potato demand requirement in Odisha state depends on supply from neighbouring states like West Bengal, Bihar, Chhattisgarh and Andhra Pradesh. The terms dictation of neighbouring states stop supply of potato in to Odisha. The high demand situation creates clamour among the consumers leading to hoarding and high price rise of potato in Odisha market.

The potato and onion being the common need for the people in remote villages in day to day life, the short supply of potato and onion in the market severely affects the food habits of the common man in Odisha. During 2014 the short supply of potato in the market severely affected the common man's food habit in Odisha. The short supply of potato and onion in every alternate year creates havoc among the consumers in Odisha market.

The attempt made by the Government of Odisha during 2014 by way of encouraging the potato growers supplying improved variety seeds and other inputs with subsidised rate and providing improved technologies on extension practice has extended the area coverage and doubled potato production in the state during the period. During rabi 2014-15 in south Odisha pockets of catchment areas of stream water facilitated potato production in Nandapur, Semiliguda, Pottangi, Laxmipur and Dasmantpur blocks. With governmental incentives the potato

area coverage has increased leading to double production of potato in south Odisha and some of the districts climatic conducive for potato cultivation. These pockets were given special emphasis for extension of potato area coverage and production. But the absence of cold storage facility in the potato growing areas is leading to short supply of potato during lean periods. The insufficient number of active cold storages in the state lead to insufficient storing & hence wide price fluctuations occur round the year. It severely affects the potato growers from getting remunerative price during harvest period.

Due to absence of cold storage facility, the farmers in the potato growing areas are forced to sell their produce at a compromised price. During 2014, 25,000 quintals of potato produced in Koraput district was sent to other states including Delhi due to absence of cold storage in the areas.

In the process to boost production of potato during 2014, the Government of Odisha made attempt by way of providing subsidy to the growers, improved seed supply and Rs.8000/- per acre for purchase of fertilizers to the farmers. But after harvesting the potato, due to absence of remunerative price and cold storage facilities in the producing areas, the potato produce was sent to other states including Delhi. Although the Government of Odisha took sincere efforts to boost up potato production in the state, the real benefit on potato production went to other states instead of storing in the state itself. During the lean period again there will be scarcity of potato in the state markets due to demand rise, short supply and terms dictation of neighbouring states.

For ameliorating the situation and creating a stable domestic market round the year for potato and onion, the Government of Odisha needs to

erect cold storages in the pockets of producing areas with top priorities.

The strategic measures necessary to boost production :

* Mini cold storage facility needs to be developed in every Gram Panchayat in co-operative sector with greater participation of the producers/ farmers for direct better benefit and accessibility of the producers and consumers round the year.

* For the protection of the farmer's interest crop insurance facility must be mandatory. High yielding/improved seeds as per the need of the farmers location wise must be stored in the cold store in advance for required timely supply and availability to the growers. Other inputs needed in the crop production process need to be supplied/ made available to the farmers in time with advanced planning strategy.

* Subsidised farm machineries and implements need to be timely made available to the farmers for best benefit on crop production process so as to boost up crop productivity.

* Untimely supply of canal water and it's scarcity severely affect the crop production process. The timely supply of canal water for crop production is imperative by the governmental agencies and it should be taken care of to support the same activity for growth of production process.

* The extension practice to advise the growers in time is most important on plant protection measures to protect the crop from pest attack. The preventive chemicals need to be supplied to the farmers on the spot after advising on plant protection measures with the permissible subsidy by the government extension workers.

* For better benefit of the growers and the consumers, minimum support price (MSP) for potato needs to be implemented with enforcement on the nodal agencies for procurement during harvest period. The nodal agencies should procure the produce from the producers and steps should be taken to store it in cold storages and supply the product during lean period to the market. So a stable market situation will be created round the year without much price variation statewide. It would evade the hoarding and inflation situation created by the middlemen involved in the marketing process.

* The potato and onion seeds advance storing system needs to be developed locally to cater to the timely need of the grower. The seed varieties supplied to the growers need to be soil and climatic suitable to the growing condition for best germination of the seeds. The seed testing laboratory, Government of Odisha should take care to test germination of seeds prior to supply to the farmers. The exhaustive and scientific germination testing must be conducted on sample testing before supply of seeds to the growers.

* The potato and onion seed production activity needs to be intensified at least in the potential growing areas through which there will be no dearth of seeds at the proper time.

* Initiative needs to be taken for MSP fixation and procurement of potato after harvesting to provide price incentive to the growers in the state.

* The potato mission's ambit should cover onion, ginger and garlic production activities. In case of ginger and garlic 500 percent price variation occurs round the year over the harvest prices.

* The suggested measures and implementation by the Governmental agencies

would positively extend the area coverage under the crop leading to boost up production so as to meet the domestic need of the consumers in the state.

The Government of Odisha through the implementation of Potato mission is going to intensify potato production in the state of Odisha. Number of positive measures are going to be incorporated through which the potato growers in the state will be significantly benefited on factual implementation of the potato mission's objectives and activities. As envisaged, by the year 2017 the potato production would significantly increase and the state will be self-sufficient on potato production and hence the gap between demand and supply of potato will be minimised. Further through erection of cold storage/ mini cold storage in the growing area of the state, the potato seed will be sufficiently stored and supplied to the growers in time. The potato seed production and supply which is the thrust problem among the growers can be resolved through timely supply to the growers. The good variety and quality seed can also be stored in the cold storages in the growing areas so as to supply to the growers in time as required by the growers. About 80% of the cost of cultivation of potato is contributed by the seed cost in the production process. Hence through strengthening potato seed production process and storing, the major problem on potato production can be resolved statewide.

The distress sale of potato in the state after crop production or harvesting can be evaded through collection of potato by the nodal agencies paying the minimum support price. The grower's interest in the state can be protected and hence

on receipt of remunerative price, the growers will be inclined to extend area and production of potato.

In the state about 12 lakh tonnes of potato per annum is needed to meet the consumers' demand in the state. But the state level production of potato meets only 25 percent of the consumer needs leading to import of potato from neighbouring states. The neighbouring states also direct terms and conditions on the Government of Odisha and stop supply of potato on the transport line on failure of conditions. Thereby due to wide gap between demand and supply there is inflation in the market leading to soaring prices of potato statewide. In the state 112 cold storages have been proposed to be erected. 70 per cent of the subsidy can be made available if the cold storage is erected in KBK districts. For other districts 55% subsidy can be available on erection of cold storage as per the potato mission's objective.

The production of onion has been laid parallel importance for the extension of area and production in the state.

The Odisha state looks forward to ameliorate the consumer's and the producer's interest for growing potato and onion and extend the area and production in the state so as to minimise the gap between demand and supply.

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Artisan Villages of Odisha : A concept of Open Air Museum

Manoj Mishra

In many cases the distinction between a museum and a rural tourist site is not always clear and the two often overlap, this situation means that museum and rural tourist sites must face similar if not the same set of challenges and prospects, when it comes to the management of resource and the visitors. Museums have gone beyond walls. Even a thickly populated artisan village can be referred as a great repository of living culture where the objects on display are no more confined within four walls. Unlike conventional museums where the galleries are stagnated and objects being displayed are kept in glass made niches, here in an artisan village, everything which catches the attention of a tourist is in a living form. There may be a variety of objects like making of toys out of cowdung, betelnuts, paddy, lacquer, terracotta etc. painting of a pattachitra, watering a betel leaf garden, harvesting of paddy using bullocks etc....

An open air museum is a category of museum that exhibits collection of buildings and artifacts out of doors. European open air museums are variously known as Skansen, folk museums etc...A recent form is the eco museum, which originated in France. A comprehensive history of open air museum as idea and institution can be found in Swedish museologist Sten Rentzhog's 2007 book "Open Air Museums : The History

and Future of a Visionary Idea". Living history museums are a type of Open Air Museums where costumed interpreters portray period life in an earlier era. The interpreters act as if they are really living in a different time and place, such as the colonial era, and perform everyday household task, crafts and occupations. The goal is to demonstrate older lifestyles and pursuits to modern audiences. Household tasks may include cooking in an open hearth, churning butter, spinning wool, weaving clothes, steaming paddies so as to make it edible, watering the betel vine etc...many living museums features traditional craftsmen at work such as blacksmith, potter, weaver etc.....

India is the only country in the world with an unbroken, living vibrant tradition of crafts. While agriculture employs the largest number of people in India, the craft sector is the next and sustains over 20 million practitioners. In earlier days, the caste system had sustained crafts production because of the social immobility of the artisans and the demand for crafted objects being restricted to local demands. In a traditional village society, there lies a deep interrelationship between artisans and the societal structure. In traditional village society, identification of artisans through their names, reasons why there is concentration of artisans in certain castes, issues of landlessness

or small farmers as part time artisans depending on the season, the social interaction of craft persons with other communities and their equations etc... are some other issues which need to be explored.

Artisans of Odishan villages are engaged in making articles of decoration required for festival days in temples and households which has not only provided them their living but also opportunities for artistic expression. Whether the article be tie and dye textile or appliqué work, terracotta, lacquer or brassware, filigree ornaments or patta paintings etc. All these have made the daily life of Odisha people artistic and offered them avenues for trade and commerce in other parts of the country and even abroad. The once nourishing state of maritime trade and commerce of this land bears testimony to this fact. One can explore social history in village settlements, open air museums and rural household goods/ exhibits telling the story of working people's daily lives in rural heritage crafts villages. There one can look at domestic life, everyday objects, traditional crafts, old cottages, preserved villages etc...

Once Mahatma Gandhi came out with the view that just as the universe is contained in the self, so as India contained in the villages. A special place in the global history of museums is occupied by the expositions devoted to the countryside and the culture of rural life. Rural museums are a relatively new phenomenon in the world. Museums in the open areas located in the natural environments are a well known phenomenon of European culture. Thus groups of rural dwellings with their traditional artifacts, places of worship and infrastructure facilities began to appear as museum objects. Such artifacts cannot even be placed in very huge buildings. Such kind of museums needed a different philosophy that was

finally embodied in the idea of Open Air Museums. As is known, the first open air museum of monuments brought from different places was established in 1891 in Sweden by the famous ethnographer A. Hazelius. It is the "Skansen" museum in Stockholm. Later this name evolved as a noun for open air museums. Currently there are more than 90 museum reserves in Russia. More than half of them is devoted to the protection of the rural cultural heritage. Modern open air museums are just not a place for preservation of monuments of national, architectural and cultural value, but often they become popular tourist centers that attract visitors who are inclined to know more about local people and their way of life. There are certain villages of Odisha which have already started receiving worldwide attention as established heritage craft villages. These are Raghurajpur and Pipili in Puri, Khiching in Mayurbhanj, Barpali in Bargarh, Hirapur in Khurda, Padmanavpur in Ganjam, Deulajhari in Angul and Konark Natya Mandap. Let's focus our attention on the two most soughtafter villages of Puri district.

RAGHURAJPUR

Rural tourism in Odisha has great future, since it not only provides natural elements of beauty but also the indigenous local traditions, customs and foods. Direct experience with local people can be a unique selling proposition to attract tourists. Raghurajpur village, a small village near Puri, is well-known for its art and culture. It is situated on the southern bank of the river Bhargavi, about 14 km away from the city of Puri. It has occupied a prominent position in India's cultural map. The village represents the rich cultural heritage of the state of Odisha. Almost every family in Raghurajpur village is engaged in art and craft works, and as such it wouldn't be an overstatement to refer to it as the artisan's village.

Surrounded by coconut, jackfruit, mango and some other tropical trees, this village has a very pleasant atmosphere. The nearby paddy fields are dotted with numerous betel-leave gardens. This village houses numerous small temples dedicated to Lord Lamxinarayan, Radha Mohan, Raghunath, Gouranga, Gopinath and Bhuasuni, which happens to be the local deity of this village. Almost every house in Raghurajpur village has a skilled artist. The artists are seen busy engaged in various activities like the patta paintings, engravings on palm leaf, as well as creating stone idols, masks, wooden idols, sculptures and toys. The community of artisans in Raghurajpur creates various types of handicraft items including talapatachitra, patachitras, which are the folk paintings in Odisha, papier - mache toys, tusser paintings and cow-dung toys. They have developed mastery in creating poetry on cloth, dried palm leaf or paper. Patachitra painting is considered as the internationally celebrated art form of Raghurajpur village. There are about 103 houses, having approximately 311 artisans in Raghurajpur village. Some of these artists are the National Award winners. The three Patas painted by the Chitrakaras in this village are placed on the Singhasana or the deity throne of the main Jagannath Temple in Puri, during anasara (the fortnight following the full-moon day) in the months of May-June. The Chitrakaras also create beautiful paintings on the chariots of popular Rath Yatra in Puri. Besides these arts and crafts, Raghurajpur village is also famous for its traditional performing dance, known as Gotipua. This village is the birth place of Guru Kelucharan Mohapatra, the great Odissi dancer.

PIPILI

Pipili, the heart of the colorful art work called appliqué, is located at a distance of 20 km from Bhubaneswar on the NH 203 connecting

Bhubaneswar with Puri. Pipili is located at 20.12° N 85.83° E. It is at Pipili that one takes a turn and moves eastward to proceed to Konark, the site of the Sun Temple. As a legend would have it, the Pipili derived its name from Pirs (holy Muslim saints), many of whom lived in this area. Appliqué, which is a French term, is a technique by which the decorative effect is obtained by superposing patches of coloured fabrics on a basic fabric, the edges of the patches being sewn in some form of stitchery. It is distinct from what is known as patch work in which small pieces of cut fabrics are usually joined side by side to make a large piece of fabric or for repairing a damaged fabric. Though the form is not unknown in other parts of India, it is in Odisha and especially in Pipili that the craft has a living and vibrant tradition continuing over centuries. While most appliqué craftsmen are concentrated in Pipili, there are quite a few in Puri and Khallikote, Parlakhemundi and Boudh. Appliqué works of Pipili is also known as patching cloth design. The local name of this handicraft is Chandua. As with many other handicrafts of Odisha, the roots of the appliqué art/craft form is intertwined with the rituals and traditions of Lord Jagannath, the presiding deity of the Puri temple. The appliqué items are mainly used during processions of the deities in their various ritual outings. Items like Chhati, Tarasa and Chandua are used for the purpose. However, the appliqué work in its colourful best is most prominent in the cloth cover of the three chariots of the presiding deities in which they travel every year during the Ratha Yatra or Car Festival. The basic material for applique is cloth. The process is fairly simple and has been succinctly summarized by Mr. B.C. Mohanty in his monograph on Applique Craft of Odisha: Among the more popular appliqué items today are garden umbrellas, a variant of Chhati with wooden or aluminium stands, shoulder bags, ladies hand

bags, wall hangings, lamp shades, bed covers, pillow covers, letter pouches, etc. Appliqué items are also being used in combination with other handicrafts to produce composite products. An interesting use is the superimposition of appliqué on grass mats and used as partitions. Though earlier the art form was restricted to Darji caste, today it is practiced by non-caste members, notably by some young Muslim boys. Unlike many other handicrafts, appliqué items are attractive artifacts of daily use apart from being decorative. They are also comparatively cheaper. Appliqué work of Pipili is also known as patching cloth design. The local name of this handicraft is Chandua. Pipili, the heart of this colourful art work

is located at a distance of 20 Km from Bhubaneswar on the Bhubaneswar to Puri road. By the late fifties only a few old men among the 90- odd Chitrakara families of Raghurajpur were still painting, whereas all the youths had deserted the profession; it was only around the year 1953 that, with the intervention of an American lady, Mrs Halina Zealey, a new future opened up and the artists once again took out their brushes and colours.

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Nirad Mohapatra : Theorist and Film Maker

Bhaskar Parichha

Four years ago Mani Kaul, leading figure of India's new wave movement of the 1970s, died of cancer. He was 66. Two weeks ago Nirad Mohapatra too died of cancer. He too was in the mid-sixties. The careers of the two veterans of parallel Indian cinema may have been cut short by the dreaded disease, yet they continue to live in the hearts of those cine-buffs who have a penchant for alternative cinema.

Mohapatra, again like Kaul, was a graduate of the Pune's Film and Television Institute. Kaul made his debut with *Uski Roti* in 1970, which was critically acclaimed, but also severely criticized then by the mainstream media for, precisely, moving away from Hindi cinema's traditional song-and-dance format. While paying tribute to Kaul, Osian's chief Neville Tuli had remarked 'he (Mani) implicitly scorned the mediocre majority'. Mohapatra didn't have to face that kind of censure because he was making films for a nascent Odia audience.

If 'Maya Miriga' (The Mirage) shot into international fame in 1984, its making too was some kind of a history. In Mohapatra's own words, 'the making of *Maya Miriga* was an exciting experience of improvisation within the broad framework of a written story.' The film was shot at Puri, a seashore town. With a small crew and a team of non-professional artistes, tents were

put months in advance to dress up an abandoned house including its courtyard, which was to be the only set. That was proved to be lucky for Mohapatra because he had the best of both the worlds – a set on location.

Maya Miriga was basically concerned with the gradual and irreversible process of disintegration in a middle class joint family living in a small town in Odisha. Such breakup may be the norm in the present times and across societies, but 'Maya Miriga' enormously portrayed the reality of an impending disaster- the nuclear family.

Towards the end of the film there is an uneasy silence. The disintegration of the family is by now apparent. In the quietness of the night, and in the privacy of their rooms, the family members merely recollect the warmth of their togetherness, being painfully aware of the unfeasibility of staying together. One fine morning, Tutu (second of the three sons with an IAS job) and his wife leave with their dowry items. Prabha (the eldest daughter-in-law), for the first time, declines to light up the oven feigning sickness. Ultimately, the mother has to take on the responsibility of the family. Reflecting on the state of affairs, Raj Kishore Babu (retired head master and head of the family) asks his two year old grandson: "will you too leave us?" Very poignant dialogue indeed!

Mohapatra - himself coming from a middle class family -was rather candid in his approach: 'I intended the film to be long and compassionate look at its characters, watching the members of a family inexorably progress towards their break-up. I belong there, to the small-town middle class joint family and have been fascinated by its dreams and agonizing nightmares. In it, I see a lot of warmth, fellow-feeling, sharing of experiences and a sense of responsibility. But I also see the tight-rope walking of the married sons, the bitterness of its locked-up daughters-in-law, and their need for freedom, economic or otherwise, and the maladjustment in marriages and above all, selfishness that can damage its very fibre.'

'Maya Miriga' earned quite a few laurels for its powerful portryal.It got a place in Critics Week Section in Cannes Film Festival (1984), was adjudged the 'Best Third World' film in Mannheim-Heidelberg International Film Festival, second best feature film in national film awards and a special jury commendation in Hawaii Film Festival. It was screened in Los Angeles Film Festival, Locarno Film Festival and at Regus

London. Plus the best director and best film award in the State.

Nirad Mohaptra had a keen understanding of the theory of cinema. Many noted and acclaimed directors of the parallel film movement namely Girish Kasaravalli, Jahnu Barua, Saeed Akhtar Mirza, Ketan Mehta, Manmohan Mohapatra, Vidhu Vinod Chopra were contemporaries of Mohapatra. He was in the Board of Directors of FTII and was also a mentor to aspiring filmmakers. Interestingly, Mohapatra never made another feature film, but has made several exceptional documentaries and has won many awards.

If the New Indian Cinema of the early eighties presented a 360^o vivid, modern human perspective, in contrast to the make believe fantasy world depicted by the popular cinema, Nirad Mohapatra did his bit. He belonged to that group of brilliant film makers whose films were characterized by significant ideas and innovative treatment. There was a kind of cinema that sought after truth, didn't obey convention, and certainly didn't become subservient to common notions of what was good and palatable.

ODISHA UPDATE

89 SERVICES NOTIFIED UNDER RIGHT TO PUBLIC SERVICES ACT AND 37 SERVICES ARE MADE ONLINE (CHIEF SECRETARY DIRECTS TO MAKE MORE 44 SERVICES ON LINE BY MAY, 2015)

In another step towards good governance and maintaining transparency in delivery of public services, Government of Odisha have notified 89 citizen oriented services under Right to Public Services Act out of which 37 services have been made online. This has been presented in a high level review meeting held under the Chairmanship of Chief Secretary, Shri Gokul Chandra Pati in Secretariat Conference Hall wherein Principal Secretary Information Technology Shri G. Srinivas appraised the updated status and outlined the issues for discussion. OMEGA, the in-house technical team of Govt. of Odisha made the presentation on online service availability of these notified services. Reviewing the progress, Chief Secretary Shri Pati has directed to make other 44 services of 5 Departments online by May, 2015 through service plus system of NIC. The Departments have also been asked to identify more number of services to be notified under the Act. IT and GA Departments have also been advised to make all notified services available through online system. It may be pertinent to mention here that Govt. of Odisha had passed this landmark legislation, Odisha Right to Public Services Act in the year, 2012 to provide public services through a transparent and time-bound process.

Available data shows that 13 services of Commerce & Transport, 3 services of Finance, 3 services of Fisheries & Animal Resources, 2 services of Health & Family Welfare, 8 services of Higher Education, 15 services of Home, 22 services of Housing & Urban Development, 12 services of Revenue & Disaster Management, 1 of Women & Child Development, 1 of Rural Development, 2 services of Scheduled Tribe & Scheduled Castes Development and 7 services of School & Mass Education Department have been notified under the Act. Out of this a total number of 37 services delivered by respective Departments have been made online. The delivery of services are being monitored through a dedicated software under Centralized Monitoring System (CMS). Apart from this, a number of other IT initiatives have been applied by various Departments under e-Governance programme. These include e-districts and e-Dharani project of Revenue Department, e-Municipality project of Housing & Urban Development Department, CCTNS project of Home Department, e-Prerana project of Scheduled Tribe and Scheduled Castes Development Department, SARATHI and BAHAN project of Transport Department and VATIS project of Finance Department.

Chief Secretary, Shri Pati has directed to make additional 7 services of Home Department, 8 services of Higher Education Department, 16 services of Housing & Urban Development Department, 6 services of Revenue & Disaster Management Department and 7 services of School & Mass Education Department online through service + system of NIC by May, 2015. Addl. Chief Secretary, Finance, R. Balakrishnan, Principal Secretary, GA, Sri Niten Chandra along with the senior officers from NIC, OCAC and OMEGA team participated in the discussions.

FOREST DEVELOPMENT THROUGH JFM IN ODISHA

Odisha Forest Sector Development Project (OFSDP) implemented through Joint Forest Management (JFM) mode has set a good example at National Level. This has been discussed in the Annual Review Meeting of Odisha Forest Sector Development Project (OFSDP). Inaugurating the Annual Review called Sameeksha, Chief Secretary, Shri Gokul Chandra Pati said that community involvement is the key to protection and development of the forest area. He directed the Forest Department to adopt community centric approaches in planning and implementation of the forest conservation programmes. The Department has been directed to constitute Vana Suraksha Samitis (VSS) in each village and involve women groups in it. Chief Secretary has also advised the Department to take up professional management of the forests for providing sustainable livelihood to the people. The Department has been further directed to prepare definite action plan for popularization of the common trading brand Asala created through OFSDP initiatives.

Addressing the inaugural session, Development Commissioner, Shri U.N. Behera added that around 38% land in Odisha is recorded as forest land. Professional management of the forest will fetch more income to the people and will add to the GSDP. Addl. Chief Secretary, Finance Shri R. Balkrishnan in his address said that the life and culture of the people in forest tracks are forest oriented. Citing the example of turmeric, he said that turmeric for tribal in Kandhamal is not just a product, it is part of their cultural life. He opined that growth of Odisha largely depends on development of the forest assets. In his key note address, PCCF Shri J.D.Sharma said that Ama Jungle Yojana will be implemented from 2015-16 in place of OFSDP. Shri Sharma directed the forest officials not to remain confined to the targets and assured that more funds will be made available to the forest divisions for additional works proposed by them.

Available data shows OFSDP was started in Odisha with JICA assistance from the year 2006-07. At present the project is being implemented in 10 districts of the State namely Angul, Balasore, Bhadrak, Deogarh, Gajapati, Kandhamal, Keonjhar, Koraput, Rayagada and Sundargarh with the main objectives of the restoration of the degraded forest and creation of alternative livelihood for the people living in forest areas. The estimated cost of the project is around Rs.802 cr. The project has been successful in achieving the targets. Because of the project initiatives, around 12,500 VSSs have been organized in different districts who are now looking after protection of 11.68 lakh hectare forest area. Assisted Natural Regeneration (ANR) of forests has been achieved over 1,55,045 hec., block plantation in JFM mode has been done over 40,943 hec., teak has been grown in 14,417 hec., mangrove has been raised over 2,769 hec. and casuarina plantation has been done over 151 hec. Besides, farm forestry has been developed over 9,497 hec. land of the individual farmers. A State of Art forest geometrics centre has been set up for scientific planning and effective monitoring of the programmes. Income generating activities have been promoted by enhancing trading activities in 16 items of non-timber forest produces like honey, cashew, ginger, ground nut, hill groom, mahua, maize, mango, onion, potato, pipala, sal leaf, siali leaf, tamarind, turmeric and agarbati. Around 7064 Self Help Groups have been involved in these trades. The project period will end by 31st March, 2015. Government of Odisha has decided to carry forward the activities through Ama Jungle Yojana. Government has proposed for JICA assistance for the programme. Development Commissioner Shri Behera has said that the State is also trying to mobilize funds for the programme from its own resources.

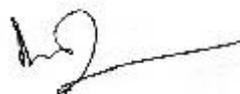
Chief Secretary, Shri Pati inaugurated the news letter and 8 booklets on forest management technology published by OFSDP on this occasion. He also visited the exhibition stalls set up by VSSs and WSHGs, discussed with them regarding value addition and trading of the forest produces. This one daylong event included technical sessions, experience sharing among various VSSs, documentation of good practices and open house discussion.

U.K.Mohapatra, Information Officer

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