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Message of
Shri Murlidhar Chandrakant Bhandare
His Excellency the Governor of Orissa
On the Occasion of Orissa Day - 2011



I extend my warm greetings and good wishes to the people of Orissa on the anniversary of the formation of the State of Orissa.

2. After trials and tribulations, and great efforts of patriots like Utkal Gourav Madhusudan Das, Utkalmani Pandit Gopabandhu Das, Parala Maharaja Krushna Chandra Gajapati Narayan Dev, Vyasa Kabi Fakir Mohan Senapati, Swabhaba Kabi Gangadhar Meher, Pandit Godavarish Mishra, and many others, the long cherished dream of uniting the major Oriya-speaking tracts became a reality on this day. It is a matter of great pride that the people of Orissa have all along significantly contributed to the efforts of nation-building and have earned for themselves a pride of place in the Indian National Movement. I offer my tributes to the sacred memory of these distinguished leaders and the innumerable Oriya people who struggled for the formation of a separate State of Orissa.

3. Orissa, which has abundant natural resources is a land of many splendours with a rich cultural heritage and glorious history. The State of Orissa had its territory spread over from the river Ganga to Godavari. Orissa's maritime relations with South-East Asia in the past has been inscribed in golden letters in history. Our poets, painters, sculptors and craftsmen have enchanted the world with their excellence.

4. Today the State of Orissa has emerged as a pioneering State in implementing various welfare schemes of its own. It is heartening to note that the people of Orissa and the State Government are working with determination to script a new chapter of progress and prosperity. There has been unprecedented development in Orissa during the last 10 years.

5. Government of Orissa is consistently implementing policies and programmes to achieve sustainable and inclusive higher economic growth, accelerated overall development and a faster rate of poverty reduction. Agriculture continues to be the backbone of the State's economy, so in the last decade, the State Government has set in motion appropriate strategic initiatives for increased agricultural production through a proper mix of irrigation and infrastructural development.

6. Welfare Schemes for the people are accorded top priority by the State Government. Provisions like Gopabandhu Grameen Yojana, Madhubabu Pension Yojana, Annapurna Scheme, Mo Kudia Yojana, rice at Rs.2/- per Kg. scheme, Biju Gram Yoti Yojana, Biju Saharanchala Bidyutikaran Yojana, construction of check dams and bore wells in water deficit areas etc. have facilitated in providing relief to the poor and weaker section of the Society. The MGNREG Scheme ensuring wage employment to the poor is also being implemented with full vigour. The State Government has launched a new scheme called Biju Kandhamal and Gajapati Yojana in the line of Biju KBK Yojana. The Scheme focuses on Bijli, Sadak, Pani, Livelihood Support and Social Safety net programmes. Similarly the State Government has taken all possible measures to formulate and implement Schemes to ensure adequate health and nutrition care to the people of the State. To promote education in the State, Government has notified the Orissa Right of Children to Free and Compulsory Education Rules, 2010 for effective implementation of the Act in the State. Similarly, Orissa has instituted a School Student's Helpline with Toll Free Telephone number for redressal of problems of school students. Besides, to reduce the dropout rate of ST Girls and Boys from Schools, 1328 hostels will be operationalised in the academic year 2011-12 and this would provide about 132800 ST Girls and Boys with an opportunity to pursue and complete school education.

7. Government has accorded high priority to help women by enabling them to have employment and income by formation of SHGs through Mission Shakti Scheme.

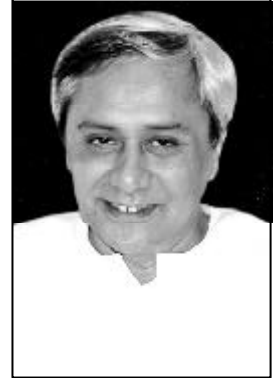
8. The Industrial Policy of the State envisages rapid industrial growth. As a result so far 89 companies in different sectors have signed MoUs with an investment of Rs.4,61,236 Crore. Some of them started production thereby generating direct and indirect employment for the unemployed.

9. With the initiative of the State Government and active involvement of people, development of the State and welfare of the people can be substantially accelerated. To maintain this process of development your cooperation is needed.

10. On this auspicious day, let us resolve to work sincerely to take Orissa forward and revive its past glory.

Vande Utkal Janani.

Message of
Shri Naveen Patnaik
Hon'ble Chief Minister of Orissa
on the occasion of Orissa Day - 2011



On the auspicious occasion of Orissa Day, I extend my good wishes and greetings to the sisters and brothers of our State.

1st of April is the most memorable day in the history of Orissa. On this day, Orissa emerged as a separate province. The Oriyas will never forget the valuable contribution of the illustrious sons like Utkalagourav Madhusudan Das, Utkalamani Pandit Gopabandhu Das, Parala Maharaja Krushna Chandra Gajapati Narayan Dev, Vyasakabi Fakir Mohan Senapati, Swabhab Kabi Gangadhar Meher, Pandit Godabarish Mishra and the king of Khallikote Rajasaheb Ramachandra Mardaraj Deo in the formation of separate Orissa province.

I also pay my respect to the sincere efforts of those who enriched Oriya language, literature, dance, music and art.

Orissa has a glorious past. Emperors Kharavela and Kapilendra Dev enhanced the glory of Oriya race by dint of their courage and valour. The Oriya navigators sailed to Bali, Java, Sumatra and other countries and enriched Orissa through their trade relations. Till today the vestiges of our culture are noticed in those countries. The indomitable courage of the Oriya Paikas is unparalleled. Orissa's contribution was also important in the freedom struggle.

The history and tradition of Orissa bear much significance. This has always encouraged us to move forward. Orissa is endowed with abundant natural resources. Our efforts continue to transform the State into a prosperous one by harnessing these natural resources. Orissa has vast possibilities for development in various sectors from Agriculture to Industries. For this, a number of innovative schemes have been undertaken.

The economy of the State was not in good shape when my government took the rein of administration in 2000. The Super Cyclone had shattered the State's economy. At this critical juncture we started implementing various programmes with the dream to build up Orissa anew. Orissa has

witnessed remarkable progress in its economy during last 11 years. Our growth rate has increased. Our plan outlay has also been enhanced. New schemes have been launched for the welfare of the poor people as well as the development of the State. There is reduction in poverty. The per capita income has increased. Facilities like concrete roads, electrification, drinking water in villages have opened up a new vista of development.

Several programmes have been taken up for the development of agriculture and welfare of the farmers. Efforts are on to make the State self-reliant in the agriculture sector. Horticulture Sector has also been expanded. More land has been brought under irrigation facility. The women of our State have exhibited their dexterity through Mission Shakti. More emphasis has been laid on development of backward regions to bring the tribals into the mainstream of development. Innovative schemes have been launched for the welfare of S.T & S.C people. Special programme has been initiated for the spread of education among the women. The dropout rate has come down in the State. Infant and maternal mortality rates are on the decrease. At present Orissa has occupied a distinct place in the industrial sector. Investment in different sectors in the State has also increased. Industrial production has gone up. Opportunities have been created for new employment. Special attention is being accorded for the development of small scale industries facilitating employment. Agriculture and agro-based industries linking the development of villages are being encouraged. Orissa has become an advanced State in the development of infrastructure like roads, ports etc. Self-employment opportunity is being created through Employment Mission. In the field of Higher Education, Orissa has achieved tangible progress. Plenty of opportunity has been generated in professional education like Engineering, Medical, Management. Orissa is going to be the Knowledge Centre of eastern India.

We have still a long way to reach our destination. Our objective is to provide roads, drinking water, electricity, education and health services to all the villages of the State. Our motto is to be self-dependent in the agricultural sector. Our aim is to make Orissa a leading State in industrial sector. 'Education for all' and 'work for all' are our motto. Our aim is to form an ideal society by utilising the talents and potential of our youth force in the spheres of agriculture and industries.

Now the confidence of the Oriyas has gone up. We have realised on potentiality and are prepared to march ahead. Through strong will - power and hard labour, we can achieve our goal. As a result, we can safeguard the dignity of the Oriya people and build a prosperous and beautiful Orissa for our future generation.

Let us join hands together to fulfil the objectives of development with full confidence.

Vande Utkal Janani.

Message of
Shri Prafulla Samal
Minister, Panchayati Raj,
Information & Public Relations,
Women & Child Development
on the occasion of Orissa Day - 2011



I extend my heartiest greetings and good wishes to my sisters and brothers of Orissa on the 75th Anniversary of formation of Orissa as a separate State. On 1st of April, 1936, after many trials and tribulations, and incessant efforts of the great sons of our soil, the long cherished dream of unifying the major Oriya-speaking tracts was transformed into a reality. Thus, this is the day of great significance to us, and, today we pay tributes to those virtuous sons and daughters of Orissa whose dedicated struggle and endeavour made us realize this long cherished dream.

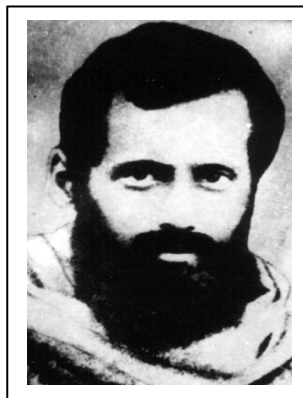
Orissa is a land of a glorious tradition, culture, art, literature, architecture and history which is considered unique both in our country and abroad. With its territory spread over from the Ganga to the Godavari, its maritime relationship with South-East Asia in the past has been inscribed in golden letters in history. Our State has got plenty of resources and opportunities for achieving excellence in all spheres. Our State is spearheading a revolution in all fields especially in Industry, I.T., e-governance, Agriculture, Health Services, Education & Tourism. On this day, let us take a pledge to continue our efforts to strengthen our solidarity, rejuvenate our economy and enhance the quality of life of our rural and tribal brothers and sisters living in the remote areas. On this memorable day, let us rededicate ourselves to build a prosperous and vibrant Orissa.

Vande Utkal Janani.

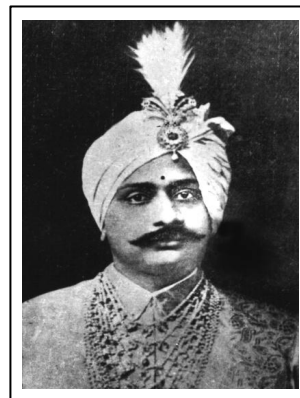
MAKERS OF MODERN ORISSA



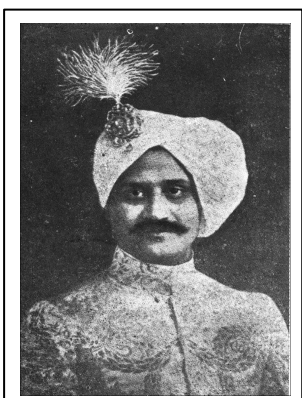
Utkala Gourav Madhusudan Das



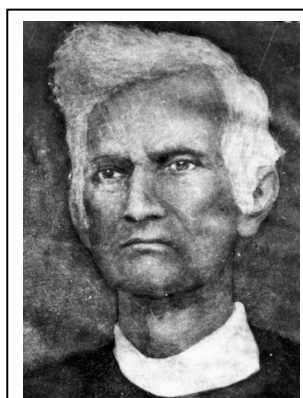
Utkalamani Pandit Gopabandhu Das



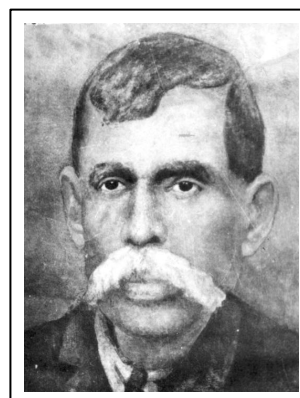
Maharaja K.C. Gajapati Dev



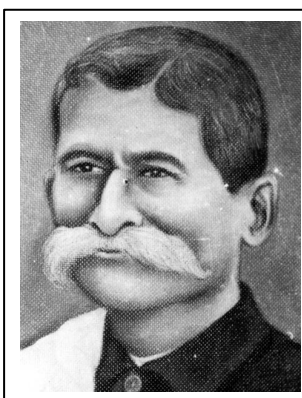
Maharaja S.C. Bhanj Deo



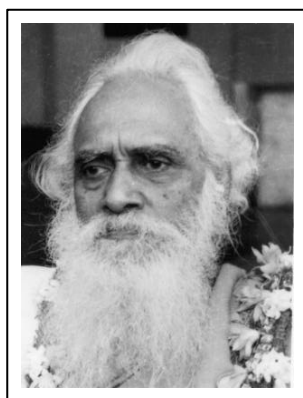
Vyasakabi Fakir Mohan Senapati



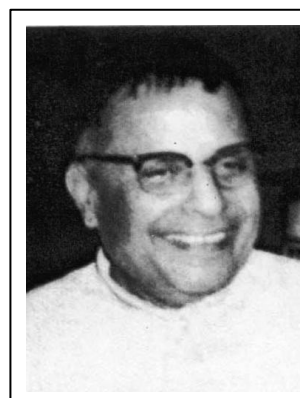
Kabibara Radhanath Ray



Swabhavakabi Gangadhar Meher



Pandit Neelakantha Das



Dr. Harekrushna Mahtab

Lord Jagannath : The Lord of the Universe

The Indians, particularly the people of Orissa, owe a lot to Lord Jagannath. He is the Lord of the Universe, about whom the Vedas are silent. Sometimes people are puzzled about the mystery that surrounds the Lord. He is a great 0. You add 0, with 0, the result is 0. You deduct 0 from 0, the result is 0. You multiply 0 with 0, the result is also 0. Zero is nothingness. It is also the fullness; it represents the completion of a process. The Lord is omnipotent, omnipresent and omniscient. He is all pervading and is the Lord of the Universe. The Holy Trinity, Lord Jagannatha, Lord Balabhadra and Goddess Subhadra represent three races; black, white and yellow being the colour of the races. They are of three qualities (*Gunas*) : *Sattwa*, *Tamas* and *Raja*. Jagannath Cult transcends all barriers of caste, community and religion. It preaches the cult of equality, fraternity and brotherhood. Therefore, the annual Car Festival of Lord Jagannath is gaining popularity in the country and abroad.



People of almost all religious faiths find their own ideas and concepts in the Jagannatha Cult. Lord Jagannatha has drawn devotees from all faiths and creeds. Saints and prophets have bowed to Lord Jagannatha. Nanaka, Adiguru Sankaracharya and Shri Chaitanya have visited

Puri to get the mercy of Lord Jagannatha. Puri has also been visited by Ganapati Bhatta of Maharashtra, a devotee of Lord Ganesha, who wanted to see Ganesha in Lord Jagannatha. The Lord fulfilled the desire of the saint, and on Devasnana Purnima every year, he appears in 'Ganapati Vesh'. The great saint Kabir had seen Lord Krishna in Lord Jagannatha and had addressed to Lord Jagannatha in the following words : Kabse chhodi Mathurapuri ab hogaya Jharkhandka basi :

Since when have you left Mathura and have become the dweller of Jharkhanda (Orissa was described as Jharakhanda) ?

Lord Jagannatha is the Lord of the Universe. Salabega, a Mohmmedan, was very dear to the Lord and has written a number of *bhajan*s and

jananas expressing his deep devotion to Lord Jagannatha. Dasia Bauri was born to a lowly family. The Lord had extended his great arm, 'Baliar Bhuja' to take a coconut offered by a low-born man. Hadi Dasa, a blacksmith was a great believer. It is heard that the Lord would go to Chhatibata (In Badachana Police-Station of Jajpur district) to dwell there for a few days as he was highly pleased with the devotion of Hadi Dasa.

There are many such stories. It is believed that Lord Jagannatha goes to Badrika (Jammu and Kashmir) early in the morning to take his bath. He then proceeds to Dwaraka (Gujarat) for his early *vesha* or morning adornment ; at noon he proceeds to Puri for his lunch and in the night, after witnessing Devadasi dance and hearing *Gita Govinda*, which is dearest to him, goes to sleep at Rameshwaram (Tamil Nadu). Saints and devotees of all faiths including Nanak Panthis, Ramananda Panthis, Shri Rama Krushna Mission and a host of others have established their Ashramas at Puri. Adiguru Sankaracharya has established four *dhamas* in different parts of the country. One at Badrika (Jammu and Kashmir) another at Dwaraka (Gujarat) a third at Sringeri (Kerala) and of course one at Puri. During the Car Festival, the Gajapati Raja does *Chhera Pahnra*, (Cleaning the chariots with the broom with a golden handle). Except him, Shankaracharya of Puri alone is permitted to visit the holy Trinity in their respective chariots.

What about Lord Jagannatha, who is a mysterious God ? Why is he black ? Some people

believe that Lord Jagannatha is a great void. In their opinion, as the colour of the sky is black and as Lord Jagannatha is a great void, he dwells in 'Mahasunya'. Therefore the colour of Lord Jagannatha is black. Another question comes to the mind that why Lord Jagannatha is immovable (*Madala*) ? The answer is that the *Jiva* performs *karmas* but Param Brahma does not. As Lord Jagannatha is Param Brahma, he has no hands nor legs and he does not perform any *karma*. Therefore he is static. Why are the eyes of Lord Jagannatha round shaped ? As he is Mahasunyabasi and looks to the entire world through this 'O', his eyes are round shaped.

What has he not done to keep the prestige of the Oriyas during the Kanchi war ? The two brothers, Lord Balabhadra and Lord Jagannatha, had to perform the role of ordinary soldiers. They had to mortgage a gold ring with Manika Gauduni, from whom they had to drink curd on their way to Kanchi. At last Gajapati Purusottama Deva won the battle.

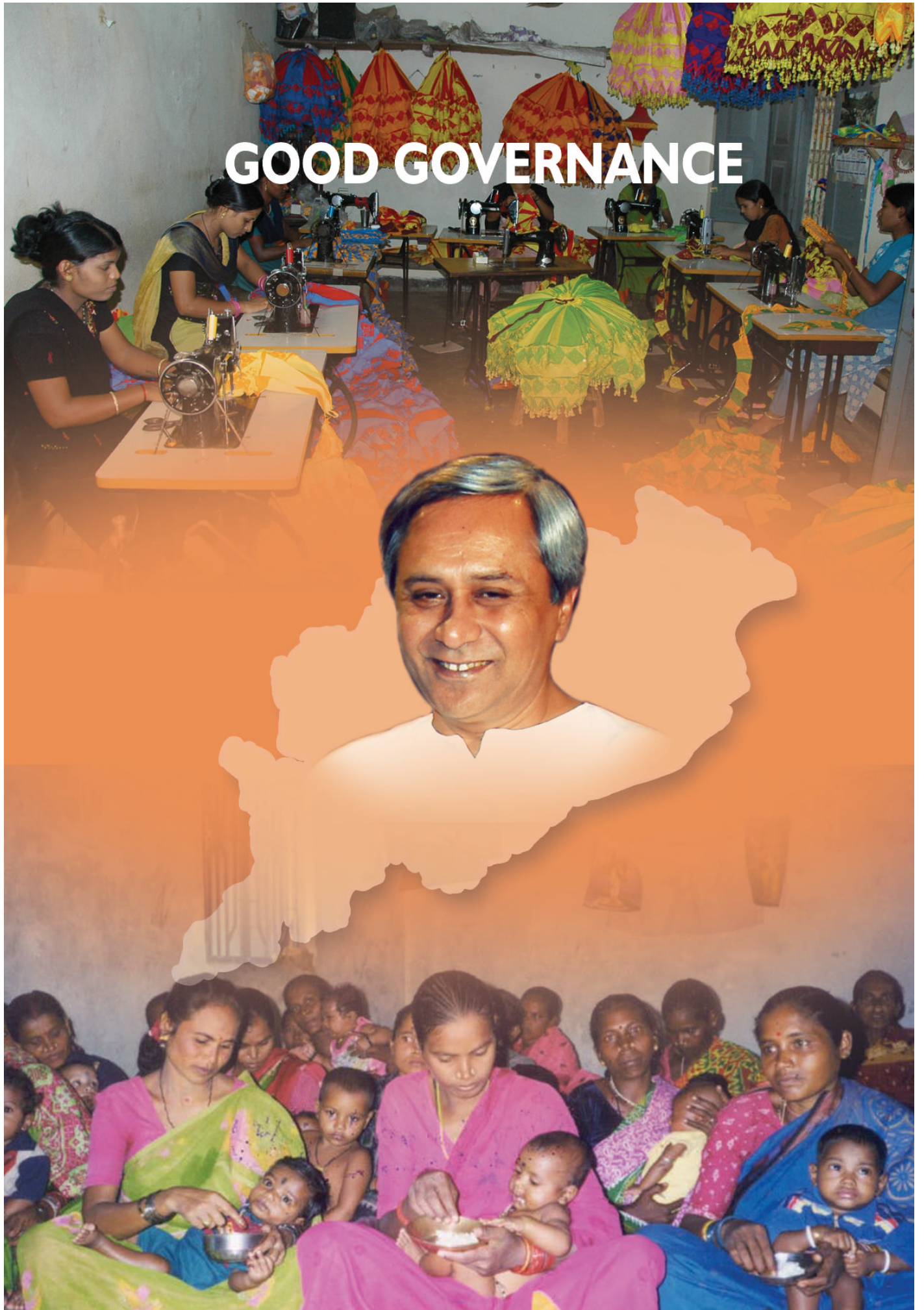
It is said :

*Dolescha Dolagovinda Chapescha
Madhusudana, Rathetu Bamanam Drustwa
Punarjanmam Na Bidyate.*

If you behold Lord (Dolagovinda) in the wooden palanquin during Dola festival, in boat in the Narendra pond during Chandana Yatra (Madhusudana) and Lord Jagannatha (Bamanam) in the chariot, there will be no rebirth and you will be free from the cycle of birth and death.



GOOD GOVERNANCE



ACTIVITIES OF WOMEN & CHILD DEVELOPMENT DEPARTMENT

The Women & Child Development Department is implementing various Schemes under ICDS, MDM Programme, Emergency Feeding Programme, Women Welfare, Welfare of Children, Welfare of the Disabled and Welfare of the Older Persons.

ICDS SCHEME

As on date, 60,918 Anganwadi Centres are functioning in our State. The Scheme is intended (i) to improve the nutritional and health status of children of 0 to 6 years of age, pregnant women and lactating mothers, (ii) to lay the foundation for the proper psychological, physical and social development of the child, (iii) to reduce the incidence of mortality, morbidity, mal-nutrition and school drop-outs, (iv) to ensure effective coordination of policy and implementation among various departments to promote child development, (v) to enhance the capability of the mother to look after the normal health and nutritional needs of the child through proper health and nutrition education.



The Scheme provides a package of six services to children below six years and pregnant women & nursing mothers. These are Supplementary Nutrition, Immunization, Health Check up, Referral Services, Non-formal Pre-school Education and Nutrition & Health Education.

This year we have opened 19,221 new Addl. Anganwadi Centres. Besides, Collectors of the Districts have been instructed to identify inaccessible pockets and send proposal for opening of new Centres on "Need Based" Scheme.

CONSTRUCTION OF ANGANWADI CENTRE BUILDINGS

Out of total 60,918 sanctioned Anganwadi Centres 16,649 have their own buildings. We are arranging funds from different sources like BRGF, RLTA, State Plan, 13th Finance Commission etc. Collectors of the Districts have been requested to identify land for construction of a model Anganwadi Centre in each G.P. at the cost of Rs.6-7 lakh. Construction of rest of the buildings will be taken up in phases. A sum of Rs.400 crore has been earmarked for this Department out of 13th Finance Commission Fund.

SUPPLEMENTARY NUTRITION PROGRAMME

With a view to improving health & nutritional status of the children in the age group of 6 months to 6 years, pregnant women and lactating mothers, Supplementary Nutrition Programme has been taken up under ICDS Scheme. Under this Scheme, the Centre provides 50% and the State bears rest

50%. The total beneficiaries under this Scheme are 49 lakhs. (All P & L mothers and children from 0-6 years are covered).

MID-DAY MEAL PROGRAMME

Under this Scheme, a cooked noon meal is provided to the children of Primary and Upper Primary Schools (From Class-I to VIII). The Scheme is intended to increase the enrolment, reduce the number of School drop-outs and improve the Nutritional status of the children. At present, the beneficiaries under this Scheme are 40 lakhs in Primary Schools and 17 lakhs in Upper Primary Schools. Women Self-Help Groups are engaged in the MDM Programme. In addition, Akshaya



Patra Foundation and Nandi Foundation are also involved in providing MDM in some Blocks of Puri, Nayagarh and Ganjam Districts. It is pertinent to mention that out of 66,773 Schools of the State under MDM Scheme, management of MDM in 39,571 Schools has been handed over to Women Self-Help Groups. For construction of 48,145 nos. of Kitchen-cum-Stores, necessary funds have been provided to the Districts.



EMERGENCY FEEDING PROGRAMME

Under Emergency Feeding Programme, old, infirm and indigent persons are provided food each day throughout the year. At present, the beneficiaries under this Scheme is 2 lakhs in K.B.K. Districts.

SOCIAL SECURITY PROGRAMME

Government of India is providing pension to the old, disabled and widows in a restricted manner only to the B.P.L. Card Holders. GOI is providing pension to the older persons of 65 years of age, widows above 40 years and the multiple disabled persons. But, our State Government is providing pension to the older persons of 60 years & above and there is no age bar for widows under Madhu Babu Pension Yojana. The target of beneficiaries under National and State Schemes are as follows:



1. Indira Gandhi National Old Age Pension	11,93,176
2. Indira Gandhi National Widow Pension	3,06,923
3. Indira Gandhi National Disabled Pension	1,25,634
4. Pension under Madhu Babu Pension Yojana	
(a) Old Age Pension.	
(b) Widow Pension.	14,08,400
(c) Disabled Pension.	

We have requested the Government of India to release Rs.30 crores under National Family Benefit Schemes. In the last Conference of State Ministers held on 29th October 2010 at New Delhi, the following issues have been raised :-

- (i) Government of India to consider sanction of pension to the widows irrespective of age limit.
- (ii) To consider 60 years instead of 65 years while sanctioning pension under IGNOAP.
- (iii) To sanction Disabled Pension to all persons having 40% and above disability instead of multiple disability.
- (iv) To enhance financial assistance under NFBS from Rs.10,000/- to Rs.20,000/-.

WOMEN WELFARE PROGRAMME

To empower the women, Mission Shakti was launched in 2001 with a target to organize 2 lakh Self-Help Groups. But, as on date, we have been able to form 4,15,203 SHGs involving 49,82,436 Members in our State. With a view to construct a Society of self-reliant, conscious socio-economic issues, spirit of cooperation and train the SHGs to carry out their activities as per their choice. They are also involved in various activities of the State such as MDM, PDS, management of tanks etc. MVSN is coordinating various activities. To protect the women from domestic violence, Programme Officers of



the Districts have been declared as Protection Officers. Mahila & Sishu Desk is functioning in each Police Station in collaboration with the Home Department to prevent women atrocities. Short Stay Home and Family Counseling Centres are also functioning in the State to rescue & protect the interest of women. Orissa State Social Welfare Board and Orissa State Commission for Women are looking for the welfare of the women. We are providing bi-cycles to the SC / ST girl students at the level of High School & +2 stages.

PROGRAMME FOR CHILDREN

The Orissa State Council for Child Welfare is functioning as a Nodal Agency in the State which plays an important role in the matter of adoption of children. Various Programmes are being taken by OSCCW to promote the inherent talent and efficiency of children like Bravery Award, Painting Competition etc. There are six Balashrams and nine Anganwadi Training Centres in the State which are functioning under Orissa State Council. There are also 97 Orphanages which are managed by the Voluntary Organizations and Grant-in-Aids are provided to them. The quantum of financial assistance to the inmates of the Orphanages has been raised from Rs.500/- to Rs.750/-. The Juvenile Justice Board and Child Welfare Council have been formed in different Districts to protect the interest of children. Under Integrated Child Protection Scheme, a Child Right Commission has been constituted in our State.



WELFARE OF THE PHYSICALLY CHALLENGED

In our State, there are 10.21 lakh differently abled persons according to 2001 Census. We are providing pension to 2,07,368 such beneficiaries under MBPY. 51 Special Schools are receiving Grant-in-Aid from the Government and more than 80 non-aided Schools which are functioning in different parts of the State are imparting education to the physically challenged. Maintenance Grants for the children of Special Schools has been enhanced from Rs.500/- to Rs.750/- per month. Under Banishree Scheme, State Government is providing scholarship to the physically challenged students. At present, 8918 beneficiaries are covered under Banishree Scheme. Samarthya Sibir is organized to distribute aids and appliances to the beneficiaries free of cost whose income is less than Rs.6,000/- per month. Under Self-Employment Scheme, 966 Mobile Kiosks have been sanctioned to the disabled. The State Government has reserved 3% of the posts for the Persons with Disabilities in different groups of services in Government establishment. A total of 603 posts have been identified consisting of 12 posts in Group-A, 54 posts in Group-B, 422 posts in Group-C and 115 posts in Group-D.

The State Government has decided to make the Capital City of Bhubaneswar as differently abled friendly at first instance.

In 1st and 2nd phase, almost 34 public buildings / places have been made barrier free, including State Secretariat, Rabindra Mandap, Capital Hospital, State Library etc.

An independent State Commission for Persons with Disabilities has been created and started functioning.

Bande Utkala Janani

Kantakabi Laxmikanta Mohapatra

BANDE UTKALA JANANI
CHARU HASAMAYI CHARU BHASAMAYI
JANANI ... JANANI ... JANANI !

PUTA-PAYODHI-BIDHAUTA-SHARIRA
TALA-TAMALA-SUSOBHITA-TIRA
SHUBHRA TATINI KULA-SHIKARA-SHAMIRA
JANANI ... JANANI ... JANANI !

GHANA BANA BHUMI RAJITA ANGE
NILA BHUDHARAMALA SAJE TARANGE
KALAKALA MUKHARITA CHARU BIHANGE
JANANI ... JANANI ... JANANI !

SUNDARASHALI-SUSOBHITA-KSHETRA
GYANA BIGYANA-PRADARSHITA-NETRA
JOGI RUSHIGANA-UTAJA-PABITRA
JANANI ... JANANI ... JANANI !

SUNDARA MANDIRA MANDITA-DESHA
CHARU KALABALI-SHOBHITA-BESHA
PUNYA TIRTHACHAYA-PURNA PRADESHA
JANANI ... JANANI ... JANANI !

UTKALA SURABARA-DARPITA-GEHA
ARIKULA-SHONITA-CHARCHITA-DEHA
BISWA BHUMANDANA-KRUTABAR-SNEHA
JANANI ... JANANI ... JANANI !

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

Utkal Santan

Utkal Gourav Madhusudan Das

Tu para bolau Utkal Santan ?
Tebe kimpa tuhi bhiru !
Tohar Janani Rodan karile
Kahibaku kimpa daru ?

To' purbapurushe Bira paniare
Labhithile kete khyati
Hakima nikate Dukha kahibaku
Kimpa thare tora chhati ?

To purbapurushe Jaya karithile
Ganga tharu Godavari,
Tankari auras Janma hoi tuhi
Keun gune tanku sari ?

Tu mane bhabuchhu toshamada kari
Badhaibu Jatimana
Toshamadiara Kukura prakruti
Aintha patare dhyān.

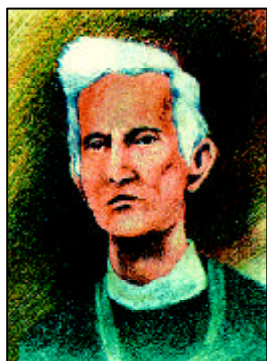
Jatira unnati hebakire bhai
Swarthaku Jagat mani ?
Godar godare maunsa lagile
Deharaki subha gani ?

[illegible]

The Makers of Modern Orissa

FAKIR MOHAN SENAPATI

Born on January 14, 1843, at Mallikashpur in Balasore. Father, Laxman Charan Senapati and mother Tulsi Devi. He played a leading role in establishing the distinct identity of Oriya language and literature.



Fakirmohan Senapati is regarded as the father of Oriya nationalism and the modern Oriya literature. He dedicated his life for the progress of Oriya language in the later 19th and early 20th century. The story of Fakirmohan is indeed the story of the “Renaissance” of Oriya literature. Besides he was a social reformer and educator who used his pen to criticize and correct the aberrations prevalent in the society. He is called the father of Oriya fiction.

He is aptly called as Thomas Hardy of Orissa. The four novels of Fakirmohan, written between 1897 and 1915, reflect the socio-cultural conditions of Orissa during the eighteenth and the nineteenth centuries. While the three novels, *Chhamana Atha Guntha*, *Mamun* and

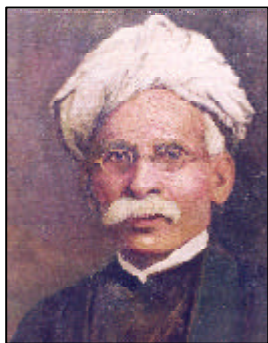
Prayaschita explore the realities of social life in its multiple dimensions. *Lachhma* is a historical romance dealing with the anarchical conditions of Orissa in the wake of Maratha invasions during the eighteenth century. He has written quite a few memorable short stories, such as ‘*Rebati*’, ‘*Patent Medicine*’ and ‘*Randipua Ananta*’. Fakir Mohan is also the writer of the first autobiography in Oriya, ‘*Atma Jeevan Charita*’.

Fakir Mohan’s first original poem ‘*Utkala Bhramanam*’ (Tours of Orissa) appeared in 1892. It is not really a travel book but rather an unusual and humorous survey of the contemporary personalities prominent in the then public life of Orissa. His other original poems published are *Puspamala* (The Garland), *Upahar* (Gift), *Puja Phula* (Flowers of Worship), *Prarthana* (Prayer) and *Dhuli* (Dust-grains). Fakir Mohan Senapati translated single handed the whole of the ‘*Ramayana*’ and the ‘*Mahabharat*’. For having translated both the ‘*Ramayan*’ and the ‘*Mahabharat*’ single-handed and his wide versatility in the word of letters, he is popularly known as ‘*Vyasakabi*’ in Orissa. He was also conferred the title ‘*Saraswati*’ by the king of Bamra, the then feudal state. A great lover and a creator of new era in Oriya literature he was the

founder of an organization called ‘Utkala Bhasa Unnati Bidhani Sabha’, which was started in 1867 to create a new awareness among the people of Orissa and to propagate Oriya language. Died on June 14, 1918.

UTKAL GOURAB MADHUSUDAN DAS

Born on 1848, April 28 at Satyabhamapur of Cuttack District. Father Choudhuri Raghunath Das, Mother–Parvati Devi. Madhusudan Das was the first Oriya to fetch the degree of M.A.B.L., from Calcutta University. He was popularly known as Madhu Barrister, respectfully regarded and addressed as “Utkal Gourav”. He was deeply moved and shocked to see the discrimination, made against the Oriyas by administrative authority. He was convinced that the miserable plight of the Oriyas was only due to the apathetic and indifferent attitude of authorities towards the interest of the Oriya people. The Oriyas could not stand united only because of their vivisection and annexation with three different provinces. So, he took a solid stand for the unification of the scattered Oriyas by organising and mobilising strong public opinion among the Oriyas and pressurised the British rulers for the unification of the scattered Oriya-speaking tracts for the socio-economic and cultural growth of the Oriyas at large.



Madhusudan organised Utkal Union Conference to form the channel for discussion and negotiations with the authorities to solve the problems and open avenues for a new era of unification and integration and played a piloting role in engineering the plans and programmes,

pioneering the aims and objectives and championing the cause of the Oriya movement. “Utkal Sammilani” came into existence in the year 1903 with the extinction of “Utkal Sabha”, it spearheaded the movement of the unification of Oriya-speaking units under one administration with right earnestness, disciplined plans and programmes.

Due to the ability and inspiration of Mr. Das, people of all categories and sections conglomerated under one political banner. It inspired people with a surging up feeling of oneness of culture, tradition and language and a rare sense of nationality. This impact thundered the sky of Orissa. It went up to such an extent that “freedom movement” and the Oriya movement got inter-linked under the stable leadership of Mr. Das and Utkalmani Gopabandhu Das. Sometimes the two movements were lacking harmony on the issue of priority. This situation impelled people to join hands with Mr. Das in the forum of Oriya movement, then the Congress. Utkal Sammilani or the Utkal Union Conference maintained its separate identity from the Congress.

As a legislator, Madhusudan Das acclaimed a commendable height of wide appreciation and position. It was mostly due to his sharp wit and inspiring speech of effective magnitude. He was selected as the Minister of local self-Government of Bihar-Orissa.

He was a leader of versatile performance and could arrest appreciation and love of the people and the Government during the tenure of his ministry. In spite of his popularity, he resigned in 1923 on a matter of principle. It speaks of his integrity.

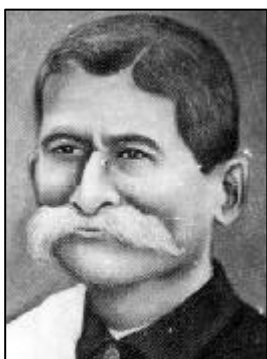
His journalistic approach was reflected in his weekly paper ‘The Oriya’ started in 1917. It

was his intense desire to highlight the interest of Oriyas, criticising the Government's policy through this channel of weekly paper. He was very genuine and emphatic in his voice and action.

He was a national pioneer and a staunch patron of Orissan development. He breathed his last on the 4th February 1934. He was a bonafide benefactor, a nationalist in true sense, acquiring the first Master Degree and first B.L. Degree as the first Oriya. He was the first Oriya to be the member of Legislative Council, the first Oriya to sail abroad, to visit England twice and to have the membership of Central Legislative Assembly as the first Oriya and the first Indian Minister.

GANGADHAR MEHER

Born on August 9, 1862 on the day of Sravana Purnima at Barapalli, Sambalpur in a weaver family. Educated up to 5th class. Dr. Mayadhar Mansingh has high esteem for Gangadhar Meher and in his History of Oriya literature he has opined "All told,



Gangadhar Meher is one of the rarest personalities and poets in the whole range of Oriya Literature". His poetic creation includes 'PRANAYA-BALLARI', 'KICHAKA BADHA', 'INDUMATI', 'UTKAL LAXMI', 'AYODHYA DRUSYA', 'KABITA KALLOLA', 'ARGHYA THALI', 'AHALYA STABA', 'MAHIMA BHARATI BHABANA', 'KUMARA JANMOTSAV', 'BHAKTI UPAHAR', 'PADMINI', 'KABITA MALA & KRUSHAKA SANGITA'. His prose creation include 'ATMA JEEVANI', 'SHRI NRUPARAJ SINGH', 'PURANA KABI FAKIR MOHAN',

SWARGIYA KASHINATH PANDA', 'EHAKI PRUTHIBIRA SABDA?', 'SIKSHIT', 'ASIKHSIT & SIKSHYA BHIMANINI.

The popularity of his literary creation is due to narration of the beauty of the nature just like Kabibara Radhanath Ray. It is unique. Gangadhar is widely known as poet of nature, can be compared with poet Shelly, Byron and Keats. He was the messenger of Upendra Bhanja's style and ideals. His popularity is not accidental. There are many reasons behind this. Just like Kabi Samrat Upendra Bhanja, his poetries are replete with high ornamental words, unique composition style, using in befitting cases, simile and metaphor and appropriate words. His poetries are sonorous of rhythm of words and languages. He is rated as a great poet in Indian Literature. Died on April 4, 1924. His poetries can be divided into lyrics, devotional, patriotic, reformatory, ethical, agricultural, elegy, and narration of nature.

SRIRAM CHANDRA BHANJA DEO

Born on 17th December 1870 in a royal family of princely state of Mayurbhanj, Sri Ram Chandra ascended the throne on 15th August 1892. He worked for the all-round development of Mayurbhanj state and implemented various benevolent measures for the welfare of the people. Pandit Utkalmani



Gopabandhu became the friend, philosopher and guide of this ruler. Sri Ram Chandra brought about significant changes in the spheres of language, health and administration. A narrow gauge railway

was commissioned between Rupsa - Baripada during his reign. He constructed two major reservoirs at Haldiha and Haladia with an expenditure of Rs.6 lakh from royal treasury. Similarly in the educational sector he raised the number of primary schools from 44 to 400 in his royal jurisdiction.

Although he was the king of Mayurbhanj, he had great love for the entire Orissa. Under the able leadership of Madhusudan he gave momentum to the cause of making Orissa a separate Province. In 1903 Sri Ram Chandra presided over the 1st session of Utkal Sammilani. Afterwards owing to the concerted efforts of this Sammilani the dream of Orissa for becoming a separate State came to reality on 1st April 1936. This illustrious son of Orissa passed away on 12th February 1912.

UTKALAMANI PANDIT GOPABANDHU DAS

Born-9th October 1877

The then Prime Minister Indira Gandhi, has aptly written, "The second half of the 19th century gave birth to outstanding men and women in various parts of the country. The brilliance, social reforms, education, law and literature are astonishing. Shri Gopabandhu Das was one such nation builder".



The age long hopes, yearning and prayers of the people of Orissa were fulfilled with the advent of Utkalamani Gopabandhu. He was the

builder of modern Orissa and was the source of inspiration and ideals for her people. He dedicated himself completely for the country to that extent that he had to lose his only son in his bid to redress the suffering of others. He wanted a society free from poverty and ignorance where man could live with self-respect and would be able to develop his own consciousness. He vowed and worked throughout his life to achieve the objective.

Recognising the noble standings of Gopabandhu, Acharya Prafulla Chandra Ray on 28.6.1924, the veteran scientist and patriot of Bengal assigned the title of Utkalamani, (Jewel of Utkal) to his name. In 1909 he had started Satyavadi (M.E. National) school with Pandit Nilakantha Das and others in which Pandit Godavarish and Acharya Harihar also joined little later. The school soon became popular, for its qualitative and character building values. Along with Madhusudan Das he continued his struggle to arouse the people of Orissa to press their demands for the separate Orissa province through Utkal Union Conference. He gave it a new image by his practical works to keep up the cultural, literary and linguistic affinity and independent identity of Oriyas then living in Bihar, Bengal and other Provinces. At Bahadaguda of Dhalbhum he also started an Oriya M.E. School. Then in order to spread the Oriya language and literature he started weekly 'Samaja' on the 4th October 1919.

His immortal words still inspire the younger generation.

"Let my body mingle with the dust of this Land,

And let my countrymen walk along my back.

Let all the holes in the road of freedom be filled
with my blood and bone,

And let my life be sacrificed when my people
awake into freedom."

He was a poet par excellence. The idea of nationalism and love for Lord Jagannath and Puri has been emotionally described in his poem.

“The Indian-lotus blooms in the world- pond
And the Holy Nilachal is like pollens in one lotus,
And whenever I am in India
I am always in my room,
In my eyes the Indian stone is a holy stone,
And every place is as beloved as my Puri,
And all water is as holy as
the water of fine holy rivers,
And every holy place is my Nilachal.”

Bandira Atmakatha & Abakasha Chinta are his unique creations. He was versatile, genius, a freedom fighter, maker of modern Orissa, saviour of Oriya language, a social worker, and ideal teacher, philanthropist, journalist, poet, philosopher and a preacher of Jagannath cult. Died on 17th June 1928.

PANDIT NILAKANTHA DAS

In the early part of the twentieth century, those highly qualified youths who wanted to bring renaissance in the field of education and culture on Orissan soil, Pandit Nilakantha Das is one of them. The others were Pandit Utkalamani Gopabandhu Das, Acharya Harihar Das, Pandit Godabarisha Mishra and Pandit Krupasindhu Mishra.

These five comrades are popularly known as “PANCH SAKHA OF SATYABADI ERA”. At the prime of their youth these five comrades had taken a vow not to enter into Government



Service and serve the country and ensure its prosperity.

This illustrious son of Orissa was born on 5th August, 1884 in the family of Ananda Das at Sri Ramachandrapur village in the district of Puri. He had his early education at the village school. In 1899 he was admitted to Puri Zilla School. In 1909 he passed his B.A. and had been to Calcutta to continue his M.A. and B.L. studies. In 1911 after returning from Calcutta Pandit Nilakantha joined as a teacher in Satyabadi School. He then continued as a Headmaster of the school for a large period. Later he joined as a Professor in Oriya and Philosophy but relinquished his service in order to join non-co-operation movement. He was elected as a working member of Utkala Pradesh Congress Committee and also a member to All India Congress Committee. He edited a newspaper titled ‘Seba’ from Sambalpur. After staying nine months at Sambalpur he returned to Sri Ramachandrapur. He was arrested in 1922 for anti-British activities and put to Hajaribag Jail for six months. In consultation with Pandit Gopabandhu Das he decided to contest for General Assembly. In 1923 he was elected as a member of Central Assembly. He participated in Simla Conference in 1926. In 1928, after the death of Pandit Gopabandhu he took up the leadership of Congress in Orissa. As per Lahore Congress decision he resigned from Central Assembly and joined ‘Salt-Satyagraha’ movement and was imprisoned for 6 months. He started untouchable movement and served for the depressed class. For the second time he was also elected as a member to Central Assembly. In 1933 he edited a monthly Oriya Journal titled ‘Naba Bharat’. In 1934 after the death of Madhusudan the entire burden fell on his head and the first phase of Mahatma Gandhi’s tour to Orissa was arranged by him.

In 1936, Orissa became a separate province, Pandit Nilakantha joined as the President, P.C.C. For his able leadership, out of 60 seats, the congress got 36 seats.

Under his chairmanship for the spread of higher education in Orissa, he decided to establish an university for which a committee was constituted and later on as per recommendation of the committee, Utkal University was established. In 1951 he was elected to Orissa Legislative Assembly from 'Swadhin Jana Sangha' a new party. In 1955 as per request of Pandit Jawaharlal Nehru he joined Congress. In the said year he was appointed as Pro-Chancellor of Utkal University. He was re-elected in 1957. He remained as Speaker of Orissa Legislative Assembly from 1957 May to 1961 July.

Death laid its icy finger on him on 6th November 1967. With his death, Orissa lost a patriot, freedom fighter, able legislator, reformer and a poet and one of the architects of modern Orissa.

MAHARAJA SHRI KRUSHNA CHANDRA GAJAPATI NARAYAN DEO

Maharaja Shri Krushna Chandra Gajapati Narayan Deo of Paralakhemundi, the son of Late Goura Chandra Gajapati Narayan Deo was born on 26th April 1892, educated in Madras, assumed rulership in 1913, an enlightened and benevolent ruler; a patron of education and culture organised the annual session of the Utkal Union Conference at Paralakhemundi in 1914. In 1916, he was nominated by the Government to hold the post of Honorary Commissioner of the Land-Force of the Defence of India, laid a



lightrailway through his Estate connecting Naupada with Paralakhemundi; set up a big library in his palace for research scholars, an important member of the justice party of Madras, member of the Royal Agricultural Commission in 1927, member of the Madras Legislative Council, represented the case of Orissa at the Round Table Conference, London, 1930-31, deposed before the joint Parliamentary Committee for the union of Paralakhemundi with Orissa in 1934, placed the printed Memorandum before the authorities and strongly advocated for inclusion of the Oriya portions of Paralakhemundi in Orissa and Orissa for a separate province; formed the non-Congress Ministry in Orissa in 1937, the Government conferred on him the title of Maharaja in 1936 in recognition of his honour and merit. In 1941 November the Maharaja was invited to form the Ministry and assumed the Chief Ministership. Member of the Constituent Assembly of India 1947-50, life member of the Royal Society of Arts and Royal Asiatic Society, London; Life Member of Utkal University, Utkal University conferred on him the degree of LL. D. This worthy illustrious son of Orissa passed on 25th May 1974.

DR. HAREKRUSHNA MAHATAB

Dr. Harekrushna Mahatab was the son of Krushna Charan Das and Tohapha Debi. He was born on 21st November 1899 at Agarpada in undivided Balasore district. After matriculation from Bhadrak High School, he joined Ravenshaw College, Cuttack for his higher studies, which were left incomplete as he was irresistibly drawn to the National Liberation Movement in 1921. Thereafter his life was a saga of struggle and dedication to the cause of country's freedom. He started weekly Prajatantra in 1923 at Balasore. First imprisonment on charge of sedition in the year 1922. He was the member of Bihar and Orissa Council in 1924. He joined Salt Movement and imprisoned in 1930. He participated in



Harijan Movement in 1934 and opened his ancestral temple to Harijans for the first time in Orissa. He was the President of State People's Enquiry Committee in 1938 and recommended cancellation of Sananda of Rulers and merger of Ex-State with Orissa Province. He participated in Non-Co-operation Movement and courted imprisonment in 1941 and "Quit India Movement" in 1942. Dr. Harekrushna Mahatab was the Chief Minister of Orissa from 1946 to 1950, Union Minister of Commerce and Industry from 1950–52, Secretary General, Congress Party in Parliament 1952, Governor of Bombay from 1955-56, resigned from Governorship in 1956 and again became the Chief Minister of Orissa from 1956 to 1960. Dr. Mahatab has been rightly recognised as the architect of modern Orissa for his pivotal role in the merger and integration of former princely States, founding the State's Capital at Bhubaneswar and the sanction and construction of the multi-purpose Hirakud Dam Project.

He was elected to Lok Sabha in 1962. He was also elected to Orissa Legislative Assembly in 1967, 1971 and 1974.

He was the founder of the Prajatantra Prachar Samiti which till today publishes Daily 'Prajatantra' and 'Jhankar' a monthly journal. He was Chief Editor of the publications since inception. He was the President of Orissa Sahitya Academy and Sangit Natak Academy for a couple of terms. Permanent member of the Utkal University Senate. He was a distinguished historian and writer in English and Oriya. He was

conferred Honorary Degree of Doctor by Andhra University, Degree of Doctor of Literature by Utkal University and Doctor of Laws by Sagar University.

True to his multifaceted personality, Dr. Mahatab earned distinction as an accomplished writer "History of Orissa", "Beginning of the End". Apart from this, he had authored several novels, plays and poems which are acclaimed for their literary value. The compilation of his popular column "Gaon Mazlis" published in Daily Prajatantra received the Central Sahitya Academy Award in 1983.

Dr. Harekrushna Mahatab was a political leader par excellence. He towered over the time and events to lead the people of the State through years of transition during independence and thereafter. This illustrious son of this soil passed away on 2nd January, 1987.

RAJA BAHADUR RAMACHANDRA MARDARAJ DEO

The significant contribution of many a great leaders during 1920s and 30s resulted in the formation of a separate Orissa Province. Raja Bahadur Ramachandra Mardaraj Deo of Khallikote was one of them. He was born to Raja Harihar Mardaraj and Rani Kanak Manjari Devi on 13th January 1900. In the days to come, he was destined to shape the future of Orissa.

As a child, he was nicknamed Eric. He was brought up under the guidance of Governess Mrs. F. Harvey Dunn. He lost his father Raja Harihar Mardaraj Deo on 20th



July 1909. Then he was sent to Madras for schooling at Newington. He studied at Christian College upto the age of his eligibility to take charge of his own estate. He came to the throne of Khallikote on 14th January 1921.

As first step in his pioneering efforts towards the formation of Orissa Province, he impressed upon the Philip-Duff Committee set up in 1924 in favour of this cause. Mr. C.L. Philip and Mr. A.C. Duff came to Rambha, stayed in the palace of Raja Sahib as his guests from 17th to 21st December 1924. A well attended public meeting was organised at Khallikotegarh and the impressed Committee gave a report in favour of the amalgamation.

However, the O'donnel Commission which was constituted later on gave a very discouraging report. But, Ramachandra Mardaraj debated against it in Madras Legislative Council. Inaugurating a special meeting of Utkal Union Conference on 21st August 1932, he emphasised on the merger of Oriya tracts as per Philip-Duff Committee recommendations.

Raja Sahib attended the 3rd Round Table Conference in London where he forcefully made arguments for the cause. To augment his approach, he hosted the famous 'Orissa Banquet' on 12th January 1933 and there he impressed upon Sri Samuel Hoare, the Secretary of State for India and finally managed to get the approval of Sir Samuel in favour of a separate Orissa Province.

As per the deliberations of 3rd Round Table Conference, a Joint Parliamentary Committee was constituted to look into this matter. Finally, the Government of India Act, 1935 was adopted and the clause 289 of this Act provided for the formation of a Separate Orissa Province.

Raja Ramachandra Mardaraj Deo was a dynamic leader with full creative energy. His wide administrative and political experience and competence was a source of strength and inspiration for people who worked with him. He dedicated his life completely for the people of Orissa and worked for their welfare. The great Raja Sahib breathed his last on 23rd January 1963.

BIJAYANANDA PATNAIK

Bijayananda Patnaik popularly known as Biju Patnaik—Born on 5th March, 1916—Son of Late Laxminarayan Patnaik—Education : B. Sc. standard; Married : Shrimati Gyan Patnaik, two sons and one daughter; Prior occupation : Business;

Hobbies : Aeronautics and Industry; Travel Abroad : U.K., U.S.A., U.S.S.R., Paris, Indonesia and several other countries; Political activities. Since boyhood fond of adventurous life; During student life set out on cycle from Cuttack to Peshawar; joined Indian National Airways and became its ace pilot, During “Quit India” Movement collaborated with underground leaders; Imprisoned for thirty months ; At the risk of his life he brought the Indonesian Premier Mr. Sultan Siharir to New Delhi by plane at the time of Indonesian Freedom Struggle. First Indian plane was landed by him in Kashmir in 1947, when Pakistan attacked India ; on returning to Orissa took interest in Industries and established many; President, U.P.C.C. for one term; Member, A.I.C.C., In 1961 Mid-term election under his leadership brought unprecedented absolute



majority for Congress Party; Became Chief Minister 1961–63 and resigned under “Kamraj” Plan; Kalinga Airways is one of his creations. Donor of 1,000 pound prize to UNESCO as Science Award; Elected to the Orissa Legislative Assembly 1952, 1957, 1961 from Jagannathprasad, Surada (Ganjam) and Choudwar (Cuttack) respectively; again elected in 1971 and 1974 from Rajnagar (Cuttack); Chairman, Planning Board, Government of Orissa from 1971 to 1972 June. Took active part and rendered valuable service to the people of Rajnagar area in particular who suffered from the havoc caused by the cyclone in October, 1971. Elected to Parliament in 1977 and Cabinet Minister of the Central Ministry 1977 to 1979. Elected to Lok Sabha from Kendrapara Constituency in 1980. Again Shri Patnaik was elected to Lok Sabha from Kendrapara Parliamentary Constituency in 1984 Lok Sabha election. He was also elected from Bhubaneswar Assembly Constituency to Orissa Legislative Assembly in 1985 General Election. He resigned

from Kendrapara Parliamentary Constituency and became the Opposition Leader in Orissa Legislative Assembly. Again he was elected to Orissa Legislative Assembly in 10th Orissa Legislative Assembly Election from Bhubaneswar Assembly Constituency. In 1990 under his dynamic leadership the Janata Dal secured more than three fourth majority of the Orissa Legislative Assembly which is quite unprecedented. He was unanimously elected as the Leader of the Janata Dal in Orissa Legislative Assembly and on his birth day he was sworn in as the Chief Minister of Orissa on 5th March, 1990. Again he was elected from Bhubaneswar Assembly Constituency in March, 1995 and became Leader of Opposition. Later he contested for Lok Sabha Election held in June, 1996 from Aska and Cuttack Constituency. He was elected from both the Constituencies. He resigned from O. L. A. and joined as Parliament Member from Aska Lok Sabha Constituency. This veteran leader passed away on 17th April, 1997 at Escort Hospital, New Delhi.



Chronological Accounts of Orissan History

- | | | |
|-------------|---|---|
| 261 B.C. | - | The Great Kalinga War took place |
| 177 B.C. | - | Coronation of King Kharavela |
| 600 A.D. | - | Sasanka, King of Gauda Desa conquered Utkal |
| 639 | - | Hiuen-Tsang visited Kalinga, Kangoda, Kosala and Odra |
| 736 | - | Kshemankara Deva established the kingdom of Tosali in Udra country with capital at Guhesvara Pataka (Jajpur) |
| 885 | - | Mahabhavagupta Janmejaya-I established the Somavamsi rule in Western Orissa with the capital at Suvarnapura (Sonepur) |
| 1078 | - | Choda Ganga Dev, the Founder of Ganga Dynasty in Kalinga, became the king of Utkala by defeating the last Somavamsi king Karnadeva. |
| 1115 | - | Construction of Sri Jagannath Temple began at Puri |
| 1147-1156 | - | Kamarnava VII ruled Kalinga |
| 1156 – 1170 | - | Raghav Dev ruled Kalinga |
| 1170 – 1194 | - | Raj Raj Dev-II ruled Kalinga |
| 1190 – 1198 | - | Ananga Bhima Dev-II ruled Kalinga |
| 1198 – 1211 | - | Raj Raj Dev-III ruled Kalinga |
| 1211-1238 | - | Ananga Bhima Dev-III ruled Kalinga |
| 1234 – 1245 | - | Langula Narasingh Dev built Sun Temple at Konark |
| 1264 – 1278 | - | Bhanu Dev-I ruled Kalinga |
| 1278 | - | Chandrika Devi, daughter of Ananga Bhima Dev-III built Ananta Basudev Temple at Bhubaneswar. |
| 1278 – 1305 | - | Narasingh Dev-II ruled Kalinga |

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- | | |
|-------------|--|
| 1306 – 1328 | - Bhanu Dev-II ruled Kalinga |
| 1328 – 1352 | - Narasingh Dev-III ruled Kalinga |
| 1352 – 1378 | - Bhanu Dev-III ruled Kalinga |
| 1378 – 1414 | - Narasingh Dev-IV ruled Kalinga |
| 1414 – 1434 | - Bhanu Dev-IV ruled Kalinga |
| 1435 – 1467 | - Kapilendra Dev, Founder of Orissan Empire |
| | - The era “Kapilabda” started from the day of his coronation |
| | - Founder of Suryavamsi Dynasty |
| | - Sarala Das wrote Oriya Mahabharat during this period |
| 1464 | - Kapilendra Dev conquered from Ganges in North to Trichinapalli in South and hold the title Gajapati Gaudeshwar Nabakoti Karnat Kalabargeshwar. |
| 1467 – 1497 | - Purushottam Dev ruled Kalinga |
| 1497 – 1540 | - Prataprudra Dev ruled Kalinga |
| | - Sri Chaitanya Dev came to Kalinga |
| 1542 – 1549 | - Govinda Bidyadhar ruled Kalinga |
| | - Founded the Bhoi Dynasty in Kalinga |
| 1560 – 1568 | - Mukunda Dev established Chalukya dynasty |
| | - Kalapahad, the terror destroyed temples of Kalinga |
| 1568 | - Suleiman Karrani conquered Orissa |
| | - End of Independence of Orissa |
| 1590 | - Mughals started conquering Orissa |
| 1592 | - First battle between Mughals and Afghans near Subarnarekha |
| | - Fall of Sarangagarh Fort |
| 1593 | - King of Khurda surrendered before Mansingh |
| 1611 – 1617 | - Raja Todarmal divided Orissa as Moghulbandi and Garhjat |
| 1617 | - Subedar Mukarram Khan invaded Khurda |
| 1625 | - Dutch founded their first settlement at Pipli of Balasore District |
| 1633 | - East India Company established their first factory at Haripur in Bay of Bengal Coast. |

- 1660 – 1667 - Khan-i-Dauran took over Subahdarship of Orissa
- 1671 - East India Company granted free trade in Orissa during the reign of Aurangzeb.
- 1751 - Maratha Rule began in Orissa
- 1766 - East India Company occupied Ganjam
- 1803 - Barabati Fort occupied by East India Company from Marathas
- Northern Orissa conquered by East India Company
- 1817 - Paika rebellion in Khurda
- 1835 - Ghumusar rebellion
- 1862 - Surendra Sai surrendered before Major Imphey
- 1866 - Orissa famine called 'Naonka Durvikshya' occurred and took away major lives
- 1882 - Utkal Sabha formed as Gourishankar Ray its Secretary
- 1895 - Meeting held at Cuttack under Chairmanship of Madhubabu and resolution passed for amalgamation of Oriya speaking tracts.
- 1898 - Madhubabu elected to Bengal Legislative Assembly
- 1903 - Union Conference began
- 1907 - Representation made to Royal Commission for a Union of Oriya speaking tracks.
- 1909 - Satyabadi Bana Bidyalaya established (12th August)
- 1911 - Bihar-Orissa separated from Bengal province
- 1912 - Sitting of Jatiya Sammelan was held at Balasore for discussion about creation of a separate province.
- 1913 - Orissa Tenancy Act passed
- 1914 - Monthly magazine Satyabadi was published from Satyabadi, Sakhigopal being edited by Utkalmani Gopabandhu Das, and printed in Asha Press, Berhampur.
- 1915 - Bagha Jatin died
- 1916 - Bamanda Suratarangini Saraswata Samiti conferred "Saraswati" title on Fakir Mohan Senapati on 7th February.
- 1917 - Newspaper "The Oriya" started under editorship of Madhubabu for unification of Oriya speaking tracts.

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| 1918 | - Satyabadi Press established at Sakhigopal. |
| 1919 | - Weekly Samaj appeared from Satyabadi, Sakhigopal on 4 th October. |
| 1920 | - Baripada-Bangiriposi railway line covering 37.20 kms was opened to traffic. |
| 1921 | - (24th March) Mahatma Gandhi came to Orissa. |
| 1922 | - H.K. Mahatab was sentenced to one year Rigorous Imprisonment on 18 th July on the charges of instigating the Kanika Rebellion. |
| 1923 | - Madhubabu resigned from the Ministership of Bihar Orissa Government on 9 th March. |
| 1924 | - Oriya Women's Association was formed at Berhampur along with the First All Orissa Women's Conference at Cuttack. |
| 1925 | - (9th August) Gandhi came to Orissa. |
| 1926 | - Gopabandhu Das opened an Widow's Home called Jagannath Widow's Home at Puri to provided education to the helpless widows and train them to earn their livelihood. Acharya Harihar Das remained in charge of the Ashram. |
| 1927 | - Gandhi came to Orissa. |
| | - Devastated flood in Balasore District. |
| 1927 | - Kalicharan Patnaik was conferred with "Kavichandra" title by Gajapati Ramachandra Dev, IV, Raja of Puri. |
| 1928 | - Gandhi came to Sambalpur. |
| | - Utkalmani Gopabandhu Das passed away. |
| 1929 | - Meeting of Utkal Provincial Congress Committee held at Cuttack. |
| 1930 | - Volunteers prepared salt in connection with Salt Satyagraha at Inchudi in Balasore district. |
| | - (20th June) Meeting of Utkal Provincial Congress Committee held at Balasore. |
| 1931 | - Krushna Chandra Narayan Gajapati attended the First Round Table Conference in London on 16 th January and demanded for the formation of a separate province of Orissa. |
| 1932 | - In the Second Round Table Conference on 7 th September it was decided that Orissa would be a separate province. |
| 1933 | - The first English Daily "New Orissa" was published by Sashibhusan Rath from Asha Press, Berhampur by the help of Lingaraj Panigrahi. |
| 1934 | - (5th May) Gandhi came to Orissa. |

- 1935 - The Sikh Gurudwara at Kaliaboda in Cuttack town was constructed by the active interest of Sardar Kartar Singh, a Professor in Chemistry, Ravenshaw College. It is believed the Guru Nanak halted here while on his way to Puri.
- 1936 - (1st April) Orissa became a separate province
- 1937 - First Orissan Ministry formed
- 1938 - (25th March) Gandhi came to Orissa
- Gandhi attended Gandhi Sevasangh Annual Session at Berboi, Delang in Puri district.
- Baji Rout died in police firing
- 1939 - (5th August) Subash Chandra Bose visited Cuttack
- Jaiprakash Narayan visited Cuttack
- (4th November) Congress Ministry in Orissa resigned
- Major General Bezelgate attacked and killed at Ranpur of the then Puri district
- Netaji visited Orissa
- Endowment Commission started functioning
- Rabindranath Tagore visited Puri
- 1940 - Orissa Theatre founded by Kali Charan Patnaik at Cuttack
- Madala Panji edited by Prof. Artaballav Mohanty
- 1941 - Raghu Dibakar hanged in connection with Bezelgate murder
- 1942 - Lunia killing, nine people died in police firing
- 29 people died at Eram in police firing
- 1943 - Oriya songs transmitted for the first time from Calcutta Radio Station
- Eminent Communist leader Bhagabati Charan Panigrahi died
- Utkal University started functioning at Cuttack
- 1944 - K.C.Narayan Gajapati, the Prime Minister of Orissa resigned on 30th June.
- 1945 - 50 British Air Force aeroplanes bombed over village Mayagaon near Rengoon on 12th February on a Azad Hind Fauz Camp, killing Oriya soldiers, mostly hailing from Ganjam area.
- From July new colleges at Balasore, Sambalpur and Puri were started. Rajendra College, Bolangir was started by R.N. Singhdeo, the Maharaja of Bolangir with Intermediate Arts Classes.

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| 1946 | <ul style="list-style-type: none"> - (29th January) Gandhi came to Orissa - Foundation stone of Hirakud Dam laid by Sir Hawthorne Lewis, Governor of Orissa. - Central Rice Research Institute established at Cuttack |
| 1947 | <ul style="list-style-type: none"> - Biju Patnaik made a daring flight to Indonesia to bring Indonesian Leaders - Princely States merged with Orissa |
| 1948 | <ul style="list-style-type: none"> - Foundation stone for New Capital of Orissa laid at Bhubaneswar - All India Radio, Cuttack founded - High Court at Cuttack founded |
| 1949 | <ul style="list-style-type: none"> - Capital of Orissa shifted from Cuttack to Bhubaneswar - Bolangir district formed |
| 1950 | <ul style="list-style-type: none"> - Orissa Territorial map with 13 districts published |
| 1951 | <ul style="list-style-type: none"> - Jawaharlal Nehru, the Prime Minister of India reached Jharsuguda on 13th December on visit to Orissa. |
| 1952 | <ul style="list-style-type: none"> - Biju Patnaik donated an amount of 1,000 pound to UNESCO to institute the Kalinga Prize. - Both Oriya and English language introduced in Orissa Government transactions |
| 1953 | <ul style="list-style-type: none"> - Rourkela Steel Plant founded |
| 1954 | <ul style="list-style-type: none"> - Agriculture College established at Bhubaneswar - Official Language Act passed in Orissa Assembly to introduce Oriya in official work. |
| 1955 | <ul style="list-style-type: none"> - Bhoodan lands distributed among the landless people of Orissa |
| 1956 | <ul style="list-style-type: none"> - Burla Engineering College established - Prajamandal leader Sarangadhar Das died - Construction of Rourkela Steel Plant began |
| 1957 | <ul style="list-style-type: none"> - Hirakud Dam inaugurated by Jawaharlal Nehru - Orissa Sahitya Academy established - Similipal Forest declared as National Park - President of India Dr. Rajendra Prasad laid the foundation stone of Museum building at Bhubaneswar. |
| 1958 | <ul style="list-style-type: none"> - Mihir Sen of Cuttack crossed the English Channel - Dandakaranya Development Project constituted |

- 1959 - Orissa State Government established Lalitkala Academy
- Veer Surendra Sai Medical College at Burla started
- 1960 - Orissa State Archives established at Bhubaneswar
- Nandankanan Zoological Park established
- Blind school established at Bhubaneswar
- First volume of Gyanamandal under the editorialship of Shri Binod Kanungo published.
- 1961 - Orissa State Legislative Assembly building inaugurated
- Rourkela Engineering College started
- 1962 - Jawaharlal Nehru laid the foundation stone of Paradeep Port
- Sainik School at Bhubaneswar established
- Construction of Express Highway connecting from Daitari to Paradeep began
- Orissa University of Agriculture and Technology established
- 1963 - Russian Cosmonauts Valentina Terescova visited Orissa
- Utkal University building inaugurated
- 1964 - Jawaharlal Nehru laid foundation stone of Thermal Power Station at Talcher
- 1965 - Village Chaukidari System abolished.
- 1966 - Biswanath Das became President of Bharat Loksevak Mandal after the death of Lal Bahadur Sastry, the Prime Minister of India.
- 1967 - Berhampur & Sambalpur University established
- Pandit Nilakantha Das died
- 1968 - Sambalpur University was inaugurated by the President of India on 5th January. Freedom Fighter and Literateur Radhanath Rath was honoured with the Padmabhusan title.
- 1969 - V.V.Giri became President of India on 24th August.
- 1970 - A regional party named Utkal Congress was formed by Biju Patnaik.
- 1971 - Sri Jagannath Sanskrit University established at Puri
- Acharya Harihar Das passed away
- Lance Naik Albert Ekka posthumously awarded highest Gallantry Award Param Veer Chakra for his heroic deeds in Bangladesh War.

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| 1972 | - Severe cyclonic storm hit Orissa Coast |
| 1973 | - Cuttack-Paradeep Railway line opened for Traffic |
| | - Foundation stone laid for Naval Training Centre at Chilika |
| 1974 | - Maharaja Krushna Chandra Gajapati Narayan Dev passed away |
| 1975 | - Dr. J. V. Bolton felicitated by Orissa Sahitya Academy for his thesis on 'Vyas Kabi Fakir Mohan Senapati'. |
| | - Salt Water Crocodile Research Centre established at Dangamal of Bhitarkanika |
| 1976 | - The State Government made an Act called "The Bonded Labour (Abolition) Act-1976" to free bonded labourers. |
| 1977 | - Foundation stone laid for Fishery Research Centre at Kausalyaganga |
| 1978 | - Terrible Tornado hit Bandhagoda village of Keonjhar district |
| | - Foundation stone laid for Upper Indravati Project |
| 1979 | - Sarala Puraskar founded by IMFA Public Charitable Trust |
| 1980 | - Prince Charles of England visited Orissa |
| | - Biju Patnaik conferred as 'Bhoomi Putra' title by Indonesian Government |
| 1981 | - NALCO established at Angul |
| 1982 | - Annual Conference of the Indian Road Congress was held at Bhubaneswar on 23rd December. |
| 1983 | - Dr. H.K.Mahatab received the Kendriya Sahitya Academy Award for his essay collection "Gaan Mazjlis". |
| 1984 | - Foundation stone laid by Prime Minister Indira Gandhi for Ordnance Factory at Saintala in Balangir district. |
| | - OREDA set up at Bhubaneswar |
| | - Ex-Chief Minister of Orissa Shri Nabakrushna Choudhury died |
| | - Ex-Chief Minister of Orissa Shri Biswanath Das died |
| | - Foundation stone laid for Talcher-Sambalpur Railway line |
| | - Ex-Prime Minister Indira Gandhi addressed her last public meeting at Bhubaneswar. |
| | - Orissa Science Academy established |
| 1985 | - Eminent Sarvodaya leader & Bhoodan leader Rama Devi passed away |
| | - First State level Lok Adalat held at Cuttack |

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| 1986 | - | Noted Editor of 'Gyanamandal' Vinod Kanungo received Padmashree Award |
| | - | Foundation stone laid for Pathani Samant Planetarium at Bhubaneswar |
| 1987 | - | Ex-Chief Minister of Orissa Dr. Harekrushna Mahatab passed away |
| | - | Jawaharlal Nehru Indoor Stadium at Cuttack inaugurated |
| 1987 | - | Harekrushna Mahatab State Library at Bhubaneswar inaugurated |
| | - | Sachidananda Routray received Gyanapitha Award |
| 1988 | - | His Holiness Dalailama visited Orissa |
| | - | Cuttack Door Darshan Kendra started newscast in Oriya |
| 1989 | - | Bhubaneswar Stock Exchange started functioning |
| | - | Foundation stone laid for IB-Thermal Electrical Project |
| | - | Millennium Ceremony of Cuttack City inaugurated |
| | - | Rabi Ray elected as Speaker of Lok Sabha |
| | - | First test of Ballistic Missile Agni test-fired from Chandipur |
| 1990 | - | Justice Ranganath Mishra sworn in as Chief Justice of Supreme Court of India |
| 1991 | - | Eminent litterateur Kalindi Charan Panigrahi passed away |
| | - | Mahila Vikas Samabaya Nigam constituted by Government of Orissa |
| 1992 | - | Freedom Fighter Rajkrishna Bose passed away |
| 1993 | - | Eminent Singer Balkrishna Das passed away |
| | - | Thirteen districts of Orissa re-organised and number increased to thirty |
| 1994 | - | Similipal Reserve Forest declared Biosphere by Government of India |
| | - | Justice G.T. Nanavati sworn in as Chief Justice of Orissa High Court |
| 1995 | - | Indonesia awarded their highest National title "BINTANG JASUTTAM" to Biju Patnaik. |
| 1996 | - | Navakalevara Festival of Lord Jagannath was celebrated at Puri. |
| 1997 | - | Ex-Chief Minister Biju Patnaik passed away |
| | - | Eminent Archaeologist Dr. Satya Narayan Rajguru died |
| | - | Eminent Oddissi Dancer Sanjukta Panigrahi died |
| 1998 | - | Radhanath Rath, Editor of 'Samaj' passed away |
| | - | Social worker Malati Choudhury passed away |

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| | - Kalinga Stadium at Bhubaneswar inaugurated |
| | - Talcher-Sambalpur Railway opened for Traffic |
| | - 3rd SAARC Jamboree held at Khurda |
| 1999 | - Ballistic Missile Agni-II test-fired from Chandipur |
| | - Fakir Mohan University at Balasore and Uttar Orissa University at Baripada started functioning. |
| | - Severe super cyclone devastated the Orissa Coast in the month of October |
| | - Kujanga Gandhi Narayan Birabar Samanta died |
| | - M. M. Rajendran sworn in as Governor of Orissa |
| 2000 | - Naveen Patnaik sworn in as the Chief Minister of Orissa on 5th March |
| | - Utkal University of Culture inaugurated |
| | - Freedom Fighter Chintamani Panigrahi passed away |
| | - Foundation stone laid for Oil Refinery at Paradeep |
| | - Government of Orissa introduced Professional Tax |
| | - Second World Oriya Conference held at Rourkela |
| | - Severe drought in Orissa |
| 2001 | - Severe flood in Orissa |
| 2002 | - Severe drought in Orissa |
| 2003 | - Justice Sujit Burman Roy became the Chief Justice of Orissa High Court |
| | - Severe flood in Orissa. |
| | - Renowned poet Binod Nayak passed away on 15.11.2003 |
| 2004 | - Padmashree award to Indian hockey defender Dilip Tirkey, Nrutya Guru Maguni Charan Das & Dramatist Manoranjan Das. |
| | - Dr. Prafulla Mohanty nominated for Kendra Sahitya Academy Award. |
| | - Doyen of Odissi Dance Kelucharan Mahapatra passed away on 7.4.2004. |
| | - Rupa Mishra an Oriya lady became the I.A.S. topper on 7.5.2004. |
| | - Naveen Patnaik sworn in as the Chief Minister of Orissa for the second term on 16.5.2004. |
| | - Pioneer of Modern Oriya literature Padmashree Sachi Routray passed away on 21.8.2004. |
| | - Poet Guru Prasad Mohanty passed away on 26.8.2004. |

- Eminent poet Purnananda Dani passed away.
- Short-story writer, novelist and essayist Kishori Charan Das passed away.
- Dr. Subas Pani joined as Chief Secretary of Orissa on 1.9.2004.
- Ex-Chief Minister of Orissa Sri Nilamani Routray passed away on 4.10.2004.
- Shri Rameshwar Thakur sworn in as the new Governor of Orissa on 17.11.2004.
- 2005
 - BJD, MLA & Dy. Chief Whip Shri Sankarsan Naik passed away in a road accident.
 - Mining Cess Policy introduced.
 - Renowned litterateur, essayist and critic of Oriya literature Chintamani Behera passed away on 7.3.2005.
 - Retired Judge and well cultured personality Justice Naba Kumar Das passed away on 11.3.2005.
 - Financial Accountability bill passed by Orissa Legislative Assembly.
 - Introduction of VAT.
 - Right to Information Act implemented in the State alongwith constitution of State Information Commission on 20.10.2005
 - Edu-Sat project inaugurated.
 - Hon'ble President of India's two day visit to Orissa (26th & 27th December).
- 2006
 - Government of Orissa enters into an MOU with Creative Ports Pvt. Ltd. for setting up a port at Kirtania in Balasore district
 - Vedanta Foundation signs agreement to set up Vedanta University in Puri district.
 - Foundation stone of Sports Academy laid by Chief Minister
 - Portrait of legendary leader Biju Patnaik unveiled in the Central Hall of Parliament.
 - President Dr. A.P.J. Abdul Kalam lays foundation stone of International Institute of Information Technology at Gothapatna near Bhubaneswar.
 - Gopabandhu Gramin Yojana inaugurated.
 - Biju KBK Yojana initiated
 - Former Chief Minister Smt. Nandini Satpathy passed away.
 - Three-tier Panchayt Elections held.

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| 2007 | <ul style="list-style-type: none"> - Mittal-Arcelor signs MOU to set up a steel plant in Orissa. - The Orissa Tableau exhibited at the Republic Day - 2007 at New Delhi adjudged as the best in the whole country. - Ashok Ganguly became Hon'ble Chief Justice of Orissa High Court. - Prabodh Trikey selected as the Captain of Indian Hockey Team. - Murlidhar Chandrakant Bhandare sworn in as Governor of Orissa. - Commemoration of 150th year anniversary of 1st war of Indian Independence at Sardar Ballabh Bhai Patel Hall, Old Assembly. |
| 2008 | <ul style="list-style-type: none"> - Police Commissionerate in twin city of Bhubaneswar and Cuttack commenced. - Kalpana Das brought glory to the State by climbing Everest mountain. - Saheed Pramod Satapathy posthumously conferred with country's prestigious gallantry award 'Ashok Chakra' - New Agriculture Policy - 2008 introduced in the State. |
| 2009 | <ul style="list-style-type: none"> - Shri Naveen Patnaik took over charge as Chief Minister of Orissa for the 3rd consecutive term. - Ms. Padmini Rout (Chess Player) selected for Ekalavya Award. - Eminent Historian Dr. M.N. Das passed away. - Janaki Ballav Pattnaik received 'Atibadi Jagannath' award. - Ignace Tirkey conferred with prestigious Arjun award. - 'Prince Dance Group' from Ganjam adjudged best in India's Got Talent. |
| 2010 | <ul style="list-style-type: none"> - 15th National Youth Festival organised at Kalinga Stadium, Bhubaneswar. - Eminent Singer Dr. Raghunath Panigrahi, Hockey Player Ignace Tirkey, Guru Mayadhar Raut selected for Padmashree Award. Renowned Heart Surgeon Dr. Ramakanta Panda conferred with Padma Bhusan Award. - K. Ravi Kumar won the Gold Medal in the Weightlifting Event at the Commonwealth Games. - Noted devotional Singer Bhikari Bal, popularly known as "Bhajan Samrat" passed away. - Bill passed in Lok Sabha changing the name Orissa to Odisha and Oriya to Odia. - Orissa Rowers Pratima Puhana and Pramila Prava Minz made the State proud by bagging the Bronze Medal in ASIAD GAMES. - Chief Minister confers Biju Patnaik Award to eminent Scientists Dr. Kulamani Parida and Dr. Rajanikant Chowdhury. |

The Unfinished Task of Orissa Formation

Dr. Anil Mohapatra

“Why should we accept a spelling that gives a wrong pronunciation of the name of our State?” – it might be the sole justification behind the proposal of the Government of Orissa submitted to the Central Government in 2008 to change the name of the State from Orissa to Odisha and of the official language of the State from Oriya to Odia. Since the cause was genuine involving the deeper emotions of the people of Orissa, the resolution passed by the Orissa State Legislative Assembly got an easy nod from the Lower House of Indian Parliament on 9th November 2010 in the shape of passing of the Orissa (Alteration of Name) Bill, 2010 and the Constitution (One Hundred Thirteenth Amendment) Bill, 2010, by it. And such a formality of changing of names is in the process of being completed in the near future. However, this event reminds us how we had once fought successfully for a separate province for the Oriya-speaking people uniting Oriya-speaking tracts as situated initially in Bengal, Central and Madras provinces and from Bihar-Chhota Nagpur-Orissa province afterwards. The State was finally crafted on April 1, 1936 and it is acclaimed as “the success of the first linguistic movement in India” for Statehood. It was a period during the British Rule but we came victorious in face of the vehement opposition from Bengalis who once said “ Oriya was not a

separate language”. We did not stop there. We made all possible attempts to bring into our fold all the regions in our vicinity which was home to a large chunk of Oriyas. Like all such movements elsewhere, we could not secure the integration of all such areas. Some areas were naturally left behind and the concerns for the leftovers still haunt us till today as an unfinished task of our State formation.

We know that the creation of the new province of Orissa unifying the Oriya-speaking people living in different nearby provinces was an arduous task. From the formation of the Utkal Sabha in 1877, Orissa Association in 1882 till the launching of the Utkal Sammilani in 1903 were important steps in that direction. Those organizations had played a crucial role in mobilizing people in that regard. The Montague Chemsford reforms in 1919 gave a proposal for granting of Constitutional and Provincial autonomy to the Oriya speaking tracts. The Sinha Resolution on 20th Feb.1920, proposed to the Governor-General in Council to appoint a committee to formulate a scheme for the amalgamation of the Oriya- speaking tracts that were controlled by the Governments of Madras, Bengal and the Central Provinces with existing Orissa Division of the Province of Bihar and Orissa. Accordingly

a committee consisting of C.H Phillip and A.C. Duff was formed in 1924. The Commission visited the places like Vizagpattam, Paralakhemundi, Manjusa, Icchapuram, Chikiti, Sorada, Khalikote, Berhampur, Rambha in order to ascertain the desire and opinion of the people on getting amalgamated to Orissa Proper. On the recommendations of that committee the Government of India announced in September 1931, the formation of a Boundary Commission under the chairmanship of Samuel O' Donnell to examine and report on administrative, financial and other consequences of setting up a separate administration and demarcate the boundaries of the proposed Orissa province. The other members were 'T.R. Phockun, H.M. Mehetta, Raja of Paralakhemundi, Sachidananda Sinha and Ray Bahadur C.V.S. Narasingha Rajaguru'². The Commission visited respective places such as Jamsedpur, Chaibasa, Sambalpur, Raipur, Midnapur, Gopalpur, Waltair, Kakinada, and Cuttack and met and interviewed different persons. While determining the boundary of the proposed province factors like, language, race, geographical position and the economic interests were taken into consideration. The Orissa province that thus came up was to include Orissa Division, Angul, Padmapur, Khariar, Vizagpattam agency tracts. That proposal was further recommended by the Joint Select Committee under the leadership of Lord Linithgow. As per this Committee Berhampur town, Jeypore eState Report, about 30% of Paralakhemendi State including Paralakhimendi town, Jalantara were included in the proposed Orissa province. However, the Samuel O' Donnell committee 'excluded Midnapore and Bankura in Bengal, Singhbhum, Manbhum and Ranchi from Bihar and Khariar, Phuljhar and Padmapur in Central Provinces and Ichhapur, Manjusa, Budarsingi, Jаланter, Tekkali and Tarala from Orissa'³. Taking

all recommendations into account the new province of Orissa was created along with Sindh vide the Section 289 of the Government of India Act, 1935. 'On 26th January 1936 the Order was issued to the Indian Orders Committee'⁴ and accordingly on 1st April 1936, the new province of Orissa came into existence on linguistic basis during the British rule in India. Cuttack was its capital and it became 'one of the eleven Governor's Provinces in India'⁵. Thus came the culmination of a long cherished dream of Oriya people who were separated over centuries. However, that was the 'first phase of the Oriya Movement'⁶ since the territorial amalgamation of the Oriya-speaking areas were not complete as 26 Orissa Garhjats (feudatory States/ princely States) still remained free and thereby remained outside the administrative jurisdiction of Orissa. After the independence of India, these princely States were amalgamated with Orissa to give Orissa the present form. The Maharaja of Mayurbhanja signed the instrument of merger on 1st January 1949 and he was the last of the princely States that joined Orissa. However, the exception was of Seraikela and Kharsawan(now, one of the twenty-four districts of Jharkhand State in eastern India) which did not join Orissa. 'Thus the final merger of the Orissa Feudatory States in 1949 marked the close of the second phase of the Oriya Movement.'⁷ And 'nobody ever imagined that the end of the princely India would come so soon and that too the integration of States will begin in Orissa and gradually spread over the whole of India.'⁸

What could be the unfinished task then? Here, an eminent historian Prof. Atul Chandra Pradhan's observation is quite relevant. He States that 'Orissa in its present shape came into existence on 1st January 1949 after the integration of princely States but linguistically and culturally,

Orissa covers a wider area than its present territorial boundary. Oriya language and culture can be traced in the Midnapore district of West Bengal, Srikakulam district of Andhra Pradesh, Raipur district of Madhya Pradesh (now in Chhatisgarh) and Chakradharpur and Singhbhum districts of Bihar(now in Jharkhand)'.⁹ Professor S.C. Patra, another historian too has given a vivid description regarding the Oriya –speaking people staying outside the purview of Orissa in his book the “Formation of the province of Orissa”. He writes how “there remained still some Oriya-speaking pockets inside the neighbouring provinces. They were, Danton, Narayangarh, Contai, Mohanpur, Kesiari, Jhargram, Gopiballabhapur, and Nayagram in the district of Midnapore in Bengal; Singhbhum, Saraikella and Kharaswan in Bihar; and Phuljhar, Bindra-Nawagarh, Chandrapur and Deobhang in the Central Provinces; (i) Ichhapore including 60 villages of Udyankhand, Budarsingh, Jalantar, Manjusa, Tarla, Tekkali, and those portions of the Zamindaris of Chikiti and Parlakhemundi Estates, (ii) Sujankota Mutha, Madgole, Padwa, Arku and Parvatipur, Salur and Palkonda Agencies of the ex-Vizagapatam Agency, and (iii) Viravali and Srungavarapukut Agency areas in Andhra Pradesh.”¹⁰ The data and observations of Prof. Pradhan and Prof. S.C. Patra remind me of two incidents how Oriyas in a large number are found beyond the territory of Orissa and their concerning problems. This author was traveling one day in a train from Bhubaneswar to Vizianagaram (in Andhra Pradesh). After Ichhapuram few passengers got into the train and to my surprise they were speaking in fluent Oriya. That captured my attention. I was curious about knowing their place of domicile. From them I came to know that they were the inhabitants of some villages in the Srikakulam district of Andhra Pradesh. I asked whether they had Oriya medium schools or not in

their locality. Their answers dismayed me. They said that such schools could not be run as no appointment of Oriya Teachers was made over decades. Telugu language has been imposed on them and they and their children were gradually losing touch with the Oriya script. When asked regarding their affinity to Oriya and Orissa their eyes were filled with tears. What they said and expressed may not be true cent percent but it was a fact that they were members of an Oriya-speaking and loving community in Andhra Pradesh. Similar experience once came to me in a cricket match played in the bordering village nearer to Lakshman Nath Road. The players were from West Bengal but they were speaking in Oriya dialect. They too had shared and expressed similar problems. Besides we know the issue of Seraikela and Kharsawan where a large chunk of people speak Oriya. They too have similar problems.

The purpose of this essay is not either to instigate them to mobilize politically to demand for the inclusion of those areas in Orissa State or to find fault with our Government. On both the counts it would be just like opening the ‘Pandora’s Box’. This author is aware of the fact that it is an age of multiculturalism. And, we too have a sizable Telugu, Chhatisgarhi and Bengali-speaking community in Orissa. However, our Constitution provides for ‘Cultural and Educational Rights’¹¹ to the minorities as fundamental rights. Under Article 29, it protects the interests of minorities that any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same. And under Article 30 it provides that all minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

Here comes the role of our State as a promoter and facilitator for the cause of its own people who have been distanced on political considerations. They are its own people as they are still socially and culturally linked with the people of the mainland. Therefore, it would have been appreciable if our Government takes any initiative to facilitate the promotion of Oriya language in those areas outside the State where Oriya-speaking people in a good number are staying. However, it is a matter of policy decision. Their must be an inter-State understanding over the issue. Our Government could supply Oriya books free of cost while offering to bear the expenses for appointing teachers to teach Oriya language over there and vice versa. That would fetch mutual benefits to both the States. The policy should be on mutual give and take basis. As we have inter-State bus services between Andhra Pradesh and Orissa the origin of which could be found in the concern of each State for its own citizens; so also we can have an understanding on educational and cultural promotion too.

In this context it is heartening to note that our Government is encouraging and patronizing Inter-State Cultural Exchange Programmes. This has been an initiative taken by the Information and Public Relations Department, Government of Orissa. Under this initiative, Malayalam films have been screened with a cultural festival at Bhubaneswar followed by Oriya films and cultural programmes at Thiruvantapuram in Kerala. The Department too has organised Oriya film and cultural festival at Mumbai under Inter-State Cultural Exchange Programme. This is an encouraging step in this direction. In the same vein we could also include and encourage the sharing of books in native languages, exchange of students, opening of language centres and the appointment of the language teachers in each others territory

for the interest of respective people staying beyond ones own border. One loves his mother-tongue very much and it is through his mother-tongue one understands and expresses better. In the end, this author remains optimistic that nobody would be deprived of his culture and mother tongue. The State should take the responsibility of becoming a facilitator and collaborator in the development of individuals from his culture point of view.

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Journey from Tribal to Modern Odisha

*Dr. Dina Krishna Joshi
Dr. Mihir Prasad Mishra
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In ancient times most of the geographical units have been named after the stock of tribes that inhabited the land or the ruler that ruled the state. According to the Bhagavata Purana¹ the six rulers named as Anga, Vanga, Kalinga, Pundra, Sumha and Odra ruled different provinces in the eastern India. The modern territory of Odisha portion was ruled by the ruler Odra which was named as 'Odra' or 'Udra' after their ruler. The inhabitants of the land were dominated by full of the tribes and were also called as Odras as per their territory name. Medhatithi² the commentator of Manu has described that Odras were a tribe who flourished in various parts of contemporary Odisha. Some authors opined that these tribes were agriculturists. According to them this race represents the original tribe of Odisha after whom the province has been named. The Greeks called the province as *Oretes* that means Odia.

Evidence from Natural History:-

The 'Natural History' of Pliny mentions that Oretes as a race inhabited a country where mount Meleus is located. The Greek word Oretes is rendered in Sanskrit as Odras. The mount Meleus has been identified with Malayagiri near Pallahada, now situated in the district of Angul. Further, mount Meleus is associated with people called Monedes and Sharis in the Natural History.

The *Munda* and *Savara* tribes have been identified with the Greek Monedes and Sharis by many scholars. This identification seems plausible because this region of Odisha is even now inhabited by the *Mundas* and the *Savaras*.

Evidence from writings of traveller Hiuen Tsang:-

Hiuen Tsang³ who visited Odra country in 636 A.D. has given a graphical account of Odra. Cunningham has located the country of Odradesa during the period of 700-1100 A.D. which was more or less bounded by the river Mahanadi in the north, Tosali (Dakhina Tosali) in the east, Kosala (Dakhina Kosala) in the west and extended to the south west in irregular lines as far as the modern Paralakhemundi region.

Participation of general public for separate state:-

Odia's quest for a separate province started from the last phase of the 19th century. This period witnessed a remarkable awakening among the Odias who constructed and articulated their identity by a plurality of ways. The print media became very active during this phase as a marker of Odia resurgence. The social, cultural and economic spheres in Odisha during this phase got an extra-ordinary projection. Several forces

and factors made determined efforts for the amalgamation of the Odia-speaking areas lying scattered under four different provinces - Bengal, Bihar, Central Province and Madras, which led to the formation of the province of Odisha. This amalgamation was a prolonged process and it passed through many crucial phases. Many fighters sacrificed their lives for constructing separate state.

Poetic encouragement:-

A saint poet of Odisha Bhaktakabi Madhusudan Rao has said - Mother, Motherland and Mother tongue are superior to heaven and bestow four results like Dharma, Artha, Kama (Desire) and Mokshya (salvation). Serve them with utter devotion uninterruptedly and acquire those four heavenly things. This encourages conscious inhabitants and even general public of those times for a separate motherland having Odia as their mother tongue.

Resistance of freedom fighters:-

Odisha which was considered in the past as a super martial nation, its independent sun was set when in 1568 AD Afghans conquered Odisha. Again Mughals and Marahattas ruled Odisha successively. In the year 1803 the Britishers were able to occupy Odisha. Although stiff resistance was shown by contemporary freedom fighter like Jai Rajguru in between 1803, but later on he was captured and hanged in 1805. Later on Paika hero Buxi Jagabandhu Vidyadhara entered in a fierce battle in 1817. After that Veer Surendra Sai of Sambalpur region waged a valiant war against Britishers. He continued his struggle till 1883 but at last captured and sent to Asurgarh Jail of Central Province where he was died in great agony.

For about a century, from 1803 to 1903, many illustrious and labourious sons of Odisha have made untiring efforts for the rise of Odia nation. To make Odisha a separate province and to give status to Odia language they had fought incessantly. Among those illustrious sons the forefront leaders were Utkala Gouraba Madhusudan Das, Utkalmani Gopabandhu Das, Vyasakabi Fakir Mohan Senapati, Swavabakabi Gangadhar Meher, Kabibar Radhanath Roy, Shashi Bhusan Rath, Biswanath Kar, Gopala Chandra Praharaj, Krushna Chandra Gajapati Dev of Parala, Ramachandra Bhanja Deo, Pandit Godabarish Mishra and Godabarish Mohapatra.

Vyasakabi Fakir Mohan Senapati (1840- 1918) exhausted his pen by writing four novels in Odia language like Chhamana Athaguntha, Mamun, Prayaschita, Lachhman and was a famous Oriya writer. Karmaveera Gouri Shankar Roy was editing *Utkala Dipika* from Cuttack and Shashibhusan Rath was editing *Asha* daily from Berhampur which had impact on Odia readers remaining separated. Utkalmani Pandit Gopabandhu Das was editing daily *Samaja* from Satyabadi. He had extensively toured, Chakradharpur, Chainbasa and Ranchi to unite Odias remaining in Bihar province. He demanded to open more Odia Schools and introducing Odia language in the curriculum. He opened night schools in Chakradharpur and Chainbasa to teach Odia language to the dwellers of these areas who were deprived of education in Odia language.

Historical events:-

It is evident from the foregoing discussion that by 15th century A.D. the word Uddisa or Udisa has already evolved. For this, Sarala Das made Odrasrastra synonymous with Udisa or Odisa. His Odrasrastra Odisa found mention as

Odisarajya in the royal proclamations of Gajapati king Kapilendradeva (1435-1467 A.D.). In the Jagannath Temple Inscription of Kapilendradeva dated 1443 A.D. we find conspicuous mention of Odisarajya. The Tarikh-i-Akbari of Nizammuddin exclusively mentions Odisha as a geographical entity. From this time onwards the geographical term Odisha stood for the entire Odia speaking tract. Through ages the word has been used by various authors in ethnic, linguistic and geographical paradigms. Phonetic evolution of the term from Greek Oretes i.e. Odra, through Odravisaya-Oddavisaya-Odivisa and Udisa, the term Odisha seems to have been finally culminated. Similarly through phonetic metamorphosis Odra became Odriya and finally Odia with the present anglicised form, Odia.

Role of Utkala Sammilani:-

To sum up Pandit Nilakantha Das was greatly inspired by Utkal Gaurav Madhusudan Das and the goal and objectives of the Utkal Sammilani. He showed an exemplary sense of dedication to the cause of amalgamation of Odia speaking tracts lying scattered under different provinces and worked uninterruptedly for the formation of Odisha as a separate province. He demanded for the first time a separate province for Odisha on the floor of the Central Assembly on February 8, 1927. In a way, this move of Pandit Nilakantha facilitated the formation of a separate Oriya province. Under its impact, the struggle for a separate province for Odisha assumed greater intensity and vigour. He was uncompromising in his opposition to make economic viability a condition precedent for formation of Odisha as a separate province and crossed words with Motilal Nehru. He tried to move the Congress in favour of his demand at the Calcutta session of Indian National Congress in 1928. He succeeded and later the Congress agreed that Odisha would be

the first province, to be formed on linguistic basis. He was a proud Oriya with a self-confident personality. It is his strong personality and character which foiled the British design to hoodwink Odias by giving the narrow idea of a sub-province. His dream and sustained efforts to bring under Odisha, Odia speaking tracts like Midnapore and Singhbhoom remained unfulfilled due to a multiplicity of factors and constraints beyond his control. But he tried well and did his best. Madhu Babu chose him as his heir in Odisha. But he was not there in life to see the formation of a separate province on 1st April 1936 nor was Gopabandhu there having been dead since long. Pandit Nilakantha honoured the other prominent maker of Odisha Sri Krushna Chandra Gajapati, the Maharaja of Parala by installing him as Chief Minister of Odisha and Pandit Godabarish as Education Minister in 1943. Along with those great and patriotic leaders, Pandit Nilakantha Das will be ever remembered and respected by the Odia people as one of the makers of Odisha.

Contemporary Political Events:-

In the year 1930, Bihar-Odisha Government nominated Parala Maharaja Krushna Chandra Gajapati Dev to represent on behalf of Odias in the first Round Table Conference. Maharaja Krushna Chandra Gajapati firmly presented the justified and genuine demands of Odias and uttered thought-provoking statements. As a result, the proposal to make Odisha a separate and special province was approved in the Second Round Table Conference in 1931. In order to determine the boundaries of Odisha the Government had constituted O'Donnel Committee. The Committee opined about the annexation of the areas of Cuttack, Sambalpur, Angul, Khariar, Ganjam and Visakhapatanam and favoured for formation of Odisha province. But from the white paper publication, it was seen that

the Zamindaris of Jeypore and Paralakhemundi were excluded from the proposed, separate and special province. But, by the incessant and sincere efforts of Krushna Chandra Gajapati Dev, the Home Minister of Britain Samuel Hore realised the justification of Odia movement, constituted Joint Parliamentary Committee to reconsider the proposed formation of Odisha province. The Joint Committee opined that the separate Odisha province can be formed by annexing Jeypore Zamindari, the hilly areas of Paralakhemundi and Jalantara Zamindari. As a result the formation of separate Odisha province took the real shape. On January 21, 1936 by the orders of Government of India (for formation of Odisha Province) was presented before the British Parliament and was approved in both the Houses of Parliament. After its approval on 7th March 1936 it was presented before the emperor of Britain for its final approval. After the approval of order by Emperor this order was executed on 1st April 1936 and the separate Odisha province was formed. Separate Odisha State was carved out with the merger of Odia speaking tracts of Madras, Central Province and Bihar. The districts which were merged are Cuttack, Puri, Balasore, Sambalpur, Ganjam and Koraput to make Odisha the first State formed on linguistic basis⁴.

Final shaping:-

Thus almost after three decades of incessant trials and agitations of the great leaders like Madhusudan Das, Nilakantha Das, Bhubanananda Das, Krishna Chandra Gajapati Dev and others for the unification of the Odia speaking tracts, the new Odisha Province came

into being in 1st April 1936. As stated by Dibakar Pattnaik, her dismembered condition was held primarily responsible not only for the loss of her identity as a distinctly separate race among the races of the country, but also for the loss of her ancient glory in trade, commerce, industries, art and sculpture, so magnificently recorded in the history of the country (Nabeen, 1st April, 1936). The indomitable will, the spirit of self sacrifice, enormous zeal and unflinching devotion that the leaders had evinced from the beginning to the end of this long struggle make it an interesting chapter in the history of pre-Independent Odisha.

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Language : The Foundation of a Race

Harish Chandra Bakshipatra

The super-ordinate goal underlying the movement for an Independent Odiya State was administrative and geographic integration of Odiya speaking regions. It intended simultaneous preservation and propagation of Odiya language and the region's remarkable culture. Multitude of sacrifice towards this end in vain as 60 years after the Independent Odisha, Odiyas still lack access to essential language education in schools. Seminars, conferences, government and non-government organizations, trade and transactions have forsaken the usage of Odiya.

Periodically a handful of Odiya books get published and these too do not find desired circulation. Worldwide, every region has voluminous publications in their own language across different disciplines such as religion, medicine, legal and professional education. It is a shame that in Odisha dearth of sincere commitments are observed in this direction. Odiya Readership is abysmally low. The sales figures of Odiya magazines and supplements are negligible. It is critical to take note of the fact that these publications more often than not do not fall in the span the Odiya elites and intellectuals. Such publications even do not find any favour among the rural segment. The ubiquitous tradition of printing the family invitations in English Language for ceremonies is quite typical in Odisha and is

seldom found anywhere else in the country. There is a proliferation of English medium public schools across the State especially in the cities. The generation- Y is increasingly alienated from their own culture and language. Odiya traditions, culture, history or literature do not mean anything to the young Odiyas and the future in this direction appears bleak.

The traditional theatres are on the verge of extinction. Alongwith it are gone the time honored songs and folklores. The contemporaneous entertainment and mainstream music mocking propriety is suffusing mass psyche and leading to anti-culturisation. Massive plagiarism and the pervasive influence of Hindi are increasingly discernible. This however, has managed to escape the attention of policymakers and influencers in the society. More crucially this is a prime indicator that our general consciousness as a race is fractured. The relentless battle of our founding fathers, their perseverance and sacrifices for nation building and the subsequent pride of achievement all seem to have been trivialized on a daily basis. To make matter worse; apathy of the policy makers and regional separatist factions demanding cessation from the state has led to weakening of the cause and has compounded the problem manifold.

At one point of time for ease of governance the state was broadly demarcated into the central, western and southern administrative zones and Corresponding universities, Agriculture universities were established. This was done with a geographic and demographic perspective. Each zone had its share of underdeveloped districts. Much delayed implementation of programmes related to basic amenities, provision of basic education coupled with other regional factors have resulted in stunted growth and underdevelopment in western-southern regions and other princely areas. The terrains and arid zones in the plains have suffered due to sinking agricultural productivity. Varying growth paradigms among regions have led to further dissensions. Especially in the sector of employment and livelihood opportunities the southern-western regions have been the victim of prolonged gross negligence. Years after Independence and statehood status this problem is still being relegated to the backburners. Through numerous government and non-government programmes funds are pumped in the tribal areas and underdeveloped zones in the state. The outcomes remain disillusioning.

A simple pointer to reflect this reprehensible fact would be to conduct a quick survey of Odisha's premier administrative building, the Secretariat. The glaring disparity in regional representation is easily discerned here. Contemporaneously this brewing dissatisfaction in southern-western regions is manifesting itself in militancy and naxalism. Little is being done by the state to address the root cause of the problem. Instead the entire effort is being channelized towards militarization to suppress these voices of dissent. Such volatility is a big blow to the long standing camaraderie and unity of Odias. Few separatists' forces have been consistently

demanding separate states like Dandakaranya and Koshala for some time now. Certain elitist corridors have fuelled these ideas mostly due to their own selfish intentions.

The unification movement of Odisha originated with language at its core. Odisha state was incorporated on the basis of language. The struggle continues to integrate regions like Sareikala and Kharasuan that remain outside the State. Language and Culture have been the unifying thread for this race. Iconic Jagannath consciousness and culture are the symbol of Odias. The Sambalpuri Bandha, Puri Pattachitras, Bhanja literature are equally synonymous with Odisha's scintillating tradition. Poems of Gangadhar Meher, Sudhal Deb, Sarala Das and Fakirmohan Senapati's pen have been critical in binding this emergent race.

Odiya as a language has many variations owing to the regional differences. In some places the confluence with neighbouring state's language is distinct. The source of Odiya language however, remains distinct and the language encompasses a typical style.

In 1895, British administration promulgated Hindi as the official language for Sambalpur, Sonapur, Bamanda and Rairakhol regions. This incident sowed the seeds of the struggle for Odisha's identity and State status. When struggle for Odisha's unification was gathering momentum in Ganjam in 1870, demands were raised to include Odiya as language of instructions in schools and local courts. Interestingly, people from West Bengal were of the opinion that Odiya is not a distinct language and is a mere variation of Bengali.

Utkal Sammelani's first ever session was convened with participation of 30 representatives

from Sambalpur and over hundreds from Ganjam. The session was chaired by Maharaja Ramchandra Bhanjadev, who represented Mayurbhanj. Eminent litterateurs such as Chandrasekhar Behera, Rajnarayan Mishra, Gangadhar Meher, Braja mohan Pattnaik, Shripati Mishra from Sambalpur; Harihar Panda, Daniel Mohanty from Ganjam; Bikramdev Verma from Jaipore alongwith rulers of Khalikot, Badakhemundi, Manjusha, Dharakot, Paralakhemundi, Bamanda, Sonapur, Gangpur, Boudh, Rairakhol, Pallahada participated in this historic session to pledge support. This event was indeed a harbinger of an era of consciousness on the pride of Odisha, its language and culture. In this context, Utkal Sammelani's origin assumes singular significance. The mandate of this first ever Utkal Sammelani session and its learned

leadership was that of 'One Odisha, One Language'.

The collective consciousness and interest of this vast state cannot be traded off with petty electoral politics and factionalism. The transcendental call of Shri Madhusudan Das, our founding father for a strong and prosperous Odisha, still reverberates in the Odiya psyche. The movement continues to bring about equitable growth and equal rights to the teeming millions in Odisha by obliterating disparities among regions and simultaneously strives towards a stronger, more resilient nation state.

This article was originally penned in 1998 by the then President of Utkal Sammelani Shri Harish Chandra Bakshipatra.



Hon'ble Chief Minister Shri Naveen Patnaik inaugurating Specialised Neo-Natal Care Unit at SCB Medical College, Cuttack on 27.2.2011. Shri Prasanna Acharya, Minister for Health & Family Welfare, Public Grievances and Pension Administration is also present.

Rama Devi, the Mother of the Masses

Balabhadra Ghadai

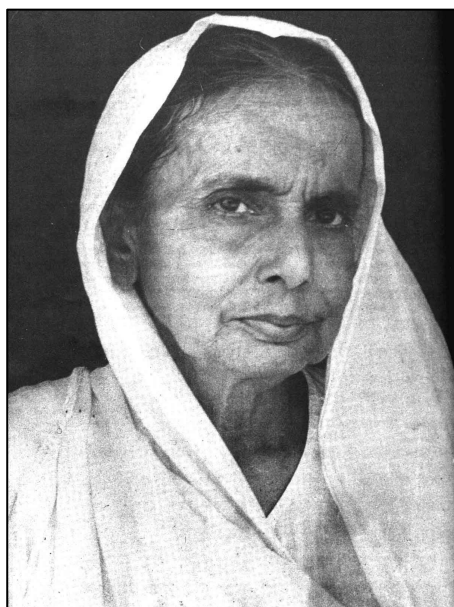
When the epoch-making call of Swaraj under the charismatic leadership of Gandhiji rented the air of India, thousands of women-educated and uneducated, urban and rural came out of their seclusion to shape the destiny of the nation. Ramadevi Choudhury emerged as a pioneer among the women freedom fighters and social reformers who dominated the socio-political firmament of Orissa for more than half a century.

Rama Devi was born to Gopal Ballav Das and Basanta Kumari Devi on 3rd December 1899 at Satyabhamapur of Cuttack district. During her childhood, she was profoundly inspired by her uncle's (Madhusudan Das) spirit of nationalism and Sri Aurobindo's philosophy. She married Gopobandhu Choudhury, a Deputy Magistrate, the office which he resigned in 1921 to join the freedom movement.

It was on 23 March 1921 that Rama Devi had the privilege to attend a meeting of forty women which was held inside the Binod Vihari

Temple at Cuttack. Mahatma Gandhi addressed it. His non-violent programmes brought about a dramatic change in the static life of Oriya women, marking the beginning of political awakening and unrest among them. It is to be recorded here that for the first time Oriya women attended a public

meeting and it was also the first occasion when a great political leader of Gandhi's stature addressed them in a separate meeting. Rama Devi took note of appreciative look in Gandhi's eye when she presented a bundle of hand-spun thread while other women were presenting gold ornaments and money. After this meeting her life took a new turn as she decided to follow the foot-steps of Gandhiji and his ideals and infact later, she made it the motto of her life.



Rama Devi attended the Gaya session of Indian National Congress in 1922 along with ladies of similar faculty like Hiramani Devi, Sarala Devi & Padmabati Devi and remained directly in touch with the activities of the Congress. She also attended the Calcutta session of I.N.C. held in

December, 1928 alongwith Sarala Devi, Sarojini Choudhury, Janhavi Devi, Kokila Devi and Rasamani Devi.

The historic Salt Satyagraha of Mahatma Gandhi involved hundreds of women activists who came out from the seclusion of their houses to join the Congress demonstrations for the manufacture of salt. A few weeks after the Dandi March began, Gandhiji said “The impatience of some sisters to join the good fight is to me a healthy sign. In this non-violent warfare, their contribution should be much greater than men’s. To call women, the weaker sex is a libel. If by strength is meant moral power, then woman is immeasurably man’s superior. The effect was ‘miraculous’. The awakening of women redoubled the energy and activities of the Satyagrahis. As soon as the Satyagraha started at Inchudi, Rama Devi accompanied by Malati Devi, Annapurna Devi, Kiran Bala Sen reached the Satyagraha camp at Balasore and violated the salt law. Spontaneous participation of women in great numbers in the Salt Satyagraha was a significant phenomenon. It infused a new life and luster to the mass upsurge. To involve women in large number and ensure their active participation, the women leaders went from house to house inspiring them to break the salt laws. They went Srijang and persuaded the women of Srijang on this issue on 21st April 1930, thirty women prepared salt in Kuarpur.

The involvement of Rani Bhagyabati Pattamahadei of Kujang in the Salt Satyagraha drew special attention. Thwarting vigilance of Magistrate and the police party, the Rani, Rama Devi and many other volunteers crossed to Kaliapata in a boat during the dark hours of the night. Hundreds of women following the ideal of their patriotic Rani came forward to prepare salt. But the Kujang Satyagraha received a setback on account of the arrest of prominent male

leaders. The women Congress leaders like Rama Devi and Malati Devi kept up the organizational work as well as the movement of the Congress Party. They worked “more strenuously and bore greater hardship than many of the men leaders could have done.” In the first phase of the Civil Disobedience Movement six ladies including Rama Devi were jailed. By the end of 1930 due to mass arrest of Congress leaders, adverse effects of agricultural depression on the peasants, and various repressive measures of the Government, the movement began to lose its spontaneity and potency of radicalism and showed instead signs of exhaustion. As a result of the Gandhi – Irwin Pact of 5 March 1931 a general amnesty was granted. The leaders including Rama Devi came out from various jails.

Gandhiji had declared ‘fast unto death’ in protest against communal award of August 1932. He formed ‘All India Harijan Sevak Sangha’ for the removal of untouchability. A branch of Harijan Sevak Sangha was organized at Cuttack under the chairmanship of Balukeswar Acharya, a renowned Kaviraj of Cuttack and Smt. Rama Devi along with Laxminarayan Mishra and Satyanarayan Sengupta were chosen as Secretaries. About fifteen ladies took active part in the anti – touchability work under her leadership. While carrying on the untouchability work, Rama Devi became convinced that as mothers women had great roles to play in the society and that the awakening of the country was impossible without the awakening of its maternal force. About twelve ladies participated in Gandhiji’s Harijan Padayatra begun at Puri on 9 May 1934. Gandhiji appreciated their activities during the Padayatra in the following words.

“I have marvelled at the manner in which Smt. Rama Devi and her girls have discharged themselves during the tour which however

pleasant and easy it was had undoubtedly its trials. But these ladies have not known what fatigue is. There was a naturalness about all they did which went to show that they had been trained to bear hardship and live simply. As soon as the party reached its destination, these ladies allowed themselves no rest. They immediately went out among the Harijan's fearlessly and with the greatest freedom. I have had the privilege of mixing with tens and thousands of India's women. I have seen them at work. But no where have I seen anything quite like what Smt. Rama Devi and her little band have been found to do so gracefully and so naturally. They have never needed or claimed any special privilege."

On Gandhiji's instruction Rama Devi along with her husband left for Bari and built a thatched house there named 'Sebaghar'. The workers of Sebaghar devoted themselves to social and economic uplift of the villagers by the constructive programmes like promotion of Khadi, anti-touchability campaign, national language, women's awakening, prohibition, basic education, adult education, dairy, agriculture, tanning and distribution of medicine.

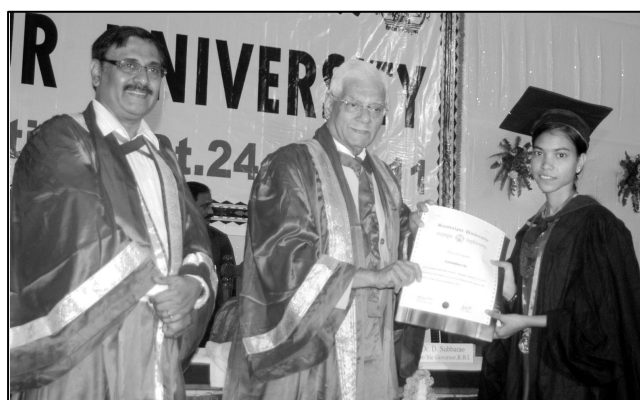
During the Quit India Movement 24 ladies including Rama Devi were arrested in Orissa and

the Ashram was declared illegal by the British Government. She had to undergo nearly two years of imprisonment in Cuttack jail. After her release from the jail in July 1944, she concentrated her attention on Khadi, basic education and training to women workers.

After independence Rama Devi along with her husband Gopabandhu Choudhury resigned from four anna membership of the Indian National Congress. She remained aloof from power politics and joined the Sarvodaya Movement started by Vinoba Bhave. She had won the Prestigious Jamunalal Bajaj Award for her sincere service to women and children.

Rama Devi breathed her last on 22nd July 1985. Her contributions are indeed valuable. Though she is no more with us her daring spirit and incomparable dedication are still leading us on path of a better tomorrow.

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His Excellency the Governor of Orissa and Chancellor of Universities Shri Murlidhar Chandrakant Bhandare presenting the Gold Medals to students in the 24th Convocation of Sambalpur University on 24.02.2011.

Promotion of Odia Culture in Chhatisgarh

Dillip Dashsharma

Preservation of Odia language and culture in the Odia speaking tracts of neighbouring states of Andhra Pradesh, Chhatisgarh, Jharkhand and West Bengal has been of great concern for all of us. Utkal Sammilani for more than a century, has been the frontal organisation and spearheading the movement of outlying Odias to give them the semblance of identity despite the onslaught of the governments of the day in the aforesaid status to wipe out the Odia language and culture in the peripheral tracts bordering Odisha.

In this backdrop office bearers of Utkal Sammilani, thanks to the courtesy and benevolence of Odisha government have often been visiting Odia speaking tracts of neighbouring states to infuse a sense of belonging to Odia language and culture which is slowly but surely dying out. This is happening despite the fact that mother tongue, which the baby learns from the parents, would seldom die. It would be interesting to narrate some of my experiences while visiting three districts of Chhatisgarh and the role played by the girls who have been given away in marriage to Odia families in the entire region. Their zeal and steadfastness in teaching Odia script which most of the family members are now unfamiliar with all though they speak in Sambalapuri dialect and read and write in Hindi is to be seen and believed.

During our sojourn of five days to Raigarh, Mahasamund and Jhanjagiri districts I could find that each and every village has a Lord Jagannath Temple, a Bhagabat Tungi and Bhajan Mandali as is prevalent in villages of Odisha. The people are able to preserve the Odia language and culture through this age-old practice-typical to Odias, though they are unable to read and write in Odia. No Hindi Bhajan or Janana is ever sung at such assemblages. Gurubara Osha, Manabasha, Sudasa Brata or Trinatha Mela and typical trivials bear own stamp of uniqueness are observed with all solemnity and piousness by the ladies. Laxmi Purana, Trinath mela and other holy books are all printed in Odia script but unfortunately they are not able to read them because the children are taught all in Hindi from the childhood. Before Utkal Sammilani schools, there was a system of Lipi Sikhya in very small manner- known as 'Guhlapadha'. It is well said that one should be taught in his/her mother tongue for both learning and understanding but in absence of freedom to learn in one's own mother tongue has led to mass drop out in schools at either primary or secondary levels. This pitiable condition of outlying Odias pained us to the core.

When Chhatisgarh was separated from Madhya Pradesh Odias constituted about 40 per cent of the population. Therefore, it is

understandable that there are many Odia Samaj and organisations to protect and perpetuate the rights of Odias. One such organisation is 'Kultha Samaj' and it maintains its own identity and culture and work according to the rules and bye-laws of the organisation. The bye-law stipulates that each child be taught in Odia in such a manner that he/she will be able to read and write like an Odia. This is a commendable command of the 'Kultha Samaj' for its own community. The office bearers of Kultha Samaj were candid enough to come forward to take up the issue of teaching of Odia in its own script and further stated that they are not helping us rather we are being helped by Utkal Sammilani for upkeep and preservation of language and culture of all outlying Odias. Eagerness to speak, read and write in Odia was exemplified when we started moving to villages in a hired vehicle. The driver said I shall remain with you for five days and during this time I will listen to you speaking in Odia so that I shall be able to fully speak in Odia afterwards. We could marvel his determination and our mission to achieve the goal peaked one hundred per cent when we reached in Pusoru village. We were amazed at the kind of reception and welcome given to us on arrival at the village. So is the spirit of people speaking one language who believe in Jagannath culture. It was a feeling of homecoming.

Finally, for accomplishment of the mission of Utkal Sammilani we have distributed primary Odia books, writing materials, black board and

chalk pencils etc. and appointed 122 Odia teachers in the districts of Raigarh, Mahasamund and Janjagiri to teach Odia Scripts at 122 centres for at least 20 students at each centre. The teachers are being duly remunerated. However, to find out 122 Odia teachers was a herculean task because of shortage of Odia knowing teachers. But God desired that we must succeed. To our amazement, housewives from Odisha took up the responsibility with pride and discharged the function whole-heartedly. One would be surprised to find that Odisha girls, given in marriage in Chhatishgarh formed the bulk of teaching force. This is just a beginning of our activity and Utkal Sammilani intends to cover whole of the Odia speaking tracts by opening more schools for script writing and the mission will spread with opening of more school for Odia Standards, in phased manner. The main aim is to introduce Odia Language as the 2nd official language in Chhatishgarh and Jharkhand. Utkal Sammilani solicits cooperation from the Government of Odisha and concerned states and people take pride to be an Odia.

Vande Utkal Janani

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Nayagarh and Prajamandal Andolan

Arun Kumar Sahoo

Orissa could not stay isolated for long from the impact of non-cooperation movement. Just as the movement reverberated throughout India, its echoes were felt in Orissa too. A hitherto unknown excitement entered into the innermost feelings of the people of Orissa. The programme chalked out at the national level, was implemented and followed in Orissa too. Leaders like Gopabandhu Choudhury, Gopabandhu Das, Harekrishna Mahatab and other Prajamandal leaders made valiant efforts to make the movement successful in Orissa with the co-operation of all, the movement assumed great dynamics in Orissa. The Prajamandal movement was one of the most important milestones in India's freedom struggle. It created an overwhelming consciousness among the people of Orissa. In the field of prohibition and manufacturing of Swadeshi goods and their distribution, the Prajamandal movement was successful to a very large extent. The visit of Gandhiji to Orissa at this opportune moment helped Orissa in merging with the national mainstream.

In the closing part of 19th century, uprisings (meli) were organized in various states- Ratan Meli of 1863 and Dharani Meli of 1893 in Keonjhar, Kondh Meli of 1882 in Kalahandi, disturbances in Bamanghati (Mayurbhanj) in 1866 and Nayagarh Meli of 1893 etc. The first three decades of 20th century also witnessed frequent uprisings- 5 in Bamra, 3 in Talcher, 1 in Mayurbhanj, 1 in Dhenkanal, 1 in Nilgiri and 1 dangerous Kondh uprising in Daspalla. All those

uprisings were suppressed brutally by the States being supported by the paramount British power.

In course of time, the sporadic uprisings took the shape of popular democratic movements with the formation of "All India States People" conference in December 1927. It had the objective of initiating "the necessary reforms" in the states with the collective opinion of the people. In 1929, Lahore Congress adopted a resolution, urging the princess to grant responsible government to people. In 1931, the Orissa States People's conference organized its first session at Cuttack under presidentship of Bhubanananda Das. The conference enquired about people's grievances and asked the Ruling Chiefs to consider the demand of representative governments. However, the chief resorted to repressive measures and suppressed the movement. The suppression and anti-people measures in turn, paved the path for more organized popular movements. The two years i.e. 1938 and 1939 witnessed culmination of the movement.

After the formation of the congress ministry, the Congress leaders encouraged the people of the Feudatory States and Prajamandals or People's Associations were formed in a number of Feudatory States of Orissa. But the Rajas were not prepared to recognize such organisations and have out- rightly rejected the demands of the people. As a result, wide-spread unrest took place in several states. The leaders of the Praja Mandals presented their charter of demands to

the ruling chiefs and claimed the abolition of forced labour, forced contributions and the collection of different abwabs (illegal taxes) from the poor people. They also demanded some civil liberties like the right to association, right to organize meetings, right to publish newspapers, right to use forest products and the right over their agricultural holdings.

The Prajamandal in Nayagarh was constituted on 6th June 1938 under the presidentship of Narayan Nanda. Actually in Nayagad, the fire of freedom movement was first started from village Odagaon and gradually spread to Bahadajhola village, which became the centre of all activities when the Ruling Chief of Nayagad introduced the monopoly of betel by giving permission to a trader to start betel business in Nayagad. As a protest, the people started quitting consuming betel. 99% of the whole population left this habit. They promised not to consume it until the chief withdrew the monopoly of betel trade. The leaders including Narayan Nanda were arrested arbitrarily and put in jail. This “Pana Barjana” Andolana gave a tremendous boost to the freedom struggle. Undoubtedly it made the ruling Chief think about their future course of action. The Ruler freed Narayana Nanda.

A meeting was held at Dangibandha village of Ganjam District, under the Congress worker, Sri Suryanarayan Pattanaik. The historic decision of formation of Prajamandal was undertaken here only. The Prajamandal in Nayagarh was constituted on 6th June 1938 under the Presidentship of Narayan Nanda. It submitted charter of demands to the Durbar securing political and civil liberties for the people and their involvement in responsible Government. On 27 December 1938, the Prajamandal convened a meeting in the headquarters of the State and resolved to agitate until the fulfillment of their demands. Thereupon, the Raja arrested the

Prajamandal workers, which resulted in the gather of thousands of people in front of the palace on 30 December demanding the release of their leaders. The Raja immediately released them and promised to fulfil their demands. But the insurgents were not satisfied with the promise and threatened to launch Satyagraha unless a proclamation conceding their demands was immediately made. Apprehending great tension, the Raja sought the assistance of the Political Agent, Major Bazelgette. Major Bazelgette immediately responded to the request of the Raja and reach Nayagarh to observe the situation. While he was dealing with the situation of Nayagarh, the ruler of Ranpur sought his help on 5 January 1939. Since the situation in Ranpur was more explosive than that of Nayagarh, Bazelgette had to make the fateful journey to Ranpur where he succumbed to the fury of the violent crowd in the same evening.

The murder of the Political Agent in Ranpur and the subsequent terrorization in the State, shocked and unnerved the Prajamandal workers of Nayagarh so much so that they voluntarily suspended their Satyagraha without awaiting the directives from the Orissa States Peoples’ Conference. Sarangadhar Das, in his press statement reported that after the departure of the Military Intelligence Bureau the Durbar resorted to victimization of Prajamandal workers on false charges and the accused were either sent to prison or made to pay fines. The Raja also issued a circular prohibiting subscriptions to the Prajamandal. The Prajamandal protested against the circular but did not launch any movement. The members merely boycotted the Advisory Council set up by the Raja and devoted themselves to the constructive programmes of the National Congress like cotton planting, spinning and weaving.

Even this ghastly murder was condemned by top Congress leaders like Subhash Chandra

Bose, the Congress President, Pandit Jawaharlal Nehru and Biswanath Das, the premier of Orissa. Gandhiji expressed his deep concern on the incident and desired for a thorough enquiry about the matter. The Congress Working Committee passed a resolution condemning the killing of the British Political Agent. However, the Working Committee welcomed the awakening among the people of the States.

On the other hand, the British authorities adopted very strong repressive measures against the people of Ranpur. Military force almost seized the State. Armed forces were brought from distant parts of India to suppress the movement for freedom. Many people were arrested in Ranpur. Raghu Nath Mohanty and Dibakar Parida, two ring leaders were hanged. The ruler of the State was deposed and the Political Department took over the administration. Such widespread movements and violent occurrences in the Feudatory States of Orissa roused the Congress leaders in the province to greater responsibilities. All Orissa Garjat Day was observed on 29th October, 1938. Some Congress leaders led by Naba Krishna Choudhury were arrested in Dhenkanal. Due to some legal restrictions the Congress workers could not help the movement in the states openly but extended only moral support to them.

It was not possible on the part of the Congress Government of Orissa to close its eyes completely to the atrocities committed by the princely rulers. The Premier Biswanath Dash issued an appeal to the rulers on 12 November, 1938 and urged upon them to accept the just demands of the people to restore peace and tranquility in the states. In reply to the appeal the Raja of Sarraikala, the President of the Association of the Ruling Chiefs of the Eastern States Agency alleged the Government of Orissa for such happenings.

The widespread agitation launched by the Praja Mandal created law and order situation. The Princess Protection Act conferred extraordinary powers on the police to arrest any one within the province of Orissa without a warrant. Besides this extraordinary powers, the rulers demanded for the extradition of Praja Mandal leaders who had taken shelter for their safety in the province so that they might be given exemplary punishment for their revolutionary activities. The British authorities supported this move but the Congress party could approve of it. Subsequently the Government of Orissa released a few prisoners of the States who were in the Provincial jail at Cuttack unconditionally and rejected the extradition warrants issued against them.

Thus Prajamandal Movement in Orissa had become virulent. The uniqueness of the movement in Orissa was that it not only exposed the mistake of the ruling chiefs but also at the same time exposed the British Rule in India and inspired the people to merge with the national mainstream to teach the British a lesson. The movement undoubtedly was yet another milestone in India's freedom struggle. It brought about a rejuvenation and determination among the people of Orissa which made them leap into the forefront of the struggle. It became apparent that glorious sun of the British Empire was indeed about to set in India. The welcome notes for the declining fortunes of Great Britain were truly sung by these moments.

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The Role of Krishnachandra Gajapati Dev in Formation of Separate State of Orissa

Dillip Kumar Behura

Every year we are celebrating 1st April, as the foundation day of the morden state Odisha, with great pomp and pleasure. We know seventyfive years ago, on this auspicious day in 1936, the long cherished dream of Odia speaking people came to reality with formation of Odisha as a separate state, a first one formed on the basis of language.

The territorial dismemberment of Odisha had begun even before the fall of the Hindu kingdom. The Bhoi's of Khurda, the Bhanjas of Ghumusar and Mayurbhanja and the Chouhans of Sambalpur gradually assumed political prominence. The sway of either the Mughals or the Marathas failed to restore the political unity of Odisha. To remedy the evils arising out of such a dismembered condition the Oriyas have all along been expressing their desire to remain united. This desire may be dated back to the Maratha invasion and the British advent into Orissa in the 18th century and the subsequent years, since when the national solidarity has been broken and it remains as it is, scattered and merged inside different provinces of India, absolutely lost sight of among the other more predominating populous communities. To give vent to their most deplorable condition in society and insufficient representation in Government service wherever they are, the first Utkala Union Conference of the Oriyas was held in the year 1902 under the presidency of the

late Raja of Khallikote which officially started to approach the Government with resolutions for a separate province for the Oriyas.

This state of the dismembered condition of Orissa has been brought about by merely historical accidents, and particularly the circumstances attending the growth of British power in Orissa. This unnatural bifurcation, vivisection and fragmentation of the country has brought untold miseries on the people; it has not only broken their national solidarity by regular process of denationalisation in the borders of Ganjam and Vizagapatam in Madras, and Midnapur in Bengal, but also has succeeded in ruining their ancient civilization and literature. In the year 1868, Sir Stafford Northcote, the then Secretary of State for India, saw the defects of administering a tract of country divided and dissected into unnatural boundaries in times of emergency, and in the year 1895 the Commissioner of Orissa writing the Administrative Report of the Orissa Division advocated strongly for bringing the Oriya-speaking tracts under one administration. He says-in his report; "Among the reasons for this change are, as I have said, the uniting in a single division and placing under the same laws and rules the whole local Oriya population instead of having a portion of it forming an insignificant item of the Central Provinces and another portion forming an equally insignificant

item of the Madras Presidency. He then goes on citing political, ethnological and philological grounds in support of his proposal. Let us see what another prominent Government official has said on this matter. H.H. Risley, Secretary to the Government of India, in his letter No.3678 dated 3rd December 1903 to the Chief Secretary to the Government of Bengal says; "The difficulties arising from the Oriya problem thus created have been for years a source of anxiety and trouble to the different provinces concerned - The Government of Madras have repeatedly complained of the anxieties imposed upon the administration by the great diversity of language (Oriya, Tamil, Telugu, Malayalam, Canarese) with which Madras civilians are called upon to cope and which render the transfer of officers from one part of the Presidency to another, a matter, in any case, of great difficulty and often of positive detriment to the public interest. These disadvantages exercise an injurious effect not only upon the administration, but also more upon the people. The population speaking a distinct language and the area over which it is spoken are too small to constitute a substantial portion of a province. Under ordinary conditions the Government is unable to retain in it a superior staff who have become acquainted with the local language and with the local customs which invariably accompany it. Hence in dealing with a question of this kind, it may be that the true criterion of territorial redistribution should be sought not in race but in language. "The Oriya speaking group" in any case, emerges a distinct and unmistakable factor with an identity and interests of its own". In 1917 on the momentous visit of Mr. Montagu to India, the Oriyas again submitted a memorial under the leadership of M.D.Das and the Raja of Kanika and many other influential men for the administrative union of the Oriya tracts as a Preliminary to the reforms; but

except for the, recognition of the principle to form provinces on the linguistic basis giving prominence of course to the problem of Orissa, nothing tangible has been done for the Oriyas. As anticipated in the memorial, the position of the Oriyas in every province under the reforms changed for the worse, as in every provincial legislature the Oriya representatives found themselves in a hopeless minority without being able to influence any decision in their favour against contending forces. The Maharaja of Parala expressed his great concern according to him.

My experience as a member of Madras Legislative Council is that the position of the Oriyas is unenviable and far from satisfactory, though, in the pre-Reform days they had much less to complain of, receiving usually official support and sympathy as a backward community. I have reason to believe that wherever the Oriyas exist now their condition is exactly the same and worse in Bengal with all the disadvantages pertaining to a minority among a bigger and more advanced population. The desire of the-Oriyas to be united finds its counterpart in the case of several other Indian communities also.

Let me repeat again that nothing sort of a separate province will satisfy the Oriyas. They will not remain content with any half measures as a part of a major provinces with any amount of statutory guarantees and declarations. The demand for a separate province was embodied in a resolution of the Utkala Union Conference in 1919 which runs as follow "Believing as it does in the sympathetic recognition of the special claims of Oriyas for a separate administration, as evidenced by the illustrious authors of the scheme in their proposal for constituting a sub-province for Orissa, this Conference desires to place on record its conviction that unless a separate province under a Governor-in-council and

Legislative Assembly with an elected non-official majority be given to the United Oriya-speaking tracts, the proper solution of the question cannot be satisfactorily reached and the legitimate aspirations of the people concerned cannot be fulfilled.”

In the following year Satchidananda Sinha of Bihar moved in the old Imperial Legislative Council for a mixed committee of officials and non-officials to formulate a scheme for amalgamation of Oriya-speaking tracts. Most of the speakers in the debate welcomed this resolution but Sir B.N. Sharma advocated a separate province for the Oriyas to which the whole house agreed. Sir William Vincent, the then Home Minister of the Government of India speaking on behalf of the Government recognised that there was a very great feeling among the Oriyas for amalgamation and that the Government was in one sense opposed to an examination of this question. The Philip and Duff Commission in 1924 also have recorded the same feeling among the Oriyas.

The position of Orissa as at present has drawn the attention of the Simon Commission and they regard it as a glaring example of the artificial connection of areas not naturally related. The Government of Madras in its memorandum to the Simon Commission was in favour of a separate province for the Oriyas. The Government of Bihar and Orissa though points out the financial insufficiency of the future province is also in favour of a separate Oriya province. The Government of India in its despatch on proposals for constitutional reforms, admit the claim of Oriyas for a separate province of their own, suggesting a Boundary Commission to go into this question. The amalgamation of Oriya-speaking tracts has become so urgent and acute that it is feared in some quarters that another commission might

delay matters and postponed the great day. Considering from a practical point of view, Orissa will be a province of 88112 thousand square miles with men possessing everything in common-language, religion, customs and manners.

One of the formidable objections, incident on the proposal of a separate province is the complaint of financial insufficiency. The difficulty of finance might be a real one and I do not doubt it for a moment but at the same time I do not think it an impossibility if only the question is tackled with sympathy and fairness by the authorities concerned and its mineral wealth fully developed.

Orissa is a great agricultural country with vast natural resources and fertility. It is mainly a rice-producing country with vast tracts of rich soil capable of great agricultural development. If only its rivers are controlled to avoid devastations of flood, it will be a land of wealth instead of poverty. Again Orissa abounds in forest materials which provide beautiful building materials and with her coal, iron, copper, mica, manganese ores many more industries can be developed to yield a large revenue to meet the needs of administrative cost. Space does not permit me to say all that I have in mind regarding this question. The little details I have mentioned are done only in the interests of the case. This thought provoking address in the Round Table Conference by the Maharaja of Parlakhemundi is an unmistakable indication of his love and admiration for a united and progressive Orissa. He had well articulated the cultural prosperity and economic potency of the Oriyas in this memorandum.

The announcement of Orissa Boundary Committee was the sequel to the deliberations of the First Round Table Conference as far as the case of Orissa is concerned. The Orissa Boundary Committee consisted of three members

- Sir Samuel O' Donnell, H.M. Mehta and T.R. Phookun. The associate members were Krishnachandra Gajapati, Satchidananda Sinha and C.V.S. Narasimha Raju. The Commission finalised its report in April 1932. The Committee after considering all aspects of the problem recommended that the new province of Orissa should include the Orissa Division, Angul, the Khariar Zamindari of the Raipur district and the greater part of the Ganjam district and the Vizagapatam Agency tracts. The exclusion of certain Oriya-Speaking tracts from the jurisdiction of the new province evoked strong reaction. A special session of the Utkala Union Conference on 21st August 1932 at Berhampur urged upon the Government to constitute the separate province at an early date and protested for exclusion of the Oriya-speaking areas from the new province. It was then decided to send a deputation under the leadership of the Raja of Parlakhemundi to the Viceroy to acquaint him with the problem in its proper prospective. (Patra and Devi 1983 : 264) On the 16th of October 1932 Independent Utkala Day was celebrated all over the Oriya- speaking areas and in Puri a large congregation gathered on this occasion which was presided over by Gajapati Krishnachandra. (Mohanty 1982 : 116) The Oriya nationalists called a conference (Netru Sammilani) which suggested that the new boundary of Orissa must embrace all the Oriya-speaking tracts. The leaders of the Conference constituted a separate Orissa Province Committee. Maharaja Krishnachandra was a member of this committee. In 1933 the White Paper was released embodying the deliberations about the constitutional reforms in the three Round Table Conferences. It included the announcement constituting Orissa into a separate province and also indicated the boundaries of the said province. (Mohanty : 117) The publication of the White Paper perpetuated

the controversy and disappointment among the Oriyas as the proposed province excluded Vizagapatam Agency and Parlakhemundi. Krishnachandra felt very much disappointed at the publication of the White Paper as it excluded many estates for the integration of which he had fought relentlessly. It gave him more disappointment because his own estate was excluded from the proposed Orissa Province. The 23rd Utkala Union Conference held at Berhampur under his presidentship strongly demanded the integration of his estate and Jeypure and passed a proposal to the effect that the creation of the Orissa state would be an exercise in futility without these estates. (Mahapatra 1976 : 223) In April 1933 a Joint Select Committee of the Houses of Parliament with Lord Linlithgow as president was appointed and it invited memoranda from several organisations and a number of important individuals. At the Conference presided over by Bhubanananda Das, Krishnachandra- Gajapati in response to Madhusudan Das's appeal decided to go to England to plead for the inclusion of Parlakhemundi and Jeypur in Orissa. (Patro : 139) Krishnachandra prepared an exhaustive memorandum outlying the grounds on the basis of which he wanted this integration with Orissa Province. He circulated printed copies of the memorandum on Parlakhemundi among them. In the memorandum he had made it clear that a mistake had been made in the White Paper in excluding Oriya Estates, Parlakhemundi and Jeypur among other estates, from the New Orissa Province. The Orissa Committee of 1932 appointed to recommend the boundaries of Orissa favoured the inclusion of Parlakhemundi and Jeypur Estate and its majority recommended the inclusion of Parlakhemundi in Orissa. He continued that by excluding these and other Oriya estates of Madras from Orissa the White Paper not only denies them their legitimate claim to be

under the administration of a province having other Oriya estates within its fold, but also brings about a break in the age long solidarity of the Oriya Zamindars of Madras, one that has been intact till now. He stated that by excluding these estates the Orissa Province of 33000 square miles recommended by the Orissa Committee will be reduced by 11000 square miles of rich and fertile country full of natural resources, Railways, Educational institutions and roads whereby the doors for economic development and expansion for a poor province like Orissa will be once for all closed. (Nabeen, 25th July 1933) The memorandum had thus contained the pro-Oriya sentiment of Krishnachandra who had the vision of new and prosperous Orissa. Being assured by the members of the Joint Select Committee Gajapati returned home on 13th August 1933. As he returned back he got a letter from one of his friends from London some months later that the committee had decided not to include Parlakhemundi in the proposed province of Orissa. Gajapati again tried in this regard and met the Viceroy in Delhi with a group. The Viceroy accepted the map and the records from the group and transmitted them to the Secretary of State, London with his favourable recommendation. At last this problem was over. The hard labour of Gajapati brought into effect the creation of Orissa Province.

The members of the Utkala Ashram, Berhampur on 24th September 1935 had presented an address of cordial welcome and expressed their feelings of admiration, joy and gratitude for the valuable services the Maharaja had rendered to the cause of the Oriyas. (Nabeen, 24th September 1935) Their address has been quoted here for the appreciation of the historians-

“We must begin with that memorable day on which you moved for the formation of a separate province for Orissa at the First Round

Table Conference. A great strain was imposed on your capacity and resources when you were associated with the work of the O'Donnel Committee -which appreciated your valuable co-operation and a majority of which recommended the inclusion of the greater part of the Oriya-speaking areas in the south as aptly advocated by you. There was a greater call on your patriotism and capacity for self-sacrifice with the announcement of the White Paper boundaries and its revision by the Joint Parliamentary Committee showed your tenacity of purpose and your capacity to fight for the righteous cause in keeping with the traditional achievements of the Gajapati kings. Your magnificent donations in the cause of education and for charitable purposes your wide sympathies and cultured outlook, your solicitude for the welfare of the peasantry and impartial administration and above all your spirit of Sportsmanship and patriotism have won for you a unique place in the hearts of the people and in the estimation of the Government. We feel sure that with your able guidance, your forceful personality and your spirited leadership, the province will steer clear of all obstacles and it would have distinct contribution to the growth of the Indian nation." Krishnachandra in reply made a clear statement which can be quoted here for the study of his mission; "The dismembered condition of the Oriyas being placed in four different provinces forming peculiarly a most insignificant minority community everywhere was a most attractive phenomenon to excite sympathy and interest from one and all, and it is therefore nothing extra-ordinary for me, an Oriya to have taken up the work zealously despite several obstacles and opposition from different quarters. In these days of severe competition such a condition as we were in would have been vitally detrimental to the interests of the community for advancement in future and even for a political

existence amidst other communities in the provinces, xxxx I appeal to you that whatever may be the title or creed popularly acceptable we should all join hands sinking all differences and personal aspirations and motives and work unitedly the consitution graciously conferred upon India by His Majesty's Government for the benefit and abound advancement of our community and find means to develop the natural resources of our province."

On 1st April 1936 the province of Orissa was inaugurated which included Cuttack, Puri, Balasore, Sambalpur, Ganjam and Koraput. Gajapati's happiness knew no bounds. But at the same time through the press he made an appeal to the people not to be complacent only on the formation of Orissa province and he made them conscious of the tasks ahead of them. The formation of the separate province of Orissa according to him protected the Oriyas from their total degradation. But he could not appreciate the boundary of the province in 1936. Hence in an appeal in Nabeen of 10th November 1936 he had articulated the necessity of the amalgamation of all the Oriya-speaking areas.

He stated that as long as all the Oriyas were not united in one great province the emancipation of the Oriya Race would not be possible. He demanded at that time the incorporation of Singhbhum with Orissa. He accepted that the declaration of the separate province of Orissa in 1936 was the first significant step for the making of greater Orissa. The unification of Singhbhum with Orissa would be a very important work which would establish the economic potency of the Oriyas. Therefore in 1936 he strongly appreciated the enthusiasm and determination of Krishna Chandra Acharya, a great Oriya leader of Singhbhum and he appealed

to the Oriyas to extend all possible support to Acharya in the fulfillment of his mission.

Thus Krishnachandra Gajapati had imperishable contribution to the making of modern and progressive Orissa. He was a man of miraculous action. He came to the focus of politics of colonial Orissa at a crucial phase; but he gave away his interest and devoted his career to the progress of Orissa which he accepted as his motherland. His articulation of Oriya identity and his cogent expression of the economic potency of the Oriyas before the colonial masters in the turbulent decades of the 20th century A.D. would definitely remain a chapter of lasting significance in the history of modern Orissa.

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Biju Patnaik and National Politics

Prof. Surya Narayan Misra

Late Bijoyananda Patnaik (1916-1997) was born at Cuttack on 5th March, 1916. Both his father late Laxmi Narayan Patnaik and mother late Ashalata Devi were freedom fighters. There was impact of the character and spirit of the father on young Biju Patnaik. He began his education in Mission High School at Cuttack. He passed the entrance examination in 1932 and preferred since study in Ravenshaw College. Besides his interest in studies he exhibited extraordinary capacity in games and sports. He became champion in college meet for consecutive years. After completing I.Sc. he was joining Aeroplane Training College in Delhi. Later he joined Imperial Royal Air Force as a Pilot. He could exhibit both courage and application as Airman.



When young Biju was shaping up, the country was a colony and nationalist struggle under Gandhi's leadership was picking up. Once Gandhi visited Orissa and was scheduled to address at Cuttack. Young Biju was attracted towards the messianic personality of Gandhi and for this he had to incur the wrath of the security

personnel at the venue of the meeting. This had a visible impact upon the young mind and he was attracted towards the cause of the freedom fighters. Initially he was in a dilemma as to the path to be followed - a terrorist way or a non-violent path. As a young, dynamic and spirited person he could have chosen the former course for which he had the mentors in his maternal uncles. But he chose the Gandhian way. Even when he was in service in the colonial establishment he could secretly associate himself in air dropping prominent freedom fighters like Jaya Prakash, Ashok Mehta, Rama Manohar Lohia and Aruna Asaf Ali etc. In 1943 Sri Patnaik was arrested due to his anti-British activities and was imprisoned at

Red Fort. After serving two years jail term at several places he was freed in 1945. The jail term and his daring activities had already brought him closer to national heroes. His passion to come closer to Gandhi and his political successor Pandit Nehru inducted him into national politics and he associated himself with number of daring acts. During March 1947 when Asian Relations

Conference was organised at Delhi, the freedom struggle against Dutch in Indonesia was very much in the news. Biju could take a dare devil role in a solo flight to Indonesia along with his wife and could escort the Indonesian leaders to Delhi. The act of associating one risking one's life for one's country was known. But for another country was rarely known. Sri Patnaik by escorting Dr. Md. Hatta and Sultan Sjahrir from their place of confinement could exhibit his commitment to the cause of nationalism.

India got independence with a shock. The post-partition Indo-Pak dispute over Kashmir was almost escalated into a war. The initial hesitation of Maharaja of Kashmir delayed military operation. But when the process commenced it was Mr. Patnaik who led the air dropping of our military personnel to the valley. It might have been his first flight to the difficult zone during the tension time. But it was he and his spirit led the way.

When the country began its planned economic development and the process of industrialisation started Biju could think about the future industrial map of Orissa and consequently that of the country. The industries he began at Choudwar was the action of a visionary to develop the zone into a multiplex city with immense possibilities of water and road transport into different destinations.

During the one party dominant era of the Indian National Congress, our State was peculiar in its political reference. There was clear cut division of public opinion in the coastal plain and the western upland. Whereas the public choice in the coastal area was shared among Congress, PSP and CPI, the western upland belonged to Prince group - the Ganatantra Parishad. This political division of 1950s kept our State in low profile and we could not get deserving share out of the

national development plan. A State which was having peculiar demographic composition and suffered due to regular natural calamities desired sympathy assistance from the centre. But it was not possible due to political instability. After the elections of 1957 the situation was further deteriorated. The Second Legislature in Orissa was fragile in nature and difficult to run. But Biju helped the political leadership by ensuring outside support of Jharkhand group through personal contact with Jai Pal Singh. When the situation became uncontrollable he could impress upon Pandit Nehru with a novel plan of coalition government between Congress and main opposition Ganatantra Parishad. This could be thought of by a visionary statesman who could think in terms of political stability in the interest of his homestate. Thus he became one of the pioneers of political polarisation in the country as early as 1950s and in fact he played a significant role in combining non-Congress opposition in Orissa in 1970s and later for the country in 1977 and after.

Biju's political leadership gave Orissa the first stable Congress Government. His tenure initiated a number of development projects and some of them were innovative in nature. If we find Sunabeda HAL, Balimela Project, Paradeep Port, Express Highway, Regional Research Laboratory, Regional College of Education, Regional Engineering College and Sainik School in the State, it was due to his national vision and to put Orissa in the national map of India.

Biju Babu was central to the decision on having Paradeep Port when the Central Plan machinery was not positive in its approach. Rightly some one has said that a politician thinks for the next election but a statesman thinks for the next generation. The way Paradeep Port construction started it raised many eyebrows and critics started villifying his image. This could cost him dearly in

the next election. But Paradeep today is the most functional and revenue earning port in the east coast. This port if named after late lamented Biju Patnaik during his centenary will be a fitting tribute to him.

He was a Union Minister under Moraraji Desai in 1977. Whenever Parliamentary debate took place and Government was cornered Biju came to the rescue on number of occasion. His speeches on the floor of the House were full of national flavour and spirit of nationalist statesman. His political opponents feared both his personality and courage of conviction.

In 1989 when Rajiv Gandhi lost the election and V.P. Singh was the hero but political arithmetic was different, it was Orissa Bhawan which became the venue for political consolidation. He helped to arrive at a solution and could prevail upon aspirants like Devilal and Chandrasekhar to accept V.P. Singh as the leader. The way he handled the 1990 Assembly Election alone in the State and provided an all time record vote and seat share could prone his popular support base. During his Chief Ministership both his age and objectives were on the wrong side. His role as the Chairperson of Austerity Committee and his suggestion for reservation for economically backward irrespective of caste

during Mandal agitation gave enough evidence of a visionary Biju. Very few people could up to the level of Biju's level of thinking and expression. But it was also a fact that he was good but his followers were not.

Biju Patnaik was a natural hero and also a national hero. He was popular but not populist. His obsession to see his home state grow in strength to strength confined him to the State since 1985. He did not contest for 1989 election. In post 1996 era there was an opportunity for him to lead the nation but his age and health were on the wrong side. A person who was close associate of the first Prime Minister and one time adviser on defence matters remained as an idol in the hearts of people but his own class (political circle) had inferiority complex and played negative role whenever an opportunity for him and for his dear home State appeared. He may not be decorated by highest civilian award of the country, but he was really the 'Bharat Ratna'.

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Shri Suresh Chandra Mohapatra, Chairman, OCC handing over a cheque of Rs 29 lakh as dividend from OCC to the Hon'ble Chief Minister Sri Naveen Patnaik at Secretariat on 03.03. 2011.

Hon'ble Smt. Pratibha Devisingh Patil

(First Woman President of India)

Rekha Mohanty

Smt. Pratibha Devisingh Patil was sworn in as the twelfth President of India on 25 July 2007. Before this she had been the Governor of Rajasthan from 8 November 2004 till 21 June 2007. Smt. Patil, who had been a member of the National Indian Congress for many years, was nominated by the ruling United Progressive Alliance supported by the Communist parties. She won the Presidential election held on 19 July 2007, defeating her nearest rival Bhairon Singh Shekhawat by over 300, 000 votes.

In this victory, Smt. Patil was underlining another unique aspect of her life. Becoming a legislator at the young age of twenty-seven in the Maharashtra Assembly, she had been a member of both the Lok Sabha and the Rajya Sabha and has never been defeated in any election in which she has stood.

Smt. Patil was born on 19 December 1934 in Nadgaon village of Jalgaon District, Maharashtra. Her early years were spent in Jalgaon town, where she completed her education – first at R.R. Vidyalaya, and later, up to her Master's degree in political science and economics from Mooljee Jetha College. It was here, in 1962, that she was voted 'College Queen'. The same year Smt. Patil won an Assembly election from Jalgaon and became an MLA. After her

graduation, Smt. Patil enrolled for her Bachelor of Law (LLB) degree from Government Law College, Mumbai. Although she was now a legislator, she pursued her studies and completed her degree. She also found the time to take an active part in sports, excelling in table tennis and winning several shields at various inter-collegiate tournaments.

After getting her LLB degree, Smt. Patil began practicing law at the Jalgaon District Court. She married educator Devisingh Ramsingh Shekhawat, a Rajput from Rajasthan, on 7 July 1965. The couple was well-matched in their desire for active social service, especially in the field of education and the uplifting of poor women. They have a daughter, Jyoti Rathore, and a son, Rajendra Singh.

Edlabad, or Muktai Nagar in Jalgaon district, remained Smt. Patil's constituency from 1967 right up till 1985. She was elected four times from here to the Maharashtra Assembly. During this long period, she held various important positions both in the government and the Legislative Assembly of Maharashtra. Smt. Pratibha Patil's political career began under the mentorship of senior Congress leader and former Chief Minister Yashwantrao Chavan. She began by becoming a Deputy Minister for Education in

1967 in the Vasant Rao Naik ministry. In her next terms between 1972 and 1978 she was a full Cabinet minister for the State, various important portfolios like Tourism, Social Welfare and Housing were handled by her in the successive governments.

The Congress party, which has seen several splinter groups break away from it in post-independence era, split up in 1977 in Maharashtra after Indira Gandhi's defeat in the general elections following the Emergency of 1975 to 1977. During this split, many senior leaders like Y.B. Chavan and his protégé Sharad Pawar joined the Congress (U) party floated by Devraj Urs. However, at this time, and on all subsequent occasions, Smt. Patil remained loyal to Smt. Indira Gandhi, although she was taking a political risk by antagonising other Maharashtra stalwarts.

Smt. Patil's belief in Indira Gandhi, and her unshakeable loyalty, was immense. One lesser known fact was her quiet support to Indira Gandhi when her son Sanjay Gandhi died in an air crash. In the hours following the tragedy, Smt. Patil quietly managed Indira Gandhi's kitchen and household. When Indira Gandhi was arrested in 1977 by a government thirsting to avenge the repression and humiliation of the Emergency, Smt. Patil took part in a protest, for which she had to spend ten days in prison.

From 1978, when the Congress (U) came to power in Maharashtra, she became the Leader of the Opposition in the State Assembly, and later chief of the Maharashtra Pradesh Congress Committee.

Smt. Patil's political career had grown alongside the work she and her husband were doing for women and disadvantaged groups. The couple set up an educational institution called

Vidya Bharati Shikshan Prasarak Mandal, which runs a chain of schools and colleges in Jalgaon and Mumbai. Smt. Patil also set up the Shram Sadhana Trust that runs hostels for working women in New Delhi, Mumbai and Pune and an engineering college in Jalgaon. Other institutions she has been a part of are the cooperative sugar factory known as Sant Muktabai Sahakari Sakhar Karkhana, of which she has been the chairperson, and a cooperative called the Pratibha Mahila Sahakari Bank, named after her. Smt. Patil set up an industrial training school for the visually challenged in Jalgaon and a school for the poor children of Vimukta Jatis or nomadic tribes.

It was her work in the social arena that got Smt. Patil elected to the Rajya Sabha in 1985 as a Congress candidate. In the Rajya Sabha, Smt. Patil served as the deputy chairperson from 1986 to 1988 and as the chairperson for a short period in 1987 from July to September when R. Venkataraman was elected as the President of India. In 1991 she contested the general elections from the Amaravati constituency for the Lok Sabha and was elected MP to the tenth Lok Sabha.

Her social work and association with institutions furthering the cause of women and the less privileged has meant that Smt. Patil represented India abroad on various occasions. Notably, she was present at the International Council on Social Welfare Conferences at Nairobi and at Puerto Rico. In 1985 she accompanied the AICC (I) delegation to Bulgaria in 1985 and in 1988 she went to London as part of the Commonwealth Presiding Officers Conference. She led the Indian delegation to the conference on the 'Status of Women' in Austria and was a delegate at the World Women's Conference, Beijing, in September 1995.

From 2004 to 2007 Smt. Patil was the Governor of Rajasthan. On 14 June 2007, the ruling U.P.A. nominated her as their candidate for the presidential election to be held on 19 July 2007. She emerged as a compromise candidate after the Communist parties who supported UPA government did not agree to the nomination of then Home Minister Shivraj Patil. Smt. Patil's name was proposed by Indian National Congress President Sonia Gandhi. Critics of this choice alleged that Sonia Gandhi had put forward the name only because Smt. Patil's loyalty to the Nehru-Gandhi family was well-known, and had been proved and tested in many circumstances.

Smt. Patil, who asserted at the beginning of her presidency that she would not be a 'rubber-stamp' President, had the tough job of following the vibrant and widely popular term of President A.P.J. Abdul Kalam. She also had the task of proving that she was not carrying the tag of 'woman President' without adding any value to the President's post on account of her gender. After her election, the bitter political atmosphere that had surrounded Sonia Gandhi's choice of presidential candidate continued. Smt. Patil became embroiled in a controversy for her quotes about Purdah and her claim of having silent communion with the spirit of dead 'Baba'. Her family members' misdemeanours and various cases filed against them were also widely discussed. She survived the initial months of her presidency in the background of all these controversies.

Her subsequent actions have showed President Smt. Patil to be keenly responsive to present-day development and her countrymen's needs. 'Terrorism and communal hatred are enemies of development, stability and a peaceful society,' she said on 23 September 2008 in Lucknow after receiving the D.Litt degree conferred on her by Lucknow University. Smt. Patil praised the security and police personnel engaged in fighting terrorism, and said that 'It is the duty of every citizen of the country to co-operate in combating terrorism'.

'We have to divest hatred from the minds of some of our misguided youth and bring them to the path of peace, amity and communal harmony,' she further added. Latter, regretting the decline in the country's research facilities, Smt. Patil said that research facilities in our universities need to be reinforced. She described India as committed to building and improving its infrastructure facilities and ensuring health, education and connectivity across the country.

As twenty-first century India moves forward to a greater global presence, Smt. Patil has the opportunity to bring meaning and importance to the role of the Indian President.

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Lingaraj Worship in Ekamra Kshetra

Dr. Saroj Kumar Panda

The name Ekamra is mentioned in the Anantavasudeva Inscription of Paramarddi (1200-1278 A.D.) which praises “the province of Utkala where lies the holy place of Ekamra adorned with hundreds of mango-groves, wherein exists a single Devakula (temple) surrounded by numerous temples. This epigraph describes “the holy place (kshetra) of Ekamra as very dear¹ to god Krittivasa, well known for bestowing divine achievements and always decorated with flowers of every season”. The Brahmeswar Inscription of Udyotakesari Mahabhavagupta IV also describes Ekamra as Siddhakshetra.²

During early period ‘Ekamra Kshetra’ (Old Bhubaneswar) bordered by Khandagiri in west, Kundalesvara temple in the village named Tankapani in the east, Bahirangesvara temple on the river bank of Daya near Dhauli in the south and the Varahi temple in the north.³ This sacred kshetra was a Panchakrosa (10 miles) in circumference with the temple of Lingaraj at the centre. The shape of the Kshetra as described in sacred texts is circular in nature.⁴ Medieval Sanskrit texts like Ekamra Purana compiled during 13th century A.D. and Ekamra Chandrika, describe that the inner circle of this holy Kshetra was bounded by Meghesvara temple in the east and Sundaresvara temple in the south. It was divided into *astayatana* or eight wards and 45 villages were included within the boundary of the Sacred Site (Kshetra).⁵

In ‘Ekamra Chandrika’, the Sanskrit text dealing with Lingaraj, it has been stated that the

Gauda king Sasanka, a staunch devotee of Lord Siva, built the first temple on this site of Tri-Bhubaneswar in the first quarter of 7th Century A.D.⁶ Due to the vigorous activities of the Yogies of the Pasupat sect, Siva worship reached its height. This sect gave an impetus to the temple building for the image of Siva Lingam. By the 5th century A.D. this sect established itself in Bhubaneswar region and had to compete with Buddhism and Jainism which have been prevailing faith in that region.⁷

The Saiva cult in Ekamra Kshetra developed with Lingaraj (Lingam) as the presiding deity in the temple. The Lingam is a natural unshaped stone that rests on a Sakti which has been carefully and traditionally shaped. Therefore Lingaraj is otherwise known as ‘Krutibasa’ means natural born or self established (Swayambhu) Lingam. Such Lingams are found in sixty-eight places in different parts of India of which Bhubaneswar is one. Ekamra Purana indicates that the Deity was originally under a mango (Ekamra) tree and was not seen as Lingam in Satya and Treta. In the Dwapara and Kali ages it revealed itself as Lingam.⁸

With the advent of Ganges who were devout Vaishnavas, a new movement started resulting in the synthesis of Saivism and Vaishnavism. The *Ganga* kings are described as versed in the *tantric* schools of *Saivism* and *Vaishnavism*. Therefore the place Ekamra is associated with Krishna and Balaram, though it is described as eminently dear to Krittivasa.⁹

During this period, the religious sphere in Bhubaneswar underwent a radical change. The Ganges while remodeling the Lingaraj Temple introduced certain Vaishnavite elements which are not usually found in other Saiva Shrines. In the Southern doorjambes of the Natamandir of Lingaraj Temple, the images of the Vaishnava Dwarapalas, Jaya Vijaya were placed instead of Chanda Prachanda. On the western side of the main temple of Lingaraj and on the northern side of its Bhogamandap the images of Jagannath and Laxmi-Narayan were enshrined, so that a devotee while making Parikrama around the main temple could first meet these Vaishnavite deities.¹⁰ Thereafter he could enter into the main temple to pay homage to Lord Lingaraj. It is during this time that a Vaishnavite image of Garuda (eagle) was placed on the Garuda pillar to the left side of the Nandi bull of Siva. Tulsi leaves were also presented to Lord Lingaraj along with Bela leaves which are favorites to Vishnu and Siva respectively.

Lingaraj was hence called as Harihara, Combination of Vishnu and Siva. The flag on the Lingaraj temple was fixed to a Pinaka bow instead of a trident usually found in the Siva Temples. This change was not only confined to the Lingaraj Temple but also had its repercussion among the temple priests. After Lingaraj was conceived to be the synthesis of Hari and Hara, the Sacred marks of the priests serving the Deity also changed. The Saivites who marked their forehead with Sandal wood paste in horizontal lines with a big dot in the middle afterwards added a big 'U' with the dot in the middle on the horizontal lines. It signified the sacred mark of both Siva and Vishnu.¹¹

The Ganga also added many Vaishnavite fairs, which were foreign to Siva Cult. The Swing Festival (Dola) and Sun worship (Surya Puja) performed in Vishnu temples were observed in Lingaraj Temple. Besides, on the day Lord Lingaraj's return to the temple after completion of Car Festival of Asokastami, a mock quarrel was staged between two parties of priests

representing Lingaraj and Parvati because during the Car Festival, the former had taken with him Laxmi (Rukmini) wife of Vishnu and not Parvati.¹² This tradition is the replica of Laxmi-Jagannath quarrel, which occurs at Puri during Car Festival days.

The cumulative effect of the influence of the Jagannath cult on the Lingaraj temple has been that it has lost its distinctive character of a Saiva shrine and has adopted the cosmopolitanism of the Jagannath at Puri. The Priest, known as Badus, who have been described as the descendants of a Savar mother by a Saiva Saint known as Siddhabuti are like the Daitapatis of the Jagannath temple. The custom of partaking cooked rice offered to Lingaraj by all caste Hindus is also seen here. It is analogous to the one prevalent in Jagannath Temple, Puri.

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Jaga Culture of Puri and Tourism

Abhimanyu Dash

The Jagagharas, the traditional cultural institutions of Puri is unknown to tourists. Both the domestic and international tourists are unaware of the existence of a number of Jagagharas in Puri. It is linked with the daily life of the people of Puri like bathing, body building, wrestling, music and fun. A Jagaghar is a breathing place, a place to rest and relax, playing cards, Passa and Ganjapa. It is meant strictly for the male people. It is believed that the shadow of women should not fall on the young boys those who labour hard to be somebody in the field of body building and wrestling. The temple and tank are both mandatory for the Jagagharas. In the temple, Lord Mahavir (Hanuman) is worshipped. Lord Mahavir epitomizes physical strength and celibacy. The tank is used as a bathing place. From the point of view of research, the Jagaghar is a virgin field till date.

Origin :

Some scholars believe, this institution has been created by the kings for the security of this pilgrim place in general and Jagannath temple in particular. Certain names of some Jagagharas indicate that the Jagagharas played the role of paramilitary organizations. We know that Puri was attacked by invaders during non-Hindu rule in India. The temple chronicle "Madalapanji" tells the story of invasion of Raktabahu for which the deities were shifted to far off Sunupur (probably Sonepur or Suvarnapur). The name Gada is associated with the name of certain Jagagharas. The Gada in Oriya is fort, the example - Dhawaja Gada, Luhagada, Malligada and Champa Gada etc. The word 'Kote' is a Dravidian and Telgu word which means fort, for example - Kalikakote. Marichikote, Jadukote etc. Similarly the word Guruja or Buruja used in Jagagharas



which means half circle wall with holes used in four directions where cannons are kept like a fort. The name of such a Jagaghara is Ganesh Guruja which is situated near the Narendra Tank. The Jagaghara is not visited by the tourists due to lack of advertisement. The Journalists have to play dynamic role to focus on it.

The time of origin of the Jagagharas is not yet traced. The records of the Jagagharas are in the name of Jaribdar. The members of the Jagas are called Sangas (friends). We find one or more than one Jagagharas in one Sahi. The apex body of the Jagagharas are known as Akhadas. In Kalikadevi Sahi there is one Jaga named Gandamala Jaga and one Akhada that is Dakhinakali Temple. In Kundeibenta Sahi there are twenty two Jagagharas controlled by one Akhada which is known as Pathara Akhada.

Functions :

Traditional equipments such as wood of different sizes like Mudgara, a bed for wrestling known as Phulka, a tank and an open space and some musical instruments like Mardala are found in Jagagharas. Odissi song and Gotipua dance are practiced in the Jagas. So it is a cultural centre for the people of Puri. Cool breeze, shady trees and crystal clear water of the tank are the sources to pastime. Bhanga, Sanga, Sangeeta, Pangata are also there for entertainment.

In every year procession starts from the Jagagharas during twenty one days of Chandan Yatra in Summer. The members of the Jagagharas go for royal bathe in Narendra Tank during Chandan Yatra. The day after Krushnajanma they go to Jamunagadhua. There is a river on the outskirts of Puri known as the Madhupur river meant for Jamunagadhua in Sahi Yatra. From Rama Navami, Sahi Yatra is performed as a street

play. Lenka carries Rekhasundari meaning pieces of coloured clothes as a token of order of Lord Jagannath to deliver to distinguished man of a particular Sahi to initiate Yatra. The Yatra like Ramalila and Krushnalila during which time the Rekhasundari is delivered through Lenka to Sahi Nayak in the past and elected body members of the present time.

Sahi Yatras :

A spectacular street play of the Sahis commences from Rama Navami. They perform the birth of Lord Ram to His coronation. It continues for about a fortnight. The traditional Sahi localities take part in this grand gala during the night. The Sahi Yatra of a particular Sahi starts its procession to its competitor Sahi or Badisahi. For example Balisahi is the Badisahi of Harachandi Sahi. Suppose today the procession from Balisahi goes to Harachandi Sahi and displays their performances, the other day the procession from Harachandi Sahi comes to Balisahi. In Sahi Yatras all the members of the Jagagharas take part. The Nagas, Sataras, Medha, Kela Keluni, Palabala and Sanyasi acrobats with swords, knives and fireballs perform in this Yatra. The Jaga which is entitled to pilot the procession is known as Nishanijaga.

The tourists who come to Puri usually prefer to sea side hotel, take bath in the blue water of the sea, pay visit to Jagannath Temple, Gundicha Temple and then go for outing in buses to visit golden triangle of tourist interest. But they miss a vital tourist attraction of Jagagharas of Puri.

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Economic Empowerment and Women of Orissa

Dr. Bandana Pathak

Women occupy an important position in any society. The development of status of women is considered as an important condition of social development. This condition varies from country to country, State to State and region to region depending upon their culture, power of adoption of modern changes and education. The past three decades have witnessed a steadily increasing awareness of the need to empower women through measures to increase social, economic and political quality and broader access to fundamental rights. Along with sub-ordinate status of women; has come the concept of gender as an overreaching socio-cultural variable, seen in relative to other factors, such as race, class, age and ethnicity.(WEF 2007)

Empowerment of women refers to the spiritual, political, social and economic strength in communities. It often involves the empowered developing confidence in their capacities. It includes decision making power of their own, access to information and resources for taking proper decision, to exercise assertiveness in collective decision-making and involvement in the growth process. Empowerment of women could be only achieved if their economic and social status is improved. Swami Vivekananda had said, "That country and the nation which does not respect women will neither become great now

and nor even in future and in pursuit of making India a great nation, let us work towards giving women their much deserved status." In this context five important dimensions are important, they are, economic participation, economic opportunity, health and well being, political empowerment and educational empowerment. The economic participation is important because presence of women in the workforce in quantitative terms is important not only for lowering the disproportionate levels of poverty among women but also as an important step forward raising household income and encouraging economic development of the country.

In past; service sector was not much developed, so mostly women were engaged in agricultural sector, but nobody paid attention to their contributions. Our women are also active in other fields. Going deep into history of Orissa, through the articles of historians, we can get information of these great ladies of substance. The history of Orissa shows that from the middle of 6th century AD to 8th century AD, the women were excelling in culture and arts. Even the women during the Sailodbhava dynasty ruled over southern part of Orissa (Patel A.M.2009). Royal women of these times were benevolent and could donate villages but did not play an active role in

affairs of administration (Patel A.M. 2009). During 736 AD to 945 AD during the rule of Bhaumakars, women enjoyed good position and power. The Bhaumakars follow the custom of allowing their female members to succeed their deceased husbands. Six widowed queens and one unmarried princess of the Bhaumakar dynasty ruled as sovereign rulers which is unprecedented in Indian history. Even during 1038 to 1435 AD women commanded respect and had finance and social status. Sarala Das's Mahabharat in 15th century AD showed that, dowry payment, male child preference all were there in the society. Despite all these some women such as Sumitra Devi of Mayurbhanj ruled from 1803 AD to 1810 AD. Similarly Rani Sukadei of Banki showed her intelligence (Patel A.M. 2009).

In mid 1800 the British effort tried to prevent child marriage, permit widow re-marriage etc. Social forums on child marriage prohibition etc. were established in Cuttack and elsewhere. Post independent Orissa did not see many women in public life. Politically their impact on government is too early to be assessed, but the potential is great and it demands a conducive atmosphere. But coming to ordinary women, economically and socially, there has not been much transformation since the last 50 years. The first condition to be empowered is education, because that opens our eyes to other fields. The Census report 2001 says the sex ratio in Orissa is 972:1000, and the female literacy rate is 50.51 percent where as male literacy rate is 75.35 per cent. The total literacy rate is 63.8 per cent. Education plays an important role in getting, understanding and following various information. It helps in creation of awareness. But both literate and illiterate women can also have economic empowerment. One such area is engagement in Self Help Groups (SHG) through microfinance. In creating the

concept of micro loans, Muhammad Yunus changed the lives of Bangladesh and earned himself a Nobel prize. SHG based microfinance programme in Orissa started since the early 1992 with the initiatives and refinance facility provided by NABARD. With the formation of SGSY in 1999 and launch of Mission Shakti, the bank linkage shows a significant growth. The mission is to uplift women of Orissa economically.

Mission Shakti was launched on the occasion of International Women's Day on 8 March 2001 by Hon'ble Chief Minister of Orissa. The mission aims at empowering women through formation and promotion of one lakh women's self help groups (SHG) over a period of four year i.e. 2001-05 and strengthening the existing ones. A tie up has been arranged between Orissa Khadi and Village Industries Board and Orissa Khadi and Village Commission for involvement of WSHGs (Women Self Help Groups) in Rojgar Yojana (Sahoo 2004). With the help of department of Horticulture, banana cultivation by SHGs is being encouraged. Steps have been taken for providing Gram Panchayat tank to women's SHGs on priority basis for taking up pisciculture. In collaboration with UNDP it has been decided to impart computer literacy to WSHGs in 38 IT kiosks in the State. Exhibition of goods produced by SHGs is being organized with the help of ORMAS and KVIC in different districts of State. Project "Shakti Gaon" has been introduced in the State, engaging SHGs in distribution of LPG cylinders (Sahoo 2004). Women SHGs are taking up varieties of income generation activities such as piggery, goatery, pisciculture, dairy, setting up at PDS outlet, kerosene dealership, vegetable cultivation, floriculture, khadi, stitching, bee keeping, rope making etc.

the future and development of the status of women in our State. It leads the path towards economic empowerment of women in Orissa.

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Hon'ble Chief Minister Shri Naveen Patnaik inaugurating Extension Block of Orthopedics Department at SCB Medical College, Cuttack on 27.2.2011. Shri Prasanna Acharya, Minister for Health & Family Welfare, Public Grievances and Pension Administration and Shri Pratap Jena, Minister for School & Mass Education are also present.

The Port of Paradip : Mangrove Forest to a Major Port

Prabhat Kumar Nanda

The Port of Paradip, one of the Major Ports of India was mainly constructed on the land of Sandhakuda, Bhitargarh and Bijaychandrapur of Jagatsinghpur district which was a part of Cuttack district during the period of the inception of the Port. It was a dense mangrove forest with full of flora and fauna. Prior to the sixth decade of the twentieth century, there were no active human activities except a few people of nearby villages, who used to visit the area for collection of wood, hunting of wild animals and catching of fish. The area is blessed by nature being surrounded by Bay of Bengal, river Mahanadi, Atharbanki Creek and a number of small creeks flowing across the land.

The place had a glorious history stretched from Puranas to British rule in India. The area is named after Shree Parashara, the celebrated monk of India. Monk Parashara had divine direction to meditate for years together to inculcate, knowledge and enlightenment. He was in search of a dense forest with natural beauty away from the human activities and disturbances. After a great search, he selected the confluence point of the river Mahanadi as the area was blessed with God-gifted beauty and solitude. He engaged himself in meditation for many years and by the influence of such sacred activities, the entire area was filled with divinity. After the return of

monk Parashara, the area was named as “Paradweepa” (i.e. Sacred Island). The Port of Paradip is mainly situated on an Island surrounded by Bay of Bengal, river Mahanadi and Atharbanki Creek. In due course of time, the public parlance named the area as Paradip.

During the medieval period, the area was a centre of Buddhist activities. Puspagiri University of Buddhism, monuments of Lalitgiri, Udayagiri and Ratnagiri at a distance of about seventy kilometers from Paradip were visited by many foreign tourists. Nearby Ports like Chelitalo, Hariharpur played important role for the voyage of such tourists. From 5th to 9th century such area was actively used for the alma mater activities of Mahayanic Tantra and Yoga based on principles of Buddhism.

With the decline of Buddhism in Odisha, the area could not play significant role for about eight centuries. During the seventeenth century Sendha Dynasty started ruling the area and emerged as a mighty sea power. “Sendha” title was awarded by the Raja of Dhobaigurh to Mallik Samanth in the year 1645 A.D as the later by his unwanted courage and physical prowess took a frantic bull by the horns and brought an end to it. Kings of Sendha dynasty ruled the area for two hundred thirty years. Bidyadhar Sendh was the last king of Sendha Dynasty at Kujanga. In the

year 1876, Burdhan Maharaja took the possession of Kujang and the administration of the area was taken over by the Anchal Adhikari, Government of Orissa in the year 1952.

Maritime activities around Paradip was recorded in history during the period 1600 to 1800 A.D. The Port of Hariharpur rose to eminence as an effective Port and boat building centre. Later Batighar and Hukitola were Ports of operation used by French, Portuguese and English Traders. Batighar, popularly known as False Point Light House is about one and half century old. Such Port was used mainly for export of rice and spices. The historical Light House near the Port have been serving mariners of east-coast by disseminating marine signals for safe voyage. Hukitola was a prominent Port for small vessels and anchorage point for big vessels. The Ware House constructed one hundred years ago, is now even present in dilapidated condition.

Both Batighar and Hukitola were abandoned for trade for political and economic reasons. The historical light house at Batighar (False Point Light House) is still in operation, flashing during night, breaking the solitude of Mahanadi estuary and Bay of Bengal.

In 1948 the Port (Technical) Committee formed by Government of India felt the necessity of a Port between Visakhapatnam and Calcutta. After the independence, Port of Dhaka was separated from the maritime map of India and to compensate such loss, it was required for another Port on the east coast.

Central Water & Power Commission was requested by Government of Orissa to explore the possibility of commissioning a Port in the Mahanadi river delta. CWPC recommended for a Port at Paradip on Mahanadi river in the year 1950. A group of consulting engineers of France were engaged by the Government of India

in 1951 to offer advice for a particular site for the Port in the delta of the Devi, Mahanadi and Dhamra rivers.

French Mission suggested the construction of Port at the mouth of the Mahanadi river. As per their suggestion the Port facilities should be located within the estuary with an approach channel dredged through the bar and protected by breakwaters. Study was also conducted by Indian Navy in the year 1951 for the movement of vessels from sea to Paradip Port and observed that there was no hindrance to shipping to the Port of Paradip. Central Water and Power Research Station, Pune conducted a model study during 1954 to prefer between two alternatives viz. an estuarine harbour and a coastal harbour. Such study continued upto 1958 and recommended for a lagoon type harbour. Meanwhile during 1956, Mr.I.G. Chacke, Officer-on-Special Duty (Minor Ports) studied the feasibility of investment of funds for the development of Paradip Port under Second Five Year Plan. He suggested to declare Paradip as minor Port. In the same year, Kinoshitra & Company of Japan after detail study through Tokyo University recommended for the harbour just south of the Mahanadi.

In 1958, the Intermediate Port Development Committee of Government of India accepted the report of Mr.Chacke and Paradip was declared as a Minor Port. Port of Paradip started as a fair weather anchorage Port for export of Iron Ore through lighters to take Iron Ore to the Ship at the anchorage. During such period, Chaumuhani at a distance of about 15 kilometers from Paradip was the centre of transportation of Iron ore through barges. Iron Ore transported by big boats from the mines head and brought to Chaumuhani by Taladanda Canal. Iron Ore were further transported to the anchorage point of Bay of Bengal for bading in ships for

shipment to different Ports of Japan. The reminiscences of damaged barges named as Gajaraja, Kites etc are now even visualized at Chaumuhani.

M/s.Rendel, Palmer & Tritton, a consulting engineering firm of United Kingdom, popularly known as 'RPT' recommended for a lagoon type deep water Port at Paradip. After one year study, report was submitted in June, 1962 and Government of Orissa started the construction work on the 15th March, 1964.

The 3rd January, 1962 is a red-letter day in the history of Paradip Port. Pandit Jawaharlal Nehru, the first Prime Minister of independent India laid the foundation stone of the Port and dedicated the endeavour to the people of India with following enunciation "Willed by the people, I commend you, to this another National Adventure". The foundation stone with the above enunciation in Odia, Hindi and English was laid being prepared in the black granite stone. On careful analysis, it is observed that the writing of the text on the foundation stone was a departure from the prevalent style of writing of foundation stone. Usually in every foundation stone the name of the person laying the foundation stone and the name of the project/industry etc along with the chief guest are engraved/painted on the stone. The foundation stone now displayed in front of the Jawahar Guest House depicts only the saying of Pt.Jawaharlal Nehru and the date of the function. Like that of conventional writing on foundation stones, there are no mention of the dignitaries present during the function. It is analysed that when Biju Pattnaik requested Pt.Nehru for laying of the foundation stone, Pt.Nehru was not sure about the completion of the Paradip Port Project. Hence, instead of normal writing on the foundation stone i.e. the name of the inaugurator, the project and the date of inauguration etc with dignitaries

present during the ceremony, he only preferred for a statement as a message to the nation.

Dignitaries like Biju Pattnaik, the then Chief Minister of Orissa, Sri Y.M.Sukthankar, the then Governor of Orissa, Sri Nilamani Routray, the then Minister of Commerce and Nilakantha Mishra, Chief Engineer of the project were present in the ceremony but their names were not recorded in the foundation stone.

As per the request of Government of Orissa, Government of India took over the management of Port from Government of Orissa on 1st June, 1965. Later Paradip Port established the firm position in the maritime map of India as a Major Port on the 8th April, 1966. The first Trust Board was formed on 1st November, 1967. The Port which was commissioned for export of Iron Ore to Japan, was later developed as a multi cargo Port. The Port commissioned with the single berth for handling of Iron Ore has added 14 more berths in her lap by the 1st decade of 21st Century. The Port which was started in the year 1966 with the handling of cargo within few thousand tones of iron ore, has achieved the glory of handling more than 50 million tonnes of cargo during the 1st decade of 21st Century and the Port has also set the target of handling more than 100 million tonnes of cargo by the end of 2nd decade of 21st Century promising to be the main commercial hub of Eastern India.

LOCATION:

Paradip Port is situated 210 nautical miles south of Kolkata and 260 nautical miles north of Visakhapatnam at Latitude 20° - 15'-55.44" N and Longitude 86° -40'-34.62" E. It is strategically situated so as to serve a vast hinterland spreading over the States of Orissa, Jharkhand, Chhattisgarh, Madhya Pradesh, Uttar Pradesh, Bihar and West Bengal.

CARGO PROFILE:

Initially port was started as a monocommodity port to handle iron ore only. There was no rail connectivity to this port for transportation of cargo from hinterland. The port was only connected by an “Express Highway” presently known as National Highway- 5A to Daitari Mines. The Iron ore was transported by Mitsubishi Bottom Dump Trucks and was stored in a twin stackyard. All the activities for cargo handling at the port were carried out manually. The Port could be able to handle eighty-four (84) numbers of vessels with traffic of 67080 metric tonnes during 1966-67.

After nine years, Paradip Port diversified its cargo profile by constructing new facilities. In the year 1975, the first general cargo berth now known as EQ-1 was commissioned for handling of care foods, sugar, wheat, and other general cargoes. Afterward, Paradip Port aggressively continued to augment its capacity by constructing new berths and procuring new state-of-art equipment in order to bridge supply-demand gap. As a result, the traffic of the port started exhibiting upward surge leveraging on its competitive advantage over other ports and locational advantages. The installed capacity in million metric tonne (MMT) vis-à-vis the cargo handled for last thirteen years is charted out in the *Exhibit 1*.

Paradip Port handled an all-time record traffic of 57.01 MMT during the year 2009-10 surpassing the previous year record of 46.41 MMT handled during 2008-09 registering a growth of 22.84% over the previous year. Paradip Port achieved the highest growth rate in traffic handling amongst all the Major Ports during the year 2009-10 beating the competition and slow Export/Import business in international market. Paradip Port's position had improved to 5th position from earlier 8th position amongst the

Major Ports in terms of volume of traffic handled. The traffic handled at this port during the last six years has more than doubled. The principal commodity-wise cargo handled during 2009-10 compared to 2008-09 is indicated at **Table 1**. The growth of traffic at the Port since inception over years is charted out in the *Exhibit 2*. The charts showing the cargo handling trends for principal commodities like Iron Ore, Thermal Coal, Coking Coal and POL & Crude are shown in the *Exhibit 3*.

At present, the Port is equipped with eight general cargo berths, two mechanised coal handling berths, one mechanised iron ore handling berth, one oil berth, one single point mooring (SPM), one Ro-Ro Jetty apart from two captive berths for PPL and IFFCO to serve the maritime industry by handling dry bulk, break bulk, liquid bulk, project and over dimensional cargoes as well as containers. Now port is capable of handling almost all types of cargoes like iron ore, thermal coal, coking coal, chrome ore, manganese ore, charge chrome, ferro chrome, ferro manganese, limestone, hard coke, ingots and moulds, billets, finished steel, scrap, fertilizer, clinker, gypsum, project cargo, containers, clean cargo, POL and crude oil.

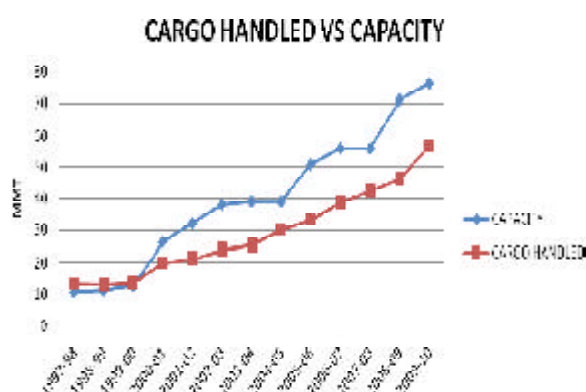
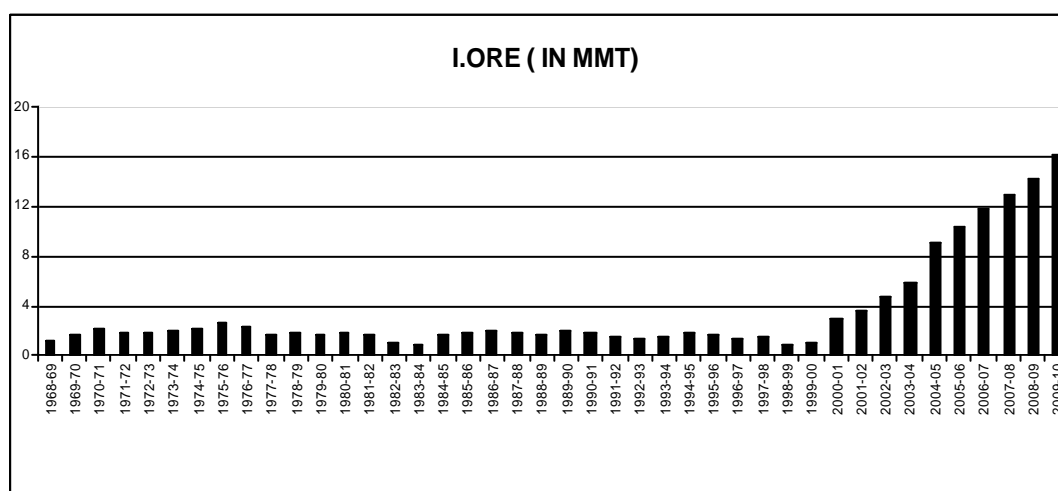
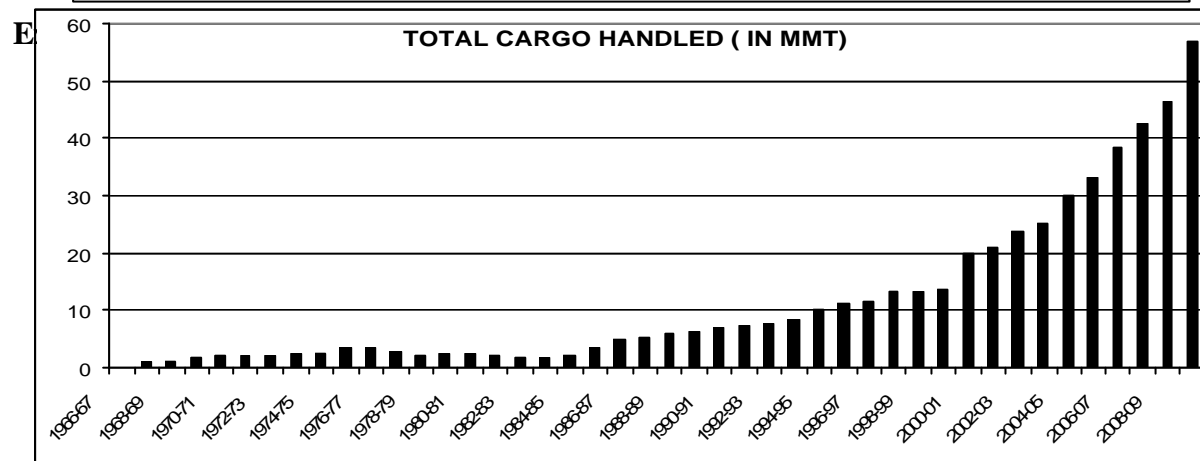
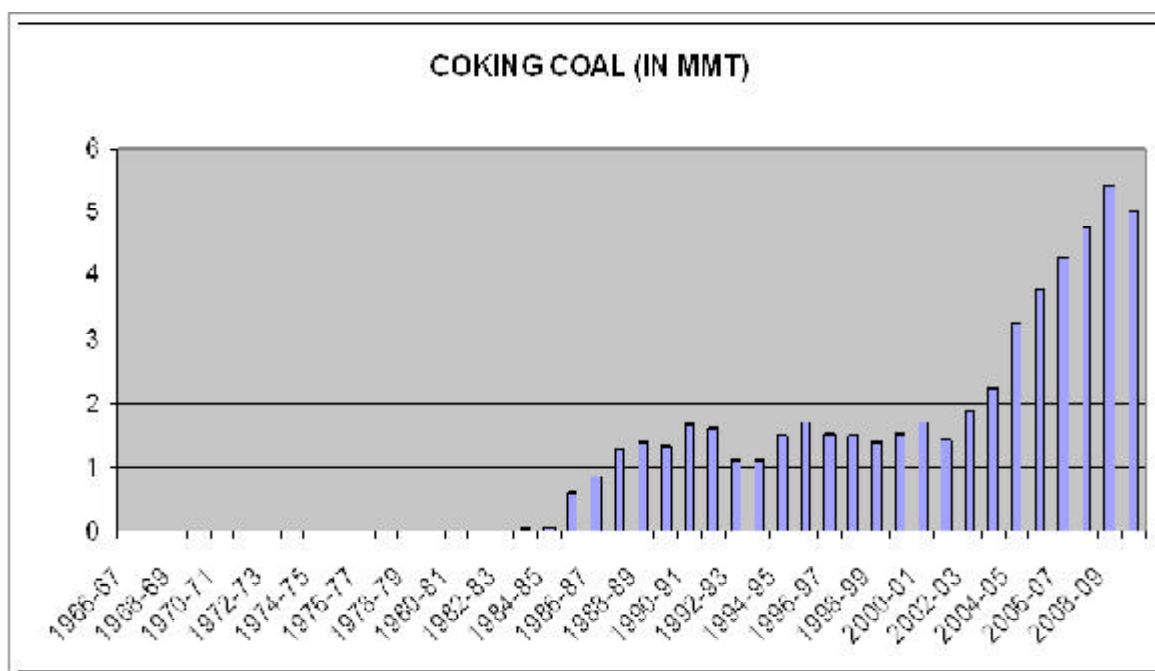
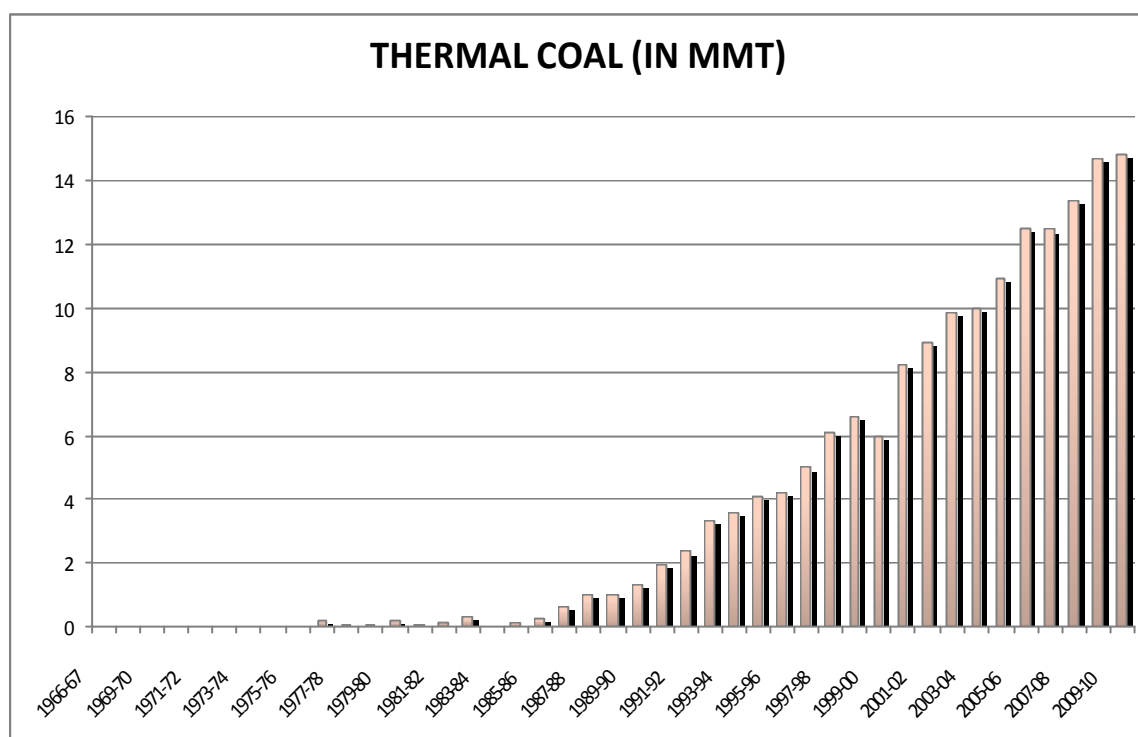


Exhibit-1**Table-1**

Principal Commodity-wise traffic handled in MMT

<i>Cargo</i>	2009-10	2008-09	% Variation
P.O.L.	11.65	3.24	259.57
Iron ore	16.16	14.27	13.24
Thermal coal	14.82	14.70	0.81
Coking coal	5.00	5.46	(-) 8.42
Other cargo	9.38	8.74	7.32
T o t a l	57.01	46.41	22.84





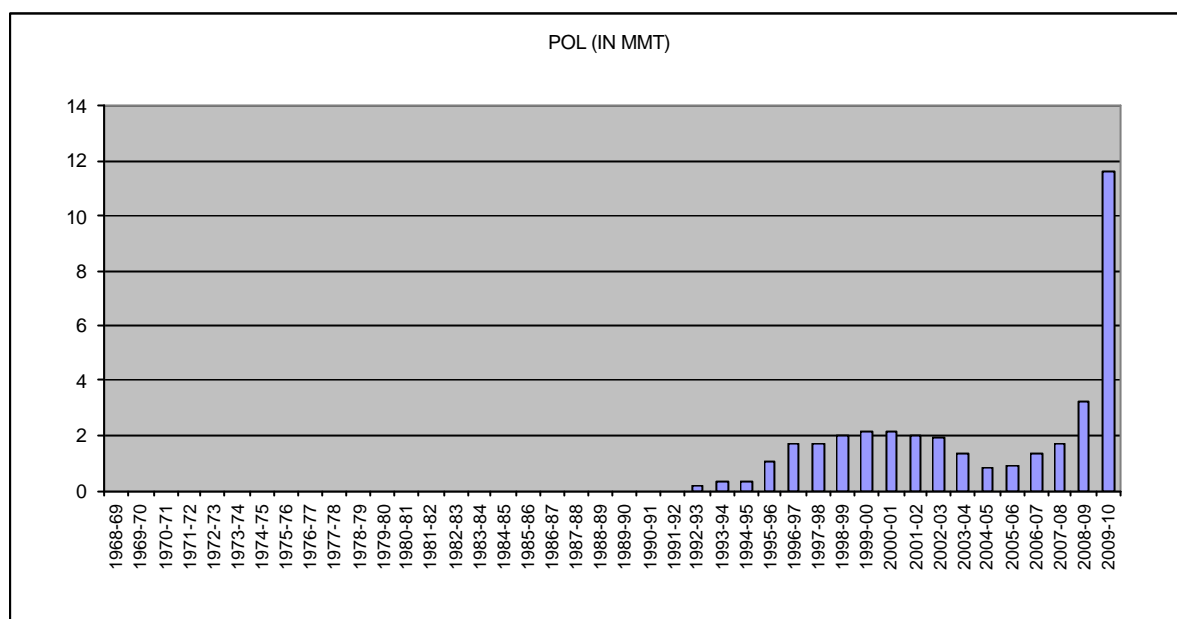


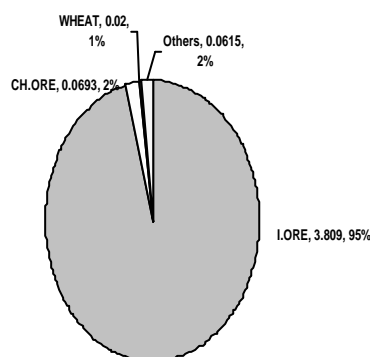
Exhibit - 3

CARGO PROFILE DYNAMICS

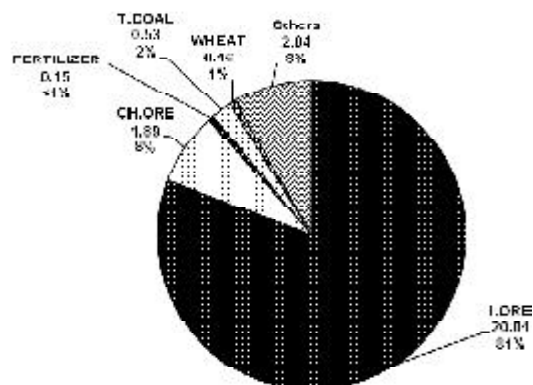
During initial four years of operation as a mono-commodity Port (1966-70), share of iron ore in the total traffic handled was 95%. During the next decades, share of iron ore in total traffic handled reduced to 80% (1970-80), 46% (1980-90), 14% (1990-2000), and 27% (2000-2010) due to diversification of cargo profile in the Port.

Shares of iron ore, chrome ore, POL & crude oil, thermal coal, coking coal and other cargos are 29%, 2%, 7%, 33%, 11%, and 18% respectively in the total traffic handled up to 31/03/2010 (505.28MMT) since inception of the Port. The profiles of cargo handled during the five decades along with the cargo composition in the total traffic handled during the entire operational life of the Port (1966-2010) are as follows:

(i) CARGO PROFILE DURING 1966-70 (IN MMT)



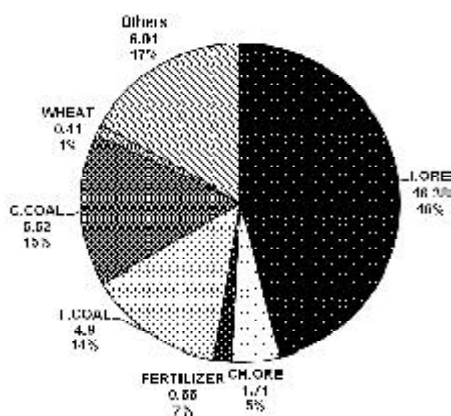
(ii) CARGO PROFILE DURING 1970 - 80 (IN MMT)



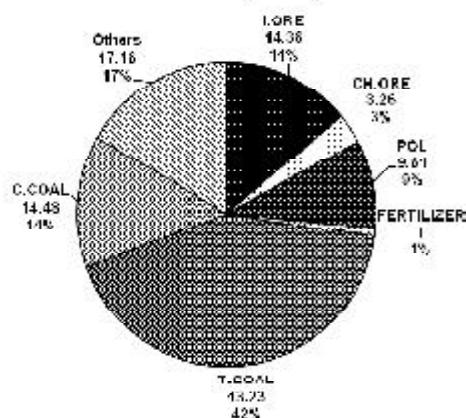
CURRENT TREND

The traffic growth of PPT in recent years may be analysed in two phases viz, Phase I (1996-2003) and Phase II (2003-2010). During Phase I, PPT grew at a CAGR of 13% and in Phase II, PPT demonstrated a healthy CAGR of more than 15%. An interesting trend which could be observed in the last ten years is that the share of overseas cargo (Import and Export) grew from 50% in 2001 to 78% in 2010. The main export destination was China which attracted around 60% of total exported cargo in 2010.

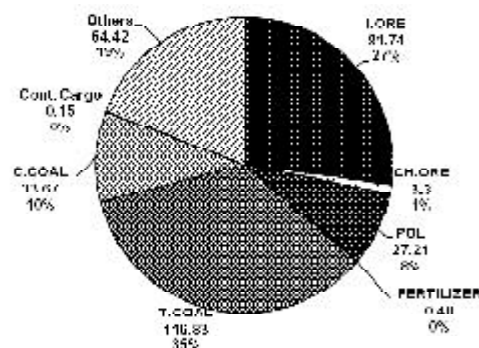
(iii) CARGO PROFILE DURING 1980 - 90 (IN MMT)



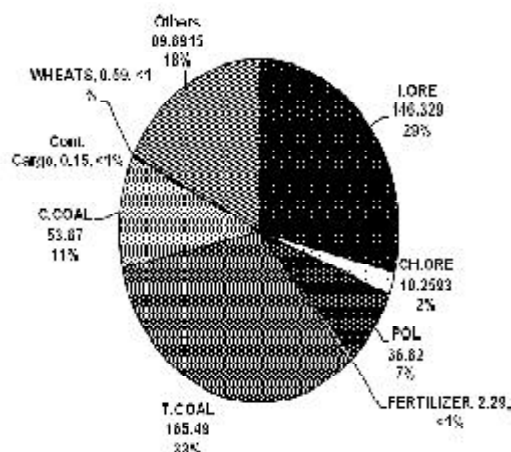
(iv) CARGO PROFILE DURING 1990-2000 (IN MMT)



(vi) CARGO PROFILE DURING 2000 - 10 (IN MMT)



(vi) CARGO PROFILE DURING 1966-2010 (IN MMT)



During the last ten years, the share of iron ore in the total traffic has almost doubled from 15% to 28%. The imported coal share grew from 8% in 2001 to 17% in 2010 and the export coal share dropped from 41% to 17% during the period. The major drive for last years growth was imported cargo which grew by 47% to 29.18 MMT from 19.88 MMT.

Countries of Export cargoes destination and Import cargoes origin, principal commodity-wise, are presented in the **Table – 3**.

Table – 3

Export Cargo		Import Cargo	
Commodity	Destination	Commodity	Origin
Iron Ore	China	Crude Oil	Algeria, Brunei, Iraq, Nigeria, Kuwait, UAE
Ch. Ore	China, Japan, South Korea	POL (HSD, SKO)	Coastal (India), Singapore
T. Coal	Coastal (India)	C. Coal	Australia, New Zealand, Indonesia, Singapore
POL (HSD, SKO)	Coastal	N.C.Coal	Indonesia, South Africa, Australia
Container	Singapore, Myanmar, Malaysia, China	Fertiliser	Indonesia, South Arabia, China.
		FRM (Dry)	Jordan, Morocco, Vietnam, UAE, Iran, Qatar, Russia, Ukraine
		Project materials	China, Germany, UAE, Belgium, South Korea

FUTURE ROAD MAP:

The State of Orissa is considered as the primary hinterland of Paradip Port. Orissa is rich in mineral reserves having 183 MMT of Chromite (98% of total reserve in India), 440 MMT of Nickel (95% of total reserve in India), 1743 MMT of Bauxite (60% of total reserve in India), 5428 MMT of Iron Ore (26% of total reserve in India), and 61999 MMT of Coal (24% of total reserve in India). Apart from other hinterland, the capex for total projects under implementation in Orissa only and annual average growth rate of export from Orissa as on 01/01/2010 is pegged at ‘ 3240 billion and 33% respectively. About 49 nos. of Steel Plants of 83MMTPA total capacity, 4 aluminium complexes with more than 4 MMTPA capacity and 1MMTPA aluminium smelter, 27nos. of Thermal Power Plants of 32000MW

generation capacity, 15MMTPA mega petrochemical complex by IOC and mega Petroleum, Chemical and Petrochemicals Investment Region (PCPIR) at Paradip are some of the major projects coming up in Orissa. Paradip Port is set to play the role of key member in the supply chain as maritime gateway for import of project materials & input materials and export of finished products. Apart from the opportunities in the primary hinterland, the secondary hinterlands (Bihar, Jharkhand, Andhrapradesh, Chhattisgarh, WB) also provide immense untapped business prospects for Paradip Port. As a proactive action, Paradip Port is presently undertaking major expansion projects like construction of deep draught Iron Ore & Coal Terminals, construction of multipurpose berth,

installation of Single Point Moorings, construction of RO-RO jetty, and deepening of channels and berth face dredging. The cargo forecast up to the

year 2015 – 16 and the major upcoming projects have been indicated in **Table – 3** and **Table – 4** respectively.

TABLE – 3: CARGO FORECAST

Year	POL	Iron Ore	Coal	Container	Other Cargoes	Total
2011-12	18.00	17.00	23.00	0.05	11.50	70.00
2012-13	21.00	17.00	23.50	0.05	13.30	74.85
2013-14	23.50	17.00	24.00	0.10	14.80	79.40
2014-15	29.00	17.50	25.00	0.10	15.40	87.00
2015-16	34.50	18.50	26.00	1.00	16.00	96.00

TABLE – 4: CAPACITY EXPANSION PROJECTS

Name of Plan	Capacity Addition	Year of Completion	Present Capacity of Port	Total Projected Capacity
Deepening of Channel and berths. MTPA	5.00 MTPA	2011	76.00 MTPA	157.00
Mechanization of CQ-III.	4.00 MTPA	2011		
Installation of second SPM by IOCL.	11.00 MTPA	2013		
Development of new deep draught Iron Ore berth on BOT basis.	10.00 MTPA	2013		
Development of new deep draught Coal berth on BOT basis.	10.00 MTPA	2013		
Construction of one no. of Oil berth.	10.00 MTPA	2013		
Installation of 3rd SPM by IOCL	11.00 MTPA	2014		
Construction of one no. of Multipurpose berth.	5.00 MTPA	2014		
Development of Western dock.	15.00MTPA	2015		
TOTAL	81.00 MTPA			

CONCLUSION

Leveraging on core strengths, i.e, deep draft, proximity to mineral reserves, vicinity to the large land-locked hinterland, Paradip Port has the potential to become the economic thrust engine for Eastern India by serving the State as well as Nation through world-class services. Delayed Statutory clearances, Long decision making processes, land expansion constraints, and connectivity to land side for seamless cargo evacuation are the key challenges for the Port to be competitive and reactive to market demands. The Port has already developed its core competence in handling Bulk and Break-bulk cargo. Though the major share of total traffic being handled at present is Bulk and Break-bulk cargo,

the Port is striving hard to become the hub port in the Eastern India by diversifying its cargo profile further. As the first step, the Port has decided to construct a Multipurpose berth of 5 MMTPA capacity on BOT basis to handle clean cargo including containers. After commissioning of the multipurpose berth, mega petrochemical complex by IOC and mega PCPIR at Paradip, the cargo profile of the traffic at Paradip Port may witness a change.

Prabhat Kumar Nanda is the Secretary of Paradip Port Trust.



Hon'ble Chief Minister Shri Naveen Patnaik giving award to Padmini Rout at the Biju Patnaik Award Giving Ceremony -2011 at Jaydev Bhawan on 5.3.2011. Shri Prabin Chandra Bhanj Deo, Minister for Sports & Youth Services and Dr. Prasanna Kumar Patasani, M.P. are also present.

Seventy-Five Years of Co-operative Movement in Orissa (1903-78) - A Review

Sarat Parida

It is a well known fact that during the colonial rule and for a considerable period after independence, the money-lenders had remained the main source of rural credit in Orissa. In fact, in the absence of any other convenient sources of credit in the countryside during the colonial rule, the money-lenders not only enjoyed monopoly in the business of money-lending but also had earned notoriety for demanding and extracting usurious rates of interest from the cultivators. To save the poor cultivators from the exploitation of the money-lenders, the Co-operative Movement started in Orissa as early as in 1903. By the Co-operative Credit Societies Act, 1904 several Co-Operative Societies were established in North Orissa. But prior to the enactment of the Act, three Co-Operative Societies had been established at Charchika, Suvarnapur and Barput in Banki-Dampara area of Banki sub-division in 1903 by the pioneering and collective effort of *Rai Bahadur* Bidyadhar Panda and Balamukunda Kanungo. By 1910, 50 co-operatives were working in Banki area and taking all these societies the Banki-Damapada Central Co-operative Union was formed on 26 March, 1910. It was the second Co-operative Union or Bank in the entire Bihar and Orissa Province. In 1919 co-operation became a provincial subject and this gave scope to the provinces to enact co-operative

laws. The movement suffered a setback during the 30s' in the wake of the economic depression and many weak co-operative societies which were in a moribund condition were weeded out. Owing to this the number of co-operative societies in North Orissa declined from 2213 in 1932 to 2137 in 1936. Nevertheless, in 1936 when Orissa was made a separate province there existed in total 2154 co-operative societies with a membership of 74,000 and working capital of rupees 98 lakhs. After the formation of the province of Orissa, the State Government appointed a one man Committee headed by *Diwan Bahadur* K. Deivasikhamoni Mudaliar, on 23 December, 1937 to enquire into the condition of co-operative movement and the working of the Co-operative Banks in Orissa.

The Ministry of Biswanath Das which appointed the Committee also initiated measures to promote co-operative activities in the State and in this regard it had enacted the Orissa Co-operative Land Mortgage Bank Act in 1938. The Act was enacted mainly to facilitate the establishment of a Provincial Co-operative Land Mortgage Bank in the State. Under the Act, the Provincial Co-operative Land Mortgage Bank was registered on 16 September, 1938 and it started working with effect from 20 February,

1939. The Bank, however, confined its work in the beginning in the districts of Cuttack and Ganjam. The Act was amended in 1943 to rectify certain defects which had prevented the Land Mortgage Bank to advance loans in time to its members.

However, during the intermediate period between the formation of the province of Orissa in 1936 and the achievement of independence in 1947, no new Co-operative Bank was established in the State. There existed in all 15 Central Co-operative Banks, out of which 13 were in North Orissa and 2 in South Orissa. The movement received stimulus in the State in the post-World War period. The Government of Orissa implemented one of the recommendations of the Mudaliar Committee when an apex Co-operative Bank called the Orissa Provincial Co-operative Bank was registered on 2 April, 1948. The Bank was inaugurated by the Governor of Orissa in the forenoon of 17 October, 1948. The number of Central Co-operative Banks in the State increased to 23 by 1951, as a result of the integration of the *Garjats* with the State. The number of co-operative societies were also increased and by the beginning of the First Five-Year Plan there were 5145 co-operative societies in the State with a membership of 2.95 lakhs and working capital of rupees 4.28 crores.

After independence, the Government made a planned attempt to nurture the co-operative movement in the State and accordingly the Orissa Co-operative Societies Act, 1951 and the Orissa Co-operative Societies Act, 1962 were enacted to make the co-operative laws simple, comprehensive and to facilitate the growth of co-operatives in the State. The attempt became more focused after the All-India Rural Credit Survey conducted by the R.B.I came out with its report in 1954. It brought out the fact that in 1954 exactly

after fifty years of its existence, the co-operative institutions supplied only 3 per cent of the credit requirement of the farmers. An economic survey conducted by the Government of Orissa in 1954-55 too revealed the same fact that the co-operative Banks supplied only 3.61 per cent of the rural credit and the commercial Banks only 0.17 per cent. Most of the recommendations of the All-India Rural Credit Survey Committee were implemented into practice by the State Governments during the Second Five-Year Plan (1956-61). Accordingly, the State Co-operative Bank, the State Co-operative Marketing Society and the Orissa Provincial Land Mortgage Bank were re-organized. By the end of Second Five-Year Plan, 8740 co-operative societies were working in Orissa which included 5888 small-sized societies, 149 multi-purpose agricultural credit societies and 593 large-sized agricultural credit co-operative societies.

In 1964, the Reserve Bank of India found that though the institutional sources made their presence felt in the credit sector since the implementation of the recommendations of the All-India Rural Credit Survey Committee, the growth was uneven in different parts of the country. It was noticed that in some States especially in Assam, West Bengal, Bihar, Orissa and Rajasthan, the co-operative structure was very weak but the progress of the co-operative movement was satisfactory in Gujrat, Maharashtra and Madras.

The All-India Rural Credit Review Committee in its report submitted in 1969 brought to the fore one of the major weakness of the co-operative movement. It reported that the small farmers were still unable to get their share of credit from the co-operatives. In fact, the R.B.I. found that the tenant cultivators, agricultural labourers and others were able to secure only 4 to 6 per

cent of total credit supplied. In July 1969, 14 Commercial Banks were nationalized and the Commercial Banks came into the field of financing the agricultural sector through the primary credit societies at the instance of R.B.I. in 1970. Nevertheless the co-operatives remained the major institutional sources of credit in the country and their share of rural credit increased from 3.1 per cent in 1950-51 to 22.7 per cent in 1970-71 in the country. However in the State 49 per cent of the population derived benefits from the co-operatives by the end of 1972.

In 1978 the co-operative movement completed 75 years of its launch in the State and by this platinum jubilee year of the movement there existed in the State 5793 societies with a membership of 30.64 lakhs and working capital of 374.13 crores. Out of these only 60 per cent were credit societies and the rest were non-credit societies. Thus during the first seven and half decades there had been tremendous expansion of co-operative societies both in membership as well as working capital, but they had not been able to replace completely the non-institutional sources of credit in the State. Nevertheless with their growth and expansion the stranglehold of the money-lenders over the cultivators had slackened considerably.

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Hon'ble Chief Minister Shri Naveen Patnaik inaugurating the 100 seated Boys Hostel at SCB Medical College, Cuttack on 27.2.2011. Shri Prasanna Acharya, Minister for Health & Family Welfare, Public Grievances and Pension Administration is also present.

Law is Not an Ass

Bimal Kumar Chatterjee

'Law is not an ass until we, designfully or skilfully or otherwise, turn the same into one,' I remember, was the opening sentence of my submissions in a civil matter where a certain woman by causing her children begotten by a man, then deceased, to file an action for partition of the estate left behind by the man adopted an indirect and veiled attempt to establish her own status. Understandably I hurled the insinuation at my adversary. The woman lost at the trial. An appeal since then is pending. I do not know if I made the applicable law an ass or my adversary did. Apart from interesting fact, intriguing questions of law requiring correct (?) interpretation were also involved. Either side wrestled as much as he could.

There are three dicta. They are :
(i) Needless verbosity is the mother of difficulty.
(ii) One half the doubts in life arise from the defects of language and (iii) Most of the disputes in the world arise from words. The correctness of the aforesaid dicta is undoubtedly corroborated by the language of statute. There is authority for saying that "the language of statutes is peculiar". The draftsman of statutory law (law made by statutes) is known as the parliamentary counsel. If that parliamentary counsel in his draft had made himself plain, there was likely to be less scope for litigation. But however careful he may be in his

drafting, he would almost necessarily fall into confusion or obscurity. Yet the debt owed to him by the legal profession is incalculable. He has been pictured as happily singing to himself—

"I'm the Parliamentary Draftsman
I compose the country's laws
And of half the litigation
I'm undoubtedly the cause."

The draftsman's lot is indeed hard. A considerable degree of precision is certainly required. But is he so blameworthy ? I think not. On many a occasions, in my experience, I have seen that there are statutes which are easy to understand but people and especially people of legal profession continually try to misunderstand and thus misinterpret the same.

I give an example. In one case in England under the Road Traffic Act 1930, dealing with driving a car while under the influence of "drink or a drug", LORD GODDARD C.J., said that he did not think it necessary to deal with an ingenious point as to "whether a non-alcoholic beverage is drink within the meaning of the Act. If that were so, I should be inclined to apply the dictum of Martin B., where the bailiff was sworn to keep the jury without meat or drink, or any light but candlelight, and a juryman asked if he might have

a glass of water. Martin B. said: “Well, it is certainly not meat and I should not call it a drink. He can have it.” I think ‘drink’ means alcoholic drink.” I may venture to give another example. By referring to the word “person” in 1853, again in England, a complaint was made against an accused to the effect that he did expose ... the body and person in an omnibus. The defence counsel objected that the offence charged was not stated with sufficient certainty. Such an objection, if sustained, renders the accused unanswerable. During the argument the learned Judge asked “what do you mean in law by exposing his person? The complaint should have been for exposing his private parts”. In spite of the aforesaid, in a subsequent statute the parliamentary counsel used the words “exposing his person”. The controversy and the cloud over the language continued until 1972 when the Courts firmly decided that “person” means “penis” and no more no less. Legislative drafting however has improved over the years. For example, the Food Hygiene Regulation 1955 (in England) provides that a person engaged in the handling of goods must “keep any open cut or abrasion on any exposed part of his person covered with a suitable waterproof dressing”.

Thus, it will be seen that although ideas are not difficult to find but words are the devil. In India many a problem and particularly in litigation arise due to wrong choice and user of words and language as mostly our statutes are drafted in a language which is not our own. In multilingual countries the Courts sometimes face problems unknown to a unilingual country. For example, in one case in Natal, the applicant’s affidavits were in English and his counsel addressed the court in English. The respondent’s affidavit was in *Afrikaans* and the counsel for the respondent addressed the Court in *Afrikaans*. In which

language then should the Court give judgment? One’s experience is that the winner is usually content to know merely that he has won. But the loser likes to know the reason why he has lost. The Judge proceeded therefore to give judgment in the language of the loser.

The problems thus we are facing are not easy to solve. They are of many kinds and colours. The problem of language is more pronounced in various Finance Acts. By Finance Acts the Parliament tries to impose taxes which is really lawful confiscation of a share in the revenue of yours. The Rent Acts too have evoked a rich volume of judicial vituperation. To my mind, West Bengal Premises Tenancy Act 1956 is a classic example. Although the said Act intended to protect a section of the community in the age of growing need for shelter but unfortunately has unintentionally implanted the seed of distrust between two sections. A recent attempt to modernise, to cater for the need of the time had been shelved for an uncertain period.

To whom can then we turn for help? Not the draftsman.

I see no reason why in our day-to-day life, which is already strewn with such a large number of statutes, we and the Courts should not follow the principles enunciated by the Supreme Court of India in interpreting the words and language without such unnecessary verbosity. In the recent period England has voted against the user of ancient and archaic language in legal documents. Americans took up this route much earlier to the benefit of all concerned.

As the articulation of a statute increases, the room for interpretation must contract; but the meaning of a sentence may be more than that of the separate words, as a melody is more than the

notes, and no degree of particularity can ever obviate recourse to the setting in which all appear, and which all collectively create. Again, of course it is true that the words used, even in their literal sense, are the primary, and ordinarily the most reliable source of interpreting the meaning of any writing: be it a statute, or anything else. But it is one of the surest indexes of a mature and developed jurisprudence not to make a fortress out of the dictionary; but to remember that statutes always have some purpose or object to accomplish, whose sympathetic and imaginative discovery is the surest guide to their meaning. I would advocate the same philosophy and approach. Use plain simple words and sentences which your hearers and readers will understand and then only the need for interpretation will contract. The scope for misunderstanding will be curtailed. Life will be a little less difficult.

Understanding Mrs. Worry versus Mr. Apprehension

So long Mrs. Worry had not let out her ground floor flat to Mr. Apprehension, an executive, neither she was a landlady, nor had she any worry. Mr. Apprehension also had no cause for concern. The relationship between the two is now contractual. It is a contract between her and Mr. Apprehension for the possession of the offered flat on the one side and the recompense by rent on the other. Mrs. Worry has thereby parted with her possession of the flat by transferring and creating a limited interest in favour of Mr. Apprehension against consideration of rent.

Prior to 1882 both Mrs. Worry and Mr. Apprehension used to feel absolutely free to contract. Such freedom was for the first time arrested and curtailed by the legislative Intervention in 1882 when Transfer of Property

Act came into force in July of that year. The Act of 1882 intervened to regulate the relationship between Mrs. Worry and Mr. Apprehension by introducing provisions as to the (a) manner in which tenancy (lease) is to be contracted; (b) rights and obligations of Mrs. Worry and Mr. Apprehension; (c) minimum tenure of a tenancy in case of tenancies for agricultural and manufacturing purposes and also for other purposes in the absence of written contract; (d) modes for determining such contractual relationship; (e) minimum notice periods for termination of tenancies; (f) effect of breaches of contractual terms including non-payment of rent; and (g) nature of legal relationship after determination of contract.

In the field of contractual relationship between a landlord and a tenant the law of demand and supply always had a major role to play. Exigencies like war prompted the landlords to take monetary and other advantages of the situation at the cost of the tenants. To prevent the landlords from taking such advantage, further legislative intervention in the field of freedom to contract has been made to further control and regulate such contractual relationship. These intervention became more pervasive since the first world war. The legislative trend to protect the tenants from the onslaught of the landlords continued till 1956 when the West Bengal Premises Tenancy Act 1956 was brought into existence. The said Act is a socio-economic legislation tilting its favour more towards the tenant class as against the landlord class. The object was not only to control rent but also to provide the tenant a sense of security which perhaps at the relevant time was of utmost importance and necessity as the governmental resources and machinery were wholly inadequate to come to the aid and assistance of vast number of tenants

by effecting required construction activities to provide minimum shelter to the maximum people.

The 1956 Act held the field for about half a century and we also got substantially used to it despite our displeasure. The irritants in the operation of the said Act grew in number and judicial experience could identify such irritants which are of repetitive nature. It was felt that to a certain extent the 1956 Act had out-lived its social need. It was also felt that the legislative protection to the tenant class had slowed down the incentive of the landlord class to make investment or further investment in real properties facilitating the scope for organizing better, if not cheaper, shelter to meet the larger demand. This disincentive was further aggravated by abuse and misuse of the protective clauses of the said Act. This was experienced not only in our State but also elsewhere. This led the Central Government to recommend appropriate amendment in the existing laws and regulations for creating atmosphere for housing activities in the country following a national housing policy. The Ministry of Urban Development, Government of India also prepared a model rent control legislation. The national housing policy correctly felt that unless the people largely felt free to bargain and contract the malaise experienced in the operation of Rent Control Acts including the West Bengal Premises Tenancy Act 1956 could not be remedied. In this backdrop The Delhi Rent Act 1995, The West Bengal Premises Tenancy Act 1997 and the Maharashtra Rent Control Act 1999 have been enacted with the same modus operandi.

The West Bengal Premises Tenancy Act 1997 seems to be the first step towards releasing, decontrolling and deregulating the freedom to Contract in this sphere and the same has been sought to be achieved Principally by redefining a “tenant” and exempting certain tenancies from the

applicability of the controlling and regulating provisions of the said Act. This has been largely achieved by :

(a) abolishing inheritability of tenancy right. In the event of death of a tenant, only the dependent heirs ordinarily living with the tenant up to the date of death of the tenant and not owning or occupying any other residential premises will be entitled to occupy the tenanted premises for a period not exceeding 5 years from the date of death. Such heirs, however, have been clothed with a right of preference for entering into a fresh agreement in respect of the tenanted premises. However, this time limit of 5 years does not apply to the case of a dependent spouse ordinarily living with the tenant up to the date of his death and not owning or occupying any residential premises:

(b) (i) exempting the premises situate within the limits of Calcutta Municipality or Howrah Municipality let out for residential purposes at a monthly rent exceeding Rs.2000 from the purview of the said Act. The premises lying in other areas and the monthly rent therefore being more than Rs.1000 will also remain outside the scope of the Act.

(ii) similarly, in the case of non-residential premises, the ceilings have been fixed at Rs.3000 and Rs.1500 respectively.

In 1995, the Supreme Court of India in Juthika Mullick’s case¹ was pleased to hold that in view of s.13(1) of the 1956 Act, the parties had freedom to contract out of the said section. Section 13 of the 1956 Act made provisions for the grounds for eviction. While construing a clause in a lease deed the Supreme Court held that the clause stipulated that the heirs of the lessee will have no right to hold after the death of lessee and they had to deliver quiet, peaceful and vacant

possession within 3 months after the demise of the original lessee. In other words, by contract leasehold right had been made specifically not heritable and therefore the heirs of tenancy could not claim tenancy rights on death of tenant. This freedom to contract out has, however, been taken away now by the 1997 Act in view of the language incorporated in s.6(1) of the said Act.

The depressing atmosphere brought about by long operation of the 1956 Act has been sought to be removed by introducing a few other notable provisions which have also simultaneously removed many of the grey areas that existed under the said Act. Those notable provisions are :

(a) (i) The fair rent for a year in respect of any premises constructed and let out after the year 1984 shall be fixed on the basis of '10% of cost of construction of the premises and the market value of the land at the time of commencement of tile construction and the cost of construction would be determined with due regard to the rates adopted for the purpose of estimate by the Public Works Department of the State Government of the area concerned with an over-riding power to the Controller to allow or disallow the variation of estimate upto 10% having regard to the nature of the premises.

(ii) The rent of a premises occupied by a tenant for more than 20 years will be increased by adding 3 times of rent at the time of induction of tenancy and then deducting the increase, if any, as per a schedule provided in the Act. Similarly, the rent of a premises occupied by a tenant for more than 10 years but below 20 years, would be increased by adding 2 times of the rent at the time of induction of tenancy and deducting the increase, if any, as per another schedule provided in the Act.

(iii) The fair rent initially fixed would be automatically increased by 5% every 3 years and such rate may be increased by notification by the State Government every 4 years from the date of commencement of the Act.

(b) Every tenant would now be liable to pay charges for the maintenance and amenities of the premises let out to him @ 10% of the fair rent or the agreed rent, as the case may be.

(c) Every tenant is now obliged to allow the landlord or his authorized agent to enter upon the premises and inspect the conditions thereof after service of a notice on him.

(d) In addition to the grounds for eviction enumerated in the 1956 Act, it has also been provided under the Act that a tenant is liable to be evicted if he has acquired or constructed or has been allotted a house or a flat after a moratorium period of 1 year from such acquisition/ construction/allotment and that if the tenant or any of his dependant heirs does not reside in the premises for the most part of a year and keeps the premises under lock and key, he is liable to be evicted.

(e) Where the landlord obtains a decree for delivery of possession from the tenant on the ground of building or rebuilding or addition or alteration, but the activity of building or rebuilding or addition or alteration is not commenced within a period of 6 months therefrom, the Controller may, on the application of the tenant made within 9 months of his vacating the premises, by order direct the landlord to put such tenant, in possession of the premises within 14 days from the date of the order.

(f) Where the landlord obtains delivery of the possession from the tenant in pursuance of a decree obtained on the ground of own

requirement, but the premises are not occupied within 6 months from time date of vacation by such tenant or the premises are re-let within 5 years from the date of such occupation without the permission of the Controller, the Controller may, on the application of such tenant made within 9 months of his vacating tile premises or within 12 months of re-letting, by order, direct the landlord to put such tenant in possession of the premises within 14 days from the date of the order if the premises has not been re-let and if it has been re-let to pay him such compensation as may be deemed adequate by the Controller.

(g) A Government employee-landlord under certain circumstances would be entitled to recover immediate possession of the Premises let out by him.

(h) The obligations of the landlord and the tenant towards each other has been expressly and separately provided for.

Under the 1997 Act the power of the Controller has increased immensely particularly by reason of ouster of the jurisdiction of the Civil Court in respect of matters relating to fixation of fair rent and eviction. An appeal from an order passed by the Controller shall lie to a tribunal. The Civil Court has also been barred from granting an order of injunction in respect of any action taken or to be taken by the Controller under the Act, Any proceeding in any Civil Court pending at the commencement of the Act would, however, continue in accordance with the provisions of the 1956 Act.

Since West Bengal Premises Tenancy Act 1997 was brought into operation on and from 10th July, 2001 there has been lot of vituperation on and around some of the aforesaid provisions seeking appropriate amendments thereof. It is true

that there is scope for debate on a number of issues but from an overall point of view the Act appears to lie an example of a good legislative draftsmanship in the recent period of good crop of bad legislations as many of its provisions seek to limit or remove many a grey areas in the matter of contractual relationship between Mrs. Worry and Mr. Apprehension which either Mrs. Worry or Mr. Apprehension inadvertently or otherwise forgot to expressly specify iii their contractual relationship and such omission often used to lead them to meet each other in Court rooms. Such provisions are beneficial to both as also to the adjudicating authority in the matter of speedy disposal. Now Mrs. Worry is likely to have less worry and Mr. Apprehension, less apprehension! Both may feel less constrained to bargain and then contract but worry and apprehension are still not over. We can only hope to feel some amount of 'perestroika' ! After all laws must follow the life and not the other way round.

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3. Based on a lecture delivered at a seminar organised by Merchant Chambers of Commerce, Kolkata, Published in (2002)1 Calcutta Law Times 17.
4. Since the Act has been amended but the salient features remain unchanged.

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