

# ODISHA REVIEW

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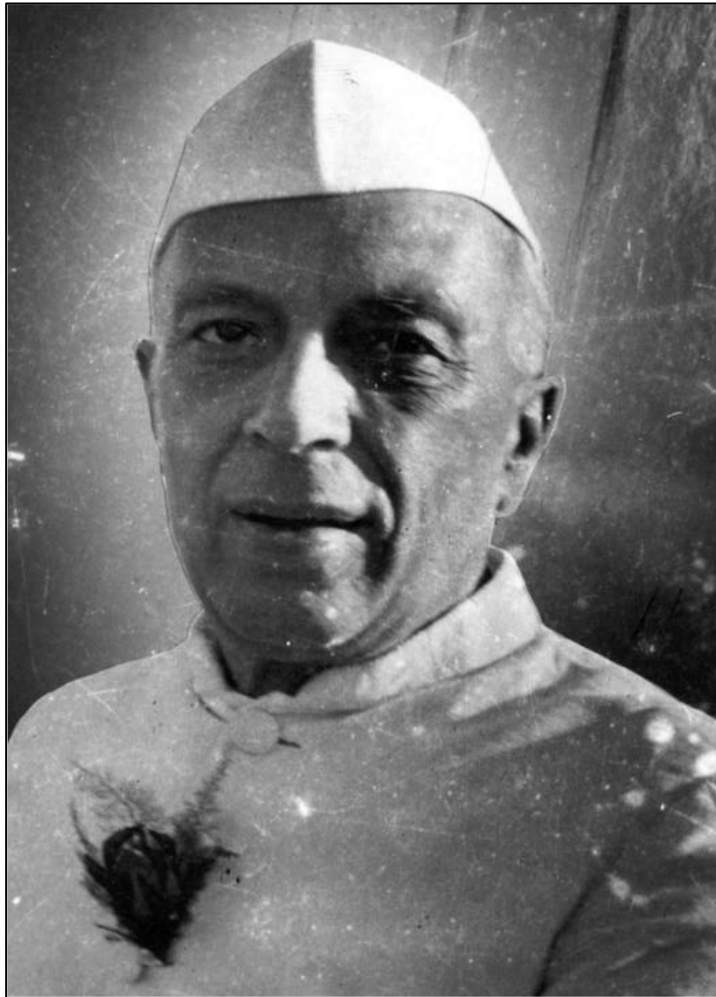
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## CONTENTS

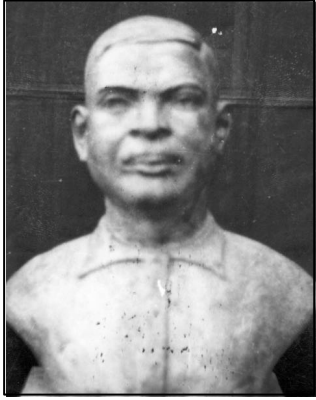
<b>Lord Jagannath : Presiding Deity of Nilachal Dham - the Lord of the Universe</b>	<i>Ganeswar Jena</i>	...	1
<b>Odisha at a Glance</b>		...	4
<b>Good Governance</b>		...	5
<b>Makers of Modern Odisha</b>		...	14
<b>Formation of A Separate State and the Role of Utkala Sammilani</b>	<i>Tarakanta Mohanty</i>	...	23
<b>Sun-Worship in Odisha</b>	<i>Rusav Kumar Sahu</i>	...	25
<b>Boat Festivals : Documenting the Cultural Linkages Between Goa and Odisha</b>	<i>Prof. Pratima Kamat</i>	...	33
<b>Eco-Tourism Destinations of Odisha</b>	<i>Harsha Bardhan Udgata</i>	...	45
<b>Dolphins of Chilika Wetland : The Wonder of Odisha</b>	<i>Dr. Prafulla Kumar Mohanty...</i>		50
<b>Review of Odishan Cultural Interaction with Bali</b>	<i>Dr. Mohammed Yamin</i>	...	56
<b>State Administration : Issues &amp; Perspectives</b>	<i>Dr. Padmalaya Mahapatra</i>	...	61
<b>Can Corruption be Checked by A Lokpal Act Only ?</b>	<i>Madhubrata Mohanty</i>	...	70
<b>P.R.Approach in Inclusive Growth : The Need for a Paradigm Shift</b>	<i>Umakanta Mohapatra</i>	...	77
<b>Propagation of Lighthops : The Flabbergast of Creation</b>	<i>Saswat Pradhan</i>	...	81
<b>Memories</b>	<i>Rasmi Mohanty</i>	...	86
<b>Effects of Combination Anaesthesia on Bio-Chemical Profile and GSH of Cancer Patients at AHRCC, Cuttack</b>	<i>Pallavi Patnaik</i>	...	87

# BIRTHDAY TRIBUTES

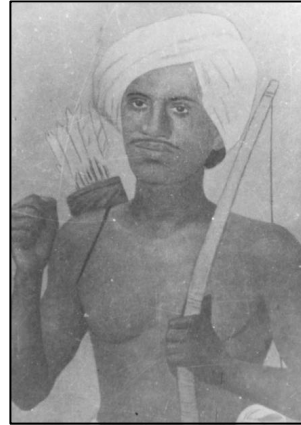


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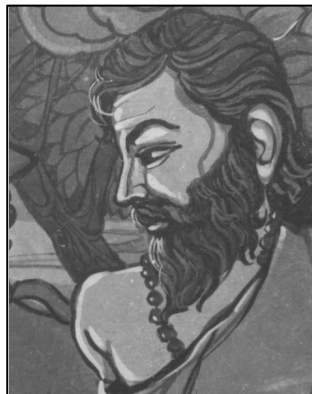
# BIRTHDAY TRIBUTES



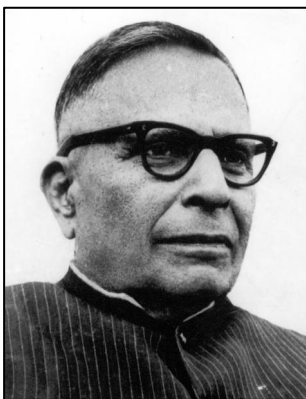
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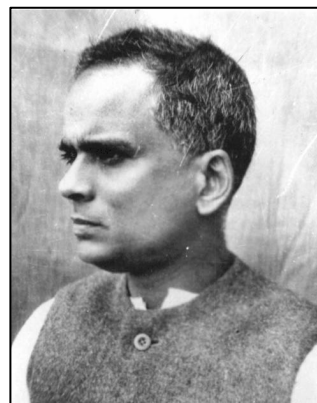
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# **Our Sincere Obeisance**



**Late Harishchandra Baxipatra**

# **ODISHA PAVILION**

## **In 32<sup>nd</sup> India International Trade Fair**

### **Pragati Maidan, New Delhi**

Synchronizing with the theme of IITF-2012, “ Skilling India”, Odisha Pavilion has been designed and decorated accordingly highlighting the rich heritage of traditional skill of Odisha along with skill development and capacity building activities in recent times.

A large Dola Viman at the entrance represents traditional Wood Art with Patta paintings. The Patta Paintings resemble the old murals of Odisha especially religious centres of Puri, Konark and Bhubaneswar region dating back to 5<sup>th</sup> century BC. Simultaneous origin and growth of painting and sculptural art in Odisha have a rich history and vibrant presence.

A giant Industrial wheel on top denotes the progress made in industrial sector in Odisha and development of human resources and skill up gradation to keep the wheel moving.

Odisha has a rich tradition of Handloom and Handicrafts. Tie and dye design popularly known as “Ikat” is known all over the world. This art has been shown in the front of the pavilion with a woman engaged in weaving depicting approach towards market promotion, brand building, large scale, skill development training and promotion of infrastructure by establishing Apparel Training and Design Centres.

Ratnagiri, once the site of a major Buddhist monastery is displayed on the right side of the Pavilion. It was part of the ancient Puspagiri University together with Lalitgiri and Udayagiri Buddhist sites. The beautifully crafted entrance gate symbolizes artistic skills of that period, which is one of the famous Buddhist heritage tourism spots of the State.

Skill has been a driving force in development of human civilization. A man lifting a globe on the right corner symbolizes the skills of Odisha in different fields spread and acclaimed all over the world.

Udaygiri caves shown on the right side of the entrance depicts the unique religious legacy of ancient times. The walls of the caves are decorated with beautiful paintings of human beings and animals with inscriptions from the sacred text of Jain religion. The double storied Rani Gumpha cave is engraved with excellent stone carvings.

Dhauili Shanti Stupa known as Peace Pagoda is located near Bhubaneswar on the bank of river Daya where Emperor Ashoka laid down the weapons of violence and accepted a life of Ahimsa in the form of Buddhism after Kalinga War is displayed on the right wall.

The Sun Temple of Konark is the paragon of artistic excellence and symbol of Odishan rich sculptural heritage. The statue of Sun God takes back to the golden era of Odisha and the skills have been passed and carried on from generation to generation.

Odisha is on the track of fast development in various sectors like Industry, Energy, Education, Art and Craft, Women Empowerment and Modern Technology which are on display on all the exterior walls.

Mukteswar Temple Gate in Bhubaneswar dates back to 970 AD, a gem of Odishan Sculptural marvels marks the combination of all earlier developments and initiates a period of experiment influencing the later period. The replica is displayed at the Exit Gate.

Sand Art one of the finest forms of Odishan Art and Craft is done by renowned Sand Artist Subal Moharana at the right side of the Pavilion.

Craft Village where three popular crafts of the State namely Patta Painting, Wood Carving and Handloom Weaving are being demonstrated by National/ State award winning artisans. Handloom Weaving is prepared by Bidyadhar Meher and Ranjit Meher. Patta Painting is prepared by Umesh Ch. Behera and Rabindra Behera. Wood Carving is prepared by Sameer Ku. Sutar and Simanchal Nayak.

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# *Editor's Note*



## The Need of the Hour

As I start writing my Editorial Note, I am reminded of a news carried by a prominent national daily that the Enforcement Directorate has begun a money laundering probe into the alleged Rs.870 crore Corporate fraud in Reebok India Limited. Just below the column was a news that confectionery firm Cadbury India Limited has come under scanner for alleged excise duty evasion of about Rs.100 crore. All these, after a lot of howling over the 2G scams, Common Wealth Games scams and the never-ending list of scams. It seems corruption is the biggest scourge of Indian polity. On the other hand, the truth comes out emphatically just as it did in the case of the recent J.P.C visit to Odisha. It was found that for every one recommendation made by the Government of Odisha with an intention of value addition, the Central Government had its own secret agenda and added three more names to the same list and the people are yet to know for what. All the advancements will come to a naught without substantial anti-corruption legislation which is the need of the hour.

Women's Reservation Bill has always triggered heated debate. Increased political participation of women will help them fight the abuse, discrimination and inequality they suffer from. Women Empowerment Programme envisioned by our popular Chief Minister through Mission Shakti has created opportunity to develop talent in women. They are able to empower themselves by participating in various developmental activities. Socio-economic development of the State has been remarkable and it can also be perceived. Recently the State Government has increased the quota of reservation for women representatives in Urban Local Bodies to 50 per cent.

Older section of population is an important segment of the society. Strong measures have been taken, so that they lead a comfortable, safe and happy life. It is our privilege that the Senior Citizen Act-2007 has been notified by our State. All credit goes to our Chief Minister for implementing a Law which is the need of the hour. Odisha Government has also seriously implemented the Right to Free and Compulsory Education-2009 and the Govt.-aided Schools today provide free and compulsory education. Now-a-days in Odisha there is a spurt in the pace of industrialization and urbanisation. This growth created the need for a greater pool of

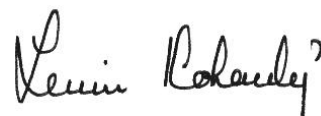
technical man-power to form a support-base. Students cutting across various divides got attracted to Technical Education and Odisha is now a Techno-hub.

Activists are up in arms over many issues and citizens often block industrial and infrastructure projects in their backyards, rejecting what they perceive as the poisoned facet of development. People keep blaming politicians but no one is ready to enter political arena and do good for the country. But for a change to happen fresh blood needs to be infused and leadership be groomed because the need of the hour is to back an honest person, a honest leader and we have one in Shri Naveen Patnaik.

The State is endowed with a wide gamut of mineral resources and has several mineral-based industries and many more are in pipeline. The dynamic State Government of Odisha has left no stone unturned. Our State has been fortunate enough to have a stable, continuous and popular Government for the last 13 years, which is essential for orderly and uniform progress and development. Rapid strides have taken place in all spheres of development. During the last few years Odisha has achieved national recognition in various fields. Extensive Programmes have been undertaken for development of the sectors like agriculture, irrigation, power, industries, IT, education, health etc. The Government is now implementing many welfare schemes like Biju KBK Yojana, Biju Kandhmal O Gajapati Yojana, Gopabandhu Grameen Yojana, Biju Grama Jyoti Yojana, Mo Kudia, Rice at Rs.2/- a kilo, construction of Check-Dams, Mamata, Biju Setu Yojana, supply of school uniform and bi-cycle to both boys and girls students free of cost out of its own fund because it is the need of the hour. While walking at the foothills of Gosma forest at the border of Daspalla, I realised and felt that these Schemes are of immense benefit to the poor and needy who can only bless our Government and make our Chief Minister more popular than ever before. The welfare of the SCs & STs and weaker section of the society has been given wide attention. To provide better communication facility, construction of cement concrete road in Particularly Vulnerable Tribal Group (PVTG), SC/ST habitations is another initiative of the Government for rural infrastructure development in the State as it is the need of the hour.

It is high time that all those who are opposing just for the heck of it, realise that the Government led by Shri Naveen Patnaik is more popular now than it was ever before. This is not only my opinion but shared by millions of Odias. An old lady I met during my “*padayatra*” in Nayagarh, quipped in feeble tone, that Naveen Patnaik is the need of the hour.

So be it...



*Editor, Odisha Review*

## Lord Jagannath : Presiding Deity of Nilachal Dham - the Lord of the Universe

Ganeswar Jena

Kabibar Radhanath Ray, the architect of modern Odia poetry describes Odisha in a Sanskrit hymn "Bharat Gitika" as

*"Bharat Pankaj-dalamidam  
Utkal-Mandal Miti Veditam."*

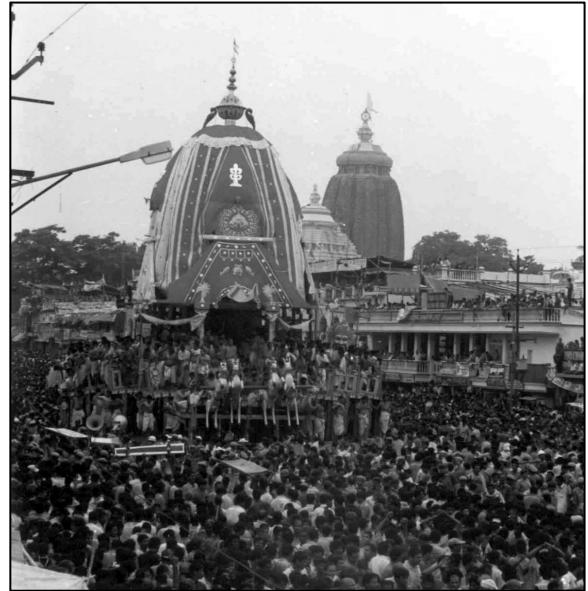
It means this land of Utkal is well known as a petal of lotus Bharat. Here the tone is one of reverent adoration and admiration for the serene beauty that is called 'Utkal' or 'Odisha'.

Making a continuity of Kabibar Utkalmani Pandit Gopabandhu writes -

*"Jagat Sarase Bharat Kamal  
Ta Madhye Keshara Punya Nilachal."*

(India is a lotus in the pond of the world and Nilachal is the stalk of that lotus.)

The presiding deity of Nilachal Dham, Lord Jagannath, the Lord of the Universe is the most revered and ancient deity of Hindu pantheon who has mesmerised and bewildered crores of devotees, scores of scholars, research analysts, poets and saints down the years. While three Dhams in different centres of India represent 3 different sects viz - Badrika-Vishnu, Dwarika-Krishna, Rameswar-Shiva, the fourth Dham i.e. Nilachal Dham symbolises as the holy place of one and all. Lord Jagannath, the presiding deity of Neelachal Dham is not a deity of any particular



sect. He is cosmopolitan and embraces spiritual thoughts of all sects signifying the symbol of unity in diversity. Four words in 'Jagannath' represent four deities. 'Ja' is Jagannath, 'Ga' is Balabhadra, 'Na' is Subhadra and 'Tha' Sudarsan, So Jagannath means the union of all deities which is all pervasive and often described as 'Purusottama.'

Some scholars putforth the view that Lord Jagannath and Buddha were the same God. The great Vaishnavite poet Jayadev accepts Buddha as one Avatar of Vishnu in his Dasavatara *sloka*, as enunciated in his magnum opus 'Geeta Govinda.'

*"Nindasi Jagnyabidhe Rahaha Shruti Jatan  
Sadaya Hrudaya Darshita Pashughatam.  
Keshaba Dhruta Buddha Sarira  
Jaya Jagadisha Hare."*

The three images of Jagannath, Balabhadra, and Subhadra, are the identical representations of Buddha, Sangha and Dharma respectively of Buddhist Triad. Indrabhuti, the king of Uddiyan in 8th century A.D. wrote in his famous 'Gyanasiddhi'-

*Paranipatya Jagannatham, Sarvaina Varan  
Chitam Sarva Buddhamayam Siddhi Vyapino  
Gagano pamam.*

Lord Jagannath who is the same as the Buddha and who is all pervading Siddhi is compared to the sky. He is worshipped by all the highest Jinas. He is the giver of all, the Omniscient.

Famous historian Kedarnath Mahapatra suggests that Balabhadra, Subhadra and Jagannath have taken their inception from Triratna of Jainism : (1) Samyak Jnana (2) Samyak Charitra (3) Samyak Drusti. Bhakta Salabega who is a Muslim is also known as one of the greatest worshipper of Lord Jagannath. Down the years his soul-stirring Bhajans have influenced the cultural and social ethos of Odia people and would continue to sway the emotions and sentiments of generations to come.

Sankaracharya, Ramanuja, Kabir, Sri Chaitanya and Guru Nanak have also visited Nilachal Dham and were greatly influenced by the eclectic philosophy of Jagannath cult which later moulded and shaped their teaching and preaching to a great extent. Dasia Bauri, an untouchable, Hadi Das, a blacksmith, Jagannath Das, the famous poet of Bhakti movement and Bandhu Mohanty an ardent devotee of the Lord are gifted with the divine blessings of the God.

There is a popular belief and saying that the chariot of Lord Jagannath did not move despite all out effort by lakhs of devotees as Balaram Das could not make it to the pulling of chariots.

In Jagannath Temple, Jagannath is worshipped as Purusottama or Vishnu, Balabhadra as Shiva and Devi Subhadra as Adya Shakti. Some scholars identify Lord Jagannath as Krishna, Balabhadra as Balaram and Subhadra as the sister of Krishna who married to Arjun. Everywhere Krishna is worshipped along with Radha whose divine love has been immortalised by the great poet Jayadev. But here at Puri temple His sister Subhadra beholds the centre place with the two brothers.

But the attempt to co-relate Lord Krishna with Lord Jagannath has been strongly refuted by the great poet Dibakar Das. According to him Jagannath is the Param Brahma and Avatari whereas Krishna is only one Avatara. From Jagannath crores of Avataras are created.

*"Parambrahma Jagannatha  
Avatari Ethu Jata  
Koti Koti je Avatara"  
Etahun huanti bahara.*

(Jagannath Charitamruta)

He says emphatically

*"Jagannatha je sola kala  
Tahun kalae Nanda bala  
Kalake sola kala kari  
Gope bihare Narahari."*

(Lord Jagannath contains all the 16 attributes and Krishna had only one. By multiplying the only attribute he had, to sixteen, Krishna flourished in Gopa)

The various Avatars (incarnations) which appear in different sects and beliefs are only partial manifestations of Lord Jagannath. It is generally

believed in Hindu pantheon that visit to any sacred place or Tirthasthan may fulfill one aspect of spiritual life but it can complete the whole circle by getting Moksha or salvation if one visits only the Nilachal Dham.

Lord Jagannath is the Lord of humanism. All the beliefs, faiths, rituals, customs and socio-religious traits have been assimilated in Jagannath cult. During the Rath Yatra which is being held in a year the Holy Trinity move from Jagannath temple to Gundicha Mandir in three colourful wooden chariots pulled by lakhs of ardent devotees who throng the holy town from all parts of the world. The festival does not differentiate between religion, caste, creed or sect. It symbolises the philosophy of a casteless and classless society where all members present have only one identity i.e. devotee of the Lord. The Gajapati Maharaja of Puri who is privileged to be the foremost servitor does the "Chhera Pahanra" (Cleaning the chariots with the broom having a golden handle). Nowhere we can see such a sight. It means before the Lord all are equal. The Maha Prasad of Lord is shared between one and all and is used in many sacred occasions like marriage, birthday and also death.

It is popularly said :

*"Dolescha Dola Govinda Chapescha Madhu  
Sudana - Rathetu Bamanam Drustwa  
Punarjanman Na Bidyate"*

(If you behold the Lord Dola Govinda in the wooden palanquin during Dola festival, in boat in the Narendra pond during Chandan Yatra (Madhu Sudan) and Lord Jagannath (Bamanam) in the chariot there will be no rebirth and you will be free from the cycle of birth and death.

In continuation of Kabibar Radhanath Ray it may be aptly said that if Odisha is the petal of a lotus called Bharat, Lord Jagannath is the presiding deity over that lotus with universal love who engulfs the spiritual gamut of every human being and who embraces the whole humanity with His "Baliar Bhuja". And we Odias are privileged enough to have a Lord who is the "Lord of the Universe" and who has given an identity to us in the whole world.

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Ganeswar Jena lives at Qrs.No. VIB-5/2, Unit-III,  
Bhubaneswar-1.



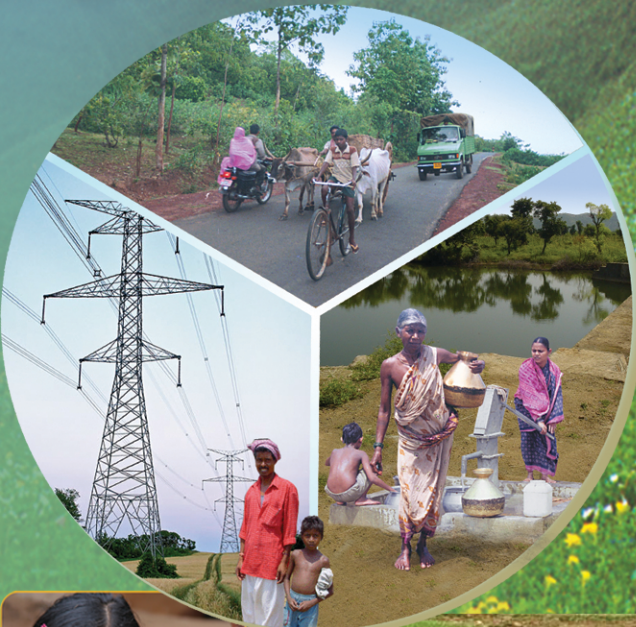
## Odisha at a Glance

1.	Total area (sq. kms)	:	1,55,707
2.	Total Population (2011 census)	:	4,19,47,358
3.	Total Male	:	2,12,01,678
4.	Total Female	:	2,07,45,680
5.	Decadal growth rate 2001-2011	:	13.97%
6.	Density of population per sq.km.	:	269
7.	Total Literacy (2011)	:	Male : 82.40%
			Female : 64.36%
8.	Total Literate	:	2,71,12,376
9.	Male Literate	:	1,53,26,036
10.	Female Literate	:	1,17,86,340
11.	Number of Districts	:	30
12.	Number of Sub-divisions	:	58
13.	Number of Tehasils	:	316
14.	Number of Notified Area Councils (NAC)	:	65
15.	Number of Police Stations	:	532 (General)
			06 (Women)
			06 (Vigilance)
16.	Number of Assembly Seats	:	147
17.	Number of Lok Sabha Seats	:	21
18.	Number of Rajya Sabha Seats	:	10

*Source* : Census 2011



# GOOD GOVERNANCE



ଚାଉଳ  
କଲେ

ଓଡ଼ିଶା  
ସରକାର



## **ODISHA :**

# **Ushering an Era of Sustainable Development**

Odisha is a land of fascinating beauty with a glorious past and a rich cultural heritage. Odisha's sea-faring merchants sailed to the islands of Java, Sumatra, Borneo and Bali as early as the 4<sup>th</sup> and 5<sup>th</sup> centuries B.C. Not only did they bring home wealth and prosperity, they also carried the glorious Indian civilization with them and helped its spread abroad. Odisha has been a repository of world's finest cultural and traditional heritages. With a Geographical area of 1,55,707 sq. k.m., it has a population of 4,19,47,358 (according to 2011 Census).

Earlier known as Odra, Kalinga, Utkal and Koshala, Odisha carries deep-rooted tradition and culture. The Odias have been depicted in Sanskrit Literature as 'Kalingaha Sahasikaha' because of their excellence in martial arts. Odisha took the present form on April 1<sup>st</sup>, 1936 as the 1<sup>st</sup> State in India to be formed on linguistic basis. The old name of 'Orissa' has been changed to 'Odisha' and the language 'Oriya' to 'Odia' as a result of consistent efforts made by the Government of Odisha.

Odisha is endowed with vast natural and mineral resources. The Bay of Bengal swirls along its eastern and south-eastern boundary. Morphologically divided into five natural regions Odisha has coastal plains, river valleys and flood plains, rolling uplands, plateaus, hills and mountains. Extensive forests, medicinal herbs and wildlife, cascading waterfalls, bubbling hot-springs, fascinating golden beaches, marine life-forms, rugged mountainous terrains and over hanging hills of wild beauty and verdant river valleys inexplicably distinguish Odisha's beauty. The biggest inland brackish water lake and lagoon in Asia, the Chilika, the exotic abode of migratory birds the 'Nalabana', the second biggest mangrove forest in India and famous Crocodile Sanctuary the 'Bhitarkanika', the exclusive Olive Ridley sea turtles' nesting place the 'Gahir Matha', the largest Earthen Dam of the World the 'Hirakud' have all earned international acclaims. Monuments of a distinct character and innumerable finely sculpted magnificent temples in Odisha are a galore of beauty, spectacular fiesta and spectra of tourism potentials.

The 'Shrimandir' of Puri is the epitome of a unique centre for cultural synthesis over the ages. Marked by many cults, creeds, religions, philosophies, yet integrated harmony still prevails in the rich synthesis of the Jagannath Cult. The Car Festival or the Rath Yatra at Puri, the grandest festival on earth as widely acclaimed, is the sojourn of the Holy Trinity. Centuries of myth and legends blend into harmonious whole in the worship of the Lord of the Universe Sri Jagannath. Fifty-six delicacies are offered everyday to Lord Jagannath at Srimandir, Puri. Various occasion based 'Beshas' of the Trinity, occasion based 'Pithas' or Cakes, Sweet and Sour delicacies, colorful fairs and festivals round the year bear testimony to the rich grandeur and a highly developed culture of the land.

The priceless palm leaf manuscripts heritage of textual and illustrative idiom form treasure house of wisdom and knowledge. The immortal poet Jayadeva's creation, the 'Geeta Govinda' has also been depicted in this unique form. Odisha possesses an ancient legacy of traditional and folk arts and crafts. Intricately designed silver filigree works of Cuttack, Horn works of Paralakhemundi, Terracotta Sculptures, Lacquer Works of Nawarangpur, the traditional patta paintings of Raghurajpur and Tie-Dye Textiles of western Odisha, the awe-inspiring silk handwoven and handloom sarees of Berhampur (Ganjam), the Bandha designs of Nuapatana and Maniabandha, the Bell Metal Works of Kantilo and Balakati, all exhibit skill and creativity of Odia artisans.

The rich folklore, Bratakatha, the Odissi Classical and Traditional compositions, Chhanda, Champu, Chautisha, Kabyas; traditional dances and dramas like the Pala, Daskathia, Geetinatya, Jatra, Ghodanacha, Chhaunacha have earned international fame. The Odissi dance which has been acclaimed as a leading and perfect classical dance form of India, the enchanting beauty of the Black Pagoda, the Konark Sun Temple which is the World's Heritage Monument, the Lord Lingaraj Temple at Bhubaneswar, ancient Buddhist and Jain Monuments at Khandagiri, the Buddhist Triangle of Lalitgiri, Ratnagiri and Udayagiri draw the attention of the tourists and pilgrims across the globe. Folk arts like Jhota, Chita, Muruja in different religious occasions like Manabasa Gurubara, which symbolizes mother Lakshmi Puja are the unique and rich cultural traits of the land. The Historic Dhanuyatra at Bargarh in western Odisha, the Baliyatra observed in the banks of the River Mahanadi at Cuttack from Kartika Purnima have always enthralled tourists from inland and abroad and have left them spell bound.

Odisha is also a prominently visible area in the tribal map of India and has a little more than 10% of the total tribal population of the country. Over 22% of the total population of the State are tribals, who belongs to 62 different tribal communities and they add richness to the cultural diversity of the State. Tribal ornaments made of stone, shells, wood and metal, their musical instruments and wall paintings show their creativity as well as aesthetic sense. Abundant mineral deposits of Gold, Diamonds and other gems and decorative stones make Odisha a great industrial hub. Odisha possesses rare minerals like Nickel, Vanadium etc.

Odisha is now witnessing unprecedented socio-economic changes under the vibrant and dynamic leadership of Chief Minister Shri Naveen Patnaik. A congenial developmental climate has been created through effective institutional machinery and appropriate strategy. Progressive efforts made by the State Government have resulted in achieving all-round development of the State.

### **School and Mass Education**

- State Government has introduced the free bi-cycle scheme to facilitate Secondary School Education in the State, and to make it furthermore attractive and encouraging to the girl students for pursuing Higher Education, free bi-cycles have been distributed to 2, 20,331 number of girl students covering all girl students reading in Govt. aided & Block grant High Schools and 41,644 SC & ST Boy students reading in Class-10<sup>th</sup> in 118 tribal sub-plan Blocks.
- Free school uniforms have been distributed to all Govt. School-going Girls and SC/ST and BPL Boys reading in class 1 to 8<sup>th</sup>.

- Prioritizing elementary level School Education in the State, 17,543 numbers of Siksha Sahayaks are appointed at the elementary level.
- State Government has operationalised Mother-tongue based Education in 544 Schools of 8 Tribal districts in 10 Tribal languages i.e. Saura, Kui, Kuvi, Munda, Koya, Bonda, Santhali, Juang, Kisan and Oram.
- 5,474 sets of Braille Books have been provided to the visually impaired children in the State.

### **ST & SC Development**

- State Government has galvanized concerted efforts for economic empowerment of ST/SC through Integrated Tribal Development Agencies, Micro Projects, TDCC, OSFDC & OTELP.
- For Skill Upgradation, placement-linked development training programmes have been imparted to more than 9000 youth, both men and women.
- Construction work of 100 bedded 5000 number of ST girls' hostels is going on in full swing so as to ensure and enable residential education for 5 lakh ST girls.
- Two mobile health units per block for each of the 118 number of TSP Blocks have been established.
- WADI model of Agro-Horti-Forestry Plantation has been initiated in 6190 acres involving 6190 number of ST & SC beneficiaries.
- For enhancement of livelihood of ST & SC families through pisciculture operation, a total of 15, 924 ha. water area in 83 small reservoirs in 17 districts are developed, benefiting 7315 families out of which 4015 families belong to ST and 2563 families to SC communities. This project is operational from 2012-13 to 2014-15 at a cost of Rs.95.67 Lakhs covering 83 number of Primary Fisherman Co-operative Societies (PFCS) /SHGs where in ST & SC families constitute 90% of the total targeted beneficiaries.

### **Agriculture**

- Odisha awarded at national level for highest Agricultural Production.
- State Government gearing up increase in production and productivity of different crops through attractive schemes like National Food Security Mission (NFSM), Rashtriya Krishi Vikas Yojana (RKVY), Modified National Agricultural Insurance Scheme(MNAIS), Integrated Cereal Development Programme i.e. Rice (ICDP-Rice), ICDP Coarse Cereal (Ragi), Sustainable Development of Sugarcane-based Cropping System (SUBACS), Agriculture Mechanization under Work Plan, ISOPOM, SRI, Technology Mission on Cotton, Jute Technology Mission, e-Pest Surveillance, National Horticulture Mission, National Project on Management of Soil Health and Fertility.
- Capacity Building Schemes and Extension Reforms are being emphasized and Post Harvest Management of Agri-produce and Establishment of Commercial Agri-enterprises are being implemented to galvanize Agricultural Development in the State.

- State Government emphasizing on creating Captive Irrigation potentialities and farm mechanization.
- 41671 hectare irrigation potentialities have been created in 2011-12 by establishment of 22209 number of Private Lift Irrigation Projects.
- 5272 number of Tractors, 11216 number of Power Tillers, 695 number of Paddy Reapers, 75 number of Combine Harvesters and 47 number of Transplanters have been provided to the farmers at subsidized rates.
- Govt. is laying special emphasis on Line Sowing /Transplanting and SRI.

### **Handicraft**

- Craft clusters developed on SHG mode with need-based-interventions like skill upgradation training, supply of improved tools and equipments, design development, margin money for bank linkage, marketing support, and a determined target is set to cover 600 artisans in 40 SHGs with a budget provision of Rs. 60 Lakhs.
- A Design Cell is established at Handicrafts Complex, Bhubaneswar, with support of NID, Ahmedabad to ensure regular product development and designing in handicraft sector.

### **Handloom**

- With an objective to create sustainable rural job opportunities for the weavers and artisans across Odisha and to upgrade skill and product quality along with creation of market linkage to multiple market segments and enable access to working capital, the State Government has signed an MoU with FABINDIA for a project costing Rs.4.50 Crores.
- Design Reference Collection of Odisha Handloom Project is being implemented in the State for development of traditional handloom products and to popularize fabrics, International Designers like Bibhu Mohapatra, Rta Kapur Chishti and Mr. Sabyasachi Mukherjee are working in the project.

### **Rural Development**

- 'Biju Setu Yojana' has been launched by the State Government to construct 400 bridges during 2011-12, 2012-13 & 2013-14. Out of 400 BSY bridges 172 numbers of bridges are under construction.
- So far, 8384 number of unconnected habitations have been provided with all-weather connectivity under PMGSY, by constructing 6415 number of roads with length of 23999.15 kms.
- Under RIDF 420 bridges & 159 roads (1774 kms.) have been sanctioned with NABARD loan assistance of Rs.1240 crores, out of which 277 bridges & 137 roads (1502 kms.) have been completed by 30.09.2012. During 2012-13, there is a provision of Rs.195 crores for completing 33 bridges and 8 roads.
- 45 bridges have been completed on PMGSY roads.

- Out of 1, 41,928 rural habitations (76,130 FC+65,798 PC) have been provided with safe drinking water through 3,23,920 spot sources (Tube wells & Sanitary wells) and 7883 PWS projects.
- 284 GPs of the State have been honoured with Nirmal Gram Puraskar (NGP).
- As many as 69,785 School toilets, 24,324 Anganwadi Centre (AWC) toilets and 38,80,649 Individual Household Latrines have been constructed.

### **Health & Family Welfare**

- Infant Mortality Rate reduced considerably by 34 points, from 95 in 2000 to 61 in 2010 (SRS Data). This is the highest decline in the country in last 10 years.
- Maternal Mortality Ratio in the State decreased by 100 points from 2003 to 2009 (SRS), from 358 to 258.
- Odisha is the 1<sup>st</sup> State in the country to provide Social Security Schemes to people living with HIV / AIDS and 14,566 number of people have been benefited from “**Madhubabu Pension Yojana**”. 74 families have been provided low cost houses through “**Mo Kudia Yojana**” and PLHAs have been enrolled in “**Antodwaya Anna Yojana**”.
- For care support and treatment of people suffering from HIV/ AIDS, 9 Anti Retroviral Therapy Centres, 15 link ART Centres, 5 Community Care Centres and 9 Drop in Centres have been set up in the State.
- 26.14 lakhs beneficiaries benefited through “**Janani Suraksha Yojana**”.
- 343 Janani Express functional for transportation of mother and child at the time of delivery.
- 56 Blood Banks and 20 Blood Storage Units operational through out the State.
- “**Janani Sishu Suraksha Karyakrama**” (JSSK) rolled out in the State and 382 Institutions designated as delivery points under (JSSK). Under JSSK free referral transport, free blood, free drugs, free service, free diet and free diagnostic services are being provided to pregnant and neonates up to the age of 30 days.
- Village Health and Nutrition Day (Mamata Diwas) held once in a month in every AWC for antenatal care, post natal care of pregnant women, family planning counseling and weighing of 0-3 years children.
- 452 New Born Care Corners (NBCC) established in the Labour Rooms and the Operation Theatres (OT) to save Newborns from birth asphyxia.
- 19 Special Newborn Care Units (SNCU) and 25 Newborn Special Units (NBSU) established in the DHH to take proper and timely care of the sick Newborns.
- 8 Nutritional Rehabilitation Centres established in the DHH level to take care of the malnourished children.



- Up-gradation of 9 DH Hospitals into ISO standards for quality improvement of Health Care Services.
- State Government to operationalize 280 Emergency Medical Ambulance Services to provide free transport services for all type of medical emergency.
- Intensive School Health Programme implemented in 1,806 tribal residential schools of State to provide curative health care on spot and referral of complicated cases to higher health institutions.
- Extensive School Health Programme implemented in 57,972 schools of State.
- “**Mo Mashari**” Scheme launched and one lakh family size LLINs provided on pilot basis to protect one lakh pregnant mothers in 5 tribal districts of Keonjhar, Kandhamal, Rayagada, Nowrangpur and Malkangiri.

### **Women and Child Development**

- State has shown a remarkable achievement in reduction of under nutrition among children below 3 years between NFHS 2 and 3 from 50% to 40%. Moreover the Nutrition Baseline Survey (NBLs) and Concurrent Monitoring taken up by the Department shows further reduction in under-nutrition during recent years.
- To reduce MMR and IMR in the State and to improve health & nutritional status of pregnant & lactating women State Govt. funded conditional cash transfer scheme Mamata launched, which also aims to partially provide wage loss compensation, ensure safe delivery and improve mother & child care practises especially exclusive breast-feeding and complementary feeding of infants.
- Mission Shakti covers nearly 50 lakh women in 4.5 lakh groups thereby ensuring economic empowerment of women through formation of Women SHGs. Credit linkage with financial Institutions is the hallmark of this programme.

### **Tourism**

- State Tourism Department have taken up development of eight rural tourist places to attract the tourists and visitors from India and abroad. The tourist places are Raghurajpur (Artist Village), Pipili, Konark Natya Mandap, Khiching, Hirapur (64 Yogini shrine), Deulajhari (Hot Spring), Barapali and Padmanavapur (Textile Villages).

### **Energy**

- Ensuring electricity to all habitations having population of less than 100 and for the BPL households excluded from RGGVY, State Govt. has launched a Flagship Scheme ‘Biju Gram Jyoti’. During 11<sup>th</sup> Five Year Plan 9732 number of habitations connected with electricity and the electrification work in 2692 habitations are in progress.
- State Govt. has launched a new initiative known as “Development Programme for Electrical System Improvement” (DESI) as a crucial supplement of Rural Electrification Schemes like

BGJ & RGGVY aiming at dovetailing funding support for replacement/additional transformers in place of burnt / overloaded transformers & associated conductors & other system improvements.

- State Govt. has launched a flagship programme Biju Saharanchala Vidyutikarana Yojana (BSVY) for providing electricity to people living in unelectrified areas of Urban Local Bodies and unelectrified habitations with a minimum population of 100 along with BPL households.

### **Commerce**

- Commercial operation of Dhamra Port in Bhadrak District started and this green field port has been developed through Dhamra Port Company Ltd. on a boost basis.
- Development of an all-weather multi-user Commercial Port at the Subarnarekha Mouth in Balasore District is in full swing.

### **Industries**

- The concept of 'Team Odisha' has been created by the State Government as proactive measure to attract investments. This concept encompasses the broad institutional framework of the Government which is engaged in industrial facilitation and investment promotion in all key areas of economic growth. Large number of investment proposals are pouring into the State for setting up of mineral based industries i.e. Steel, Power, Cement, Alumina and Aluminum.
- On the strength of Good Governance and industry-friendly atmosphere, Odisha is heading to become the premiere manufacturing location for companies. This has enabled Odisha to sign MoUs with 94 reputed investors across sectors like Steel, Aluminum, Cement, Power, Petroleum and Petrochemicals, Auto Components etc. Such industrialization is creating opportunities for broad-basing the ancillary and downstream industries in the State.
- Two new departments MSME and Employment, Technical Education and Training created.
- Micro, Small & Medium Enterprises (MSME) is the 2<sup>nd</sup> largest employment generating sector after Agriculture. State Government is prioritizing the development and promotion of this sector. Efforts are on to make this important sector of the economy vibrant through various approaches i.e. cluster development, development of ancillary and downstream parks etc. Prime Ministers Employment Generation Programme is being implemented in the State to create self-employment opportunity for our youth.
- Skill development and Technical Education is prioritized and the major thrust areas under this segment include capacity expansion of Degrees (UG/PG/Post Doctoral), Diploma and Skill training level education in Government sector through establishment of 5 new Engineering Colleges in Koraput, Kandhamal, Mayurbhanj and Bhadrak districts and Paradeep as constituent colleges under Biju Patnaik University of Technology, Rourkela.
- Around 5000 seats in Engineering programmes have been increased this year under World Bank Assisted Technical Education Quality Improvement Programme-II, by up-gradation of two Engineering Colleges, CET, Bhubaneswar and VSSUT, Burla. 22 numbers of the new



polytechnics are in the process of establishment in 22 unrepresented districts with financial assistance from MHRD, Government of India.

- 2 new Govt. ITIs are going to be set up at Chandragiri and Guma.
- Efforts are on to establish 5 ITIs & 10 Skill Development Centres (SDCs) in the LWE affected districts i.e. Rayagada, Sambalpur, Malkangiri, Gajapati and Deogarh.
- 30% of seats in all the Govt. ITIs are reserved for women candidates in all trades for improving women participation in vocational training, and thereby strengthening the efforts of women empowerment.
- 9 new Girls' Hostels sanctioned by ST & SC Development Department for ITI to accommodate women trainees in ITIs.
- Till October 2011, 2,657 number of units under MSME have been set up with an investment of Rs.17,833.27 lakhs providing employment to 14,307 number of persons.

### **Panchayati Raj**

- Rural infrastructures for basic amenities like Bijli, Sadak and Pani provided to Rural Households of 11 districts under Gopabandhu Grameen Yojana by annual financial assistance of Rs.15 crores per district. Rest 19 districts are included under Backward Region Grant Fund (BRGF) Scheme.
- To supplement the centrally sponsored IAY Scheme, an innovative State Plan Scheme called 'Mo Kudia' launched for providing *pucca* dwelling houses to needy beneficiaries of the State. During the year 2011-12, 9339 houses have been completed with an expenditure of Rs.3729.83 lakh.
- Palli Sabha & Gram Sabha have been introduced and empowered to implement & supervise various developmental projects.
- State Govt. is spearheading the construction of cement concrete road in every village at every nook and corner of the State with special focus on SC/ST/PVTG habitation.

### **Higher Education**

- To spread Vocational Education in a disciplined and well regulated manner, a separate Directorate known as the Directorate of Vocational Education has been created under the Department of Higher Education with three Regional Offices at Bhubaneswar, Berhampur and Sambalpur.
- National Law University of Odisha at Cuttack city boasts of a rich legal heritage and a new development in the field of Legal Education.

### **RTI**

- State has bagged the best website award of e-Gov 2.0 as the most user-friendly interface in India. Prior to this, the I.T application has also been awarded in the International e-India 2010 Conclave held at Hyderabad.

- RTI portal of Government of Odisha has won the National Award on e-Governance 2011-12 in the Best Government Portal category.
- As a part of multi-pronged strategy, this RTI Campaign has been launched through print, electronic, visual and oral medium at State, District, Block and Panchayat levels.

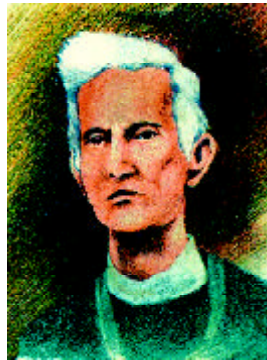
### **Revenue**

- Modern Record Rooms in 33 number of Tehsils have been made operational. Construction work of Modern Record Rooms in 125 more number of Tehsils is going to be completed within next four months.
  - State Government has prioritized on distribution of Land Pass Books to all individual land holding families of the State. This Programme is being implemented all over the State. Initially the Programme was launched on a mission mode on pilot basis in 30 District Headquarters Tehsils as well as Bhubaneswar, Rourkela and Berhampur Tehsils.
  - With a view to improve the economic status of the weaker section of the society and to boost agricultural production, Government land upto one standard acre is being allotted free of *Salami* to landless persons of the State.
  - The “Mo Jami Mo Diha” campaign is going on to protect the land rights of the poor and weaker sections of the society.
  - State Government has already started the settlement of Gramakantha Paramboke, Abadi, Khasmahal and Nazul lands with persons lawfully occupying such land for homestead purpose for a period of three years on permanent basis with heritable and transferable rights, and “Pattas” have been issued to 3.15 lakh families.
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## Makers of Modern Odisha

### 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

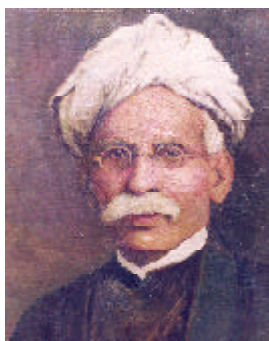
*Prayaschita* explore the realities of social life in its multiple dimensions. *Lachhma* is a historical romance dealing with the anarchical conditions of Orissa in the wake of Maratha invasions during the eighteenth century. He has written quite a few memorable short stories, such as ‘*Rebati*’, ‘*Patent 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-handedly 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.

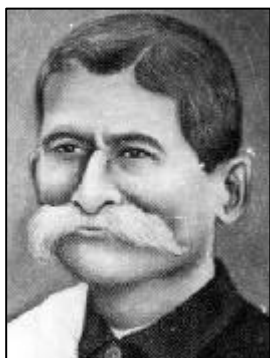
His journalistic approach was reflected in his weekly paper 'The Oriya' started in 1917. It was his intense desire to highlight the interest of

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, reformative, ethical, agricultural, elegy, and narration of nature.

### SRIRAM CHANDRA BHANJA DEO

Born on 17th December 1871 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 22nd 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 4<sup>th</sup> 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 “PANCHASAKHA 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 light railway 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 Krishna 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.

## Formation of A Separate State and the Role of Utkala Sammilani

Today, Odisha offers its tribute to the late legends and freedom fighters of the State who succeeded in bringing back the identity of Odia people and the State in terms of language. The fate of Odias were neglected and the rich cultural heritage were on the verge of oblivion during pre-Independent period. Since the year 1886, these blessed souls of Odisha had initiated the great movement of uniting Odia people in the line of language. The then king from Balasore Baikunthanath Deb brought the proposal to formulate a State on the basis of Odia language. In the year 1902 the king had presented a proposal to Lord Curzon, the then Viceroy of India in this direction.

### **Odisha From 1903 to 1950**

In the year 1902, 'Utkala Sammilani' was constituted with an intention to form a separate State by uniting the Odia-speaking people scattered over Madhya Pradesh, Bihar, West Bengal and Andhra Pradesh. The first consensus in this direction was primarily initiated by King of Khallikote Harihara Mardaraj and veteran Journalist Sri Nilamani Bidyaratna at the Rambha palace and 'Ganjam Jatiya Samiti' was formed to promote the cause. In the year 1903, Utkal Gauraba Madhusudan Das was deeply inspired by the Samiti and organised a grand meeting of Utkala Sammilani at Cuttack and the meeting was presided over by king of Mayurbhanja Sriram

Chandra Bhanjadeo. The promoters of Utkala Sammilani were Utkala Gauraba Madhusudan Das, Vyasa Kabi Fakir Mohan Senapati, King of Paralakhemundi Sri Krushna Chandra Gajapati, Utkalamani Pandita Gopabandhu Das, Pandita Godabarisha Mishra, Pandita Nilakantha, the editor of Utkala Dipika Sri Gaurishankar and many other eminent personalities.

### **The Goal of Utkala Sammilani**

The main purposes of Utkala Sammilani were : (i) Uniting Odisha which was scattered over several provincial administration, (ii) the all-round development of Odisha, (iii) to bring all Odia speaking people under single administration and (iv) to protect the interest of Odia people staying outside the State. In the year 1924, the British Government appointed 'Duff Commission' under Phillip Duff to earmark the boundary of Odia speaking people in South India. In the same year the demand for the Odia State caught major attention of Odia people. To strengthen the cause and aware people regarding the movement, Sasi Bhusana Rath of Berhampur had established two news dailies as 'New Odisha' and 'Dainika Asha'.

In the year 1930, Maharaja Krushna Chandra Gajapati the nominee of Bihar-Odisha Assembly had represented the Round Table Conference in London where he did put a strong

foundation for the formulation of a separate state of Odisha. Responding to the movement the British Government appointed 'O'Donnel Committee' to prepare the map of Odisha in the year 1932. The Committee had prepared the map for Odisha where they separated 'Paralakhemundi' and 'Jaipur Jamindari' from Ganjam region. However, with the intervention of Utkala Gauraba Madhusudana, Maharaja of Paralakhemundi, Poet Banchanidhi Mohanty, Padmashree Laxmi Narayana Sahu, Barrister Biswanatha Mishra and editor of 'Mukura' Braja Sundara Das, Jaipur Jamindari and the one third of Paralakhemundi could be reinstated in the new Odisha map. Finally, in the year 1935, the separate Odia State was established under the Indian Administrative Act.

Odisha took birth on 1st of April 1936. The Maharaja of Paralakhemundi took over the administration as the first Prime Minister of Odisha. Mandhata Gorachand Pattnaik and Latifur Rehman also took over as ministers of the newly born State of Odisha. The First Governor appointed for the region having five districts was Sir John Austin Hubback. However, there were 26 nos. of Gadajat regions (ruled by Kings) were left apart due to their unwillingness to join the newly formed State. Later in the year 1947, these Gadajat regions were also merged in Odisha.

Immediately after its birth Odisha had witnessed another historic movement called 'Prajamandala Movement'. The purpose was to ensure the people of Gadajat regions, civil rights and liberty along with a responsible administration from the rulers. The movement was also against the various kinds of taxes collected by the rulers from the people in Gadajat region. The movement got momentum on 24th June 1936 with the visit

of Dr. Pattavi Sittaramaya the President of 'Nikhila Bharata Gadajata Praja Sammilani' to Cuttack and who had also laid the foundation of 'Nikhila Utkala Gadajata Praja Sammilani', that pioneered the movement in Odisha till the year 1949. Among other leading personalities who also had joined the movement were Saranga Dhara Das, Balunkeswara Acharya, Radhanatha Rath, Dr. Harekrushna Mahtab, Pabitra Mohan Pradhan, Kailash Chandra Mohanty, Maheswara Subahu Singh and Braja Kishore Dhal.

Soon after the formation of the Prajamandal Sammilani, the organisation spread to the Gadajat States like Nilagiri, Dhenkanal, Talcher, Ranapur, Nayagarh, Hindol, Athamallik, Sonapur, Keonjhar, Mayurbhanj, Khandapada and Tigiria etc. Ranapur occupies a special position in the movement as two nos of youth called Raghunath Mohanty and Dibakara Parida were hanged to death in one day as they were found guilty for a murder case related to the movement. In the Nilagiri state, police had to open fire to control the mob during the movement. The period from 1948 to 1949 had remained as the dark period in the history of Odisha.

The Sun has witnessed many ups and downs in Odisha. However the 1st of April shall remain as the reminder and inspiration to the youngsters of Odisha for the contributions made by our predecessors towards bringing Odia people and the state to a respectable position in the map of independent India.

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Tarakanta Mohanty, Star City, Patia, Bhubaneswar.

## Sun-Worship in Odisha

*Rusav Kumar Sahu*

The present paper throws immense light on Sun-worship in Odisha right from the pre-historic period to the present day with a background for Sun-worship in Indian context. In early-medieval period along with Buddhism, Jainism, Saivism, Vaisnavism and Saktism, Saura cult flourished throughout the length and breadth of the state of Odisha under the patronage of various dynasties. Here, an attempt has been made to study the history of Sun-worship based on archaeological sources and attention is being paid for the present practice among the primitive tribes as well as rituals practised in various temples.

The Saura cult practised before the above religions are evident from the symbolic representation of Sun in the rock art panel of Gostimoda-I of Sundergarh district<sup>1</sup>, Chalcolithic pottery of Nuagada and Manamunda in Suvarnapur and Boudh districts

respectively, early-historic pottery of Manikpatna and Narisho in coastal Odisha and a scores of silver punch-marked coins discovered from

Jharpara, Dhauli, Sisupalgarh and Khandagiri in Bhubaneswar, Sonapur, Baripada, Salipur, Asurgarh and Chatrapur etc. These coins display the abstract form of Sun-god i.e. a circle with radiant rays from all sides. However the earliest figurative representation of Surya in Odisha is carved on the tympanum of Anantagumpha in Khandagiri hill, Bhubaneswar. Thereafter, the temples of Odisha displayed the Sun-god as an *avarana devata* on the exterior wall of the temple in different segments besides his presence in the *navagraha* slab.



In India, Sun-worship was originated as early as the Neolithic period unlike the rest of the world<sup>2</sup>. In Vedic India, the Sun-god of the primitive age was

transformed and sublimated. The depiction of an encircled Sun on a Neolithic pottery from Piklihal<sup>3</sup> in Karnataka is no doubt significant. On the paintings in the rock shelters of Singhanpur (Raigar area, Chhatisgarh), the Sun-god has been represented with seven rays<sup>4</sup>. The two stone slabs retrieved from the Neolithic site of Burzahom (Period-II) in Kashmir depicted the abstract form of Sun. The excavator as well as the other scholars define one to rising and other to setting Sun of which the hunting is being performed in the day time<sup>5</sup>.

However the earliest anthropomorphic representations of Surya has come from Patna in Bihar on a terracotta circular disc in which the Sun-god is shown mounted on a chariot drawn by four horses.<sup>6</sup> The figure is ascribed to the Mauryan period. The terracotta image of Sun-god from Chandraketurgarh,<sup>7</sup> Surya from a medallion of Bharhut<sup>8</sup> and a railing of Bodhgaya<sup>9</sup> Stupa and the Sun image of the Bhaja<sup>10</sup> cave in Maharashtra are the finest workmanship of the Sunga and Satavahana artists dating back to 2<sup>nd</sup> century B.C. But after the Gupta period, a large number of Sun images have been sculpted throughout the country although very less in South India.

The antiquity of Sun-worship in Odisha can be traced back to the Prehistoric period. Traces of Sun-worship in Odisha are also found in the early Vedic period. According to the mythical accounts of the Puranas, a *rishi* named Dirghatamas was the first ancestor of prince Kalinga from whom the territory derived its name<sup>11</sup>. Though there is no direct reference to Kalinga in the Vedas, mention is made of seer Dirghatamas Aucathya, who was the author of Rigvedic hymns which refer to the glory of the Sun<sup>12</sup>. It is probable that Dirghatamas of the Vedas and of the Puranas was one and the same *rishi*.

Thus Sun-worship in Kalinga in all probability existed from the remote days. The connection of the Sun-god with Kalinga is known from the *Jaiminiya Grhyasutra* (2.9) which mentions, *Jatam Arka Kalingesu*, indicating as god.

Like other parts of India, we do not find the human representation of the Sun-God either on the coins or on the potteries. Epigraphy plays an important role in the study of the antiquity of Sun worship supported by various copper plate grant and inscriptions found in various parts of the state ranging from 5<sup>th</sup> century A.D. to 13<sup>th</sup> century A.D. During the time of Harshavardhana in northern India in Kalinga also we find references to Sun-worship. A new dynasty called Mathara, appeared in Kalinga in the 5<sup>th</sup> century A.D. But those Matharas began to worship Narayana.<sup>13</sup> It may be pointed out here that Visnu and Surya belonged to one group namely celestial- according to Rgveda.<sup>14</sup> Apart from the revival of Vedic ritualism and the growth of Vaisnavism and Saivism, Sun-worship found a definite place during the time of Sailodbhavas.

### **Sun-worship in Sailodbhava period**

After the Matharas, the next reference to Sun worship is found in the Sumandala plate of the time of Prithivi Vighraha (Gupta year 250-569 A.D.). This inscription reveals that Maharaja Dharmaraja who was ruling from his capital at Padmakhali, was devoted to the god Sahasrasmi or the Sun-god. The name of the capital appears to be significant in view of lotus with the Sun-god. The oval seal of the plate contains an emblem, which looks like a solar disk. Probably he belonged to Sailodbhava dynasty. This reveals that Sun worship had already become the religion of the royal house in 569 A.D. He is the first person who patronized Sun-cult in Kalinga.

The cult seems to have been popular in Odisha in 6<sup>th</sup>-7<sup>th</sup> century A.D. that a set of Brahmins known as “*Maitrayeniya Brahmanas*” appeared in coastal Odisha during this period. The Olsing copper plate of Bhanuwardhana<sup>15</sup> and Kanasa plate of Lokavigraha (600 A.D.),<sup>16</sup> it is mentioned that these Maitreyaniya Brahmanas, who were worshippers of Mitra (Sun), were accorded royal patronage with the issue of land grant. Varahamihira, who was in all probability a Maga Brahmana devoted to the Sun-god, mentions in his Brihat Samhita, that of the countries of Odra, Kalinga and their people are under the direct influence of the Sun (Bhaskara Svami).

In this connection, it is to be noted that according to Agni Purana,<sup>17</sup> the Brahmanas who were deputed to Sun-worship and who migrated from the Saka dvipa, were named as Magas. N.N. Vasu,<sup>18</sup> after discussing at length about Sun worship in Odisha, has come to the conclusion that the Magas introduced Sun worship in Odisha from an early time. According to Puranic sources only the Angirasa Bharadvaja Brahmanas preserved their ancient cult. From the Ganjam grant of Madhavaraja-II, we know that he granted the village Chhavalakhya to Chharampadeva of Bharadvaja *gotra* and Angirasa Pravara on the occasion of a Solar eclipse,<sup>19</sup> a day of significance for the Sun worshippers. According to the Banapur<sup>20</sup> and Parikuda<sup>21</sup> copper plate grant of the Sailodbhava ruler Madhyamaraja -I (665-695 A.D.), certain solar saints of Kangoda mediated in front of the mid-day Sun to get merits from the Sun-god. Thus it is obvious that Madhavaraja-II was a patron of Sun worship in Kangoda. It was not only the personal religion of Dharmaraja-I in 569 A.D., but it was also widely accepted by a set of

Brahmins of the Puri and Ganjam districts of Odisha by the years 600 A.D. and 695 A.D.

The Bhanjas of Khijinga *mandala* were the ardent follower of Sun-worship. They donated landgrants to the Angirasa Brahmins of Bharadvaja *gotra* which is known from the Baud copper grant of Ranabhanja<sup>22</sup> and copper plate grant of Odisha State museum of Tribhuvana-Bhanja.<sup>23</sup> In medieval Odisha, Sonepur, Baud, Phulbani and Ghumsur area of Ganjam district were the stronghold of Sun-worship according to the copper grants of the Bhanja rulers. The sculptural representations of Surya found in the Khiching museum also testified the fact.

### Somavamsis Period

The popularity of the Sun-cult in Odisha during the Somavamsi period can be inferred from both literary and archaeological evidence. According to the traditions of the Madala Panji, one Purandara Kesari constructed a Sun temple at Konarak. A fragmentary inscription engraved on the back of an image of Surya from the village of Gandibedha, near Soro in Bhadrak district, mentions *Somakulatilaka Sri Karnarajadeva* who may be identified with the Somavamsi king Karnadeva. The locality from which this inscribed Sun image was discovered continued to be a centre of Sun-worship until a very period. N.N. Vasu, who noticed the ruins of a Sun temple at Soro, remarks that the village was formerly known as Saurapura or Suryapura.

The prevalence of Sun-worship in western Odisha is evident from the surviving images of Surya. There was a Sun temple at Salebhata in Balangir district which has been converted into a Candi temple. The Mahada plates of Somesvaradevavarman-III (c. 1155-1180 A.D.), who was ruling in south Kosala with headquarters



at Suvarnapura (Sonepur), described the king as Satyamarttandadeva-Sri Vaidyanatha-Padapanka-jabhramara, which indicates his devotion for the Sun god and the god Vaidyanatha (Siva), whose temple exists in the same locality. The grant was issued on the 7<sup>th</sup> day of the bright fortnight of Magha, which fell on a Sunday (*Maghamasi sukla-paksa tithau*). The Magha Saptami, considered as the sacred to the Sun-god, when it falls on a Sunday, as in the case of the grant, it is known as Vijaya Saptami.

During the Somavamsis period (695 A.D - 1118 A.D.), Sun worship was popular in Kosala and Utkal region. The Aranga copper plate grant of Bhimasena-II of Kosala king (Gupta era 282 or 601-602 A.D.),<sup>24</sup> Rajim copper plate grant of Somavamsis king Tibaradeva (A.D. 690-725),<sup>25</sup> Patna copper plate of Mahabhavagupta Janmejaya-I (A.D. 850-885),<sup>26</sup> Chaudar copper plate of Mahasivagupta Yajati (A.D. 885-920)<sup>27</sup> and Nibina copper plate<sup>28</sup> suggest the popularity of Sun-worship during the Somavamsis period. They donated land grants to the Angirasa Brahmanas of Bharadvaja *gotra* in Kosala region. The Sonepur charter of Somavamsi king Janmejaya<sup>29</sup> records that a merchant association of Kamalavana transferred the gift of a village named Gataikela included in the “Luputtara Khanda” in Kosala to two temples, one of which was dedicated to Sri Adityabhattacharakadevakula means the Sun-god Aditya. This proves the existence of a Sun temple and the popularity of Sun-worship of Kosala in general and Sonepur in particular.

The Cuttack copper plate grant of Mahasivagupta Yajati-I mentions the name of Divakara.<sup>30</sup> The Sirpur inscription<sup>31</sup> of Balarjuna (A.D. 790-850) mentions the name of the inscriber as Prabhakara. The uncle name of

Balarjuna was Bhaskara Verma (Solar name) according to this inscription.<sup>32</sup> The Baud inscription of Bhandaka ascribed the name of an officer as Bhaskarabhatta. The above solar epithets of the royal house indicate the popularity of Sun-cult in western, southern as well as coastal Odisha.

### Ganga and later Ganga Period

The inscriptions of the early Ganga rulers throw light on the progress of Sun-worship. The Sun temple at Arasavalli in Srikakulam district of Andhra Pradesh was a centre of Sun-worship, at the time of Devendra Varman of the early Ganga family. The inscriptions of the early period of the Gangas contain many proper names referring to the Sun-god like Bhanuchandra, Prabhakara, Adityadeva, Udayaditya, Divakarasarma, Ravisarma, Bhanusarma etc.

Sun –worship made further progress during the rule of the imperial Gangas. The connection of the Sun-worshipping Maga-Brahmanas of Bihar with Odisha may be inferred from the Govindpur stone inscription of the Maga poet Gangadhara (1137-38 A.D.), which records that Manoratha went to “the sacred Purusottama”. The stone inscriptions of the Nilesvara temple<sup>33</sup> (modern Nilakanthesvara in the village Narayanapur, Visakhapatnam district) shows that an image of Aditya or Sun was enshrined there in the reign of Ganga king Rajaraja-I (1070 A.D.-1078 A.D.). This is most probably the earliest instance to show that Sun worship was practised by the Gangas. The Nagari plates of Anangabhima-III (1211-38 A.D.), contain interesting information regarding the Aditya Purana or the text of Sun-worship. Anangabhima-III is said to have granted five *Vatis* of land in accordance with the recommendation of the Aditya Purana (*Adityapuranaotam*).

In a copper plate inscription found from Kapalesvara<sup>34</sup> on the north bank of the Mahanadi (opposite to Cuttack), Aditya the Sun God is invoked along with other Gods like Brahma, Varuna, Soma, Agni and Siva who bring happiness to the giver of a gift of land. During the eastern Ganga rule the second Chicacole grant was issued by Indravarman III in the year 1138 (Circa A.D. 636) on the occasion of Rathasaptami in the month of Magha<sup>35</sup> (auspicious for the Sun god) records the donation that reveals the wide popularity of Sun worship in the kingdom of the Gangas. The Alagum inscription of Chodagangadeva records that the grant was made on the 7<sup>th</sup> *tithi* of the bright fortnight of Magha. The fact is further corroborated when Narasimha –I constructed the grand Sun temple at Konarak in 13<sup>th</sup> century A.D. and the devotion to Sun-god amply testified when he given the name of his son as Bhanudeva. However, the fact remains that it was during the Ganga period, Sun-worship was merged into Vaisnavism.

### Other Royal dynasties of Odisha

The famous Nalavamsi king Arthapati (465-475 A.D.) ruled over modern Bastar and Koraput region whose Kesaribeda copper plate grant<sup>36</sup> mentions the name of Ravi Raya and Ravidatta Raya. Saravapuriya dynasty's king Sudeva Raj-I's (630-655 A.D.), Sarangagada copper plate<sup>37</sup> also mentions the name of two epithets like Bhaskarasvami and Prabhakarasvami. The above facts indicate that, the Nalas and Saravapuriya kings were also the patron of the Sun-cult in *Dakshina Kosala*.

The Pherova grant of Samantavarman of Svetaka *Mandala* was made to Brahmanas bearing names such as Ravi Sarma, Divakara Sarma etc. The Masunika grant also records the donees having solar names like Bhanu Sarma and

Ravi Sarma. These donees belonged to Bharadvaja *gotra* and the connection of Bharadvaja *gotra* with Sun worship is very ancient. This suggests that the above mentioned two families were Sun-worshippers. We find such references to kings, officers and donees having solar names in a number of inscriptions of Odisha-of the Matharas, Nalas, the Vighras, the Dattas, the Sailodbhavas, the Early Gangas and Imperial Gangas.

### Present form of Sun-worship

Sun worship is a part of everyday ritual is till practised in Odisha. In central Odisha (Dhenkanal and Angul) the followers of Mahima Dharma, everyday pray to the rising and setting Sun. At the Lingaraja temple, *Surya puja* is a part of the daily routine. On Magha Saptami the representative of Lord Lingaraja is taken out in a procession to the Bhaskaresvara Siva temple located in Brahmesvara Patna of Bhubaneswar. Bhaskaresvara, the Sivalinga, is named after Bhaskara, the Sun-god. After joint worship of Siva and Surya, the deity returns to the Lingaraja temple. Magha Saptami is also known as Ratha Saptami, as on this day the Sun-god got his chariot. The chariot of Lord Lingaraja is constructed as per the specification of the Bhaskaresvara temple. The *Niladri Mohodaya*, which lays down the rules regarding the worship of Lord Jagannatha also mentions the ritual of Sun-worship with appropriate *Dhyanas*, *Nyاسas* and *Mudras*. It even proclaims that without the worship of Sun, the worship of Visnu is fruitless. The worship of the Lord Jagannatha at Puri is also supposed by some Scholars to be connected with solar worship and the image itself is supposed to be a primitive representation of the orb of the Sun. It is noteworthy that the Car festival of Jagannatha at Puri is a feature which was also observed in the worship of the Sun-god at

Mathura, Konarak and Sambapura, and the Varaha- Purana also extols the merit accruing to the pilgrims who, having the Car festival of the Sun-god at Mathura, also attend the same festival held in honour of the Sun at Sambapura which is identified as Multan in Pakistan located on the bank of the river Chandrabhaga, a tributary of the river Indus. The festival was held in the month of Magha Saptami.

Sun-worship survives in the society in the form of popular *vratas* such as *Ravi Narayana vrata*, *Pusa Ravivara vrata* and *Dutiya Osa*. The *Samba Dasami* which falls on the 10<sup>th</sup> day of the bright half of the *Pausa* is a popular festival connected with Sun-worship. The 7<sup>th</sup> day of the bright fortnight of the month of *Magha* is considered as an auspicious day for Sun-worship. On the *Magha Saptami* a ceremonial bath in the sea or in the river Chandrabhaga near Konark, is considered highly meritorious. The Brahma Purana mentions the Magha Saptami at Konark and prescribes the rites to be performed after the ceremonial bath in the sea. The *Krtya Kaumudi* of Brhaspati Misra (c. 1350 A.D.) also lays down the procedure, quoting passages from the Smṛti Samuccaya, Matsya Purana and Brahma Purana. Sarala Das (15<sup>th</sup> century A.D.) in his Mahabharata mentions that a large number of people used to visit the *tirtha* of the Chandrabhaga in the month of Makara on the Sukla Saptami day. The festival continued even after the ruin of the temple and gradual silting up of the river Chandrabhaga.

In Kumara Purnima (which fall in the full-moon day of the month of *Asvina*), especially the unmarried girls of Odisha prayed the rising Sun and Moon in the early morning and evening respectively for getting a life-partner who should be dazzling personality like Surya and beautiful like Chandra. Moreover, Sun is also considered as a god of fertility throughout the world.

### Sun in tribal belief system

Located in the eastern coast of Bay of Bengal Odisha is fabulously rich in material culture of the tribals. There are three major patterns of worship centre round on Sun. The changes of weather, day break and night fall and the germination, growth and decay of plants and their effects on the human beings necessitated the concentration of tribal worship on Sun. The tribals like Kondhas, Orans, Bhuiyans, Gonds, Kharias and Bhunjias of western Odisha worshipping in their own ways either the Supreme Being or as a powerful god regulating their agriculture. Moreover, they invoke him to protect their fields, to help them in hunting and to relieve them of the debts and other unpleasant aspects of life<sup>38</sup>.

The Saoras and Juangs, two important primitive tribes of Odisha worship Sun as their supreme god in which they paid their homage on all festive occasions particularly before any agricultural operations, construction of houses and marriage ceremonies. When any fruits like mango and jackfruits ripen and when any crops are harvested, the concerned deities, ancestral spirits and mother goddesses are worshipped by offering such fruits to them. Unless that is done no one can eat them. Any violation of such tradition and customs brings misfortune and mishap to them.

The Khaira tribe of Mayurbhanja district also worships the Sun-god under the name of Dharani Devata.<sup>39</sup> The Bondo tribe of Malkangiri district worshipped their supreme deity as Patkhanda Mahaprabhu who stands for the Sun and Moon.<sup>40</sup> He is considered as benevolent. The Santalas inhabiting in the hilly region of Mayurbhanj, Keonjhar and Balasore districts had a strong belief in various deities, ghosts, spirits

residing on hills, forests and streams and the ancestral spirits guiding their every walk of life. “Thakur” or “Sing Bonga” or “Dharam” is their supreme deity, who is identified as Sun-god. Similarly the Kondh tribes of Southern Odisha worship the Sun-god under the name of Bona Pennu for good crops and in the past human sacrifices were also offered to this God. So the tribal’s had a strong belief for the eternity of Surya like the other parts of the country.

In conclusion it can be said that, because of its popularity in belief, ritual and religious practices a chequered history is quite natural in the realm of art, architecture and iconography of Surya, the Indian Sun-god. Right from the prehistoric times to the construction of the grand Sun temple at Konark one encounters an interesting account of the origin, growth and development of the Sun worship which is still practised in some form or the other in the state among the tribes as well as the people of Odisha. The vast span of time from the 1<sup>st</sup> century B. C. to the middle of the 14<sup>th</sup> century A. D. has yielded numerous images of the god which provide a material support to the information gathered from various literary sources. Odisha, being an important strong hold of Sun worship, has also supplied a number of Sun images of different types having conformity with the prescriptions laid down by the many sacred texts, some of the images which are intact highlight clear iconographic features, while others are damaged either by the cruelty of man or nature. Some of them even throw new light on the iconic features of the deity. In spite of some conceptual deviations, his basic iconographic features were maintained throughout. Further work on this subject will certainly highlight many new theories on Saura cult in Odisha.

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## Boat Festivals : Documenting the Cultural Linkages Between Goa and Odisha

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*“Even where new customs and beliefs fully replace the old in the course of change, the deeper premises and values of the traditional culture may continue to shape a people's world view and orientation to life.”*

*- Roger M. Keesing*

Goa's cultural experience through the ages, shaped as it has been by the above quotation, has turned the tables on Rudyard Kipling's oft-quoted phrase, “Oh, East is East and West is West, and never the twain shall meet” because in Goa the twain have met to create a hybrid heritage.

It is not the East, as in Asia, and West, as in Europe, that is being referred to over here, rather it is the East Coast of India which has met the West Coast in remote, hilly, forested Sattari, the northeastern *taluka* of the coastal Indian state of Goa that is located at the foot of the Sahyadri mountains.

My ethnoarchaeological research into the Boat Deities of the Mhadei River Valley of the Sattari and Sanguem *talukas* of Goa<sup>2</sup> has revealed exciting new linkages between Goa and Odisha in the tenth to the twelfth centuries A.D., when the Kadambas and the Gangas ruled these lands, respectively. While scholars have written about Goa's cultural links with Bengal, expressly

in the context of the migration of the *Gaud Saraswat Brahmins* to Goa, its associations with Odisha, especially related to maritime traditions and heritage, is a topic to which scant scholarly attention has been paid so far.

In the present article, an attempt has been made to delineate certain cultural similarities that are visible in the ethnographical heritage of the two maritime societies, Goan and Odia, located on opposite coasts of the Indian peninsula etched in the early medieval times that are worthy of more intensive research. Unique votive as well as abandoned sculptures of the *Devi-in-a-boat* are located in the Sattari and Sanguem *talukas* of Goa. These may be compared with a similar *Devi-in-a-boat* found in some parts of coastal Odisha. Further, one may discern not just iconographical but also ethnographical comparisons between the Odia worship of Tara-Tarini/Tara in places like Ganjam, Ghatgaon and Ratnagiri in Odisha, and the votive traditions associated with the *Devi-in-a-boat* as 'Tarini' in the Sattari and Sanguem *talukas* of Goa. One of the find-spots of the Goan *Devi-in-a-boat* is Ganjam which had served as a riverine port in the past. Did it have any historical connection with the port of Ganjam, Odisha, where the Tara-Tarini is the principal deity? Further, the boat festival of Sanquelim, an erstwhile riverine port and

commercial centre of Goa, reminds one of the *Boita Bandana* and *Bali Yatra* of Cuttack, Odisha. Similarly, the Goan River Mhadei, which along with its tributaries hosts the *Devi-in-a-boat*, had played a culturally critical role in shaping the history and culture of Goa, just as the River Mahanadi influenced Odisha. In addition to this, both the states have historically experienced the influence of Buddhism and Jainism; have a votive tradition of supplicating the *Saptamatrika*; enjoy a *Shaktipitha* status; possess similar maritime traditions; and also gastronomic connections (for example, the Goan *patoli* and the Odia *enduri pitha*).

### **Maritime India: Situating Goa and Odisha historically**

Peninsular India, with its long coastline watered by the Arabian Sea, in the west, and the Bay of Bengal, in the east, has given the country and its people an enduring maritime identity that has shaped its history and influenced its traditions. The Indian sub-continent had served as a “halfway-house” with peninsular India emerging as “the primary area of interest located within the wider ambit of the Indian Ocean extending from the Red Sea to the Indonesian archipelago.”<sup>3</sup>

In this regard, the Tamil and the Odia ventures into the Bay of Bengal and beyond during the ancient and early medieval periods have, indeed, been legendary. The *Sangam* literature abounds in references to the maritime activities of the Tamils. Besides South-East Asia, China, especially its port of Canton, was regularly visited by seafarers from the East coast of India. This is evidenced from the archaeological findings at Manikapatna, a port on the banks of the Chilika Lake, Odisha, dating back to the early historic period, which had close interactions with China and Ceylon.<sup>4</sup> Further, Chinese coins have been unearthed from Khalkatapatna, and Chinese

ceramic shards from Ganjam, in Odisha.<sup>5</sup> Interestingly, the Goan Ganjem, a port located along the banks of the River Mhadei that had witnessed flourishing trade in days gone by, is the abode of the *Devi Ganjeshwari* whose sculpture depicts a Chinese figure standing to the right of the *Devi*!<sup>6</sup>

The Kalinga coast was studded with ports which prospered from the lucrative overseas trade that they commanded, as has been testified by foreign travellers and indigenous sources.<sup>7</sup> Ancient Odisha had enjoyed flourishing overseas commercial contacts with both South-East Asia and the western world, especially with the Roman Empire.<sup>8</sup> Kalinga, with its strategic ports, mercantile community (the *sadhabas*), their *boitas* (sea-faring vessels), protector deities and rich maritime traditions, had served as a “gateway for overseas expansion to South-East Asian countries from early time to late medieval period.”<sup>9</sup> The people of Kalinga had preceded the Pallavas of Kanchi in laying the foundations of an India “beyond the moving seas.”<sup>10</sup> Kalinga's historical commercial and cultural linkages with South-East Asia have been immortalised, amongst other things, in the form of the *Orang Kling* community of the Malay Archipelago.<sup>11</sup>

Likewise, western India, with its ports and towns, both those that dotted its long, unbroken coastline, and the riverine ones, was active in the maritime trade of the Indian Ocean since time immemorial and “played a dominant part in promoting trade and commerce with the Græco-Roman world in the early centuries of the Christian era”. The political and cultural unity provided by the Satavahanas, as also the Shakas and the Kushanas, served as an enabling factor in this commercial expansion. The Puranic and Buddhist literature, archaeological, sculptural, numismatic and epigraphic evidences and testimonies of

foreign travellers provide valuable clues about the commercial expansion that the ports of western India experienced from the first century B.C. to the fourth century A.D. largely on account of the thriving trade with the ports of the Mediterranean, Greece, Rome, the coast of Egypt and Arabia.<sup>12</sup>

Ensnconced on the foothills of the Sahyadris and lapped by the blue expanse of the Arabian Sea along a palm-fringed coast interrupted at places by the sparkling estuaries of the Mandovi, Zuari and other rivers, tiny, pictorial Goa was known, since time immemorial, to the rest of the Indian sub-continent as well as abroad, as an entrepôt of renown. Goa, with its strategic location mid-way along the western seaboard of India, had served as an commercial centre in the Indian Ocean littoral, enjoying thriving trade relations with ancient Egyptians, Phoenicians, Romans, Greeks, Persians, East Asians, Jews and Arabs as indicated by epigraphic, literary, sculptural and archaeological evidences.

Consequently, Goa's ancient and early medieval port-capitals of Chandrapur, Gopakapattana, Ballipattana or Vallipattana, Raibandar-Ella and the later Portuguese City of Goa, have over the centuries not only served as emporia of coastal and intra-Indian Oceanic trade and thriving inland commerce, but have attracted migrations, witnessed social interactions and experienced a wide variety of cultural transformations.<sup>13</sup>

Geographical and historical factors have crafted a maritime identity for Goa that is visible from the coast to the sub-*Ghat* region. Goa possesses a rich lore which is an invaluable repository of information on the maritime history of the state. Be it etymological roots, legends, iconographical representations, speciality, deities, feasts and festivals, religious precepts and practices, rituals and customs, communities,

indigenous knowledge and technology systems, tales and traditions, proverbs, folk life and foodways, the Goan cultural repertoire is a veritable storehouse of all things maritime.

### **The *Devi-in-a-boat*: Connecting the Coasts**

The religious lore of Goa contains references galore to maritime festivals and deities. It is said, "While contemporary beliefs and religious practices mould attitudes towards seafaring, at the same time expanding channels of trade and communication provide the means for the expansion of religious and cultural influences."<sup>14</sup> This has, indeed, been the reality of the Goan cultural experience down the centuries and is exemplified by the Maritime. Mahishasuramardhini of the Mhadei, the exclusive Boat Deity of the Mhadei River Valley of Goa, the 'Tarini', a unique component of the maritime cultural legacy of Goa which may be traced to the early medieval period when the Kadamba dynasty was ruling this region.

The forested *taluka* of Sattari, which plays host to the sparkling waters of the River Mhadei and its tributaries in a serene setting, is located in the north-eastern part of Goa, between 15° 26. N to 15° 42. N and 74° 3. E and 74° 21. E<sup>15</sup> surrounded by the Western *Ghats* in the north and east, the *talukas* of Sanguem to the south and Bicholim in the west. Sattari is a veritable storehouse of invaluable ecological and cultural resources which includes exclusive deities, such as the Boat Deities, the Tarini and the Tar-Vir, that are rooted in its hoary past and allude to a cultural connection with the Odisha coast.

I have documented and analysed fifteen sculptures in which a female deity, who is worshipped locally as Santeri/Shantadurga, Jogeshwari, Navadurga, or as an anonymous *parivar devata*, is depicted either seated atop or standing in a boat (with one of them being



seated on a boat shaped like a fish); two images of Gajalakshmi with howdahs in the shape of a boat; three sculptures of Brahmanimaya with a boat carved on the pedestal, and six sculptures of male deities/*Vir* who are shown either standing fully armed, with an etching of a boat on the pedestal, or riding a horse which is positioned above the boat-like pedestal.<sup>16</sup>

Most sculptures of the *Devi-in-a-boat* are votive, being worshipped as Sateri/Shantadurga/Brahmanimaya/Jogeshwari/Navadurga/Kelbai or as an anonymous *parivar devata*. In the absence of a distinct local epithet for these deities, I have referred to the Boat *Devi* as Tarini and the Boat *Dev* as Tar-*Vir*, alluding to the cultural and iconographical similarities with the Goddess Tara-Tarini of the Odisha coast.

The Tara-Tarini shrine, located along the banks of the river Rushikulya, near Purushottampur in Ganjam district, is an ancient *Shaktipitha* of Odisha. Tara was not only the object of veneration for the Buddhists, she was also invoked by the maritime merchants and sailors before the commencement of a sea voyage. Was the Boat *Devi* of Ganjam, Goa, inspired by Tara-Tarini of Ganjam, Odisha? The excavations at Ratnagiri have revealed images of Tara, including one which portrays a boatman, in a sinking boat, invoking the aid of Tara, South India, too, had a popular worship culture of Tara, as testified by Hieun Tsang.

Tara is the female counterpart of the Boddhisatva, Avalokiteshwar, who is worshipped by sailors for safety and success at sea, especially along the coast of Odisha. The worship of the Buddhist Tara was very popular in both, western Deccan and the Odisha coast where Tara-Tarini of Ganjam District, Tarini of Ghatgaon and the Ashtamahabhaya Tara of Ratnagiri<sup>17</sup> serve as

patron deities of sailors and merchants. For example, a Tara of Ratnagiri, Odisha, is represented as one who saves her devotees from the “eight great fears,”<sup>18</sup> one of which was being shipwrecked. While this sculpture provides a graphic description of the *ashtamahabhaya* (the great eight fears), another is a similar rendering of the theme of *jalarnavabhaya* or the fear of drowning in a sinking vessel. Yet another sculptural representation of this deity, the Bhrkuti Tara from Nalanda, contains two *makaras* (crocodiles) carved on its pedestal.<sup>19</sup>

The Tarini of the Mhadei Basin of Goa does depict a close connection with the saviour goddess, Tara. For example, the Mahishasuramarddini-in-a-boat venerated next to the Sateri temple at Shayll-Melauli has a *makara* or crocodile, the *vahana* of Ganga, supporting the boat on which the goddess is standing.<sup>20</sup>

Besides Goa, the only other place in India where sculptures of the *Devi-in-a-boat* are found is coastal Odisha. The Boat *Devis* of Odisha include an eight-armed Mahishasuramarddini (ninth century A.D.) at Bhubaneswar, found lying under a banyan tree near the Brahmeshwar temple, with a boat carved below its pedestal, depicting the goddess in a sea-battle against *mahishasura*, a rarity in Hindu art.<sup>21</sup> Another image, found in the Lingaraj Temple of Bhubaneswar (eleventh century A.D.), shows a woman steering a boat with an oar. At Deokund, in the Mayurbhanj district of Odisha, goddess Ambika's shown seated over a boat, which is significant because of Ambika's association with the boat.<sup>22</sup> Further, in the temple of Dariya Rama Chandi, located on the Jambhu island, near the port of Paradeep, at the mouth of the River Mahanadi, the Goddess Rama Chandi, who is evoked for a safe journey by the local sailors, is depicted as seated in a boat.<sup>23</sup>

It may also be mentioned that as a part of the festivities of *Khudurukuni Osha*, the sea goddess, Mangala, is worshipped by Odia girls who make a drawing of her in a sea-going vessel.<sup>24</sup> The genesis of the Odia worship of Goddess Mangala has been traced to the period of the Kalinga-Sinhalese commercial contacts when the deity, originally believed to be the Buddhist goddess, Tara, was brought to Odisha from Sri Lanka and later absorbed into the Hindu pantheon as a saviour deity.<sup>25</sup>

The unique Goan Boat Deity, both Tarini and Tar-Vir, is found away from the coast, in the sub-*Ghat talukas* of Sattari and Sanguem, against the backdrop of the towering Sahyadri mountains, in the remote villages of Keri, Bhuipal, Nagvem, Zarme, Sonal, Sanvarde, Bhironda, Dhamshre, Guleli, Shayll-Melauli, Malpann in Sattari; Ganjem in the Ponda *taluka*; and Barabhumli, Surla and Talldem villages of Sanguem *taluka*.

The find-spots are invariably located along the banks of the River Mhadei and its tributaries, lying either inside a temple or in the open, weather-beaten, exposed to the vagaries of nature, amidst lush greenery, in the vicinity of a stream, and often at the periphery of the *devarai* or the sacred grove, and, in one instance, the Bondla wildlife sanctuary.

Almost all the images have been carved out of schist stone, locally known as *pashaan*, and exhibit a strong local influence. Local temple architects and sculptors, the Charis of Nanus (Ponda *taluka*) in particular, were engaged in carving these images. Hence, the iconography of sculptures found in the Mhadei Valley sports a local influence which does not necessarily always adhere to the classical forms but, instead, introduces a Sattari special flavour that seeks to amalgamate various artistic forms and

iconographies from different belief-systems, folk, Brahmanical, as well as Jaina and Buddhist.

### **The *Devi-in-a-boat*: A Syncretic Saviour Deity**

The *Devi-in-a-boat* is, thus, a unique product, crafted by the local artisans as a saviour deity for those who sailed in the Mhadei River, and its tributaries, and depended on it for their sustenance. In the *Devi Mahatmya*, the *Devi* is hailed as: “You are Durga, the boat that takes men across the difficult ocean of worldly existence, devoid of attachments.” Further, she is projected as a saviour of he who is “tossed about in his boat by a tempest in the vast sea ...” Tarini and Tarita are names of Durga. Tarani, which means a boat, is the Sanskrit for a saviour. The goddess is hailed as Tarini in Arjuna’s *Hymn to Durga* in the *Mahabharata*. Gayatri, the primal form of Tara or Bhavatarini, is hailed as “*Bhaya Haarini Bhava Taarini Anaghay*”, “*Tum Samartha Saba Bhanti Tarini*” in the *Maa Gayatri Aarti*. The only maritime reference for Mahishasuramarddini is the epithet of Daughter of the Ocean, in the *Mahishasuramarddini Stotram*.

The Goan Boat Deities, the Tarini and Tar-Vir, not only provide valuable clues about the Western *Ghats*-Arabian Sea trade, of which Goa (Sattari, in particular) had served as an important conduit in the past, but serve as an amalgam of folk, Sanskrit, Buddhist and Jaina traditions, as locally crafted syncretic saviour deities for the river traders and boatsmen who depended on the River Mhadei for their sustenance. As is well-known, in eastern Deccan, the Krishna-Godavari Valleys and the deltaic regions played host to several Buddhist sites. Amravati and Nagarjunakonda were important cultural centres on the banks of the Krishna. Odisha, too, was noted for both Buddhist and Jaina establishments at places such

as Ratnagiri, Udaygiri, Lalitgiri and Khandagiri.<sup>26</sup> Similarly, in Goa, too, the main hubs of Buddhism were situated in close proximity to land and riverine trade routes.

The *talukas* of Sattari and Bicholim, through which the vital trade routes passed, contributed to the cultural ethos of Goa by hosting not just Hindu shrines, but also Buddhist and Jain settlements. Buddhism and Jainism were flourishing in this region during the ancient and early medieval periods with neighbouring Kothambi, Kudnem, where a Jain temple stands till today as a proud testament of this fact, the caves of Lamgaon, and a slightly more distant Colvale being important centres of Buddhism and Jainism. Hence, elements of the saviour Tara and the Jain *Yakshi*, Ambika, found their way into the conceptualisation, and at times, the artistic execution, of the maritime Mahishasuramardhini of the Mhadei. While we discovered an image of a Buddhist/Jain monk in close proximity to the Sanvarde Tarini, the Tarini of Shayll-Melauli displays the image of a *bhikshu/muni* on its base.

The Buddhist influence in the conceptualisation of the Tarini is undeniable and since similar images of a female deity in a boat are also found along the Odisha coast, one wonders whether they can be dated to the Satavahana rule which had linked both the coasts. Sartorially, the two human figures sculpted on the *chaturbhuj* Mahishasuramardhini of Shayll-Melauli, Goa, suggest a Satavahana influence. Further, the *bhikshu/muni* shown seated under the stern and the two human heads with distinct Buddhist/Jaina features inside the boat makes one wonder whether the concept of the Tarini was executed in Sattari under the influence of the Amravati school or the Udaygiri-Lalitgiri-Ratnagiri tradition, influenced as it was by Buddhism? Then again, the facial features of the *chaturbhuj*

Mahishasuramardhini of Shayll-Melauli bear a distinct Odia-Bangla touch *a la* the Jaina Hoysala sculptures.

It may also be mentioned that the image of the Buddha discovered at Rivona, in South Goa, has a *simha peet* or a pedestal sporting three carvings of the lion motif that resembles the emblem of the Kadambas. Similar sculptures of the Buddha have been found at Lalitgiri and Ratnagiri in Odisha. The Rivona Buddha resembles images of the Buddha housed in the Ratnagiri Museum and found at Lalitgiri, Odisha.

To return to the narrative of the Tarini, the Boat *Devi* generally possesses the attributes of an *ashtabhuj* Mahishasuramardhini, though a couple of sculptures that contain interesting maritime information are those of a *chaturbhuj* Mahishasuramardhini. She is either seated on an *asana* in a boat, or on the boat itself, or is depicted standing in the boat. Almost all these sculptures exhibit human heads in the boat, with boatmen on either side of it, and in the Nagvem sculpture, the oarsmen are actually shown in the act of rowing the vessel.

In addition to the boat, most of these *murtis* contain related nautical and marine motifs such as oars, an anchor, a mast, a sail, a pennant, fish and a crocodile.

Influenced by the play of varied cultural elements, the Mhadei River Valley had served as the crucible of the syncretic Tarini or the maritime Mahishasuramardhini, that is, the *Devi* who is depicted either standing or seated in a boat, a rarity in Indian art. The commercial worthiness of the Mhadei, the Buddhist and Jain settlements that dotted the trade routes in the sub-*Ghat* region, the presence of the local Chari community as divine sculptors, all this contributed to produce the unique representation of the *Devi-in-a-boat* who is worshipped locally as Santeri/Shantadurga,

Jogeshwari, Navadurga, Brahmanimaya, Kelbai, or as an anonymous *parivar devata*.

As Santeri, Brahmanimaya, Kelbai, the Goan *Devi*-in-a-boat comes to be included in the local pantheon of the *Saptamatrika*. Like Odisha, Goa, too, has a tradition of supplicating the *Saptamatrika*, especially in the northern *talukas* of Sattari, Bicholim and Pernem where they are worshipped as *Saat Bahniyo* (Seven Sisters) akin to the *Sapta Bhagini* (Seven Sisters) of Odisha. In India, the *Saptamatrika* also appear in the “Jain garb.”<sup>27</sup> One such Jain representation of the *Saptamatrika*, that includes Padmavati and Ambika, is found in the Satghara cave of the Khandagiri group at Bhubaneswar. Interestingly enough, Padmavati is associated with snakes<sup>28</sup> and, in Goa, one of the *Saptamatrika*, Brahmanimaya, who is devoid of the attributes of Brahmani, is depicted with snakes in her hands and is the object of popular veneration, along with Sateri and Gajalakshmi. Similarly, we come across a lot of images of female deities – *Saptamatrika*, Sateri as Mahishasuramardhini, Kelbai as Gajalakshmi, Brahmanimaya and also the 'Boat Deity', 'Tarini' – which are cast in the *Yakshi* mould, indicative of a strong influence of both nature/vegetation worship and of Jainism.

Thus, the 'Tarini' is a syncretic vision of the *Shakti* of the Mhadei River Valley, a saviour Goddess of the Mhadei, epitomising the “shared faith” that characterised cosmopolitan Sattari in the early medieval period. She is an amalgam of local, Sanskritic, Buddhist and Jaina traditions. She is Santeri/Shantadurga, the earth goddess, symbolising fertility; Ganga, the river goddess representing the Mhadei; Tara, the saviour goddess who ships her devotees to safety and salvation; and of course, Mahishasuramardhini, the protector deity, the slayer of the enemies of the local sailors and of the merchants.

The 'maritime' Mahishasuramardhini of the Mhadei is, indeed, a Tarani who ferries her devotees from troubled waters to a safe harbour. She is associated with the boat to signify her status as the rescuer of the shipwrecked sailors, the protector of the riverine traders and others who sailed in the Mhadei and, spiritually, to denote a deity who assists souls to 'cross to the other shore': the Goan version of Tara-Tarini of Odisha, perhaps ?

### **The Mhadei River Valley: Hosting the 'Boat Deity'**

The 'Boat Deities' of Goa are located along the banks of the River Mhadei and its tributaries. In times of yore the Mhadei Valley sustained a thriving commerce and served as a cradle of Goan culture and civilization. The River Mandovi, which flows past the capital city of Goa to meet the Arabian Sea, is known as Mhadei in its upper reaches. The interstate Mhadei traverses a distance of 87 kilometres, 35 kilometres in Karnataka and the remaining 52 kilometres in Goa. Its total catchment area in the state is estimated at 1580 square kilometres.<sup>29</sup>

The Mhadei has contributed in no mean measure to the economic sustenance and cultural ethos of Sattari through which it flows after it descends into Goa from its source streams located in the remote villages of Degão and Gawali, near Khanapur, in Karnataka. It not only promoted agriculture and cultural interactions, but also sustained trade with the up-*Ghat* country and the Konkan coastal ports of Chandrapur, Gopakapattana, Ella, Reddi, Vengurla and Ballipatana.

The River Mhadei, thus, serves as the *Maha Nadi* or the 'Great River' and the *Jivandayini Maha Ai* or the life-giving 'Great Mother' of this region. Similarly, the Odia River

Mahanadi, too, functions as a commercial and cultural conduit and is associated, at places, with the 'Boat Deity' and the boat festival.

Like the River Mhadei, the River Valvanti, too, constituted a crucial commercial conduit linking the West coast of India with the Western Ghats via the *talukas* of Sattari and Bicholim, through which the vital trade routes passed. In the last century, the River Valvanti was navigable for big country crafts downstream from Vithalपुरi, at Sanquelim, up to Panaji, the coastal capital city of Goa. Realising the revenue potential of Sanquelim, the erstwhile Portuguese rulers of Goa had set up a customs check post at this port.<sup>30</sup>

As I have argued in my book on these unique 'Boat Deities' of Goa, the 'Tarini' and 'Tar-Vir' sculptures of the Mhadei, Ragada and Valvanti River Valleys, provide valuable clues about the trade, the manufacturing centres, riverine ports, types of water crafts used, boat-building traditions and locations, trading communities and the cultural interactions that took place as a consequence of the thriving commerce.

The discovery and analysis of these sculptures has helped me give visibility to the hitherto largely undocumented contribution of the *talukas* of Sattari, Bicholim, Sanguem and Ponda to the commerce of ancient and early medieval Goa and the Konkan coast. Further, linkages may be established between the East and the West coasts of India for the Goan 'Tarini' does possess strong ties with the Tara-Tarini worship of the Odisha coast. These similarities are not restricted to the concept of a saviour Tarini, the iconography of a *Devi-in-a-boat* and hark at a riverine connect between the Goan Mhadei and the Odia Mahanadi rivers alone, they suggest other forms of cultural parallels such as a boat festival, and related toponyms.

### Boat Festivals of Sanquelim and Cuttack

The culturescape of Goa is replete with festivals and rituals that venerate rivers and water bodies such as the boat festival held on the occasion of *Tripurari Purnima* at Sanquelim in the Bicholim *taluka*.

Sanquelim, along the banks of the Valvanti, was a significant port in times of yore and continues to be an important market even today. A celebration of the commercial-worthiness of Sanquelim, of the bygone days, is inherent in its annual boat festival held on the banks of the River Valvanti, by the side of the Vithal Temple, on the occasion of *Tripurari Purnima*.

Boats made of thermocol, cardboard and such material are set afloat in the waters of the River Valvanti at Vithalपुरi in continuation with the earlier ritual of *deep dana* when clay lamps used to be lit and offered to the river.

While this festival celebrates the slaying of the demon, Tripurasura, by Lord Vishnu, with the boats being looked upon as a modified version of the traditional *deep dana*, devoid of any commercial significance, one cannot help but wonder whether the thermocol aqua crafts are, in fact, a time-tested testimony to the riverine trade that was carried out by boats docked in front of the fort of Sanquelim in times gone by.

The boat festival of Sanquelim reminds one of a similar celebration that is held on the East coast of India, in Odisha. Here, on the occasion of *Kartik Purnima* (the full moon day in October-November), as a part of the *Boita Bandana* festivities, the people offer miniature boats, made of cork, coloured paper and banana tree stems and leaves, to the sea, rivers, tanks, undoubtedly, in the memory of the sailors and seafaring merchants of ancient Kalinga.<sup>31</sup>

The *Bali Yatra*<sup>32</sup> (Voyage to Bali) of Cuttack, which commemorates Odisha's ancient maritime legacy, is an occasion for the local people to bathe in the Mahanadi and then sail tiny boats made of *shole* or bark of plantain tree (*kadalipatua*) with a lamp lit in it, throughout the day till late in the evening. Cuttack, like Sanquelim, is not situated along the coast but some sixty kilometres inland in the upper deltaic region of the River Mahanadi. It had, nevertheless, participated in the maritime ventures of ancient Odisha.<sup>33</sup>

This festival is characterised by the ritual of *deep dana*, known in Cuttack as *boita bandana*. As in Goa, lamps are lit and placed in the hollow of the tiny paper boats that are set sail in the waters of the River Mahanadi. This 'boat' ritual commemorates the traditional date of commencement of sea voyages of the *sadhabas* (sea traders) to Bali and other places in South-East Asia that was scheduled for *Kartik Purnima* in ancient and early medieval times.

Just as the *Narali Purnima* celebrations provide a green signal to the fishermen of the west coast to return to the sea, after the monsoonal ban on their activities, the time-honoured *boita bandana* (worship of the boats) helps keep alive, in collective memory, the traditional commencement of seafaring activities on *Kartik Purnima* day by the ancient Kalingas.

The maritime mercantile voyages to Ceylon and South-East Asia, used to leave the Odisha shores in October/November-February every year, and return in June-September.<sup>34</sup> Hence, the legend of *Taapoi* and the related ritual of the *Khudurukuni Osha*<sup>35</sup> is another maritime celebration in which young unmarried girls propitiate the goddess Durga as Bhalukuni, for the safe return of their seafaring brothers.<sup>36</sup>

Celebrated in the month of September, it alludes to the ancient custom of young girls of coastal Kalinga eagerly awaiting the return of their brothers from across the seas.

The historical memory of the seafaring and transoceanic commercial activities of the people of Kalinga is kept alive in the form of the festivals of *Boita Bandana* of *Kartika Purnima*, along with the *Bali Yatra*, the *Akasadipa* festival,<sup>37</sup> the rituals of *Bada Osha* and *Dalkhai Osha*,<sup>38</sup> *Khudurukuni Osha* and the *Taapoi* legend which serve as commemorative traditions, celebrating the glorious maritime heritage of ancient and medieval Odisha.<sup>39</sup>

### **The boat in the 'Tarini' sculptures of Goa: A depiction of the *masula* of the Odisha coast?**

The boat depicted in the Sanvarde (Sattari, Goa) sculpture appears to be a river craft, flatbottomed with curved sides and a tub-like appearance that reminds one of the *vaddem*, the log boat of the Goan waters. Its prow and stern are in line with the sheer line, with the prow being marginally higher. Two oars are plainly visible, one on each side. Running parallel to the sheer line are two thick lines of an interlocked chain, indicating sewing, while the rest of the exposed side of the vessel is decorated with vertical lines which may indicate the ribs of the vessel, suggesting the presence of a boat-building industry in this area. The stitching appears to be in the web pattern that characterises the *masulas* of the East coast, especially those of Odisha which have an inner rail sewn onto the washstrake.<sup>40</sup>

The boat depicted in the sculpture of the Goan 'Boat *Devi*' of Shayll-Melauli has rollers underneath it, which suggests construction/repair of boats. It may be recalled that timber from the Konkan belt was imported into West Asia where it was used in ship-building. Since the Mhadei

Valley was rich in timber that was exported, especially from Ganjem, the Ganjem-Shayll-Melauli sector may have been a centre for the construction/repair of boats, such as the *ghanjah*, which would account for not only the place-name Ganjem but also the unique local 'Boat *Devi*.'

Interestingly, the Tara-Tarini temple of Odisha is located in the Ganjam district. Could there possibly have been any connection between the two?

### The Goan and Odishan Ports

The Goan port of Ganjem was well known for its commercial transactions in timber, salt and other commodities.<sup>41</sup> Located on the Mhadei, a little downstream from where the River Ragada joins it, Ganjem catered to the trade carried by both the rivers, emanating from Sattari and Sanguem. Since the tidal effect of the Mandovi is felt a little above Ganjem, which is located at the head of the estuary of Mandovi,<sup>42</sup> this place was the last port of call for boats that carried trade downstream along the Mandovi and upstream on the Mhadei. Below Ganjem the flow of the river is seaward and above it, the water is fresh. In the nineteenth century, the Mhadei was navigable for small country crafts and rafts from Sonal to Ganjem from where bigger country crafts plied downstream to Usgão, which received the *patamarins* that sailed up from the coast.

Ganjem was famous for trade in timber down the River Mhadei. The Bhartu family of Ganjem, for example, traded in fire-wood and the Marathes of Dhamshe had a *gur* processing unit. Ganjem also traded in salt which was brought from the coastal areas, through the riverine route, to be sold in the interiors and in the up-*Ghat* country. Salt was stocked in huge heaps at a place called *mithacho mallo*.<sup>43</sup>

Ganje/Ganjam is also the name of an ancient port located on the coast of Odisha,

identified by Ptolemy and visited by Hieun Tsang.<sup>44</sup> Further, the Ganjam district, in which the temple of Tara-Tarini is located, owes its name to Ganjamuhana which literally means a trading place at the confluence of a river with the sea, with the word *ganja* standing for a market or trading place and *muhana* referring to the mouth of a river at sea.<sup>45</sup> Could this be an etymological root for the Goan Ganjem as well, considering the fact that Ganjem is located at the head of the estuary of Mandovi, at the place where the freshwater of the River Mhadei meets the 'sea', brought in upstream all the way from the coast by the tide ?

Incidentally, the Odisha district of Ganjam, named after its famous ancient port, situated on the banks of the Rushikulya River, derived its name from the Persian *gunj-i-am*<sup>46</sup> which means "granary of the world", alluding to the prosperity that it commanded once upon a time. Yet another etymological root for the Odia Ganjam is *gunj*,<sup>47</sup> or market, for just like the Goan Ganjem, its counterpart on the East coast was a thriving port that traded in a number of commodities including foodgrains.

An interesting link between the Goan Ganjem and its Odia counterpart is that when the Kadambas (10th to 14th centuries A.D.) were ruling Goa, a minor branch of the Kadamba dynasty, the Kalinga Kadambas, were chieftains under the Ganga rulers of Kalinga. The territory that they held under their feudal sway, that is, Panchavishaya or Panchapatravishaya, corresponded with a part of the Mandasa Zamindari located in the Ganjam district.<sup>48</sup>

To conclude, it may be stated that this article has made a preliminary attempt at documenting the cultural linkages between Goa and Odisha, through the medium of the unique *Devi-in-a boat*, a rarity in Indian art that is exclusive to Goa and Odisha. In the process, the

commonality of traditions emanating from the *Shaktipitha* status of these lands, the veneration of the *Saptamatrika*, and pertaining to the commemorative boat festival, the Mhadei-Mahanadi connect as well as the Ganjem-Ganjam links, have been discussed. And, finally, it may be mentioned that not only do archaeological finds, iconographical motifs, ethnographical parallels and toponymical similarities constitute the many hues of the Goa-Odisha historico-cultural palette, but there are gastronomical delights like the Goan *patoli* and its Odia country cousin, the *endura pitha*, that tickle the palate as well !

*“Do Thou, Whose countenance is turned to all sides, send off our adversaries as if in a ship, to the opposite shore: do Thou convey us in a ship across the sea for our welfare.”*

—*Rig Veda*. 1, 97, 7 and 8

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## Eco-Tourism Destinations of Odisha

*Harsha Bardhan Udgata*

Eco-tourism is conceptually different from conventional tourism or mass tourism. It has evolved over the years as a manifestation of human concerns for protection/conservation of ecology/environment. Héctor Ceballos-Lascuráin, a Mexican architect, first tried to define eco-tourism in 1983 as: "That form of environmentally responsible tourism that involves travel and visit to relatively undisturbed natural areas with the objective of enjoying, admiring, and studying the nature (the scenery, wild plants and animals), as well as any cultural aspect (both past and present) found in these areas, through a process which promotes conservation, has a low impact on the environment and on culture and favours the active and socio-economically beneficial involvement of local communities". Later the International Ecotourism Society (TIES, 1990) defines Ecotourism as "responsible travel to natural areas that conserves the environment and improves the well-being of local people."

Eco-tourism typically involves travel to destinations where **flora**, **fauna**, and **cultural heritage** are the primary attractions. The terms ecological tourism and nature based travel are synonymous to eco-tourism. It intends to educate 'eco-tourists' the impacts of humans on the environment in order to foster a greater and wider appreciation of our natural habitats. It further seeks to educate travellers the need for conservation of the environment and

simultaneously have respect for different cultures. It also pursues creation of an ecological conscience, encouraging more activism among visitors and thereby creating enthusiastic and motivated actors for the cause of conservation of the environment.

Responsible eco-tourism includes programmes that minimize the negative impacts of conventional tourism on the environment and enhances/strengthens the cultural integrity of the local people. It seeks to improve welfare of the local communities by lending a helping hand in their socio-economic development. This involves creating economic opportunities for the communities to bring about sustainable economic returns. Therefore, it is an activity which promotes employment as well as economic and social development and thus acts as an alternative income source for communities living in hard economic situations.

Unlike the conventional tourist, the eco-tourist seeks to enjoy and learn from the nature and culture he visits while maintaining a responsible attitude. Some of the activities that promote eco-tourism are Animal watching, Bird watching, Plant observation, Mountain trekking, Photographic safari, Forest patrolling with forest staff etc. So eco-tourists are in true sense, nature lovers who are fascinated by ethnic food and local culture. Rather than seeking comforts, they revel in the

nature and love every aspect of wilderness like listening to the sounds from flowing water of a stream or a waterfall, singing insects, chirping birds, barks, roars and trumpets.

Odisha with its rich bounties of nature and scenic natural beauty, has immense potential to occupy a place of pride in the eco-tourism map of the country. Odisha's Protected Area Network is restricted to within 4.25% of the total geographical area of the state, which comprises 2 National Parks, 19 Wildlife Sanctuaries and 3 Tiger Reserves. Most of the eco-tourism destinations are located within these pristine areas. The State's population is a very crucial factor in the preservation of the unspoiled tranquility of Nature. Even then, whatever of that archetype still resides in some of our forest tracts is still very attractive to anybody who has the freshness of mind and the longing to explore and appreciate its values. Some of the ecotourism destinations of Odisha are illustrated below.

**Similipal Tiger Reserve** in Mayurbhanj district is known as the land of roar and trumpet and a Biosphere reserve. Vast stretch of luxuriant vegetation, predominantly with Sal and more than 1150 plant species, offers ideal shelter for wild animals. The landscape, beautifully studded with numerous small and high hills like Meghasini (1163m) and Khairaberu (1168m), is densely covered with vegetation. Waterfalls like Joranda (150m) and Barehipani (400m) are the two most scenic places in Similipal. A visitor to Similipal can see animals like elephant, crocodile, *sambar*, barking deer and wild pig. Orchidarium at Gudugudia, crocodile conservation programme at Ramatirtha and Khadia tribes in the forest draw the attraction of the visitors. Accommodation is available at Gudugudia, Chahala, Jashipur and Baripada for which one has to contact the Field Director, Similipal Tiger Reserve, Baripada (Phone- 06792-252593, 06792-255939, 9437037580). Cooking facilities are also available in 20 tourist cottages at 8 locations.

Besides, a cafeteria has been opened at Muktapur FRH for day visitors. The park is open for tourist from November to June. But only limited LMV vehicles (40 through Jashipur gate and 20 through Pithabata gate) are permitted per day before 9 AM, to regulate the tourist pressure.

*Barehipani waterfall in Similipal*

**Bhitarkanika Sanctuary** in Kendrapara district is at a distance of 162 kms from Bhubaneswar. This deltaic region of Brahmani, Baitarani and Dhamra rivers is a unique natural habitat with mangrove vegetation on the sites of creeks and tidal mudflats only next to the



Sundarbans in West Bengal. Bhitarkanika is home to the largest population of salt water crocodile, water monitor lizard, king cobra, python and many other reptiles and amphibians besides herbivores. World's largest nesting and breeding area of the endangered Olive Ridley sea turtle is in Gahirmatha marine sanctuary, the sea front of Bhitarkaniaka. Migratory birds like bar-headed goose, brahminy duck, pintail, shoveller, gadwall and pelican are prominent among winter visitors. The heronry at Bagagahan is unique where more than 50,000 resident and local migratory wetland birds nest during rainy season. The area is a treasure trove for botanical and zoological studies and research. The floral diversity of this landscape is known to be the largest in India and second largest after Papua New Guinea in the world.

November to February is the ideal period to visit Bhitarkanika when one can see lot of crocodiles basking under sun. To witness mass nesting of Olive Ridley sea turtles one has to visit Gahirmatha beach during February and March. Bamboo cottage, Log cabin, Tent, Dormitory and Forest Rest Houses for accommodation are available at Dangamal, Gupti, Habalikhati and Ekakaula. Normally visitors prefer to stay at Dangamal, which can be approached from Gupti by a reserved motor launch. Restaurant at Dangamal is run by a private tour operator who provides food on prior intimation. One better not forget to take one eco-guide along with him from Gupti if he wants to appreciate the values of the park. Interested eco-tourists may contact the DFO, Mangrove Forest Division (Wildlife),



*Riverine Resort and Ecotourist Cottage in Bhitarkanika*

Rajnagar, Dist. Kendrapara. (Phone-06729-272460, 9437037370).



*Boating in creeks of Bhitarkanika*



*Mass nesting of Olive Ridley Sea Turtles on Gahirmatha beach*

**Tikarpara in Satkosia Tiger Reserve** is 60 kms from Angul and 190 kms from Bhubaneswar and famous for the natural habitat of gharial and mugger crocodiles in the Satkosia gorge of Mahanadi. It is also a home of tiger, leopard, gaur, giant squirrel, sambar, barking deer, large number of elephants and birds. Bhindhara waterfall, Mahanadi River, gorge and dense deciduous forest, sighting of crocodiles, giant squirrels and migratory birds attract many tourists during winter season. Ecotourists are provided with tented accommodations at Tikarpara, Purunakote and Chhotkei, whereas Forest Rest Houses are available to them at Tikarpara, Purunakote, Pampasar, Labangi and Raigoda. Interested eco-tourists are requested to contact

DFO, Satkosia wildlife division, Angul (Phone-06764-236218, 09437102244) well in advance to get their accommodation facility reserved. Local youth have been organized to form a society to render services to the tourists in providing cooked food and to take them on a boat ride or jungle trekking.



*Ecotourist tent at Tikarpara*

**Chandaka - Damapara Sanctuary** being adjacent to Bhubaneswar city has gained a lot of importance for eco-tourism and environmental education in the weekends. Places like Deras, Jhumka, Kumarkhunti and Ambilo are the destinations where bamboo huts, watch towers and Forest Rest Houses are available to provide night shelter to the visitors for watching wild animals. Sighting of elephants, deer, peacock and water birds are common near water bodies. Eco Development Committees have been constituted in the nearby villagers, who get their earning by providing services to the eco tourists and day picnickers by supplying food or cooking food for them. Remains of Bauli gada and Chudanga gada forts of Ganga dynasty are the two historical places in the sanctuary area. The DFO, Chandaka Wildlife Division, Baramunda, Bhubaneswar (Phone-0674-2551600, 9437387071) handles reservation of accommodations inside the park.

**Chilika Lagoon** is one of the internationally renowned Ramsar sites for its conservation as wetland ecosystem. Visitors rush to the lagoon to witness large number of migratory birds and Irrawaddy dolphin and to enjoy food prepared out of brackish water prawn, fish and crab from October to March, although it can be visited throughout the year. Boating in the lagoon while searching for dolphins near Satapada is a memorable experience. Visiting of Kalijai, Bhagabati and Narayani temples add excitement to the visitors of Chilika. To encourage eco-tourism, training camps of eco-guides and boatmen associations at Balugaon and Satapada



*Migratory birds in Chilika*

are regularly organized, one can take help of them to know Chilika better without disturbing the birds and dolphins. Chilika is approachable from Balugaon, the railway head and connected with NH-5. It is 90 km far from Bhubaneswar and also from Satpada and 50 Kms from Puri. Accommodations are available at Balugaon, Satapada and Brahmapura, which can be made available to visitors through OTDC and DFO, Chilika Wildlife Division, Gopinathpur, Balugaon (Phone-06756-211012, 09437109889).

**Nandankanan Zoological Park** is famous for its white tigers. Being located at a distance of only 13 km from Bhubaneswar, the park remains densely crowded in every weekend. Kanjia lake and State Botanical Garden are also visited by tourists for boating, ropeway ride and

night halts. Large number of wild animals and birds are kept in enclosures for enhancing wildlife awareness among the people and educating the students. Some of the added attractions are nature interpretation centre, lion safari, white tiger safari, deer park, water bird aviary, nature trail, Reptile Park, nocturnal house, aquarium, and elephant ride. Reservation for accommodation in Botanical garden is available with the Deputy Director, Nandankanan, (Phone- 0674-2466075, 9437022023).

**Debrigarh Sanctuary** in Baragarh district is 40 km from Sambalpur and 320 km from Bhubaneswar. The Debrigarh area is like an emerald nestled in the serene blue waters of Hirakud dam. Ushakothi waterfall is visited by a number of tourists and nature lovers where Indian bison, chowsingha and water birds are the prime attractions. Boating in the reservoir gives immense pleasure. Accommodations are available at Dhodrokusum and Barakhandia along with food prepared by the local people, who are involved to render services. November to April is the suitable period to visit. Visitors interested may contact DFO, Hirkud Wildlife Division, Motijharan, Sambalpur, 768001, (Phone- 0663-2548743, 9438113270).

**Kuldiha Sanctuary** of Balasore district is 31 km from Balasore and 260 km from Bhubaneswar and preferably visited during November to mid February. Sighting of Elephant, Gaur and Giant Squirrel inside dense peninsular Sal forest is a common phenomenon in this sanctuary. Plenty of wild animals and birds are seen near Rissia and Sindhua reservoirs located within the sanctuary. Forest Rest Houses and Tents at Kuldiha and Jodachua provide pleasant night stay facility for the tourists for which one has to contact the DFO, Balasore WL Division (Phone- 06782-256142, 09437062743). Kuldiha fits into a tourism circuit encompassing Chandipur, Remuna, Nilagiri and Panchalingeswar.

Apart from the above places, excellent eco-tourism destinations have also been developed by the Forest Department outside the protected areas like Anjar in Keonjhar district, Ansupa in Cuttack district, Sidhamula in Nayagarh district, Mahavinayak near Chandikhol in Jajpur district, Nrusinghanath in Bargarh district, Manchabandha in Baripada district, Olasuni in Cuttack district and Pakidi in Ganjam District. One trekking path from Harishankar to Nrusinghanath has been developed to attract nature lovers to make them aware about medicinal plants of Gandhamardan hill. Reservation for these places can be obtained from respective DFOs.

Eco-tourism is also known as Responsible tourism. One should be aware that we are entering the land of wild animals as intruders. In the name of tourism they should not be disturbed and their habitat should not have any adverse impact due to our use of their territory. Noise pollution is one of the major disturbances as we often use noisy vehicles, too many vehicles inside a limited stretch of land and sometimes use loud speakers and tape recorders for our amusement in the vicinity. Day picnickers cannot be called as eco-tourists as they visit parks primarily to eat, dance and play rather than to enjoy and soak in the wilderness. The second and most important environmental hazard is accumulation of garbage in the eco-tourism zones. Polythene carry-bags, food wrappers, plastic water bottles, waste papers and kitchen wastes not only make the environment ugly and polluted but also has hazardous effect on the wild animals' health; ruminants die of polythene choke if by chance they ingest it along with food stuff. As eco-tourists we must pose ourselves as responsible visitors so that there should be no adverse impact on the wild environment while enjoying, feeling and appreciating the serenity and thrill in the nature and learning a lot from them.

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## Dolphins of Chilika Wetland : The Wonder of Odisha

*Dr. Prafulla Kumar Mohanty*

### Chilika : A Unique Wetland

Chilika is popularly known as Chilika lake. In fact, Chilika is a brackish water lagoon since three sides of this water body are surrounded by land mass where as one side is connected to the sea, that is, Bay of Bengal. Moreover, it is the largest brackish water lagoon



*Irrawaddy (Irawady) dolphin of Chilika Wetland.*

in Asia with estuarine character which is situated on the east coast of India. The lagoon is a highly productive ecosystem with rich fishery resources. The lagoon is broadly divided into four natural sectors based on salinity and depth which are named as (i) Southern Zone, (ii) Central Zone, (iii) Northern Zone and (iv) the outer channel. It covers 24 islands (Table 1) out of which the island

of significance and prominence are Kalijai, Nalabana, Somolo, Honeymoon, Breakfast and Birds' island. The Nalabana island was notified as the Wildlife Sanctuary in 1987 considering its spectacular features as a suitable habitat for the birds and nursery ground for fisheries. The maximum water spread area is 1165 sq.km where as the minimum water spread area is 906 sq.km with the total island area 223 sq.km. This lagoon covers three districts namely Puri, Khurda and Ganjam.

**Table-1 Physical status of Chilika Wetland**

Physiographical Status	Description
Geographical location	(i) Latitude – 19° 28' - 19° 54' North (ii) Longitude – 85° 05' 85° 38' East
Border or Boundary	(i) East – Bay of Bengal (ii) West – Rocky hills of Eastern <i>ghats</i> (iii) North – Alluvial plain of Mahanadi Delta (iv) South – Rocky hills of Eastern <i>ghats</i>
Coverage of district	(i) Puri (ii) Khurda (iii) Ganjam

Measurement	(i) Maximum length– 64.30km (ii) Maximum breadth–18.00km (iii) Minimum breadth-5.00km
Water spread Area	(i) Maximum – 1165 sq. km (ii) Minimum – 906 sq. km
Spit (sand bar)	(i) Length – 60 km (ii) Width – 0.6 km to 2.0km
Total area of islands (23 islands)	223 sq. Km
Catchment area	3987 sq. Km
Number of rivers and rivers and rivulets	52
Number of mouth of lagoon	02 ( in front of village Sipakuda and Gabakunda)
Major ecodivisions	(i) Northern sector (ii) Central sector (iii) Southern sector (iv) Outer channel
Depth	0.38 to 6.2 m

*Source* : The Atlas of Chilika, 2008, Chilika Development Authority, Bhubaneswar, Odisha.

Another addition of Chilika lagoon is Chilika wetland. Wetlands are the interface between land and water systems which include ponds, lakes, swamps, marshes, mangroves, coral reefs and rice fields, shallow coastal marine water, intertidal mud, sand and flats, intertidal forested swamps intertidal salt and freshwater marshes and brackish water lagoons. Most of them are emotional. Wetlands also include rivers and streams including seasonal rivers, inland deltas, riverine flood plains, freshwater lakes, freshwater ponds, shrub swamps, freshwater swamp forests, geothermal wetlands including hot springs. Wetlands are defined as the lands transitional between terrestrial and aquatic ecosystems where the water table is usually at or near the surface or the land is covered by shallow water (Mitsch and

Gosselink, 1986). The soil must remain waterlogged or submerged for whole or part of the year.

Under the text of Ramsar Convention (Article 1.1), wetlands are defined as areas of marsh, pen, peatland or water, whether natural or artificial, permanent or temporary with water that is static or flowing, fresh or brackish or salt, including areas of marine water, the depth of which at low tide does not exceed six meters. Broadly five major wetlands are recognised which are as follows.

1. Marine (Coastal wetlands including coastal lagoons, rocky shores and coral reefs)
2. Estuarine (deltas, tidal marshes and mangrove swamps)
3. Lacustrine(lakes)
4. Riverine (rivers and streams)
5. Palustrine (marshes, swamps and bogs).

But according to Ramsar Classification, wetland is grouped into three types such as (i) Marine and coastal wetland, (ii) Inland wetland and (iii) Human-made wetland.

### **Chilika : A Ramsar Site**

Ramsar is the name of a place of Iran city. The Convention of Wetlands of International importance as water fowl habitat often known as the Ramsar convention from its place of adoption in Iranian city of Ramsar on the Southern shore of the Caspian Sea on 2<sup>nd</sup> February, 1971 is an intergovernmental treaty which provides the framework for international cooperation for the conservation of wetlands. Ramsar is the first of the modern global intergovernmental treaty on the conservation and sustainable use of natural



resources. Basing on the rich biodiversity and socio-economic importance, Chilika was designated as Ramsar site on 1<sup>st</sup> October, 1981 (01.10.1981) especially as an important waterfowl habitat. Since Chilika faced various problems, it was included in the Montreux Record in 1993.

Odisha enjoys 16277.5 hectares of inland wetland and 185431.75 hectares of coastal wetland. Out of this, 204 are natural wetlands while 141 are man-made wetlands. Although Chilika has got recognition at both national and international level, but it had been facing certain problems caused both by natural hazards as well as anthropogenic pressure. To streamline the process and develop the lagoon ecosystem, the Chilika Development Authority (CDA) was created by the Government of Odisha in 1991 as an autonomous body. The problems were siltation, shifting of the mouth of Chilika, loss of salinity, extensive growth of weeds, depletion of fishery resources and aquaculture. The important anthropogenic pressures are regular exploitation of fishery resources like fishes, prawns and crabs, regular machine boating which creates noise and turbulence in water and visitors' pollution to the aquatic body.

### **Dolphin : An Attraction of Chilika**

Most of the visitors, scientists, artists, biologists, ornithologists, naturalists and ecologists including common human beings discuss as to the dolphins of Chilika. Satapada of Chilika is highly famous for dolphins. But what are dolphins? Dolphins are mammals like cows, horses, monkeys, elephants and men. But these are aquatic mammals. Who are mammals ? Mammals are groups of animals which are characterised by three features such as (i) presence of hair on the body, (ii) presence of external ear (pinna) and

(iii) presence of mammary glands (breasts). But aquatic mammals don't have first two features because of aquatic adaptation or mode of life where as third feature is totally present. That means these animals don't lay eggs instead they give birth to young ones or babies and babies after birth take milk from the mammary glands of the mother.

Mammals which are seen in sea, are grouped into three types namely (i) Cetacea, (ii) Sirenia and (iii) Pinnipedia (Table 2). Cetacea group includes aquatic mammals like whales, dolphins and porpoises. The second group Sirenia includes aquatic mammals such as sea cows and manatees. The last group includes mammals like seals, sea lions and walruses. Marine mammals which are stated above, mostly give an appearance exactly like fishes. Therefore, common people speak whales as whale fish, porpoises as porpoise fish and dolphins as dolphin fish. But these are not at all fishes. Interestingly enough, Indian Ocean embraces both cetaceans and sirenians. In fact, dolphins are found both in sea and fresh water or brackish water. Some species are distributed in freshwater where as some are found in brackish water. Chilika is famous for a typical species of brackish water dolphin (Irrawaddy dolphin) or Irrawaddy dolphin)

**Table-2 Different types of Marine Mammals**

<b>Group</b>	<b>Example of aquatic mammal</b>
1. Cetacea	whales, dolphins, porpoises
2. Sirenia	seacows, manatees
3. Pinnipedia	seals, sealions, walruses

### **Structural features of dolphins**

There are several types of dolphins which are distributed both in marine and freshwater (table 3).

**Table-3 different types of dolphins**

Common Name	Scientific Name
1. Common dolphin	<i>Delphinus delphis</i>
2. River dolphin or Irawadi dolphin or Irawaddi dolphin	<i>Orcaella brevirostris</i>
3. Risso's dolphin	<i>Sotalia fluviatilis</i>
4. Bottlenose dolphin	<i>Grampus griseus</i>
5. Amazonian dolphin or boutu	<i>Tursiops truncatus</i>
6. Chinese river dolphin	<i>Inia geoffrensis</i>
7. Gangetic dolphin or susu	<i>Lipotes vexillifer</i>
8. La Plata dolphin	<i>Platinista gangetica</i>
	<i>Blainvillei</i>

It is always confusing to have two animals known by the same name but belonging to very different families, especially when they live in the same areas. Now where is this more true than in case of the dolphin, a mammal, and the dolphin, a fish. The mammal has first claim to the name since it has been known from Greek and Roman times. When the name was first given to the fish was unknown. It was almost certainly given by ocean-going seamen, and probably arose from the similar shape and jumping habits of both animals. In fact, there are only two species of dolphin fish in a family (Coryphaenidae) of their own. The first species is *Coryphaena hippurus* and the second one is commonly called as pompano dolphin having scientific name *Coryphaena equiselis*.

The characteristic features of dolphins are as follows.

1. Dolphins are fish-like mammals but not fishes. They possess a fish like body.
2. Body has finlike structures called flipper and fishlike tail at the posterior part of the body.
3. The common dolphin is up to 8 feet long and weighs up to 80 kg.
4. All river dolphins are small, the largest reaching a maximum length of about 8 feet, the smallest being only 3.5 feet.
5. The beak is narrow and sharply cut off from the forehead.
6. The jaws have 40-44 teeth on each side of the upper and lower jaws.
7. The common dolphin is black, sometimes, with brown or violet and light spots above and white below. A dark stripe runs from eye to snout. Around Malaya and neighbouring islands, Common dolphins may frequently be dark grey. Irawadi dolphin looks like a small, light coloured pilot whale.
8. Marine or sea dolphins belong to the family Delphinidae where as freshwater dolphins came under the family Platanistidae.
9. The freshwater dolphins have long slender Jaws which form a narrow beak and there is a noticeable neck. They are generally lighter in colour, often being grey, pale brown, pink or white and their eyes are even smaller than usual.
10. The Gangetic dolphin is sightless.
11. Dolphins of the genus *delphinus* are found between New Guinea and Australia, form South Africa across the Indian Ocean and all along the west pacific to Japan.
12. Of several species of river dolphins, some live in the Amazon, some in the River Plate, some

in the Kamerun River of West Africa, some in Indian rivers and some in the Yangtze.

13. Many aspects of common dolphin's habits, life history and physiology are very similar to those described for the bottlenose dolphins. Their diving and swimming mechanism are very much alike, but common dolphins cannot stay submerged so long. The usual length of a dive is 2-3 minutes.

14. Common dolphins are among the fastest cetaceans.

15. Common dolphins travel in schools which, as in the bottlenose dolphins are made up of both sexes and all ages.

16. The food is fish, squid and cuttlefish in case of common dolphins. But all river dolphins feed on fish and crustaceans.

17. The breeding behaviour in both the categories of dolphins is same and seems to be similar. In Gangetic dolphin breeding takes place from April to July, the young being born 8-9 months later.

18. The babies cling to their mothers. The flippers of freshwater dolphins are broader, shorter and more sand like than those of marine dolphins.

### Conservation of Irrawaddy Dolphins

Irrawaddy dolphins (fig.1) have attracted the attention of tourists all over the world because of their nature, feature and behaviour. CDA has been taking initiative not only for the all-round development of the wetland but also for the population of the dolphin diversity. Each year an attempt is made to undertake the census of dolphin. This year in 2012 the calculation was completed in January 2012. It was reported and observed that the population has declined to 145 from 156 (Table 4).

**Table-4 Census of Irrawaddy Dolphin of Chilika Lagoon.**

Sl. No	Year	Adult	Young Adult	Baby	Total	Death
1.	2003	70	11	08	89	16
2.	2004	103	10	11	124	11
3.	2005	102	08	01	111	17
4.	2006	119	07	05	131	04
5.	2007	115	15	05	135	08
6.	2008	115	17	06	138	06
7.	2009	111	18	17	146	10
8.	2010	129	14	15	158	01
9.	2011	131	21	04	156	01
10.	2012	121	14	10	145	01

This declined number in 2012 has created a serious concern among environmentalists. The exact or possible reasons are yet to be explored. However, it is expected that most probably, the dolphins must have migrated to the sea through the mouth of Chilika. Steps are being taken to detect the locomotory and migratory behaviour of the dolphins with the collaboration of Tokyo University for which an MoU (Memorandum of Understanding) has been signed. Some steps are expected to maintain the population in future.

### Conclusion

Chilika as a wetland is spectacular as far as floral and faunal diversity is concerned. But it is a matter of regret that everyday it faces some amount of anthropogenic pressure. At least dredging activities and regular fishing and boating need to be regulated or controlled. This would certainly improve and strengthen the ecological status, faunal enrichment and overall Biodiversity dynamics. Hope, the initiative of CDA would, no doubt, promote the ecological scenario and Chilika can regain its original glory and history.

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## Review of Odishan Cultural Interaction with Bali

*Dr. Mohammed Yamin*

The Indian Sub-continent is featured by expansion of trade contact with the countries of Southeast Asia especially with Malaysia, Thailand and the island of Java, Sumatra and Bali of Indonesia since the early historical time. Overseas trade played an important role in the spread of glorious Indian culture abroad. The people of India most specifically Odishan people had a great expertise in sea-voyages. In the ancient period Orissa was known as Kalinga, had a long history of maritime tradition owing to its close proximity with the sea, it stretched to a length of more than five hundred miles in the eastern part beginning with river Ganga in the north to river Godavari in the south. It is known from folklores, tradition and literature that Orissa had a viable commercial and cultural interaction across the sea. The peoples of Orissa were the pioneer in establishing colonies in Southeast Asian countries especially in Bali island of Indonesia.

Bali, the island situated between Java and Lombok present a synchronized picture of Hinduism and Buddhism. The commercial ties between Bali and India slowly developed into socio-cultural contact from India. Balinese were biologically belonging to southern Mongoloid group. Since early century C.E. Bali had been flourishing industries with Odishan sculpture.

The Sambalpuri style of textile weaving has influenced the tie and dye weaving known as *patola* in Bali, where themes of Indian mythology are found. In the monkey or *kecak* dance and tiger or *barong* dance of villages marked the burial site which have been found with iron, bronze, glass and beads. Discovery of Indian roulette ware have established the fact that Sembiran and Gilimanuk had maintained brisk trade with Roman empire, India and Southeast Asia.<sup>1</sup> With the growth in trade Indian influence spread to large area. The Chinese text referred Bali as Po-li, when Balinese King Kaundinya maintained diplomatic relation with China.

After the end of the Javanese rule in the beginning of 9<sup>th</sup> century C.E., a new rule was started by Sri Kesari Varmadeva.<sup>2</sup> Varmadeva was later on maintained as their title. The Mataram ruler Airlangga in the 11<sup>th</sup> century exerted influence in Java by appointing his own viceroys, then Majapahit rulers in 14<sup>th</sup> century exerted authority in Java, after its downfall Bali declared its independence and maintained its own unique cultural identity.<sup>3</sup> With the growth of trade Indian influence began to spread. Brahmins were employed in the Balinese ruler's court. Hindu Gods like Siva and Vishnu worship became widespread, later on Buddhism and Saivism welded into a unified system. Javanese culture was

also prevalent in Bali. Thereafter Islam entered into Southeast Asia including Bali. Bali never lost its own cultural moorings and developed its own unique culture by absorbing alien influence.<sup>4</sup>

### Synchronized Religion:

As we know that Hindu-Buddhist religion was professed in Bali. Brahminical religion was well-known in Bali; here Siva is recognized as the elder brother of Buddha and on the occasion of religious ceremony four Saivite and one Buddhist priests performed the rituals, so the common mass saying is; He who is Siva is Buddha (*ya Siva ya Buddha*).<sup>5</sup> Siva was treated as most powerful in spite of prevalence of Gods like Vishnu, Brahma, Indra, Baruna, Krishna and Ganesha. Siva was most powerful and has the attributes of both Vishnu and Brahma. According to Balinese belief and tradition Bali was the centre of universe and abode of Gods with Siva as the presiding deity. They also believed that the spirits or *butas* lived in water, tree and hills.<sup>6</sup> Evil *butas* to be appeased and benevolent spirits were to be solicited with friendship. *Pitara* or ancestor worship was prevalent in Bali. Each houses for the purpose of religious rituals like *pegursi*, *galungan* and *kuningan* constructed a small temple and special puja or prayer held for the departed soul. In each worship *ghrta* (clarified butter), *kusa* (grass effigy), *madhu* (honey) and *tila* (sesamum) are offered to Gods and Goddesses. So both indigenous and Hindu religious beliefs were widely practised in Bali.

In the early quarter of 5<sup>th</sup> century C.E. Buddhism entered into Bali. The *Purvaka Veda Buddha* contains the Buddhist priest daily rituals. As stated above Siva was regarded as elder brother with age-old privileges and Buddha was a younger brother with ascetic qualities. The ceremonial consecrated water brought by a

Saivite priest is mixed with that of a Buddhist. The practice of a Saivite is known as *Bhakti* whereas Buddhist is called *Yoga*. The worship of a *Dhyani Buddha* and *Prajnaparamita* in Bali was the influence of Javanese religion. Regarding Buddhism there was cordiality between Odisha and Bali. A section of Brahmans in Karangasam district called themselves as Brahmins-Bouddha-Kalinga. The votive tablets with inscription and Buddha figure and Boddhisattva have been found from Bali, Ratnagiri and Avana in Orissa.<sup>7</sup> Interestingly in the daily rituals of a Buddhist priest, God is addressed as Jagannath, Suresvara and Rudra. The daily rituals begin with the following *Veda Buddha* slokas ;

*Ksamasava mam Jagannatha Sarvapapa  
Vinasam Sarva Karyapranadevam  
Pranamami Suresvaram .<sup>8</sup>*

The recitation of Lord Jagannath name in prayer suggests itself the contact of Odisha with Bali. In Odishan tradition Adi Buddha is referred as Jagannath. Most probably king Indrabhuti of Odisha introduced Vajrajana Buddhism in Bali. In his tantric work *Jnanasiddhi* the first Sloka refers to close relation between Jagannath and Buddha, the Sloka is as follow;

*Namaskrtya Jagannatham  
Sarvajinavarareitam Sarvabuddhamayam  
Siddhivyapinam Gaganopam.<sup>9</sup>*

Tantric cult of Buddhism was also prevalent in Bali. *San-Hyan –Kamahayankan* a 9<sup>th</sup> century work taught tantric variety of Mahayan sect. It was developed due to the influence of India and Java. Siva was also worshipped in Bali as Jagannath and the priest recited hymn like; *Om Ksamam Siavadeva Jagannath Hitamkara*.<sup>10</sup> Thus, there was rapprochement between Siva, Buddha and Jagannath in Bali and this influence basically came from Odisha.

### Harmonized Society:

Major religion of the Bali was Hinduism, it represented the characteristic of four fold caste system in the society; *Brahmans* (priestly caste), *Sastria* (warrior), *Wesia* (noble) and rest of the population comes under *Sudra* caste.<sup>11</sup> The first three categories known as *trivangsa* occupy advantage position. Despite rigid caste practices inter-caste marriage was prevalent. The upper caste or *trivangsa* accorded special title; *ida* for *Brahmans*, *deva* to *Sastras* and *gusti* for *Wesias*.<sup>12</sup> Further the *Brahmans* were categorized into two division; *Padanede* and *Pamangku*. The *pandade* were worshipping priest of Siva and enjoyed more privileges. They maintained high moral order and procured holy water, and the *pamangku* were also the worshippers of Siva but relegated to common status. They performed rites and rituals in village, temple and for the lower castes or *Sudras*. The word *Idayus* was used for female *Brahmans*. The warrior or *sastria* also enjoyed royal power and privileges. The *wesias* were influential categories, and the last division *sudras* known as *kaulas* were regarded impure community, but there was no sign of untouchability in Balinese society.

In view of festivals and day to day life, the Balinese society has maintained their indigenous garb. They followed their calendar with five days a week and Saturday was treated as most auspicious day as it was marked for Goddess Sarasvati worship. They did not consider *Amavasya* as auspicious night.<sup>13</sup> The *Saka-Samvat* or New Year celebration is a week-long observation marked by several entertainments and merry-making. The society of Balinese also celebrated festivals like *Sivaratri*, *Sarawvati Puja* or *Odalon Saraswati* and *Durga Puja* or *Page Wesi*. In the observation of festivals impact of Odisha was marked prominently. The legends of Odisha speak of

merchants or *sadhavas* going to far-off islands like Java and Bali for maritime trade. To mark tradition the Odishan people take a dip in the river water and float small boats made of thermocol or Banana *Patuka* on pond or river water. This festival celebrated in the month of October/ November on the auspicious day of *Kartika Purnima*.<sup>14</sup> In Cuttack, on the banks of the Mahanadi river a large number of people congregate for celebration of festival called *Bali Yatra* in Odia language or Journey to Bali.<sup>15</sup> In the same way the Balinese observe the *Masakapam Kapesih* festival by floating a small boat having burning candles with the belief that the child is being sent to his original homeland Kalinga. The rites of the funeral ceremony are known as *Pitrayajna*. The rituals like shaving of heads, offering food items i.e., clarified butter, sesamum, honey and feeding the *Brahmans* on twelfth day are found in Odisha. The Mahendratana river of Odisha along with the Mahendra mountain is recited in Balinese *stutis*. The river Mahanadi is considered sacred which is known from the following Sloka;

*Om Ganga, Sindhu, Sarasvati, Vipasa,  
KausikaNadi Yamuna, Mahanadi Srestha  
Sarya Mahati.*<sup>16</sup>

Similarities are also recorded in food habits, manner and dress design of both Odisha and Bali. In Odisha *Peja* a fluid is made out of cooked rice while in Bali *aru* is made out of uncooked rice of parboiled paddy. The *Sajana Saga* or leaves of drum-stick tree (*maningaoleifera*) is a food of delicacy in both the regions, other food items like cakes prepared from rice-flour known as *manda enduripitha* in Odisha are also popular in Bali. Chewing betel and keeping the ingredients in a wooden box are found in both the regions. The practice of bending down and stretching right hand towards ground

while passing along elders sitting on the way is a common manner in both the regions. The bridal wardrobe and crown are similar in Bali and Odisha. Rounding of hairs by women in typical bun is alike in villages of both the regions. Ornaments and dresses also bear the similarities as it has been observed in the impression of Odishan Paika and tribal dance.

### Language and Architecture:

Sanskrit was used as a court language and in religious rites and ceremonies in Bali. There was widespread prevalence of *kawi* language in Bali after the 10<sup>th</sup> century C.E. One inscription of Sri Kesari Varmadeva known as Blanjong inscription is traced in *Kawi* language. Odia and Tamil words have also entered into the Balinese vocabulary as initial trade ties were established from these regions. Odia and Balinese similar words with English meaning are mentioned as follows :<sup>17</sup>

Odia	Balinese	English meaning
<i>Bou</i>	Bu	Mother
<i>Borokuli Bokul</i>		A kind of fruit
ChhuinTui		A kind of vegetables
<i>China (badam)</i>	Kaccan (cina)	Peanut
Genda	Gondan	Snail
Gua	Buah	Betel nut
Muha	Muha	Face
Para	Dara	Pigeon
Ruti	Roti	Bread
Sanja	Sanja	Evening

Architecture did not reach the same height as in the other segments in Bali. Existing indigenous idea, Indian and Javanese impact made it a unique pattern of architecture in Bali. In temples placing of offering pillars has been

influenced by Odishan style. In the innermost courtyard images of Hindu Trinity are enshrined. This square like chamber constituting *Cella* is similar to the Bhubaneswar's temples of Odisha.<sup>18</sup> The male and female standing figures of *Pura Sukhavana* are equal to the early Odishan art. The use of lion with strands of pearls dripping from its mouth or *Kirttimukha* motifs is an important aspect of Indo-Balinese art and the influence of Vaitala and Mukteswara temples is most eye-catching. The *Hariti* image surrounded by seven children near the gateway derives inspiration from Ratnagiri style of figures.<sup>19</sup>

Thus, to conclude it can be said that the course of Odishan maritime contact with Bali was in reality, a cultural interaction between the two regions which needs further intensive and extensive research work to enlarge our perception in this context.

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# State Administration : Issues & Perspectives

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## **Introduction**

Federalism, which shapes the Centre-State Relations and begets its peculiar problems is a political contrivance to strike an equilibrium between regional aspiration and countrywide needs. This equilibrium is dynamic and not static. The framers of the Indian Constitution were not as free as the framers of the American Constitution who had only the declaration of few principles to guide them. In contrast, the Constituent Assembly of India functioned closely within the mental framework of the Government of India Act, 1935 with its strong unitary bias. Right since 1773 till Indian Independence, 1947 India was unitarily governed and thus accumulated a strong unitary memory. Indeed, the whole body of administrative folklore of India was unitary and thus favourable to the Central Government.

This culture was powerfully reinforced by the partition borne psychology of the time. Partition of India accompanied by riots in many parts of the country followed by Pakistani aggression in Jammu and Kashmir provided the immediate environment for constitution making in India. Indian Constitution is a true child of its time.

## **Constitutional Framework:**

The Centre-State Relations in India have always contained the seeds of conflict and this

partly follows from the arrangements made in the Constitution itself. The Constitution of India made the states deeply subordinate to and dependent on the centre in various ways which was a departure from the federal principles originally put forward under the Cabinet Mission Plan. The legislative, administrative and financial arrangements devised in the Indian Constitution are unmistakable proof of the dominant centrist Constitutional culture in 1947.

The Constitution based on the principles of federalism with a strong and indestructible union has a scheme of distribution of legislative powers designed to blend the imperatives of diversity with the drive of a common national endeavour. The Constitution adopts a three fold distribution of legislative powers by placing them in any of the three lists: namely Union List (97 items), State List (66 items) and Concurrent List (47 items). Article 245 and 246 demarcate the legislative domain subject to the controlling principle of the supremacy of the Union which is the basis of the entire system. The Concurrent List gives power to two legislatures, Union as well as State to legislate on the same subject. In case of conflict, the rule of repugnancy, as contained in Article 254 comes into play to uphold the principle of Union Power.

The Constitution has earmarked 66 items to the states of which 20 relate to taxation, or fees. The state governments are directly responsible for subjects which are of regulatory and developmental nature. In other words, both the regulatory administration and the development administration directly fall within the states' sphere for action. Taking up the regulatory administration first, the states administer; law and order, police, prisons, justice (except the Supreme Court and the High Court), etc. Besides, all important ingredients of development administration constitute their direct charge. The states deal with such subjects as agriculture, animal husbandry, education, public health, prohibition, cooperatives, forests, communication, irrigation, fisheries, industries (specified categories), weights and measures, etc.

### **Powers of the Centre**

The centre's paramount position vis-a-vis the states is all too evident and in this respect the framers of the Constitution were animated by over-riding determination to keep the states dependent upon the centre thereby warding off any threat on their part to national integrity. The Constitution hardly includes anything pertaining to the states which can be considered to be strictly inviolable. There is in it the state list of subjects, but the central Parliament becomes empowered temporarily to legislate on any subject figuring in it if the Rajya Sabha by a two thirds majority authorizes it to do so<sup>1</sup>. The Parliament can create new all India services if the house passes a resolution<sup>2</sup> - a provision which has been invoked twice since 1950.

The state government, moreover, is obliged to exercise its executive power in such a manner as to ensure compliance with the laws passed by the Parliament, and to this end the

centre has clothed itself with the power to issue the necessary directions to the lower government. In certain specified cases such as means of communication of national or military importance and protection of railways, the will of the centre is made to become the will of the state government. The Governor of a State is appointed by the President, which means the central government, and he is empowered to reserve a bill passed, by the state legislature for the consideration of the President, who may even veto it without assigning any reasons, whatsoever.

### **Emergency:**

The centre's powers, already quite extensive, become far-reaching when emergency is declared in the country as was done in 1962, 1971 and 1975. The centre can even supercede the state governments, and this constitutional provision has been invoked on no less than 46 occasions since 1950. Article 3 provides that the Parliament may by law:

- (a) form a new state,
- (b) increase the area of any state,
- (c) diminish the area of any state and
- (d) alter the name of any state.

While the centre-state relations had an imbalance built into it, the 42<sup>nd</sup> Amendment made during the internal emergency (25<sup>th</sup> June 1975 - 23<sup>rd</sup> March 1977) further tilted the balance in favour of the centre. Under this amendment the centre has acquired the unlimited right to send troops into any of the states to counter a threat to law and order. This is one of the most sinister features of the subversive amendment. Even earlier such an action could be taken but only if a particular state was violating the Constitution or

was not able to govern itself. As a result of the amendment, however, the centre is empowered to send troops into a state irrespective of any breach of the constitution or threat to the stability of the state; in other words, the centre can now take over the state on its own definition.

### **Vulnerability of the States:**

The States general vulnerability to the centre has if anything increased since the commencement of the Constitution, which may be mainly accounted for by four factors.

Firstly, the imbalance between the responsibility given and the resources available, makes the states look increasingly to the centre for sustenance, and although the Constitution has visualized a finance commission to recommend transfers of financial resources, the states generally find their financial position uneasy, even shaky.

Secondly, the adoption of socio-economic planning in the country since 1950 has deepened the states' dependence on the centre, and this is well epitomized by the emergence of too conspicuous a position of the Planning Commission, constituted in 1950. The number, range and scale of activities have gone up under the various five-year plans necessitating increased public expenditure, and have in turn deepened the states' dependence on the centre.

Thirdly, the fact of the Congress Party remaining in power both at the centre and the states (except for brief durations in some states) for an unbroken period of years (1950-77) tended often to blur the constitutionally demarcated line between the two levels of the government and to transfer such centre-state problems which cropped up to the party network for resolution. The solutions sought were thus political, and the centre's relationship with a particular state came

to be determined very much on the personality of its political leaders and their equation with the leadership.<sup>3</sup> The States' position was getting systematically undermined under such situation, for in course of time, the political leadership of the states did not have any exalted stature and even depended for its survival and power on patronage from the centre, particularly from Indira Gandhi. Such an arrangement was hardly conducive to the building up of an equation or equality, and in the process the states have generally evolved traditions of submissiveness to the centre.

The fourth factor determining the centre-state relationship is the higher service itself. Though India is a federation, the relationship between the civil service of the two levels has put on the appearance of a hierarchical one, the reasons for this being largely institutional, psychological, and human. As is known the members of the all India services alternate between the central government and the state (to which they have been allotted at the time of their recruitment), and a posting under the central government is generally viewed as being more appealing. This attraction is powerful and pervasive, which tends to orient the administrative behaviour and action. The state civil servants are generally anxious to put up a correct' behaviour, while dealing with the central bureaucrats. In short, the civil service at the state level is too accommodating to the overtures from the centre and conducts itself in a subservient manner.

### **Demand to Restructure Centre-State Relations:**

There has been a demand for the restructuring of the centre-state relationship, the underlying intention being to lift the states from the present position of excessive dependence and

subordination and to give them a larger share of power and authority. This demand is a fairly long standing one but was stepped up in an organized way after the 1967 election when non-Congress parties came into power in several states. It has been revived after the 1977 assembly poll, and Tamil Nadu and West Bengal (and also Jammu-Kashmir) have been the most vocal spokesmen of this demand, though it is by no means restricted to the trio only. The West Bengal Chief Minister, Jyoti Basu, has publicly sought more powers for the states saying that his government was handicapped in bringing about any fundamental change in the socio-economic structure of the state in the context of its limited powers.

### **Tamil Nadu's Centre-State Relations Enquiry Committee**

The central action in setting up a commission to examine inter-governmental relations did not completely satisfy the States. At any rate, Tamil Nadu constituted in 1969, a Centre-State Relations Inquiry Committee under PV Rajamannar to inquire into this field and make recommendations for improving the relations. This committee submitted its report in 1971. The period 1966-70 was one of extreme political fluidity in the country making Centre-State relations a subject of controversy. The controversy was continuously fanned by the manner of use of Article 356 providing for President's Rule in the States. In a short period of four years 1967-71 there occurred eleven instances of President's Rule in the States. The seventies saw the reverse swing of the pendulum, and the Congress again became nearly the dominant party in the land. Questions of Centre-State relations thus ceased to be matters of public controversy and consequently got relegated to the background. The weakening of the hold of the Congress Party

and the coming into power of other parties in a number of States, since 1983, again revived this question. Pressed hard, the Central Government announced in August 1983, the constitution of a commission under the chairmanship of RS Sarkaria to go into Centre-State relations and recommend appropriate changes within the present constitutional framework. The commission submitted its report in 1988.

### **The Sarkaria Commission on the Centre-State Relations**

The Report relied heavily on the office of the Governor, considering him as the key functionary in ensuring cordial Central-State relations and the Commission did not approve active politicians being posted as Governors. Persons to be appointed as Governors should be eminent persons and should be from outside the State.

The Sarkaria Commission dwelt on the controversial Article 356 of the Constitution relating to the President's Rule in the States. It did not recommend ending it but sought mending it. Article 356 should be used sparingly after due warning has been given to the erring presidential proclamation has been considered by the Parliament. On the appointment of the Chief Minister, the Sarkaria Commission recommended a four step formula indicating the order of preference.

The main thrust of the Commission was an increased cooperation between New Delhi and the States. The Sarkaria Commission made a total of 247 recommendations of which 24 were rejected, 10 were not considered wholly relevant and 36 accepted with modifications. One hundred and nineteen recommendations are reported to have won the Government's full acceptance.

A persistent complaint of the States in India is the paucity of financial resources at their command, broadly speaking, the transfer of resources from the Centre to the State may materialize along three channels in India. The first is the constitutionally enshrined Finance Commission which lays down the formula for sharing of tax revenues. The second is the Planning Commission which allocates outlays for various sectors under Article 282 of the Constitution, and the third is classified as 'other transfers' by the Government of India. The Finance Commission has been set up merely under an executive resolution. Yet the latter has emerged as a more powerful body restricting in practice, the scope and functions of the Finance Commission which, sadly, finds itself reduced to the level of a body which merely determines the revenue gap of each State and provide for its filling up through a scheme of devolution - of - grants - in - aid and sharing of taxes and duties. This is plainly contrary to the intention of the constitution-makers, for as visualized by them, the Finance Commission was to be the most active and powerful body in regulating Central-State financial relations in India. What is more, the Finance Commission at present is deeply one-sided in its approach.

While it can examine the financial needs of the States, it lacks authority to look into the financial requirements of the Centre and to recommend funds to it. In other words, the Centre obliges the units to submit to a kind of discipline from which it itself stands released.

A reform is urgently called for in the selection of Governors of States. The Governor should not be regarded as a political representative sent to a State for surveillance. One must remember, he is as much committed to the oath of office as any other constitutional functionary. A person known for his proven

competence, objectivity and knowledge of the Constitution should alone be appointed to the post.

The dynamics of both democracy and development has significantly changed the framework in which the States now find themselves operating, thus signifying a need for a wide ranging re-examination of Centre-State relations so that they are enabled to have adequate powers as well as resources to meet their growing, even changing patterns of needs.

This is possible without weakening the Centre. The Sarkaria Commission Report, by all means, a conservative document, needs to be activated.

### **Zonal Councils**

Zonal councils, set up under the States Reorganisation Act, 1956, have as their avowed objective the development of 'cooperative working' to counter growth of acute State consciousness, regionalism and particularist trends.

The Chief Ministers' Conference dates from 1946, when Vallabhbhai Patel, the Home Minister in the Interim Central Government, convened the Premiers' Conference to secure agreement to the formation of the 'Central Administrative Service' (meaning the IAS) and the Indian Police Service. It has been meeting every year since then, the frequency in a particular year depending upon the gravity of issues warranting notice of the chief executives as well as the predilections of the central leadership.

The Chief Ministers' Conference discusses the whole range of matters concerning the States except, of course, the five year plans, for which the appropriate forum is the National

Development Council. The demarcation between the two bodies has been, however, indistinct. The Chief Ministers' Conference has repeatedly discussed the food problem in the country, a subject which may equally appropriately be discussed in the National Development Council. The Chief Ministers' Conference meets more frequently than the National Development Council and is convened as and when some problem considered to be of sufficiently wide importance as to deserve the direct attention of the Chief Ministers arises. It usually holds a two-day session. The Prime Minister presides over the Conference, which is also attended by other Central Ministers concerned with the agenda of the meeting. The items for the agenda are submitted by both the Centre and the States, although in practice, the initiative has always rested with the Centre.

The Chief Ministers' Conference is potentially an important forum for the discussion of issues and harmonization of relationships between the Centre and the States.

### **Inter-State Council**

Consequent upon strained Centre-State relations since 1967, a demand has been made for the establishment of an Inter-State Council charged with the responsibility of considering Centre-State Relations. In a federal polity in view of large areas of common interest and shared action between the constituent units, coordination of policies and their implementation become extremely important. Article 263 of the Indian Constitution envisages establishment of an institutional mechanism to facilitate coordination of policies and their implementation.

In pursuance of the recommendation made by the Sarkaria Commission on Centre-

State Relations, the Inter-State Council (ISC) was set up in 1990 through a Presidential Order on May 28, 1990.

The ISC is a recommending body and also has been assigned the duties of investigating and discussing such subjects, in which some or all of the States have a common interest, for better coordination of policy and action with respect to that subject. It also deliberates upon such other matters of general interest to the States as may be referred by the Chairman to the Council.

Prime Minister is the Chairman of the Council. Chief Ministers of all the States and Union Territories having Legislative Assemblies, Administrators of Union Territories not having Legislative Assemblies, Governors of States under President's rule and six Ministers of Cabinet rank in the Union Council of Ministers, nominated by the Chairman of the Council are members of the Council. Four Ministers of Cabinet rank nominated by the Chairman of the Council are permanent invitees to the Council. The Inter-State Council was last reconstituted on December 7, 2006.

The Inter-State Council has so far held 10 meetings. In its first 8 meetings, the Council had focused its attention on the 247 recommendations made by the Sarkaria Commission on the Centre-State relations, and had taken a view on all the recommendations. Out of 247 recommendations, 179 have been implemented, 65 have not been accepted by the Inter-State Council Administrative Ministries/ Departments concerned, and only 03 recommendations are still at different stages of implementation.

The Council has also considered other public policy and governance issues; these are:

- (a) Contract Labour Appointments;

(b) Blue Print of an Action Plan on Good Governance;

(c) Disaster Management-Preparedness of States to cope with disasters; and

(d) Atrocities on Scheduled Castes and Scheduled Tribes and Status of Implementation of the Scheduled Castes/Scheduled Tribes (Prevention of Atrocities) Act, 1989.

### **Commission on Centre-State Relations**

By its Resolution of 2<sup>nd</sup> April 2007 the Government of India has constituted the Commission on Centre-State Relations chaired by Madan Mohan Punchhi, former Chief Justice of India. A comprehensive review of Centre-State Relations was undertaken by the Sarkaria Commission in the mid-eighties. As the polity and economy had undergone profound changes in these two decades posing new challenges for government at all levels and calling for a fresh look at the relative roles and responsibilities of each level and their inter-relations; the commission had been entrusted with this task and asked to make recommendations that would help to address the emerging challenges.

The commission commented "India today presents the picture of a functioning democracy performing reasonably well in economic development but unable to sustain good governance for the welfare of all people, particularly weak and marginalized sections. The Union in theory continues to be strong in constitutional terms, but in practice it is unable to deliver the way it could have done. The states could have become strong not so much in governance but in politics and power play. The Panchayats remain weak despite all good intentions. In this milieu, centre- state relations

present a mixed picture of promise and performance far from its full potentials. (1)

**Source : (1) Report of Commission on Centre- State Relations : Vol-II: Constitutional Governance and the Management of Centre- State Relations.**

### **Suggestions for restructuring of Centre-State Relations**

**1. Articles 355 and 356:** Articles 355 and 356 of the Constitution should be amended, in order to incorporate safeguards to prevent their misuse.

**2. Appointment of Governors:** The current process of appointment of Governors by the Central Government should be changed. The Governor should be appointed by the President from a list of three eminent persons suggested by the Chief Minister of a State.

**3. Legislative Powers for States:** Residuary powers of Legislation should be placed in the State List. A process of consultation between the Centre and the States needs to be institutionalized on legislations under the Concurrent List. The Constitution should also be amended to set definite time-limits for receiving the assent of Governors or the President in the case of bills passed by the State Assemblies.

**4. Treaty - Making Powers:** The Constitution should be amended to make legislative sanction mandatory for any international treaty. Before signing international treaties, which have implications for the States, consultation with the States and concurrence of the Inter-state Council should also be made mandatory.

**5. All India Services:** The State Governments should have greater role in the



administration of the Rules and Regulations of All India Services.

## Financial Issues

1. **Devolution of Central Taxes to States:** 50% of the total pool of collection of Central taxes should be devolved to the States.

2. **Powers of Taxation:** The States should be allowed to tax certain services including some services which are currently being taxed by the Centre. Central surcharges and cesses should be made a part of the divisible pool. A suitable model for the proposed Goods and Services Tax should be evolved to ensure a fair share for the States, especially keeping in mind the interests of the Special Category States.

3. **Market Borrowing by States:** Article 293 of the Constitution should be amended to provide more flexibility and autonomy to the States in regard to market borrowing. The share of market borrowing of the States should be increased from about 15% currently to 50%.

4. **Tax Concessions:** Central tax exemptions need to be urgently reviewed and the plethora of exemptions progressively phased out. The Centre should compensate the States for the losses and distortions arising out of tax exemptions. The Centre as well as the States should set some collective limits to tax concessions in order to safeguard against a race to the bottom.

5. **Debt Relief and Conditionalities:** Debt relief for the States on account of the Central loans should not be tied to any conditionality. Conditionalities imposed upon the States like the passage of FRBM Act should be withdrawn. Debt relief should be worked out in a State specific manner, especially with regard to loans

from the NSSF. The debt of the Special category States should be settled in a one time manner.

6. **Centrally Sponsored Schemes:** The formulation and implementation of all Centrally Sponsored Schemes under the State subject should be transferred with funds to the States along with broad guidelines and minimum conditions.

7. **Devolution to Local Self-Governments:** A target minimum level of Local Self- Government expenditure to GDP should be set.

8. **Accountability and Transparency:** Accountability and transparency in governance should be improved through people's participation in policy planning and their implementation. Entries like private corporate groups or NGOs which have not democratic accountability should not play any direct role to play in governance.

## Institutional and other Issues

1. **Inter-State Council:** The Constitution should be amended to make the decisions of the Inter-State Council binding on the Union Government.

2. **NDC and Planning Commission:** The National Development Council should be granted Constitutional status. The Planning Commission should act as an executive wing of the NDC. The Planning Commission should allocate adequate funds for State-level projects having national implications and ensure inter-state balance in Central investments, in CPSUs Railways, National Highways, Ports, Airports etc.

3. **Finance Commission:** In determining the terms of reference of the Finance Commission the views of the States should be taken into account.

4. **RBI and Public Institutions:** The States should be involved in the functioning of Reserve Bank of India as well as national level public financial institutions such as NABARD, IDBI and public sector banks.

5. **Special Category States:** The differential benefits given to these States in terms of the non-Plan Gap Grant and Normal Central Assistance should continue. The debt of these State Governments should be settled in a one time manner without any conditionality.

6. **Mineral Policy:** In view of the inter-State competition over mineral resources, there is a need to set some common norms regarding extraction of minerals.

7. **National Calamity Relief Fund:** The present scheme of the National Calamity Relief

Fund should be changed in order to increase the corpus of funds for the States.

### **Conclusion:**

India is not a genuine federation but a quasi-federation or a pseudo-federation reflecting features of a unitary state. A strong central government is indispensable for the maintenance of unity, solidarity and integrity of India. The pattern of Centre-State Relations in India should be based on cooperation and harmony and an attempt should be made to create a co-operative federalism.

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## Can Corruption be Checked by A Lokpal Act Only ?

*Madhubrata Mohanty*

Though the concept of Lokpal is not of recent origin, but as it is being discussed on such a large scale for the last two years, it was never before. The concept of 'Lokpal' has been in circulation for more than four decades. Yet it is confined within the bounds of Commission reports, Parliamentary debates, researchers and academicians. However, even after so many hue and cry in the newspapers and television channels, very few would be able to explain the meaning and significance of the office of the Lokpal.

Corruption in public life and administration is fatal to economic growth. Corruption also erodes the authority of the state, promotes crime and violence, and undermines the rule of law and the very foundations of a democratic polity. The issue of corruption in India merits consideration as a national issue at least on a par with secularism, stability, reservation in services, political empowerment of women, etc. The late Jaya Prakash Narayan championed the fight against corruption as a national and priority issue. However, sometimes wrong priorities focusing non-issues and divisive factors by some leaders on the national agenda lead to negative consequences. The concept of establishing an independent body to look into the citizens' grievances in India dates back to the year 1952, when for the first time it was discussed in the

Parliament during a discussion on the Prevention of Corruption Bill. Seven years later the need for Ombudsman type of institution in India was effectively articulated by the then Chairman of the University Grants Commission and former Minister of Finance, Shri. C. D. Deshmukh, who observed that 'an uneasy public hears of nepotism, high-handedness, gerrymandering, feathering of nests through progeny, and a dozen other sins of omission and commission, and yet is helpless for lack of precise data, facts and figures, evidence and proof'.<sup>1</sup> He even came forward to make a beginning by lodging half a dozen complaints if a high-level, impartial standing judicial tribunal to investigate and report on complaints or lying of information was set up.

Again regarding the need of an independent agency to look into the grievances of citizens was highlighted by M.C. Setalwad, the then Attorney General of India, in the Third All India Law Conference held on 12-14th August 1962. However it was the relentless effort of the great Parliamentarian Dr. L. M. Singhvi who fought rigorously for setting up of an Ombudsman type of institution in India. Dr. Singhvi said that 'the institution of Ombudsman would enable the citizen to effectively ventilate his grievances; that the question hour in Parliament and writing letters to Ministers are no substitute for it; that the available

judicial remedy is not adequate as the courts are hide-bound by limitations of procedures and technicalities; that through it Parliament would effectively function in individual cases; and that it would ensure independent impartial justice in matters of administrative excesses in individual cases'.<sup>2</sup> Thereafter, Dr. Singhvi made several efforts to make the Government establish the Ombudsman, but failed. At this time Prime Minister Jawaharlal Nehru in his address to the All-India Congress Committee at Jaipur (November 3, 1963) observed that 'while the system of Ombudsman fascinated him, since the office would have overall authority to deal with charges even against the Prime Minister and would command respect and confidence of all, he, nevertheless, felt that its introduction was beset with difficulties in a big country like India.<sup>3</sup>

Subsequently, Shri P. B. Gajendragadkar, the then Chief Justice of India, raised the issue of Ombudsman and he commended for careful examination of the idea of an independent authority for the redress of public grievances.<sup>4</sup> The Provincial Bar Association of Madras supported the creation of the institution of Ombudsman in their meeting held in October 1963. A number of other Committees also like the Committee on Prevention of Corruption (1962), Administrative Reforms Commission of Rajasthan, Special Consultative Group of Ministers of Parliament, Administrative Reforms Commission [ARC] (1966 and 2007), the National Commission to Review the Working of the Constitution, all have recommended the setting up of the institution of Ombudsman or Lokpal. The Administrative Reforms Commission [ARC] set up in 1966 under the Chairmanship of late Shri Morarji Desai have recommended the idea of setting up two types of Ombudsman institutions, namely (1) the Lokpal [protector of people) and (2) the Lokayukta [commissioner of the people]. As per the recommendation of the ARC, the Lokpal was

expected to deal with the complaints against the Ministers and the Secretaries of government posted at the Centre and in the States, whereas the Lokayukta in each State and one for the Centre to look into the complaints against public officials other than Ministers and Secretaries to the Government.

In August, 1969, in the debate before the Lokpal Bill was passed in the Lok Sabha, the only time it went that far, one Swatantra Party member of Lok Sabha from Kalahandi in Odisha Shri P.K. Deo, claimed that the idea of a Lokpal was rather an old concept, nearly about 50 years. He further said that it was his party which demanded for an ombudsman-type of institution to check corruption at its national convention held at Patna in 1959 and that it was reiterated at every national convention after that. "The institution of the Ombudsman is one of the main planks of the Swatantra Party platform and we have been agitating for it,"<sup>5</sup> he declared proudly.

The recent protests over the immediate need for the enactment of a Lokpal Bill by Parliament to tackle corruption at the central and state levels have led to a public debate on the issue. This is not the first instance of the idea of a Lokpal being instituted to tackle grievances (corruption in financial matters and accountability of public officials) of individual citizens against public officials. The Lokpal Bill was first introduced in Parliament in 1968 and since then has been introduced in Parliament on 8 subsequent occasions, the last time being on August 4, 2011.

### **Need for Establishment of Lokpal**

The need for the establishment of any institute definitely depends upon a specific and pertinent cause. Likewise, the need for establishment of the institute of Lokpal is the outcome of the issue of rampant growth of corruption in almost every sphere. It is not that

the evil of corruption is of recent origin, rather is as old as governance. In fact, when the question of governance comes, the possibilities of misgovernance by the rulers become more visible. Regarding corruption in governance even, Kautilya in his Arthashastra, has described the king as a servant of the state having no personal likes and dislikes and rather following the likes and dislikes of the servants means his people. Kautilya's treatise on governance says that the gods, who failed to bring the people under their control through benevolence, assigned the duty of protecting people to a king in human form after taking the qualities of beauty, lustre, prowess, victory, renunciation and restraint from the Moon, the Sun, Indra, Vishnu, Kubera and Yama respectively. When the king insisted upon obtaining the help of the law (dharma) for fulfilling his task of protection, the gods created the coercive authority (danda) of the ruler. The Danda, here, is the cause of dharma and the king who knows this should inflict danda even upon his guilty father. Thus, the theory of divine creation of the temporal ruler does not make him immune to the use of danda or coercive authority even upon himself in person.<sup>6</sup> Kautilya points out how corruption was rampant amongst the administrative officers and the law enforcers of his time and how it affected the treasury. He writes in the Arthashastra. "All undertakings depend upon finance. Hence foremost attention shall be paid to the treasury. Public prosperity, rewards for good conduct, capture of thieves, dispensing with the service of too many government servants, abundance of harvest, prosperity of commerce, absence of troubles and calamities, diminution of remission of taxes, and income in gold are all conducive to financial prosperity."

Kautilya further observes that for those who guard the treasury, the temptation to be dishonest is almost a natural instinct. He says, "Just as it is impossible not to taste the honey or

the poison that finds itself at the tip of the tongue, so it is impossible for a government servant not to eat up at least a bit of the king's revenue. Just as fish moving under water cannot possibly be found out either as drinking or not drinking water, so government servants employed in the government work cannot be found out while taking money for themselves.

"It is possible to mark the movements of birds flying high up in the sky; but not so is it possible to ascertain the movement of government servants of hidden purpose".<sup>7</sup>

Corruption in India has been a problem ever since the country had been having a multilayered administration by officers, ministers and other administrative chiefs. The corruption problem in ancient India, coupled with bribery, kept infesting the society more and more in an increasing rate. This is quite clear from the way the contemporary writers like Kshemendra and Kalhana, who lived in 990-1065 BC, have condemned the government officials, as well as other employees of different levels, in their celebrated works.<sup>8</sup> Kshemendra has advised the king to remove all the officials, ministers, generals and priests from office with immediate effect, who were either taking bribes themselves or have been indulging in corruption in some other way. Yet another work by Kshemendra, called Narmamala, depicts corruption, bribery spreading fast like rampant maladies. He also found an answer to the much discussed question how to stop corruption in India of his time; he has explicitly addressed the contemporary intelligentsia to step forward and shoulder the responsibility of purging their folks.

Though Ombudsman or Lokpal was intended to look into maladministrations and misuse of official powers, there has been a shift in this approach. Increasingly it is felt that the Ombudsman should also look into allegations of

corruption and bribery. Particularly in India there is a demand for an agency, which will curb corruption.

The objectives of the institution of Ombudsman are to improve the quality of administration and to provide a mechanism for individuals to obtain redress by:-

- (a) identifying instance of defective administration through independent investigations
- (b) by encouraging agencies to provide remedies for members of the public affected by defective administration.
- (c) identifying legislative, policy and procedural deficiencies, and encouraging systematic improvements to overcome those deficiencies; and
- (d) contributing to advise to the government on the adequacy, effectiveness and efficiency of the various means of review of administrative action.<sup>9</sup>
- (e) In general the need for establishment of an institution like Lokpal is required for three reasons :-

Firstly, The major source of grievance of the public is the discretionary powers enjoyed by the public officials. In many cases neither these powers are codified nor is there any check if it is misused. The presence of Lokpal in itself will act as a deterrent to the official. If the public official knows that his decisions relating to the citizens will be subject to a review by the Ombudsman, he will think twice before using his powers arbitrarily. As such the Ombudsman or Lokpal will act as citizens' defender .As rightly observed by R. K. Dhawan, the usefulness of new institution (Ombudsman) will lie much more in what it prevents from happening than in the grievance it redresses.

Secondly, corruption is so deep rooted in our surroundings that there is a general feeling among the citizens that all public officials are corrupt. The Lokpal through his investigation will try to correct this misconception. Again by weeding out frivolous and vexatious complaints, the Lokpal will also try to send a message to the public officials that here is an institution, which will protect them from baseless allegations, thus acting as a protector of the officials also.

Finally, though not directly, but indirectly the Ombudsman will help in improving the administrative procedures. While redressing the grievances of the citizens, if the Ombudsman will feel that some systematic changes are required, he may suggest to the Government to bring in new legislations and procedures or amend the existing ones.

The main advantages of the Ombudsman were summed up as follows by the U. N. Seminar on judicial and other Remedies against Abuse of Administrative Authority:-

- (a) The Ombudsman is not only an instrument of Parliament for supervising the administration but also a protector of the rights of the individual. The institution not only affords a fulfillment of the sense of justice and fair play inherent in every individual but also provides supervision on behalf of the people of the day-to-day activities of their government even if the government is elected by the people at specified periods.
- (b) There is the principle of impartial investigation by an authority entirely independent of the administration.
- (c) An investigation can be started by the Ombudsman not only on a complaint by an individual but also on his own initiative as a result of information he might acquire from inspections, press reports or other sources. Courts, on the

other hand, are seized of a case only upon complaint by the interested parties.

(d) The investigation by the Ombudsman is conducted informally. In the investigation of complaints, the Ombudsman has free access to all the files of the administration and he can demand explanations from the officials or authorities concerned. Administrative tribunals and courts on the other hand are bound by formal rules in hearing cases and have more limited powers of inspection.

(e) The Ombudsman has considerable flexibility in the form of action which he can take. In a given case various forms of actions are open to him. If after investigation he finds that an official has handled a case wrongly or unjustly or made an erroneous or improper decision, the Ombudsman can recommend that proceedings be instituted against such an official or he may administer a reprimand and include the case in his report to Parliament. His intervention may also take the form of persuasion instead of a critical report.

An independent institution like Lokpal or Ombudsman is necessary because the existing government machinery is not adequate to deal with complaints from the public. Secondly, a complaint is generally examined by the same person against whose decision (or the decision in which he had a hand) it is made. In the normal channel there are no time limits within which citizens' grievances are to be redressed.

The Administrative Reforms Commission advanced the following four important reasons for the establishment of Ombudsman:

1. The Ombudsman will help to arrest deterioration in the people's faith and confidence in the administration and in the political executives, by providing independent, impartial and effective channels for redress of citizens' grievances. Such

faith and fair amount of satisfaction with the administration are of utmost importance for the success of Indian democracy.

2. The institution of Ombudsman would not only serve as an impartial forum of enquiry against acts of maladministration and corruption, but also ensure speedy and cheap remedy to the aggrieved.

3. The new machinery, by investigating complaints, would help correct the current exaggerated notions of corruption, inefficiency and lack of fair play in higher quarters in government. Allegations without leading to enquiries are distorting the image of administration and political executives. An independent machinery will help to redress the citizens' genuine complaints, to sort out the unjustified complaints and to protect the public officials in the right exercise of discretion.

4. The very existence of the institution would act as a deterrent to acts of maladministration. The new machinery is vital to all other reforms which the Commission may recommend, in as much as it would establish a built-in mechanism to make the administration continuously responsive to the citizens' genuine difficulties and needs. It will release new forces and pressures for reform.

The Lokpal Bill as proposed by the Government only includes the higher bureaucracy and the elected representatives while leaving both the judiciary and the Prime Minister out of the ambit of Lokpal. In contrast the Jan Lokpal proposes to bring all these persons i.e., the judiciary, bureaucracy and elected representatives within the ambit of one overarching body. It also seeks to include grievance redressal and protection to whistleblowers within the same Act.

At the outset, it is high time to discuss the problems regarding the practical difficulties to be faced by the institution :-

1. that setting up only one institution is not the answer to the systemic corruption that exists in India today. Because there are about 42 lakhs Central Government employees in contrast as of date and to address the corruption within this one category of government servants itself (excluding judiciary and elected representatives), definitely runs the risk of the Lokpal being burdened with huge backlog of cases.

2. It also has the disadvantage of placing too many powers in the “supposed infallibility” of one institution.

In this context, it is necessary to understand some of the points mentioned in the bill drafted by Aruna Roy led NCPRI (National Campaign for People’s Right to Information):- First and foremost, NCPRI focuses on a “Lokpal Basket of Measures” as opposed to one sacrosanct institution that is being proposed by the other bills. The logic of having one powerful institution is borne out of the skepticism that a single institution might become too unwieldy and powerful to tackle corruption effectively at levels of the government. The measures are a mixbag including strengthening of existing institutions as well as building new institutions. On one hand, it supports the Lokpal Bill and the legal creation of an independent body but it purports to do so by equally strong simultaneous measures by strengthening of the already existing institutions.

Corruption as it exists in India today permeates every branch of the government as well as corporate sectors. It is necessary to recognize that the ambit of corruption in India covers the bureaucracy (both State and Central) – at both the higher and lower levels, the judiciary at all levels and the elected representatives of the people (Central, State and District level) and even the private sector. It is through this prism that the measures proposed by the NCPRI should be perceived which recognizes that corruption as it

exists in India today cannot be solved by a single approach and requires a multi-pronged strategy at different levels of the government.

It envisages strengthening of the Central Vigilance Commission as well as the State Vigilance Commission to tackle corruption in the middle level and lower bureaucracy. The Central Vigilance Commission as of date lacks the adequate power to investigate cases of corruption and it is proposed that the CVC Act be amended to give the body a separate prosecution and investigative wing. It will co-exist with the proposed Lokpal Body as proposed by the Jan Lokpal Bill whose primary focus will be handling corruption cases of elected representatives and “Group A” officials of the Central Government.

So far as judiciary is concerned, the NCPRI bill leaves the judiciary out of the ambit of the Lokpal, and focuses instead on strengthening the Judicial Accountability and Standards Bill which is pending in Parliament, as the bill will cover both professional misconduct and corruption simultaneously. In fact, this will have a dual impact i.e. preserving the independence of the judiciary by keeping it separate from the legislature and the executive and also ensuring that corruption at all levels of the judiciary is tackled effectively. This provision addresses the concerns voiced by both the proponents of the Government sponsored bill as well as the Jan Lokpal Bill.

Another important aspect of the NCPRI Bill is that the grievance redressal mechanism should be tackled by a separate body i.e. Public Grievance Commission instead of being covered within the ambit of Lokpal. The Commission will tackle corruption from a conceptually different angle i.e. the delivery of public services.

The NCPRI Bill has also emphasized on another proposal which has been hitherto overlooked i.e. regarding the position of the whistleblower which is covered under the Public



Interest Disclosure and Protection of Persons making the Disclosure Bill, 2010. The previous version of the government bill was perceived as too weak by many civil society groups has recently got a fillip from a Parliamentary Standing Committee which has recommended the inclusion of ministers, lower and higher judiciary, armed forces, security and intelligence agencies under the ambit of the Public Interest Disclosure and Protection to Persons Making Disclosures Bill, 2010. To protect the identity of the complainant, a foolproof mechanism under the ambit of the bill is also being discussed, because without it the anti-corruption architecture in India will lack a vital link in the process to tackle corruption. Another contentious area for the Public Interest Disclosure and Protection of Persons making the Disclosure Bill, 2010 is that on matters of protection of whistleblowers or even taking the requisite action on the basis of their complaints, the implementation agency i.e. the Central Vigilance Commission has been accused in the past of being inefficient. The question of strengthening the CVC or instituting a new body within the proposed bill is also another question that needs to be considered.

However, the question which has drawn the most polarized reactions from different groups is regarding the inclusion of the Prime Minister within the ambit of Lokpal. At the outset, it is necessary to understand certain things that though the Prime Minister too is a public servant and all countries which have an ombudsman like body in their governance structure have brought the Prime Minister under their ambit, but at the same time, it is also highly essential to understand the importance of the position and function performed by the Prime Minister in a parliamentary democratic set up. In reality it is a fact that the functions of the Prime Minister on issues of foreign policy and some other matters, the need for immunity are a pre-requisite.

Now it is high time to move with caution and consider all divergent views expressed by both the government and members of the civil society, as the bill which will eventually emerge is not only about tackling corruption in financial matters but also about how it can strengthen the vitality of institutions critical to the delivery of public services thereby providing a strong foundation for a vibrant and healthy democracy, otherwise it would simply be another addition to the bulk of legislations that already exist.

#### **Footnotes :**

1. Shri. C. D. Deshmukh, in his lecture delivered on 11th July 1959 at Madras.
2. During the debates in the Lok Sabha for demands for the grants of Law Ministry, on April 3, 1963.
3. Quoted in 'Lokpal : Ombudsman in India' M. P. Jain, First Edition 1970, page 2.
4. Justice Shri. P. B. Gajendragadkar in his analysis of the 'Role of Administration in a Democratic Welfare State'.
5. In the 1969 Lok Sabha Debate on the introduction of the Lokpal and Lokayukta's Bill.
6. Indian Idea of Good Governance: Revisiting Kautilya's Arthashastra" by Dr. Sanjeev Kumar Sharma.
7. Chapter IX. "Examination of the (Conduct of Government Servants)" in Book-II, "The Duties of Government Superintendents" of the Arthashastra of Kautilya).
8. Kshemendra in his famous book "Desopadesha"
9. As explained by the former Australian Commonwealth Ombudsman, Dennis Pearce.

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## P.R. Approach in Inclusive Growth : The Need for a Paradigm Shift

*Umakanta Mohapatra*

### **The New Backdrop**

The fact that 'Information is power and an informed citizenry is the eternal strength of a democracy' has been reinforced in recent days by an array of emerging trends in the areas of sustainable and inclusive development. Gone are the days when people were considered as consumers or beneficiaries of development. Now these terms have come to be replaced by the terms like participatory development, public private partnership, peoples' participation, micro level planning etc. With launching of New Economic policy the processes of decentralization, deregulation, administrative reform and liberalization have been set in motion. The statist model of Development characterized by predominant role of the state in initiating, financing, fostering and directing developmental schemes is now giving way to need based and market- driven models. The State is shifting its role to that of a facilitator. Once again the doctrine of Globalization which was abandoned in 1960's with the charges of 'economic colonization' has started dominating developmental thinking in Third World nations. Sufficient reasoning have been laid to believe that regulated liberalization of national economy will expedite the pace & volume of

*Changing Role of State*

economic growth and reduce the burdens of poverty & underdevelopment. Now that India is a member of World Trade Organisation (WTO), and a signatory to Uruguay Round of General Agreement on Trade & Tariff ( GATT), the State is under the obligation to revamp its machinery and make it competitive so as to meet the demands of emerging economic order.

Development is no more the exclusive domain of Governmental machinery. Many new players have registered and demonstrated their role in it. Now a days business, industry and corporate houses are not only for profit. The concepts of corporate social responsibility, social commitment, compensatory action plan for environmental regeneration and restoration of eco-systems are now enforceable under the law. In addition to this, people's organizations, civil societies and professional bodies are emerging as new pressure groups and change agents.

*Emergence of new players*

The strategies of faster economic growth initiated during 11<sup>th</sup> Plan period has resulted in much heightened awareness about inclusive growth. There is today a greater desire to access information about rights and entitlements made available by law and state policy. There is an

eagerness to demand accountability from service delivery systems. This indicates a healthy trend. But this emerging social eagerness has to be molded into a positive frame failing which it may add to already growing disappointment and loss of faith in Governmental system. Moulding of this ignited expectations into a positive frame requires flow of guided, dependable and accurate information on one hand; and, liberalization of service delivery systems on the other. The Promises of the System and the

*The Heightened Expectation*

Expectations of People should not go beyond the extent of Actual Deliverables. Realizing these emerging realities the Panning Commission in its Approach Paper on 12<sup>th</sup> Five Year Plan has also identified building up Vibrant Grassroots Democracy, Decentralizing Governance Work, reaching Masses through Democratization of Information and using Media for Development as major challenges of sustainable development.

### **Regenerated & Ignited Odisha**

Odisha as a state of vast natural resources and potentialities has started surging ahead along the tracks of this New Backdrop. The state is getting away from its dubious distinction of underdevelopment and indebtedness. As per the report of Transition in Odisha published by World Bank, the State is poised today to make a significant economic turnaround. Its economy is now set on a higher growth trajectory. The state is emerging from a period of economic stagnation and fiscal crisis. Speaking on a National Level Seminar of Skill Odisha Submit, the Chief Secretary Shri Bijay Kumar Patnaik opined that Odisha has been growing consistently over last ten years. The Gross State Domestic Product has grown at 8.5 per cent on an average during last years compared

to India's growth rate of 7.8 per cent. Now having overcome its fiscal crisis state has set on its agenda for administrative reforms, skill development, enhanced productivity and maintenance of higher growth rate. The political will for accelerated growth has been clearly manifested in Governmental policies under the charismatic leadership of Shri Naveen Patnaik as Chief Minister over last decade. The administrative commitment for taking the state ahead has been proved in the innovative and reformative initiatives taken up by Chief Secretary Shri Bijay Kumar Patnaik along with his whole team of executives and administrators. The Government is committed to have fastened and inclusive growth within a specific time frame.

### **The Need For Paradigm Shift in PR Strategy**

Needless to say that these innovative initiatives and reformative measures for inclusive growth require corresponding Public Relation Strategy for their success and sustainability. The impact assessment exercises and evaluation reports have time and again emphasized that people's involvement is the key to inclusive growth. An informed and receptive population is *sine-qua-non* for realization of the objectives of inclusive growth. Peoples' emancipation, empowerment, employment and engagement in developmental process are the pathways for inclusive growth. All these are not automatic outcomes. Well planned public relation and mass mobilization strategies are necessary for building up peoples' participation. These strategies need to be embedded with techniques of communication, motivation and counselling. Effective mechanism of implementation is also necessary for translating these strategies into action. Committed professionals need to be placed in position for carrying on the activities. The out flow of information and public relation

endeavor should be correspondingly followed by real actions at field level by field officials. A proactive and dynamic administrative machinery with innovative mind set and result-oriented work culture has to be placed in position. On the whole, implementation strategies of poverty eradication programmes need to be harmonized with information and public relation endeavors. All these need complete revamping of hitherto information and public relation exercise with a dynamic and pragmatic paradigm.

As such, the The New Vision of Public Relation Exercise has to be building up People's Participation and ensure People's Partnership in Developmental process. The New Mission has to be mobilization and integration of masses by way of effective communication, motivation strategies and human resource management. The human relationships at grass roots need to be made vibrant and receptive. The public relation endeavor has to identify the socio-psychological factors that motivate people or refrain them from participating in a project.

Over last couple of years a number of social categories have been formed through Governmental interventions. These newly formed social platforms are Self Help Groups (SHGs), *Gaon Kalyan Samities* (GKS), *Vana Sanrakshan Samities* (VSS), vigilance committees, institutional level management committees, *Janch* Committees, Mothers' Committees, Parents' Committees, users groups, common interest groups and Community Organizations etc. These social categories provide micro-level platforms for common sharing. They need to be regarded as **Organs of Peoples' Participation** (OPP) and need to be reoriented to developmental initiatives. The new strategy has to be comprehensive and holistic. Action Plan and implementation strategy of various poverty

eradication schemes and developmental projects need to be harmonized with it. It goes without saying that Mobilization and Integration of people in the process of development requires reaching people with correct and guided information coupled with real developmental actions in the field level.

**The New Paradigm of Public Relation needs to be related to** enhancing universal accessibility to information on Governmental interventions towards:

- 1- High Growth momentum and faster poverty reduction;
- 2- Mobilization of farming community for raising farm productivity through adoption of scientific methods, new technologies and affordable credit;
- 3- Remunerative prices to farmers through accurate and actionable information package;
- 4- Improvement of Human development indicators particularly in field of functional literacy, public health, total sanitation, IT literacy, maintenance of healthy sex ratio, reduction of IMR, MMR and morbidity rate;
- 5- Mobilization of targeted groups for enhancement of their employable skills and productive capacity;
- 6- Utilizing available opportunities for creation of new means of livelihood;
- 7- Fostering of micro-level entrepreneurship in the field of agro-industries, mechanization of agricultural operations and down stream industries;

- 8- Community management and appropriate utilization of natural resources.
- 9- Fostering of micro-level **Public Private Partnership** ( PPP) and **People Government Partnership** (PGP) in maintenance and development of community assets.

The developmental scenario is rapidly entering to the age of information and knowledge. The growth of knowledge and stock of information has been phenomenal in present decades. Those not having the accurate and actionable information are left at a disadvantage. State has to be led towards an information based society. Realization of this goal requires nurturing some fundamental

public relation and information dissemination techniques. These are (i) a continuous tracking and synthesis of new actionable information, (ii) an efficient and effective management of information, (iii) quick dissemination of accurate & actionable information across all strata of society particularly among the target group and above all (iv) blending of the out flow of information with actual ground level work of development agencies.

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Umakanta Mohapatra, PRO to Chief Secretary, Odisha.

# Propagation of Lighthops : The Flabbergast of Creation

Saswat Pradhan

## An Exordium:

Our earth is an exemplary asylum of many peculiar living creatures. Hitherto, it has been the abode of astonishing flora and fauna. In the present era, people like to nurture many distinctive, attractive and extraordinary plants to develop aesthetic and ornamental value, it may be out of their curiosity, but it's a healthy news for our nature. In this context, a mention worthy plant is "Lithop" popularly known as "Living Stone". Many a people encounter about these little wonders. They are also known as "Pebble Plants" sometimes.



## An Apologia Behind It's Codification:

These plants grow up on stony rocky grounds and look like a heteroclitically shaped pebble *et. quoque* they are also proved to be plants, hence known as stone plants/ pebble plants. They seem capable of fooling man and animals. Sometimes



they are also mentioned as "Finger Magnets" as children have an enthusiastic urge to touch them. Their leaves are truncated as pebbles like structure, hence called pebble plants.

## Systematics:

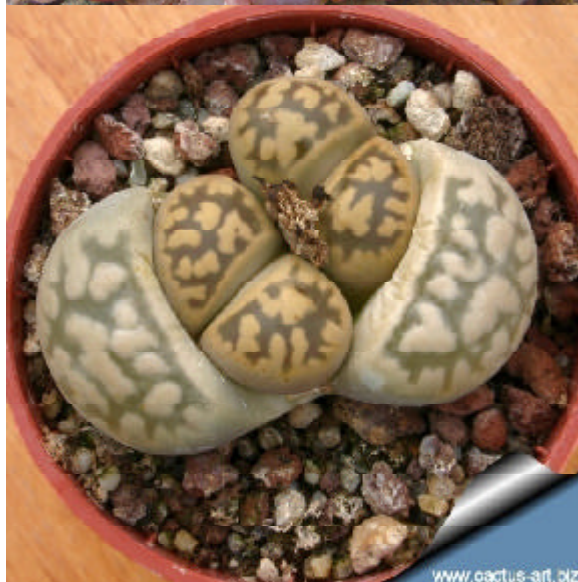
Kingdom-Plantae  
Phylum-Angiosperms  
Order-Caryophyllales



Family-Aizoaceae  
Genus-Lithop

### Adaptation Of These Little Wonders:

Lithops, it's very name indicates that it must be eligible to grow on rocks and stony surface. Lithop word is derived from two Greek



words (Lithops-Stone and Ops-face). Body of Lithops have a pair of leaves capable of storing every bit of moisture available to plant. They generally grow in moisture stress condition. In

order to reduce evaporation loss and conserve moisture for metabolic activities, it's leaves are abbreviated just like pebbles. They are master of mimicry, which are seen like stones, hence easily escape from grazing animals also. Their colour and shape give them fabulous chance to survive.

### Distribution Round The Globe:

Primarily they are natives of Southern African region. They are commonly seen in South Africa, Namibia, Botswana and Angola. Now due to commercialization, they are grown round the globe. They are also seen in dry grasslands-Veld. Living stones are capable of growing in area of annual rainfall of 700 mm to Zero.

### Descriptions of Lithops:

Lithops are a type of succulent plants. They contain one or more pair of fused leaves opposite to each other. Generally they lack stem.



**FLOWERING IN A LITHOP PLANT**

Many of them produce flowers during Autumn and early Winter. Colour of flower is yellow/white in appearance. Flowers open in afternoons of sunny days. After flowering in the fall and

extending through winter, new bodies come out within former ones. Old leaves become flaccid and shrivelled. Gradually old leaves dry up and new ones come up. Meristem between leaves produce flowers and new leaves. Leaves have a partial or complete translucent top surface for allowing light to enter into interior of leaves for photosynthesis. The underlying storage tissue is transparent to allow light to penetrate into inner chlorenchyma. Tops of leaves have light coloured speckles. These cold sensitive plants grow best in a cactus growing medium that has been mixed with organic matter.

### Cultivation/Propagation Practices:

These Xerophytes are relatively easier to grow, but somewhat fastidious with soil, temperature, time and quantity of watering. They grow well in shallow containers in a controlled environment. Special care is to be taken to allow them to adjust themselves to changing light levels. Stone gravels of 1-4 mm size and of  $p^H$  less than



7 are best suitable for it. Pet/pot ground is avoided as they harbour insect pest etc.

All very fine particles are avoided to make sure that seeding roots can grow into soil directly



instead of creeping over soil. They prefer a soil mixture of Sandy Gravel( 2 part sand, 1 part clay loam and 1 part gravel). Bone meal and Dolomite lime can be applied. They need very little feeding i.e. liquid fertilizer (Wuxal Super, N:P:K in 8:8:8 proportion) two to three times a year during growth. They should be watered at proper time. No chemicals are required.





### Planting Materials:

Lithops can be grown by seeds/cuttings. Seed is more popular. Each plant is self fertile, so pollen from two or more plants used to produce seed. Germination of stone plant seed is easy. Seeds are sown in warmer summer when it will germinate quickly. Seeds are tiny for a long time, so it's better if they grow rapidly. They generally prefer warm days and very cool nights.

### Pest Control:

They are generally not attacked by pests. but if so happens Imidachlorpid one treatment per year is enough for controlling it. No other chemicals are used.

### Repotting:

In every two years or, so Lithops need to be repotted. It is good to this, so that soil can be renewed. Best time to do it is just after repotting, they should be given protection from sun for two weeks. They will be able to absorb water quickly and establish themselves.

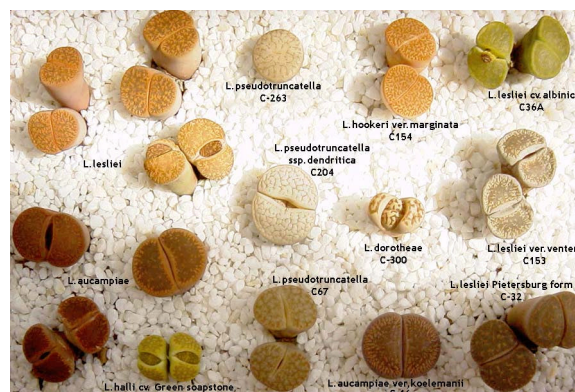
### Improved Cultivars:

There are hundreds of cultivars available for growing . Some emerging and popular ones are as follows:

- L. aucampinae
- L. bromfieldii
- L. dinteri
- L. fulviceps
- L. gesinae
- L. geyeri
- L. helmutii

L. lesliei

L. pseudotruncatella



(SOME GOOD CULTIVARS)

### Importance Of Lithops In The Present Day Context:

Human has been always a lover of scenic beauty. Nature loving human needs a blend of present scientific items along with panoramic touch of creation. Nature's beauty is the best healing matter. Now ornamental plants have gained a good taste of people everywhere. They are tiny, less space consuming, need negligible special care. Hence, they are easy to propagate and manage homes and offices. They also multiply aesthetic value of our surroundings.

Lithops are small and charming creatures. They need less water and soil. They grow on stones and can be kept in pots/vessels. These are kept near window side, terraces or in hanging baskets. They need no more fertilizer or insecticides. They are viable for long time and sustain water stress conditions. In market they also fetch good price. So a grower or a nursery man can grow them for commercial purpose.

**Summary:**

The short stature, succulent plants known as stone plants are plants growing on rocky surfaces and have a pebble like appearance. Their leaves are converted to pebble - like to reduce transpiration. They can be grown from cuttings/ seeds. They require hot days and very cool nights. They need no special shape and colour to give them a chance to survive from claws of predators. Water need is less. For commercial purpose they can also be grown, so though propagation of Lithops is a new concept for growers and plant lovers, but it is gaining importance day by day.

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# Memories

*Rasmi Mohanty*

Sweet and sour memories buried in the past,  
So why dig them out ?

Once woken up from their slumber,  
They wouldn't allow my life to be in tranquility,  
So why dig them out ?

Those sweet memories will plead me,  
To navigate through them,  
And the bitter memories will torment my soul,  
So why dig them out ?

My mind can't withstand another emotional storm,  
After years of struggle it is free from,  
The agony and ecstasy of those memories,  
So why dig them out ?

Let them rest in peace in their graveyard,  
In the closest and safest place of my heart,  
So my present can breathe freely.

## Prayer

God, you have blessed me with everything  
Still I judge myself, the most deprived one.

If my abundance of everything is not enough  
To ward off my loved ones' pain and suffering  
Then I consider myself wretched.

How can I be happy, when my gratification is  
Weighed down with my dear ones' grief ?

It is heaven to see others happy and be in anguish,  
Than be glad amidst the misery of others.

If my suffering is enough reason for others' joy,  
Oh God it's my humble prayer to you  
Don't distrust my endurance  
Put me through trial and tribulation  
But make my loved ones happy  
As no pain is more painful than  
that of my dear ones.

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# Effects of Combination Anaesthesia on Bio-Chemical Profile and GSH of Cancer Patients at AHRCC, Cuttack

Pallavi Patnaik

## ABSTRACT

### OBJECTIVE:

- 1) Estimation of blood glutathione levels of pre and post operative blood samples obtained from patients undergoing cancer surgeries, administered with halothane and thiopental sodium.
- 2) Effect of general anaesthetics on varied biochemical parameters and their subsequent effects on body physiology of cancer patients' post surgery.

### METHODS:

- 1) Estimation of GSH content of pre and post operative blood samples was done according to Ellman's procedure (Ellman, 1959).
- 2) Estimation of serum total protein was done according to Reinhold's method (Reinhold 1953).
- 3) Estimation of serum urea was carried out according to the enzymatic process designed by Seaton and Ali (Seaton and Ali 1954).
- 4) Estimation of serum uric acid was done basing on the principle designed by Fossati and co-workers (Fossati et al 1980).
- 5) Estimation of serum bilirubin was done according to Jendrassik and Groff's method (Jendrassik and Groff 1981).
- 6) Estimation of SGOT and SGPT was done basing on the principle designed by Reitman and Frankel (Reitman and Frankel 1957).

All procedures were carried out using kits from Crest Biosystems, Goa and Accurex Biomedical Private Limited, Thane, Maharashtra.

### RESULTS:

- 1) Serum albumin content in pre and post operative cancer patients analyzed were  $3.42 \pm 0.45$  and  $3.48 \pm 0.45$  mg/dl respectively.
- 2) Serum total protein estimated in pre and post operative serum samples were  $7.06 \pm 0.65$  and  $7.15 \pm 0.67$  mg/dl respectively.
- 3) The serum urea level for both pre and post operative cancer patients were  $27.27 \pm 6.72$  and  $28.16 \pm 6.7$  mg/dl respectively.
- 4) The liver transaminase SGOT tested for both pre and post operative cancer patients were  $29.81 \pm 2.63$  and  $31.0 \pm 2.56$  Unit/litre respectively. SGPT estimates were found to be  $30.27 \pm 5.13$  and  $31.45 \pm 4.74$  Unit/litre for pre and post operative patients respectively.
- 5) The serum bilirubin values in pre and post operative patients were found to be  $1.05 \pm 0.22$  and  $1.05 \pm 0.20$  mg/dl respectively.
- 6) The serum creatinine values in pre and post operative cancer patients was found to be  $1.11 \pm 0.10$  and  $1.20 \pm 1.20 \pm 0.16$  mg/dl respectively.
- 7) The value for GSH level in case of pre and post operative cancer patients administered with halothane and thiopental was estimated to be  $335.92 \pm 5.23$  nmoles/ml and  $301.29 \pm 49.61$  nmoles/ml respectively.

### CONCLUSION:

The investigation showed that the combination anaesthesia of halothane and thiopental sodium has almost no effect on serum biochemical parameters and minimal effects on blood glutathione levels of cancer patients undergoing surgery being administered with the combinational general anaesthetics in question, hence anticipating its routine clinical use.

**BACKGROUND:**

Cancer has been more than a menace in society at present. Every one of us is aware of at least one individual who is suffering from cancer. This dreaded disease otherwise termed as malignant neoplasm, occurs when a number of cells proliferate by themselves without control and reach other parts of the body through blood stream and the lymphatic system.

Cancer is triggered by different factors like heredity, physical agents, environmental factors, chemicals and so on. Recently studies have discovered oxidative stress cancer and this type of stress is believed to either initiate or worsen the progression of the carcinoma. Research has also revealed the oncological implication of surgery induced oxidative stress. Apart from various oxidative stresses, reactive oxygen species (ROS) mediates various cell signalling pathways. Traditionally ROS was believed to be associated with cell death whereas emerging evidence clearly demonstrates that ROS signalling acts as a key regulator in tumour cell survival and in the cellular processes required for tumour cells to successfully metastasize and proliferate. Clinical studies have proved that administration of general anaesthetics especially barbiturates like thiopental may have protective effects against bowel ischemia, but on the other hand can contribute to minimal oxidative stress during or after cancer surgery. Slight accelerations in oxidative stress status of surgical patients administered with thiopental have been observed in certain cases.

Surgical trauma has been associated with pre-anaesthesia fasting, anaesthetic toxicity, hypovolaemic shock and other pathological phenomena. Tissue glutathione, thiobarbituric

reacting substances, and radical trapping activity have been reported at various times to test for generation of free radicals. (Hanley et al 2003). GSH concentrations showed a significant decline, in cases of post cancer surgery, where the combined anaesthetics had been administered (i.e. Halothane and thiopental). The decrease in GSH is assumed to have resulted from rapid reaction with lipid peroxidation products generated during the metabolism of these anaesthetics which might be consumed by glutathione peroxidase activity (GSH-Px). It is a known fact that GSH-Px detoxifies hydrogen peroxide and converts lipid hydroperoxides into non toxic alcohols (Halliwell et al 1996). The decrease in plasma GSH in the present study may be due to inactivation of enzymes by hydrogen peroxide.

**OBJECTIVE OF THE INVESTIGATION:**

After 3 decades of research in various areas of oxidative stress status of cancer patients undergoing surgery, under influence of general anaesthetics (i.e. halothane and thiopental), it has been seen that these anaesthetics contribute to oxidative stress in minimal degree. To gain insight into free radical generation under influence of general anaesthetics, GSH alteration in post operative blood is often analyzed. Despite a significant reduction in GSH of post-operative serum taken during 5-8hrs after surgery (peak effect time) by almost 40% , the mechanisms that substantiate changes in GSH redox status, the enzymatic processes of GSH synthesis and oxidation are unexplained till date.

The present investigation is designed to find out "Effect of thiopental sodium and halothane combination anaesthesia on serum biochemical parameters and glutathione status in patients undergoing cancer surgery at Acharya Harihar Regional Cancer Centre, Cuttack, Odisha.

## **MATERIALS AND METHODS:**

### **Procuring of samples:**

1. Pre and post operative blood samples (3ml each) were obtained from cancer patients undergoing surgery who had been administered with general anaesthetics i.e. thiopental sodium and halothane respectively. Pre operative blood samples were collected during the morning from patients on empty stomach, with help of patholab technicians. Post operative blood samples were collected after surgery from patients under supervision of attending physician. Data on age, physique, health problems and patients own case histories were recorded.

2. Blood samples were drawn from healthy individuals (3ml each) their ages being in the range of those patients from whom post and preoperative samples had been collected previously. These healthy samples served as controls.

### **Procuring of chemicals:**

Reduced and oxidised forms of glutathione were obtained from SISCO Research Laboratory, India. Metaphosphoric acid and DTNB were procured from Sigma-Aldrich Chemical Company, USA. All other laboratory chemicals were of the highest purified grade available.

### **Procuring of kits for biochemical investigations:**

The total protein kit and the albumin kit were procured from Crest Biosystems, Goa, India. The kits for estimation of serum urea, serum uric acid, serum bilirubin and serum creatinine were all procured from Accurex Biomedical Private Limited, Thane, Maharashtra .

### **EXPERIMENTAL DESIGN:**

Pre and post operative blood samples (3ml each) drawn from cancer patients

administered with halothane and thiopental were subjected to the following experimentation and tests:

1. Estimation of glutathione content of pre and post operative blood samples was done according to Ellman's procedure (Ellman 1959).

2. Estimation of serum albumin was done according to the principle designed by Spencer and Price, 1977. Estimation was done using kits obtained from Crest Biosystems, Goa, India.

3. Estimation of serum total protein was done according to Reinhold's procedure (Reinhold 1953). Kits for estimation were obtained from Crest Biosystems, Goa, India.

4. Estimation of serum urea was done according to principle designed by Seaton and Ali (1954). The estimation of serum urea was carried out using Auto enzyme urea kit by enzymatic processes obtained from Accurex Biomedical Private Limited, Thane.

5. Estimation of serum uric acid was done according to the principle designed by Fossati and co-workers (1980). The working reagents and kits were obtained from Accurex Biomedical Private Limited, Thane.

6. Estimation of serum bilirubin was done according to the principle designed by Jendrassik and Groff (1981). Working reagents and kits were obtained from Accurex Biomedical Private Limited, Thane, Maharashtra.

7. Estimation of serum creatinine was done according to protocol designed by working laboratories of MCI, India. Kits were obtained from Accurex Biomedical Private Limited, Thane, Maharashtra.

8. Estimation of SGOT and SGPT was done using kits provided by Accurex Biomedical Private Limited, Thane, Maharashtra, based on

the principle designed by Reitman and Frankel (1957).

## RESULTS:

### 1. Changes in serum biochemical parameters :

Serum biochemical parameters were measured to know about the overall health status of the patients undergoing surgery under the influence of halothane and thiopental. Total protein and albumin estimates are indicators of the patient's protein utilization, nutritional and general health status. Serum bilirubin, SGOT and SGPT values are indicators of liver function while serum urea, uric acid and creatinine estimates are indicators of kidney function. The results after estimation of biochemical profiles showed that there exist no statistically significant alterations in serum biochemical parameters in any of the groups studied. Thus the anaesthetics used (i.e. halothane and thiopental) have no adverse effects on patients undergoing surgery under their influence.

Parameters	Control	Pre-operative Cancer Patient	Post-operative Cancer Patient
Total Protein (mg/dl)	7.61 ± 0.50	7.06 ± 0.65	7.15 ± 0.68
Albumin (mg/dl)	3.96 ± 0.29	3.43 ± 0.45	3.48 ± 0.46
Urea (mg/dl)	34.69 ± 2.88	27.27 ± 7.06	28.25 ± 6.97
Uric Acid (mg/dl)	5.94 ± 0.61	5.03 ± 0.70	5.0 ± 0.59
Bilirubin (mg/dl)	1.24 ± 0.23	1.05 ± 0.22	1.05 ± 0.20
Creatinine (mg/dl)	1.25 ± 0.13	1.14 ± 0.10	1.20 ± 0.16
SGOT (IU/L)	34.23 ± 2.73	29.82 ± 2.64	31.27 ± 2.73
SGPT (IU/L)	36.82 ± 1.54	30.27 ± 5.14	31.45 ± 4.74

Serum biochemical parameters of control and cancer patients. Data are expressed in ± sd of 11 observations taken in duplicate.

### 2. Changes in serum GSH levels :

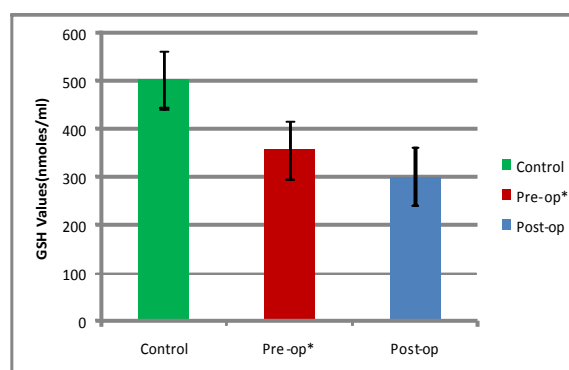
The results showed a significant decline in the level of serum glutathione content (17%), of the patients suffering from cancer in comparison to their age matched healthy counterparts. However surgical intervention with halothane and thiopental sodium anaesthesia failed to alter the serum GSH level significantly. The reduction of 17% in serum GSH levels in cancer patients was indicative of cellular utilization for maintenance of a complex set of oxidation reduction reactions governing the physiological activity of a cell. The reduction in GSH level also has been reported for stomach and colon carcinomas (Siegers et al 1984) in various studies.

Control	Pre-operative	Post-operative
502.09 ± 185.08	357.81 ± 95.23*	301.29 ± 49.61

Serum GSH (nmoles/ml) in control and cancer patients (n = 11)

Data are expressed as mean ± sd

P < 0.05 with respect to control and post operative group.



## DISCUSSION:

The present study on the effect of combination anaesthesia of halothane and thiopental sodium on blood glutathione levels and biochemical parameters of patients undergoing

surgery at AHRCC, Cuttack is summarized as below:

1. The serum albumin content in pre and post operative cancer patients analyzed was  $3.42 \pm 0.45$  and  $3.48 \pm 0.45$  mg/dl respectively. Increase in serum albumin in post operative cancer patients may be due to oxidative stress related exertion in the cellular system.
2. The serum total protein content estimated in pre and post operative serum samples were  $7.06 \pm 0.65$  and  $7.15 \pm 0.67$  mg/dl respectively. These values imply for the persistency of patients' health condition.
3. The serum urea level measured for both pre and post operative serum samples were  $27.27 \pm 6.72$  and  $28.16 \pm 6.97$  mg/dl respectively. Elevated urea levels post cancer surgery may be due to surgery induced stress exhibited by hepatic cells and in turn it is suggestive of the efficiency of protein catabolism.
4. The liver transaminase SGOT tested for both pre and post operative cancer patients administered with the combination of halothane and thiopental were  $29.81 \pm 2.63$  and  $31.0 \pm 2.56$  Unit/litre respectively, whereas SGPT estimates were found out to be  $30.27 \pm 5.13$  and  $31.45 \pm 4.74$  Unit/litre for pre and post operative patients respectively. The increased SGOT and SGPT level in post operative cancer patients is suggestive of normal metabolic function.
5. The serum bilirubin analysed in post operative patients was slightly decreased compared to the preoperative estimates, whereas preoperative values were estimated around  $1.05 \pm 0.22$ mg/dl , post operative values were around  $1.05 \pm 0.20$ mg/dl respectively.
6. The level of serum creatinine values determined in postoperative cancer patients administered with halothane and thiopental during

surgery, was found to be slightly increased as compared to preoperative samples. Pre-op values were around  $1.13 \pm 0.10$  mg/dl where as postoperative values were around  $1.20 \pm 0.15$  mg/dl respectively.

7. The serum GSH level measured for postoperative cancer patients administered with halothane and thiopental sodium during surgery was reduced age by 17% as compared to their age matched healthy counterparts i.e. post operative serum GSH values were around  $301.294 \pm 49.61$  nmoles/ml, while those of controls were around  $502.09 \pm 185.08$  nmoles/ml.

However there was no significant decrease in serum GSH levels of post-operative cancer patients who had undergone surgery under the administration of halothane and thiopental sodium, their values being  $301.29 \pm 49.61$  nmoles/ml as compared to the pre-operative samples whose serum GSH values were around  $335.92 \pm 95.23$  nmoles/ml .

#### CONCLUSION:

Oncoanaesthesiology has gained wide popularization in using various kinds of anaesthetics for treatment of cancer patients be it for treatment for surgical procedures or for pain management techniques. However there are no standard guidelines for the administration procedure of each anaesthetic for different cancer types. The intrinsic defence mechanism of a cell are competent immune cells such as CD4 TH type 1 cells, CD8Tc cells and all natural killer cells , (Welden et al 2009). Surgical intervention using anaesthetics for cancer treatment has been found to suppress the activity of these effector cells. (Duncan et al 1977), including some suppressive immune cells responsible for tumour recurrence and metastasis after surgery.(Kurosawa 2012) Although surgical treatment of cancer is necessary



using anaesthesia, the increasing risk of tumour recurrence. has been widely reported for many perioperative factors such as surgery, stress, inflammation, pain, anaesthetic drugs, blood transfusion etc. (Beloeil and Nouette-Gaulain, 2012). The present investigation came to a conclusion that the combination anaesthesia of halothane and thiopental sodium has no significant effect on serum biochemical parameters and minimal effects on glutathione status of cancer patients undergoing surgery under its administration, hence anticipating its routine clinical use.

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