

Birth Place of Jayadev - Forgeries, Interpolations and Fabrications

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The purpose of this essay is to examine the truth and rationality behind the arguments put forth in favour of *Kenduli* of Birbhum district in West Bengal as the birth place of 12th century Saint Poet Jayadev.

The first and foremost argument refers to a *sloka* said to have been inscribed in the ruins of the palace of King *Laxmansen*, the last Hindu Raja of Bengal who had ran away from his capital in 1205. It is mentioned in the said *sloka* that *Jayadev*, along with *Govardhana*, *Sarana*, *Umapati* and *Kaviraj Dhoyi*, was a jewel in the court of Laxman. This *sloka* though said to be inscribed on the door of the durbar of the King does not refer to him as the King but only Laxman. This is, any day, the height of insult to a king who would not have allowed such inscription right in his own palace and not in a temple or elsewhere in his kingdom.

It is said that Rupa and Sanatan Goswami, two of the *Shad Goswamies* in the first or second decade of 16th Century AD, discovered this

inscription in the ruins of the palace of Laxmansen at Nabadwipa. Laxmansen ruled Bengal from 1168 upto 1205 AD. He escaped for his life from Bengal defeated by Md. Bin Bakhtiar Khillij. It has been recorded in the history that this Afghan General devastated the capital of Laxmansen thoroughly. That *Nadia* in *Nabadwipa* was his capital is nowhere mentioned in history. One

Vijayanagar was the capital of *Vellalasen*, a forefather of Laxmansen. It is surprising to note that the two *Goswamis* discovered this stone plaque at the doors of the ruined palace at Nadia but never mentioned this in any of their writings. None of the *Vaishnav* writings of the *Goswamis* or by any author for four centuries thereafter has mentioned about this discovery. The first mention of the *sloka* has been made

by Shri Ramesh Chandra Tripathy of Bengal in the first part of 20th century AD in the preface of a book "*Rajatarangini*" by *Kallhan*, famous Kashmiri poet of 10th or 11th Century AD. In no other capital city of a country like India



where thousands of kings have ruled for more than 5000 years, the names of poets or other wise, people adorning a *Darbar* are mentioned in the arch of a door at the entrance. There is no single instance of any such practice or tradition. Obviously, no such plaque existed. Nowhere in Agra fort or Lal Killa, the *Nava Ratna* of Akbar's *darbar* finds place.

The *sloka*, describing the comparative poetic qualities of *Umapati Dhara*, *Sarana*, *Govardhanacharya*, *Dhoyi* and *Jayadev*, that appears in *Gitagovinda* starting with "*Bacha Pallavaityu*" is referred to as being a sure evidence of *Jayadev* belonging to the court of *Laxmansen* because at least two of the other four poets were known to have belonged to *Laxmansen's* court. Praising the famous preceding great poets is of course an Indian tradition but in no Indian literature there is any *sloka* in praise of or in criticism of contemporary poets. Had *Jayadev* desired to be recognized as one of the so called jewels of the court of *Laxmansen*, he could have gladly mentioned in his book *Gitagovinda* expressing his personal gratitude to *Laxmansen*. *Jayadev* could never have admitted, in his own composition, his inferior status in *Sringar Rasa* compared to *Acharya Govardhana*, particularly in the text of *Gitagovinda* which is undoubtedly the best composition in *Sringar Rasa* in Sanskrit till that date and even till now. While the *sloka* mentioned that *Jayadev* is an expert on *sandarva suddhi* (purity of the art of composition), the *sloka* itself is an example of *sandarva asuddhi* and could never have been composed by *Jayadev*.

Examining the contemporary historical evidences like that of *Swosti Raghavadeva*, it can be well established that *Jayadev* had composed the *Gitagovinda* much before the reign of *Laxmansen*. The mention of the name of

Jayadev in the book of *Pruthviraj Raso* composed by Chand Bardai in the court of *Prithwiraj Chowhan* and the fact that five *slokas* of *Gitagovinda* have been placed in *Sadukti Karnamruta* by Sridhar Das establishes that *Jayadev* had composed *Gitagovinda* much before *Laxmansen*. Very interestingly, Chand Kavi Bardai had never mentioned in his work any one of the other four so called jewels in the court of *Laxmansen*. *Sadukti Karnamruta* has not quoted a single verse from *Arya Saptasati* composed by *Govardhanacharya* which means that this book of *Govardhan Acharya* was not completed or published by the time Sridhar Das, contemporary of *Laxman Sen* composed his *Sadukti Karnamruta*.

This *sloka* "*Bachapallavayityu*" obviously is an interpolation composed deliberately to prove the superiority of *Govardhanacharya* over the other poets and in all probabilities it was done by *Udayanacharya*, the younger brother of *Govardhanacharya* both belonging to Orissa who had written *Bhava Bibhavini tika* of the *Gitagovinda*. It is unfortunate that perhaps *Udayanacharya* composed this *Prakhipta sloka* deriding and criticising three other poets namely *Dhoyi*, *Sarana* and *Umapatidhara* and gave an insignificant credit to *Jayadeva* for *Soundharva Suddhi*. If he has done it, it is nepotism of the worst variety.

Another argument quotes, *Keshava Mishra* who in his book "*Alankar Sekhar*", had written that *Jayadev* was superior to all other poets in the court of the Raja of Utkal. This *sloka* starts with the word *Prak pratyak*. This *sloka* which uses the words *adbuta tarka karkasa Sataya* makes it clear that this *sloka* was never composed by the author of *Gita Govinda*. *Jayadev* never took any credit neither for his logical prowess nor for his power of arguments

or tarka. In the *Alankar Sekhar Grantha* itself, the publisher has given a note that this sloka is not available in the original book of *Alankar Sekhar*. *Keshav Mishra* had taken shelter in the second half of 16th century AD in the court of *Raja Manikya Chandra* of *Kangada*. It is nowhere mentioned in his book as to from which source he has described the sloka as having been recited in the court of *Utkal Raja* in the 12th century AD.

In the sloka "*khitirati bipulatare taba tistha thi pristhe dharani dharana kina chakra garisthe*", the two words *prusthe* and *tisthe* are said to have a Bengali origin of Jayadev because *ru* is pronounced as *ri* in Bengal. The argument is that since Jayadev, a Bengali, would have pronounced *prusthe* as *pristhe* he ended the second part of the *sloka* with *garisthe*. The pronouncement of the letter *ru* as *ri* was also there in *Utkal*. In *Utkal* as one can see from the Oriya equivalent of the Sanskrit words *ghruta* as *ghia*, *prustha* as *pithi*, *hrudaya* as *hia*, *mruga* as *miriga*, *truna* as *tirana*. If the pronunciation of *ri* in *Utkal* would have been always as *ru* then the corresponding Oriya words should have been *ghua*, *puthi*, *hua*, *muruga* and *turuna*. This argument therefore falls flat.

Jayadev had admitted that he was born in village *Kenduvilwa*. When we analyse this word it comes from two words namely *Kendu* and *Bilwa* referring to two trees *Kendu* and *Bilwa*. In Bengali language there is no word called *Kendu*, for Sanskrit equivalent of the word *Tinduk*. What we call in Orissa *Kendu*, the Bengali use the word *Tendu*. But in *Utkal*, the names called *Kendupatna*, *Kendujhar*, *Kendumunda* and *Kendumala* are fairly common. Therefore, *Kenduvilwa* is not an exception. In Sanskrit language, *Kendu* is called *Tinduka* in the established Sanskrit Dictionaries

like *Amarkosa*, *Biswaprakas Medini*, *Halayudha*, *Baijayanti*, *Trikandasesa*, *Rajanighanta* and *Saligram Nighanta*. *Kendu* has never been described as an equivalent word of *Tinduka*. This *Kendu* is not a word of Bengali language at all and no village in Bengal appears with the names supporting with *Kendu*.

There is a mention in the book *Bhaktamala* that *Jayadeva* was bathing in river *Ganga* everyday and since *Ganga* is only in Bengal, *Jayadev* could never have been born in Orissa. The distance between the present so called *Kenduli* of *Birbhum* district and river *Ganga* is about 36 miles (Eighteen Kosas) and it is impossible for anybody to walk 72 miles for taking a bath and coming back to his village. It was actually river *Prachi* which has been referred to as *Utkal Ganga* in many purana in which *Jayadeva* was taking bath and *Prachi* is so close to the original *Kendubillwa* of *Balianta* Block.

Another bogus argument revolves around the word *abhiman*. As per *Amarkos*, *abhiman* in Sanskrit means *garba*. But in Bengali, *abhiman* is used in *pranaya kopa* (rusiba). This is exactly the sense in which *Jayadev* has used *abhiman* in *Gitagovinda*, which proves that *Jayadeva* belongs to Bengal. In Oriya language also, *abhiman* is used for *pranaya kopa* and *rusiba* and it never means *garba* or *pride*.

Another argument has taken from the life history of *Jayadeva* which says that towards the last part of his life, *Jayadeva* returned from *Brundaban* and established a temple for *Radhamadhaba* in *Kenduli* in *Birbhum* district, which was the birthplace. Every year in the month of *Magha*, thousands of *Baisnavs* congregated here where there is also a temple popularly known as *Jayadeva* temple. This is also a bogus argument. How could *Jaipur Maharaja* know the time of departure of *Jayadev* and *Padmavati*

from *Brundaban* so that he came and collected *Radhamadhav* image. There is historical evidence to prove that the image of *Radha* went from Orissa to Rajsthan. There is no evidence that *Jayadeva* and *Padmavati* left Puri and visited *Brundaban*. Moreover, the so called Jayadeva temple in *Kenduli* is actually a temple of *Kuseswara Mahadev* and the *Radhabinod* temple which was constructed in the year 1683 by the mother of *Maharaja Kirtichandra* of *Bardhamana*. *Kuseswar Mahadev* temple was built in the 40s of 20th century. The Book *Birbhum Bibarana* was composed in the 2nd decade of 20th century which mentioned about a fabricated book called "*Jayadev Charita*" by *Banamali Das*, said to have been composed in the 17th century, but located nowhere till the 1st decade of 20th century. Both the books were composed to establish the greatness and historical ancestry of *Jamindar* of *Burdhaman*.

Kabi Mahipati in his book *Bhakti Bijaya* has described *Jayadev* as belonging to village *Kenduvilwa* which is very close to Jagannath Dham. In the Assamese Book *Sampradaya Kula Dipak*, it has been clearly mentioned that *Jayadeva* belonged to Utkal. Andhra Pandit Maladi Surya Narayan Shastri in his book *Sanskruta Kabi Jivani* had described *Jayadev*, the author of *Gitagovinda* as belonging to village *Kenduvilwa* near Jagannath Dham of Utkal.

In the preface to the Book, *Kabya Prakas*, Dr. Satyabrata Singh established that the author of *Gitagovinda*, Sri *Jayadeva* belonged to Orissa. Mr. Venkat Raghavan, Prof. of Sanskrit in Madras University had clearly said in a meeting presided over by Dr. Suniti Kumar Chatterjee that there is no devotee here who does not see Lord *Jagannath*, there is not a literary person here who does not read *Sahitya Darpana* written

in this State and there is no singer here who does not sing *Gitagovinda* composed in this State.

As far back as 1910, Mr. R. Krishna Rao, in a Journal called "*Arya*" mentioned clearly that *Jayadev* was born in *Kenduvilwa* in Orissa and this was quoted on the 18th July, 1910 edition of *Amrita Bazar Patrika*. Maithili poet, *Chandra Dutta* in his Sanskrit book *Bhaktamala* had clearly mentioned that *Jayadeva* belonged to *Utkal*.

Therefore, taking all the arguments and counter arguments into consideration and particularly after the publication of book *Baisnav Lilamruta* composed by *Madhav Patnaik*, there is no doubt left as regards the nativity of Poet *Jayadeva*. The forgeries, interpolation and fabrications all done in first three decades of 20th century have been clearly discovered and contradicted by eminent scholars like by Dr. Satyanarayan Rajguru, Kedarnath Mohapatra, Nilamani Mishra, Dr. Bhagaban Panda, Dr. Kanhu Charan Mishra, Dr. Nagendranath Pradhan and a host of other scholars. Recently, Dr. Satyakam Sengupta and Dr. Ashis Chakravarti of West Bengal have also refuted categorically that the so called Mela ground in the river bank of *Ajaya* in Birbhum district could be *Kendubilwa* described as the birthplace of *Jayadev*.

Jaya Jayadeva Hare

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Gandhi and Nehru

Siddhartha Dash

During the last two thousand five hundred years and more of India's history, two individual combinations made tremendous impact both on India's civilisation and polity. The first duo was that of Kautilya and his trusted disciple Chandragupta Maurya who together laid the foundation of the first great historical empire of ancient India (Maurya Empire 321-184 B.C.). The other duo was that of Mahatma Gandhi and Jawaharlal Nehru who were instrumental in laying the base of a modern Indian state and giving shape to ideas in the realm of education, culture and democracy.

Nehru met Gandhi for the first time in 1916. That was the year of his marriage with Kamala. In his autobiography, Nehru writes " My first meeting with Gandhiji was about the time of Lucknow congress during the Christmas, 1916. All of us admired him for his heroic fight in South Africa, but he seemed very distant and different and unpolitical to many of us young men. He refused to take part in Congress or national politics then and confined himself to the South African Indian question. Soon afterwards his adventures and victory in Champaran, on behalf of the tenants of the planters, filled us with enthusiasm. We saw that he was prepared to apply his methods in India and they promised success."

Nehru's admiration for Gandhi grew when the latter set up a Satyagraha Sabha in 1919 to defy the notorious Rowlatt Act and two years after in 1921 launched the non-cooperation movement. Nehru eulogised the Satyagraha movement and non-cooperation movement of Gandhi.

Gandhi and Nehru were completely different people as regards their social status, age, way of thinking and individuality. Each of these two men had his own world outlook. There were always deep ideological differences between them.

Nehru strongly criticised the suspension of non-cooperation movement by Gandhi in 1922 on the plea that violence occurred at *Chauri Chaura*. He could not reconcile how the violence of a stray mob of excited peasants in a remote village could justify the reversal of a national struggle involving thousands of people for freedom. Likewise, Nehru differed from Mahatma on the question of non-violence. For Gandhi, non-violence was the very breath of his life. Nehru, on the other hand, did not accept non-violence as a method for all situations, for all times. Nehru did not believe that non-violence could destroy the monstrous war machines built by Hitler and Mussolini. He believed that for the preservation of law and order in a country coercive authority of the state is indispensable.

Gandhi was a staunch critic of western civilization based on technology. He wanted to preserve his country from the curse of commercialisation, the horror of machine exploitation and production, the slavery of the wage labour, the whole black systems of capitalist life. He favoured small scale and cottage industries including Khadi. His intention was to provide employment to all and thereby solve the problem of poverty and unemployment. Nehru was enamoured of western science and technology. He supported heavy and large scale industrialisation. In his autobiography, he wrote "we cannot stop the river of change or cut ourselves adrift from it and psychologically we who have eaten the apple of Eden cannot forget the taste and go back to primitiveness."

In their attitude on life, Nehru and Gandhi differed from each other. Nehru was absolutely secular and scientific whereas Gandhi was out and out a man of religion. For Gandhi, religion and morality constituted the whole of life. They are inseparable. He laid great stress on truth and non-violence and expected the Congress to be instrumental for the moral regeneration of the country. Nehru attached much importance to moral values but not so much to religion. For Nehru, religion was a woman's affair. He wanted the Congress to play role effectively in the political and economic sphere.

Gandhi and Nehru differed in their composition and emphasis on the social idea. While the former put emphasis on liberty, the latter on equality, though both of them stood for liberty and equality. In a stateless society of Gandhi's dream, the individual enjoys unlimited, unbridled freedom where no outside authority will interfere with his life. On the contrary, Nehru was convinced that unrestricted freedom induces an individual to interfere with the freedom and rights

of other individuals. In order to distribute freedom equally to all the members of the society, it had to be rationed and each individual was to be given his legitimate share. Gandhi was not in favour of the state control of individual actions. He wanted to give a negative, passive role to the state. Gandhi was in favour of autonomous village republics. Nehru on the other hand wanted the state machinery to gear up to achieve the socialistic goals.

Gandhi's 'Hind Swaraj' (1909) contains the pith and kernel, the sum and substance of his philosophy. In that small book he condemned the western civilisation and all that it stands for. Nehru criticised what was written by Gandhi in Hind Swaraj. Gandhi wanted to banish western civilisation from India but liked to retain the Britishers as welcome friends in the service of the country. Nehru, on the other hand, wanted to drive out the British with bags and baggages but to keep their culture and civilisation.

Gandhi formulated the principle of trusteeship for the rich and the propertied class. He was of the opinion that as the rich did not require all their wealth for the satisfaction of their personal needs, they should utilise the surplus wealth for the benefit of the society at large. They should act as trustees of the surplus wealth. Nehru, though allows important place to private sector, he consider the *Zamindari* system as a semi-feudal system which was out of date and a great hindrance to production and general progress.

To Nehru, Parliamentary system was the ideal state craft and democratic practices. Gandhi considered the British parliament like a sterile woman and prostitute. So far as the general aims and ideals of education for the improvement of the individual outlook are concerned, there is hardly any difference between Gandhi and Nehru. But when we look into the content, methodology

priorities and language policies of the two, we find many basic glaring differences.

In this connection, it may be mentioned that Nehru was never a blind follower of the Mahatma. He was bold and frank enough to point out the mistake of his mentor. To cite an example, at the Madras session of the Indian National Congress in 1927, Nehru moved a resolution claiming complete independence which was passed almost unanimously. Gandhi could not appreciate the resolution and called it " hastily conceived and thoughtlessly passed ." Due to the passing of this historic resolution Gandhi was so much perturbed that he went to the extent of asking Nehru to ' please form a disciplined party'. To this in his characteristic fearlessness, Nehru reminded Gandhi of his own breach of discipline. " May I remind you that you are a member of the working committee and it is an extra ordinary thing to remember on the morrow of the Congress to criticise and run down the Congress and its principal resolutions." Gandhi never got such a stern reply, he was upset and said " the differences between you and me, appear to me vast and radical and there seems to be no meeting ground between us. I cannot conceal from you my grief that I should lose a comrade so valiant, so faithful, so able and so honest as you have always been, but in serving a cause, comradeships have got to be sacrificed." Nehru was equally shocked. In order to avoid misunderstanding he wrote back " No one has moved me and inspired me more than you and I can never forget your exceeding kindness to me." And to further soften he wrote " put even in the wider sphere am I not your child in politics, though perhaps a truant and errant child ?"

Despite all these differences, it will be wrong to assume that Nehru was anti-Gandhi or non-Gandhian. It is Nehru's credit that he himself

first studied Gandhi's mysterious personality, grasped its essence and then revealed his master's message to the world. His extempore words at the time of Gandhi's assassination are revealing, "the light has gone out of our lives and there is darkness everywhere..... the light that has illuminated this country for these so many years, will illuminate this country for many more years and thousand years later that light will still be seen in the country and the world will see it and will give solace to innumerable hearts."

A careful analysis of the views of Gandhi and Nehru reveal that both the master and disciple had vast area of agreement. There was no doubt a personal and spiritual bond of union between them. Both of them wanted India to be a secular state. Both believed in the establishment of a liberal democratic state. Though Nehru was not wholly devoted to the concept of non-violence as cherished by his master, he was very much attracted to its moral aspects. He said " it attracted me more and more and the belief grew upon that situated as we were in India and with our background and traditions, it was the right policy for us." In this context Gandhi said of Nehru, " Jawaharlal is my political heir. He may differ from me while I am living, but when I am gone, he will begin speaking my language. There is no denying the fact that after the exit of Gandhi from the political scene, Nehru fully realised the significance of non-violence and exhorted the nations of the world both at NAM and UN General Assembly, to follow it not only as a policy but as a creed. As the first Prime Minister of independent India for long seventeen years, he made non-violence a key stone of his domestic and foreign policy.

Gandhi described self-reliance as one of the essential ingredients of the individual's character. Jawaharlal Nehru made self-reliance

the pivot around which the entire programme of community development revolved. Both Gandhi and Nehru were cosmopolitans. They stood for internationalism. Gandhi did not want India to remain isolated from the rest of the world. Jawaharlal rejoiced on the freedom struggle of the subject countries. Both Gandhi and Nehru were humanists. Both of them gave greater importance to human qualities than to political expediency. The guru as well as his sishya stood for the toiling humanity. Their hearts bled for the poor and down trodden.

There are many reasons as to why Nehru was drawn towards Gandhi. Nehru recognised the heroism and spirit of defiance of Gandhi. He also found that Gandhi's unique leadership and political action brought important results to the country. Besides, Gandhi acted as a bridge between the past ideals and the future modernising aspirations of India.

Gandhi had tremendous liking for Nehru. To Gandhi, a man like Jawaharlal is rare. A man of sterling character, fearless, a prince by birth and giant among intellectuals, Nehru had no match among galaxy of workers that were picked up by Gandhi. He therefore reposed a deep trust in

Nehru. It was because of his liking that he projected Nehru on the national scene. He thought that the success of national movement and national reconstruction depends on the sacrifice of the young generation. Nehru symbolised the aspirations of them. It was because of all these that Nehru was elected as the president of Indian National Congress in 1929 when he was hardly 40 years of age. Infact, Gandhi had a hand in getting Nehru elected as the Congress President in 1946 and thereby enabled him to become the first prime minister of India.

Indian history during the first half of the 20th century is inconceivable without these two worthy sons of mother India. To write about one of them in isolation from the other is to distort the realities of the times and to fail to comprehend the country's recent history. If Chanakya chose Chandragupta to build India, it is Gandhi who slightly before his assassination (on 18th January 1948) wrote to Nehru " Bahut Barash Jio Aur Hindka Jawahar Bane Raho" (May you live long to be the jewel of India).

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Hon'ble Chief Minister Shri Naveen Patnaik switching the Panchyat Street Light facility at Nachuni on 9.11.2006. Shri Biswabhusan Harichandan, Minister, Rural Development, Industries and Law is also present.

Kantakabi : The Poet of Orissa's State Song



Prabhukalyan Mohapatra

Kantakabi Lakshmikanta Mohapatra was a versatile genius, who has left his indelible imprints in various genres of Oriya literature. A leading freedom fighter and a great nationalist poet of rare caliber, Lakshmikanta's immortal patriotic songs were a perennial source of inspiration for the people of Orissa during the movement for a separate state of Orissa and the freedom struggle of India. He tried his hand at nearly all forms of literature - drama, parody, poetry, short story, novel you name it. His writings were characterised by an indomitable nationalistic spirit, a strong sense of humour and exquisite craftsmanship. As a musician and an actor, he also contributed enormously to the rich tradition of the performing arts in Orissa.

Lakshmikanta, popularly known as 'Kantakabi' in the state, occupies a unique place in the socio-political-cultural life of Orissa. He made a significant contribution to Oriya literature at a time when the very existence of the Oriya language was under threat due to the conspiracies hatched by the neighboring states. Neither Orissa nor Oriya had an independent identity then. But Oriyas were gradually awakened and provoked to react sharply to the unjust domination of the neighboring states through the fiery writings of the early nationalists. The political movement for a separate Orissa province gained momentum through the tireless efforts of 'Utkala Sammilani'. Kantakabi made an immense contribution to Oriya literature during this crucial phase. His composition, '*Bande Utkala Janani*' was

adopted as the welcome song at the Balasore session of the 'Utkal Sammilani'. The distinguished guests on that session, Utkalamani Gopabandhu Das and Utkala Gauraba Madhusudan Das, praised the young poet highly for having penned such a powerful patriotic song. '*Bande Utkala*' and other popular patriotic songs like '*Koti Koti Kanthe Aji*' and '*Udaee Nishana Bajai Bheri*' written by Lakshmikanta stirred the souls of millions of Oriyas during their long, two-pronged battle - one against the domination of the neighboring states and for an independent Oriya identity, language, culture and province and the other for the freedom of India. Kantakabi contributed immensely to both struggles through his powerful writings.

A multi-faceted personality, Kantakabi dabbled in almost all genres of literature and achieved excellence of the highest order in each of them, which is a rarity. But the one piece of writing that has immortalised him is '*Bande Utkala Janani*', which has attained the status of the state-song of Orissa by the people of the state. His epoch-making short story '*Buddha Shankhari*' ('The Old Bangle Seller') leaves a deep imprint in the hearts of the readers. The bangle-seller's character remains, to this day, one of the finest creations in the history of Oriya fiction. Even his unfinished novel '*Kana Mamu*' ('One-eyed Uncle') has become a landmark in the history of Oriya novels. Each word of his magnum opus '*Jeevan Sangeeta*' ('Songs of the Soul'), the outburst of a bleeding heart, finds resonance in

the heart of the reader and makes one forget the agonies of life. Far from being dreamy-eyed, he discovers new dimensions of reality in 'Jeevan Sangeeta'. That is why Kantakabi's songs are a source of inspiration for somebody, who has lost all hope in life and gives him immense strength to face its challenges. Kantakabi founded a literary journal named 'Dagara,' which was not only regarded highly by the contemporary intelligentsia but also adored by common readers for its unique style of writing.

This distinguished man of letters was a prolific writer in English too. He once wrote a drama in English for 'The Observer' on request. A French lady was so moved by his story 'Music of the Whistle' published in 'Current Affairs' that she took it upon herself to translate it into French. He himself translated his masterpiece, 'Jeevan Sangeeta' ('Songs of the Soul') into English in the forties, but it was published by the Kantakabi Centenary Committee only in 1988 - a full 35 years after his death.

Kantakabi was at once a creative writer and a critic. His caustic criticism of erring politicians and despotic feudal chiefs earned him an awe-inspiring reputation. His creative writings, on the other hand, were expressions of his free spirit unencumbered by egotism.

Apart from his bountiful contribution to Oriya literature, Kantakabi's family also actively participated in the freedom movement. His sister Kokila Devi, brothers Sitakanta and Kamalakanta, two sons Nityananda and GourChandra all participated in different phases of the freedom struggle and courted arrest time and again.

Born to Radhamani Devi and Choudhury Bhagabat Prasad Samantaray Mahapatra as their eldest son on 9th December 1888 at Dhuanpatria lane of Cuttack city, Kantakabi breathed his last on 24th February 1953. His death was mourned by legions of his admirers. His father Bhagabat

Prasad was also a great nationalistic leader, who was elected to the Orissa-Bihar Legislative Council four times and served as its Deputy Speaker for two terms. As a social reformer, Bhagabat Prasad played a significant role in the eradication of the dowry system and the reduction of wasteful wedding expenses. Kantakabi's mother, Radhamani was a voracious reader and memorised the Vedas and the Upanishads. Both father and mother had a great impact in the making of Kantakabi.

The Orissa Legislative Assembly condoled the death of Kantakabi on 2nd March 1953, within a week of his sad demise. The then Chief Minister Nabakrishna Choudhury, the Opposition Leader Sradhakar Supakar and the Speaker Nanda Kishore Das expressed their heart-felt grief. They said; " Kantakabi's death has not only created a void in the literary world, but has also irreparably damaged the public life of Orissa. Especially, his efforts to cleanse politics through satire shall be remembered by the posterity *ad infinitum*."

Lakshmikanta was christened 'Kantakabi' not by any royal family or by the government, but by his innumerable admirers. Though the Orissa Government is yet to formally accord it the status of the state song, the people of the state have treated '*Bande Utkala Janani*' as such for a long time now. The song is recited before almost all important government and non-government functions in the state and the people stand up spontaneously as a mark of respect to this soul-stirring composition. In the nineties, Orissa became the first state in the entire country to adopt a patriotic song - '*Bande Utkala Janani*' - for singing at the valedictory session of the Legislative Assembly.

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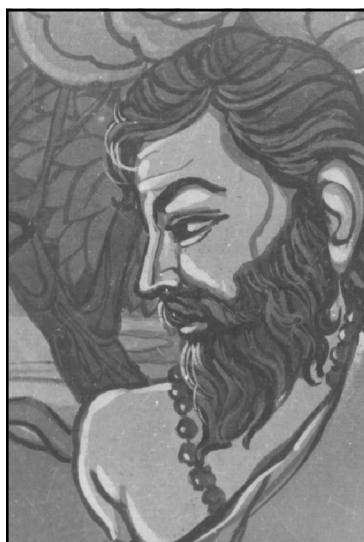
Jayee Rajguru - The First Martyr of Orissa

Jayanti Rath

The name of Jayee Rajguru is an inspiring theme in the history of Orissa. This very name stands for indomitable courage and invincible confidence. He appeared at a time when utter confusion engulfed the political ambience of Orissa. The Mughals had left, but they were followed by the marathas. Their frequent attacks devastated the economic condition of the land. The royal house was in a state of peril. Khurda remained no more a vast kingdom extended from Mahanadi to the border of Khimedi in Ganjam.¹ It was confined only to the killa of Khurda, the praganas of Rahang, Serai, Chabiskud and Lembai including Puri or Purusottama kshetra. Raja's command over "Zamindar of Hindu Sirdars" containing one hundred and twenty nine killas had become a theme of the past. After 1760, Raja Birakishore Dev had to code the above four praganas alongwith the management of Jagannath temple on the basis of an agreement.² The Raja remained in possession of Khurda only.

A kingdom turned into a tiny principality. Gajapati Birakishore Dev was succeeded by Divyasimha Dev. Gajapati Divyasimha Dev died

on 1798 leaving behind him his son Mukunda Dev-II, who was a child by that time. There was chaos everywhere. The brother of the belated king tried his best to possess the throne. Rajguru Jayakrusna Mohapatra, fondly called as Jayee



Rajguru, being the Bebartā or Minister of the new king had to play a vital role in this challenging situation. He made up his mind to save the interest of the king at any cost. No interest was greater for him than the interest of his motherland. He relinquished all the personal pleasures for this cause. It would not be out of place to mention that he remained an out and out celibate to perform his moral obligation. No obstacles, no limitations could deter him from his determination.

During the occupation of Orissa, Colonel Harcourt had made certain agreement with the Raja of Khurda. According to the agreement, the Raja would detach himself from the Maratha interest, he would afford a clear passage and provide men and supplies for the British troops.³

In stead, he would be given one lakh of rupees. The Raja's wakil agreed to the proposal,

but strongly represented that the restoration of the four Mahals should be treated as an essential condition for the fulfilment of the agreement. Harcourt did not accept this. But the Raja was so desperate to get back the lost territories that he thought the denial might turn to approval in future. For this make belief, he had to pay heavily afterwards.

After the occupation of Orissa, Rs.50,000 out of the promised one lakh had been paid to the Raja. It disturbed the Raja immensely. Acting on behalf of Raja, Jayee Rajguru, proceeded to Cuttack in March, 1804 accompanied by 2,000 armed men. He had an audience with Harcourt when he submitted a petition requesting the restoration of the four Mahals, urging payment of the balance of the stipulated amount. He further desired the reduction of the annual peshkash to the British which had already been reduced to ten percent. Regarding the money demanded, the British agreed to pay a further amount of Rs.20,000; the rest, it was promised, would be paid at some future date. Regarding the second claim, Harcourt observed that not a span of land could be given up. He also rejected the proposal for further reduction in the peshkash.⁴

The frustrated Rajguru distributed the received amount of money among the paiks for their dues and returned from Cuttack expressing his despair before the Raja, he said, "I at first warned you from forming an alliance with the commander of the company's troops and from affording him a safe passage. Now colonel Harcourt has not given up the Mahals and has also intension of taking from you what hereditary country remains in your possession." This emphatic assertion of Jayee Rajguru speaks volumes of his foresight and uncompromising anti-colonial attitude.

Harcourt's obstinate approach made the Raja disappointed. He assumed a hostile policy towards the British Government. In the meantime, the British Government had prepared agreement defining in liberal terms its relations with tributary Rajas. These agreements were redily accepted and signed by all except the Raja of Khurda. The Raja made delays on various pretexts consequently the commissioner at Cuttack set one of their native officers to explain to the Raja the nature of the term proposed. He was also instructed to warn him of the impropriety of his conduct and the danger of its continuance.⁵

The discontent and detection of the Raja and the Rajguru ultimately led towards a rebellion.

The game of hide and seek to sign the agreement lingered for nine weeks at Khurda in 1803. In November 1804, the wakil of Khurda was withdrawn from Cuttack,⁶ and thereby, the Raja closed the scope of further discussion. The arrogance and impertinence of Raja made Harcourt upset. He was also very much angry with the Rajguru. He was confirmed that behind this act of insubordination the key role was being played by the Rajguru. In one of his letters (dated 23rd, October, 1804), he said, "It appears the Raja himself is not inimical to us, but his Dewan is extremely so and he controls everybody and everything at Khurda."⁷

At the outset, the Raja had induced other tributary chiefs to unite in common cause with him against the British. Sambhu Bharati, an influential gosain (religious mendicant), who was disaffected with the new British revenue system was engaged by the Raja for this purpose. A triple alliance, offensive and defensive, was formed among the Raja of Khurda, Kanika and Kutanga.⁸ The Zamindars of Bishenpur, Harishpur and Marichipur also joined the confederacy. Antaji Naik and Kannoji Naik, two officers of the Raja

of Berar, met the Raja of Khurda and promised to help him in his fight against the British. The intrigue was confirmed by Elphinstone, the resident of Nagpur. And the Raja could not get any help from Berar at the hour of need.

However, he was determined to assert his right by force. In July 1804, he appointed persons to collect rents from those disputed praganas. In October 1804, the troops of Khurda raided some villages in that area. He also made attempts to take over the management of the temple of Lord Jagannath.⁹

Such hostile attitude of the Raja compelled the British authorities to take stern action. Harcourt tried to bring the Raja to his senses by conciliatory measures but without success. He observed, "Our moderation has been construed into weakness, our silence into ignorance and our endeavours to conciliate into apprehension and fear."¹⁰ Again, he wrote "I do think the Raja of Khurda must be exterminated."¹¹

To suppress the rising, the British targeted the Rajguru at first instance. He was considered to be at the root of trouble.¹² So, they demanded his removal from the office. The Raja did not pay any heed to this demand. Sambhu Bharati was arrested. Further, the Dalbeheras of Rameshwar and Panchgarh, the Khandaits of Mendhasal, the Khandaits and the zamindars of Garh Haladia and the rebels of Dandimahal were directed by the British not to help the Raja of Khurda. In November 1804, military operations were undertaken against the Raja. By a proclamation issued on 7, December, 1804, the Raja of Khurda was deposed and his territories were annexed to the British Government.¹³

The British troops which proceeded to occupy Khurda were resisted at several places by the Paiks of Raja, but the superior arms of the British easily overcame the resistance. They

marched steadily and finally surrounded." The fort of Khurda near the Barunai Hill in the first week of December 1804. Major Robert Fletcher occupied the fort without much difficulty, and the Raja fled to the deep jungle near by. From the jungle the Raja sent his wakil to Harcourt for negotiation. But the wakil was arrested. Then Jayee Rajguru who came to negotiate, was also arrested. At last on 3 January, 1805 the Raja was captured.¹⁴ Others who opposed the British, surrendered quickly. Balabhadra Bhanja, the Raja of Kanika, was taken as a prisoner and sent to Midnapur in July 1805.¹⁵ Chandradhwaja Sendha, the Raja of Kujanga, was dethroned and his elder brother Madhusudan Sendha was recognised as the New Raja. Jayee Rajguru, the indomitable Bebartha was given the capital punishment in 1806.¹⁶ The Raja of Khurda was sent to Midnapur as a state prisoner.¹⁷ His petition for clemency to the company Government was considered leniently. He put all the blame on Rajguru. Nothing could be more ironical than this matter at that time. A statement of blatant lie and heinous ingratitude overshadowed the truth. It would be appropriate to evaluate the contribution of Jayee Rajguru by quoting two lines from the petition of the Raja. When Colonel Harcourt asked him (Rajguru), whether he had caused those disturbances on his own accord or at instigation of the Raja (the petitioner), he answered that - "the Raja was a child and that what had been done, had been done by himself."¹⁸ This is an unparalleled illustration of the supreme sacrifice of the man, who unhesitatingly entered into the gallows for the cause of motherland.

The Raja was released from the Jail in 1807, but the estate of Khurda was not restored to him.¹⁹ The rebellion witnessed a tragic end.

The history of India is eloquent about the bravery of Tipu Sultan who fought against the

British Authority for his own kingdom, his own crown. But it remains silent about the greatness of Jayee Rajguru, who had the courage to raise the banner of protest against the British without having enough means and man power. He had the knowledge, he had the vision, the will-power, that he inherited from his great forefathers. That was his strength. He had no belongings of his own. He had left nothing except the saga of his valour and patriotism. He truly deserves the honour of being the first martyr of Orissa in the alter of anti-colonial movement.

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Hon'ble Chief Minister Shri Naveen Patnaik helping a disabled person to wear the artificial limb on the occasion of SAMARTHYA-2006 in Bhubaneswar on 3.12.2006.

A Great Martyr

Dr. Prafulla Kumar Pattanaik

The beginning of the 19th Century in Orissa witnessed two political events of far-reaching importance, i.e. the conquest of Orissa in 1803 A.D. and the subsequent attempt at throwing off the foreign yoke in 1804 A.D. under the leadership of Jayee Krishna Rajguru (briefly called Jayee Rajguru). His courage, dedication and his ultimate sacrifice for his motherland have indeed invested his career with a halo of martyrdom.

Jayee Rajguru was born in 1739 A.D. in Bir Harekrishnapur Sasana in Puri district. He was well-versed in Nyaya Sastras, Vedas etc. He was the *bewarta* or the minister of Raja Mukunda Deva II of Khurda. As he was a minor, Jayee Rajguru was acting as his regent. The administration of the kingdom was being carried on by him. Jayee Rajguru's prime object was to secure the honour of the king as well as to safeguard the interest of the Kingdom.

On the eve of the British conquest of Orissa in 1803 A.D, the British authorities started negotiations with the Raja for affording a clear passage through his territory and for providing men and supplies against the Marathas. Jayee Rajguru was against it. However, the raja agreed on the condition of restoration of four parganas i.e. Limbai, Rahang, Serai and Chabiskud which had been wrested by the Marathas about half a

century ago. The British authorities in their anxiety to gain support of the raja agreed not only to return these parganas but also to give the lakh of rupees in cash.

After the conquest of Orissa, the British had no desire to part with those territories. Acting on behalf of the raja, Jayee Rajguru attended by 2000 armed men proceeded to Cuttack in March 1804 and met Col.Harcourt in Barabati fort. He submitted a petition for restoration of those parganas and for payment of the balance of the stipulated amount. He further desired reduction of the annual peshkash to the British. But Harcourt refused to restore the parganas which were under the Khas management of the Maratha Government.

"Not a span of land could be spared" - was his reply. Col. Harcourt, however, paid Rs.40,000/- to Rajguru and informed him that the remaining Rs.50,000/- would be sent after the execution of the agreement with the Raja of Khurda. He also rejected the demand for a further reduction in peshkash.

Being frustrated, Jayee Rajguru returned Khurda. He told Raja - " I, at first, warned you from forming an alliance with the Commander of the Company's troops and from affording him a safe passage". He further said that Harcourt was

not only unwilling to give up the mahals but also had intention of taking from the raja "whatever hereditary country remained in his possession".

In the meanwhile, the British Government had prepared agreements defining in liberal terms its relation with tributary rajas. These agreements were readily accepted and signed by all except the Raja of Khurda. Raja Mukunda Dev II who was bitterly disappointed assumed then openly hostile attitude towards the British. He did not sign the agreement. Jayee Rajguru also persuaded the raja to delay the execution of the agreement.

The Commissioners requested the raja again and again to sign the agreement. They regretted that the raja was wrongly advised by some persons (obviously meaning Jayee Rajguru). Harcourt, in another letter, warned the raja for delaying execution of the agreement. He also asked the raja to send Jayee Rajguru to meet him at Cuttack. He asked the Raja to send Jayee Rajguru to meet him at Cuttack. He assured that Rajguru would not be ill-treated.

At last, Raja Mukunda Deva II yielded to the pressure exerted by Col. Harcourt and executed the agreement some time towards the beginning of 1804. Nevertheless, he defaulted in payment of annual peshkash.

Col. Harcourt held Jayee Rajguru responsible for gross insubordination and enmity of the raja. In one of his letter dated 23rd October 1804 he wrote :- "It appears that the raja is not inimical to us, but his diwan is extremely so and he controls everybody and everything at Khurda".

The Commissioners in their letter of 2nd August 1804 directed the raja to send his pesheash without delay. They informed him also that his Khelat would be sent as soon as the same is received from Calcutta. They also sent one golam Amin to advise the raja. The raja was

requested to comply with his advice. Needless to say, the Raja did not pay any heed to it.

Open hostilities between the Raja Mukunda Deva II and the British was now inevitable. Jayai Rajguru also made preparations for meeting the British challenge. The tributary chiefs of Orissa were requested to extend their cooperation to his cause. One religious mendicant Sambhu Bharati was appointed for the purpose. The Raja of Kanika and Kujang came forward openly to oppose the British. A triple alliance, both offensive and defensive, was formed among the rajas of Khurda, Kanika and Kujang. The Zamindars of Bishenpur, Harishpur and Mariehpur also joined the confederacy. Jayee Rajguru also bought the help of Bhonsle Raja of Nagpur. Two officers of the Raja of Behar, Antaji Naik and Kanoji Naik met the raja of Khurda and promised to help him both with men and arms against the British,

Such war preparation did not go unnoticed by the authorities. Jayee Rajguru was considered to be root of all the trouble. They now openly demanded his removal from the office. But in the face of stiff opposition of Jayee Rajguru, Captain Blunt could not come to Khurda.

Jayee Rajguru also was determined to assert his right by force. In July 1804, one Achuyta Barik was appointed as muquaddum to collect tax from Batgaon near Pipili. He also appointed one Dharamu Harichandan to collect tax from villages in the disputed parganas. In October 1804 the troops of Khurda raided some villages in that area. Rajguru also made attempts to take over the management of the Jagannath temple.

These were hostile acts and the British authorities decided to take stern action. They arrested Sambhu Bharati who was incharge of organizing anti British movement. The dulbeheras of Rameswar and Panchagarh, the khandaits of

Mendhasal, the Zamindaras of Garh Haladia were ordered not to help the Raja of Khurda. In November 1804, military action was taken against the raja. By a proclamation issued on 7th December 1804, the Raja was deposed and his kingdom was annexed to British Orissa.

The British troops then marched to Khurda from all sides. Captain Hickland defeated Paik troops and occupied Delang. Captain Harcourt himself besieged the fort which was situated on the foot of the Barunei hills. The fort was captured after a siege of three weeks; but the raja escaped with his trusted sardars and followers.

From Kaipadar jungles, the Raja sent his Vakei to Col. Harcourt for negotiations. But he was arrested. Then Jayee Rajguru was sent for this purpose. He was also taken into custody. The Raja in desperation sought the help of Waz Muhammad, the fauzdar of Banpur. But he got him treacherously arrested on 3rd January 1805.

Raja and Jayee Rajguru were at first kept confined in the Barabati fort for some time. Jayee Rajguru was brought before Col. Harcourt. Harcourt asked him whether he had caused the disturbance or had done it at the instigation of the

raja. Rajguru boldly replied that he "had caused the disturbance, that the raja was a child and that had been done, had been done by himself".

Raja Mukunda deva and Jayee Rajguru subsequently removed to Midnapore jail. Raja submitted a petition to the Governor General-in-council. In it he pleaded that "during the *Mookhtyarship* of Rajguru he had no power. He had been kept virtually in confinement at Khurda and that Rajguru had instigated the paiks to raid the British territory".

The trial of Jayee Rajguru took place at Baghitota in Midnapore. He was found guilty of waging a war "against the lawfully established government of the land". He was ordered to be hanged to death. Rajguru was brutally killed by the British soldiers by tying his two legs on a bayan tree in broad day light on 6th December 1806. He exhibited extraordinary calmness of mind and spirit - even at the time of his savage death.

The Martyrdom of Jayee Rajguru has not gone in vain. He has carved out a niche for himself in the heart of innumerable inhabitants of the state - for all times to come.



Hon'ble Chief Minister Shri Naveen Patnaik visiting the 7th Rajdhani Book Fair in Bhubaneswar on 1.12.2006.

Jayee Rajguru and His Significance in History

Pritish Acharya

As a community, the intellectuals of Orissa feel concerned that Jayee Rajguru does not get the historical importance which he deserves. He was the preceptor of Khurda princely family. It was under his guidance that the Khurda Prince Mukunda Dev II had resisted the British invasion of Khurda in 1804. Before that, when the British invaded Cuttack which was under the Marathas and the Khurda prince offered to extend support to the British against the Marathas, Jayee had warned the prince against such a move. Unlike many others, Jayee probably knew that the British were more dangerous than the Marathas though both of them were his enemies.

During the invasion of Cuttack, the British had promised to pay one lakh rupees to Khurda in lieu of its permission to move the company troops through its territory. After making a part payment, they were reluctant to make the final payment. To prove that the British were not trustworthy, Jayee, in March 1804, rushed to Cuttack with a troop of 2000 Paiks to demand for the final payment. While extending support to the British, the prince had hoped to get control over Puri and Jagannath temple and three other fertile mahals, namely Rahang, Lembai and Chabiskud. These four mahals were under the control of the Marathas earlier. But, the British did not restore them to Khurda. Jayee's trip to

Cuttack failed to fetch Puri and the other mahals. Rather colonel Harcourt, who represented the company in Cuttack, arrogantly observed that not a single span of land could be given up. It amounted to an insult to Khurda. More than that, Jayee's suspicion about the imperial designs of the company were established.

On his return to Khurda, the proud but frustrated Rajguru seemed to have bluntly told the prince, "I, at first warned you from forming any alliance with the commander of the company's troops and from affording him a safe passage." This explains that Jayee had the vision to understand the British expansionist motive in India and especially in Orissa. He did not take the British as just another power like the Marathas. His deep suspicion towards the British was evident in Harcourt's observations, who said, "It appears the Raja himself is not inimical to us, but his Dewan (Rajguru) is extremely so and he controls everybody and everything at Khurda."

Once the Prince's high hopes of restoring Puri, the pilgrim city and the symbol of his temporal power, were belied, Jayee's suspicion about the British designs were proved. Then started the elaborate preparations to conquer the city and the other three mahals. At this point, unlike many other contemporaries, Jayee never

underestimated the strength of the British. Nor did he surrender to them. He made correspondences with the Marathas of Nagpur, his erstwhile enemy, seeking their military help to fight the British. The intrigue was, however, intercepted and consequently, no help could reach Khurda from Nagpur. Further, alliances were made with the feudatory states of Kujang and Kanika, two other *garjats*, which customarily looked Khurda *gajapati* as their immediate superior. Similarly the chieftains of Marichpur and Bishenpur were contacted to join hands with Khurda. Besides, he prepared for guerilla war, as in open war he could never hope to be a match to the enemy. Though, despite all these arrangements the British defeated Khurda, it establishes Jayee as a great strategist. He tried to use all possible sources against the enemy in the available situation. Compared to the company forces, he was a very small force. He knew this. But he did not surrender. Rather he tried together all possible sources to fight them. It is this sense of self-respect and eternal desire for freedom which make his resistance significant in history.

On 5 December 1804, colonel Harcourt with a strong detachment from Cuttack stormed Khurda. Mukunda Dev and the Rajguru along with a few trusted sardars escaped to the deep jungle. From there, the prince sent his *vakil* with a request for an audience with Harcourt. The *vakil* was, however, arrested. Followed by this, the Rajguru came out for negotiation only to be arrested by the company troops. On 3 January 1805, the prince was arrested in the jungle and sent as a prisoner to Cuttack and then to Medinipur fort. With this the Khurda resistance movement of 1804 came to an end.

During the trial, Mukunda Dev was persuaded to submit a petition to the company Government in which he pleaded innocence and

held the Rajguru entirely responsible for the uprising. The company was eager for pacifying the rebel prince and released him in 1807 and granted him an annual pension amounting to Rs.2133. He was, however, not allowed to live in Khurda which, by then, had been brought under the direct management of the company Government. The recalcitrant Rajguru, on the other hand, could not be pressurised to submit and was consequently executed in the Medinipur fort on 6 December 1806.

Jayee, unlike the prince, was unyielding. He did not submit till the end. His was not a rebellion, because Khurda as an independent kingdom was fighting the British. It was a battle between two forces, though one of them, the British were far bigger than the other in terms of their military strength. He never considered the British invincible.

Jayee Rajguru was chiefly instrumental for the uprising of 1804 in Khurda. For resisting the colonial rule, he mainly relied on the available military resources, rather than on mass mobilization and mass movement, because such alternatives were not in vogue during the period. His was not the first battle against the British in India, because Khurda was not the first kingdom to be invaded by the British. After the Battle of Plassey in 1757, the British tried to consolidate their power and along with that the resistance to their rule began. It is significant that immediately after the British invasion of Orissa in August 1803, Khurda under the Rajguru's leadership led the resistance in Orissa and sustained the tradition of defiance to the colonial invasion in the country. It was a century long tradition of defiance which began with the Sanyasi Rebellion of 1763 or Chuar uprising of 1766 and uninterruptedly continued till 1947. The Participants were different; with the passage of time the forms of

defiance underwent changes; the immediate issues varied from region to region; but the ultimate goal of all these struggles and resistance movements was one to wish to live in freedom and not to surrender to the alien colonial rule. Rajguru could be seen as a part of this strong tradition. He was physically wiped out as he could neither be pacified, nor be agreed to live "peacefully" under the alien authority.

To conclude, Jayee Rajguru was a product of the late 18th century social setting in which one's deep sense of respect for one's locality, religion, social customs and traditions was no less supreme. He could sacrifice himself for restoring that respect. However, any over stretching of such local and social commitment to the level of broad Indian nationalism of the 21st century would be as simplistic and a - historic as the overlooking of it. It would be apt, if Jayee Rajguru's historical role is objectively analysed and scientifically studied. He and his struggle could be seen as a product of his time and social environment. Further, it is true that the Rajguru preferred execution to pension for the cause of his belief, and, until now, not due attention has been paid for placing him in the history of the country. But, who is to be blamed for this ? If the people and especially the intellectuals of his land do not do this, how can others be expected to be aware about him and to study him and his struggle. Secondly, such study will not attract others' attention, unless it is done objectively and historically. Only praise for Jayee without sufficient corroboration would be as harmful as the "abuse"

of the Rajguru. In other word, in stead of seeing him as an exclusive and exceptional historical character, it will not be improper if he is treated as an integral part of the long tradition of defiance to colonial onslaught and accepted that many of his contemporary resistant fighters deserve as much attention as the Rajguru. For example, in Orissa, the princes of Kujang and Kanika, two allies of Khurda, resisted in the same way as the Khurda prince and suffered great losses for their hostility towards the British. The Prince of Kujang was expelled from his estate and the Prince of Kanika was imprisoned at Balasore. Outside Orissa, Velu Thampi, the recalcitrant Dewan of Travancore was physically wiped out and his dead body was publicly hanged for days to teach others a lesson. Incidentally, Jayee Rajguru and Velu Thampi, though isolated from each other and separated in space were resisting the colonial onslaught at one single point of time, i.e., 1804-05. As they represented common conditions and common characters locating the Rajguru at a higher historical pedestal would be, probably, an injustice to the great tradition of defiance to the colonial rule in the country. Like the Rajguru, all these resistant fighters deserve adequate attention so as to make the anti-colonial struggle lively and vivid in the memory of the nation. Hopefully, that would be a due homage to Jayee Rajguru and his co-fighters to-day.

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Bhubanesvari Temple at Srikshetra

Ratnakar Mohapatra

Srikshetra, popularly known as Puri, is one of the famous Sakta pithas of Orissa. The temple of Goddess Bhubanesvari is an important Sakta shrine of Srikshetra. It is situated to the north of the western gateway within the inner enclosure of the Jagannatha temple.¹ This temple is exactly located next to the Khirachora Gopinatha temple. Goddess Bhubanesvari is greatly revered by the local people and she is also considered by some devotees as devi Kamala.² Five Sakta deities are being worshipped inside the temple, hence this shrine is termed as Panchasakti temple. The other Saktis are Sarasvati, Gayatri, Savitri and Sasthi. Goddess Bhubanesvari occupies a unique place in the temple but other four deities are installed at different places of the natamandapa of that temple. Goddess Bhubanesvari is one of the Dasamahavidyas and she is being worshipped by devotees as Istadevi. One of the native rulers of Puri built the present temple for Goddess Bhubanesvari. Sometimes, this temple is locally called as Sarasvati temple. Students and others, desirous of acquiring knowledge worship devi Sarasvati who is known as Goddess of learning. So, those devotees who visit Lord Jagannatha of Srimandira, they also visit Goddess Bhubanesvari.

Art and Architecture of the Temple

The temple of Bhubanesvari consists of four structures such as vimana, jagamohana,

natamandapa and bhogamandapa. This temple is made of sand stones, which is locally called as Baulamala and Kandapathara. The temple of Bhubanesvari faces to east. All the structures of the temple had been deplastered by the Archaeological Survey of India, Bhubaneswar Circle in 1990's.

Vimana

The vimana of the temple is a *sapta ratha rekha deula* and its height is about 38 feet from the surface of the temple complex. It stands on a low platform of 2 feet high. The plan of the *bada* is square of 15 feet. The *bada* of the vimana is *trianga* type i.e. having three divisions viz *pabhaga*, *jangha* and *baranda*. The *pabhaga* consists of five conventional mouldings of *khura*, *kumbha*, *patta*, *kani* and *basanta*. The *jangha* of the *bada* consists of single storey and its *pagas* are decorated with *khakhara mundis*. Three side central niches of the *bada* are housed with devi images who are acting as the *parsvadevatas* of the presiding deity of temple.

The two armed devi image is the *parsvadevata* of southern side. It has been installed on the double petalled lotus pedestal. Here devi is in *padmasana* posture on a carpet. The two hands of the devi are completely broken. The pedestal of the deity is decorated with female

devotees and lush foliage. Two female attendant figures are flanked on either side of the deity. The backside head of the deity is relieved with trefoil *makara* headed arch, which is surmounted by the *kirtimukha* motif. Two flying *apsara* figures are carved on the both side top corners of the slab. The four armed devi image has been installed as the *parvadevata* of the western side. Here the four hands of devi are also completely damaged. The deity has been installed on the double petalled lotus pedestal. Another four armed devi image is the *parvadevata* of the northern side. Here the devi image has been installed on the double petalled lotus pedestal. She has four hands, which are also completely eroded. The decorative designs of the slab are like the southern side *parvadevata* image. The attributes in hands and proper identification of these side deities is not possible to remark at present. Because all these three *parvadevatas* are built in soft sand stones, by which the images are completely eroded by nature. The *baranda* of the *bada* consists of a single vertical moulding

The *bada* of the *vimana* is surmounted by the curvilinear superstructure and it displays seven *pagas* or *rathas*. All the *pagas* of *gandi* are devoid of decorative ornamentations except the *jhapa simhas* and *dopichha lions*. The *jhapa simhas* are projected on the three sides viz northern, western and southern central *raha pagas* of the *gandi*. There is a *gajakranta* motif (lion on croachant elephant) is projected on the middle portion of the front (eastern) side *raha paga*. *Dopichha* lions have been projected on the top of the *kanika pagas* of *gandi*. *Deula carini* figures are inserted in the four cardinal directions of the *beki* above *rahas*. They are acting as the supporting elements to the *amalaka sila* of the *mastaka*.

The *mastaka* of the *vimana* consists of usual elements of Orissan *rekha deula* viz *beki*, *amalaka sila*, *khapuri*, *kalasa* and *ayudha* (*cakra*).

The sanctum of the *vimana* preserves the image of *Bhubanesvari* as the presiding deity of the temple. This deity has been installed on the *simhasana* of one foot high. She is carved seated on a white lotus in *padmasana* pose.³ She has four arms; the right upper hand holds *ankusa*, the right lower hand displays *varada mudra*, the left upper hand shows *naga phasa* and the left lower hand displays *abhaya mudra* respectively. She is also three eyed and has the crescent moon in her crest.⁴ The image of *Bhubanesvari* is made of chlorite and its height is about five feet. This deity is also adorned with different ornaments in her body. The backside head of the deity is decorated with *trefoil makara* headed arch. On the basis of a local legend, it is said that the image of Goddess *Bhubanesvari* was built by a stone, which was initially used by a poor Brahmin who used to sit on it for prayer and meditation to Goddess *Bhubanesvari*.⁵ Inner walls of the sanctum are devoid of decorative ornamentations.

The sanctum has one doorway towards the *jagamohana*. The doorjambs of the main sanctum are finely decorated with scroll works, flower designs and creepers with the frolicking boys. The doorway lintel of the sanctum is devoid of decorative ornamentation. There is no *navagraha* slab above the doorway lintel. Diminutive *Vairaba* images made of stone are installed on either side of the doorway and they are acting as the *dvarapalas* of the main shrine of Goddess *Bhubanesvari*.

Jagamohana

The *jagamohana* of the temple is a *pidha deula* and its height is about 25 feet from the surface of the temple complex. It stands on a

platform of 2 feet high. The *piñõa* or platform is consisted of three horizontal mouldings. The plan of the *bada* is square of 15 feet. The *bada* of the *jagamohana* is *panchanga* type i.e. having five fold divisions such as *pabhaga*, *tala jangha*, *bandhana*, *upper jangha* and *baranda*. All the component parts of the *bada* are undecorated except the upper *jangha*. The *pagas* of *upper jangha* are relieved with *pidha mundis*.

The *bada* of the *jagamohana* is surmounted by the pyramidal superstructure. It consists of two *potalas* viz the lower and *upper potalas*, which contain five and four *pidhas* respectively. Each *potala* contains a *mastaka* design on the middle portion of the *upper pidha* in all sides. *Dopichha* lions and *Deula carinis* are not found in their respective places.

The *mastaka* of the *jagamohana* consists of *beki*, *ghanta* (bell shaped member) above which there is another *beki*, *amalaka sila*, *khapuri* and *kalasa*. Here the *ayudha* is completely missing.

The inner walls of the *jagamohana* are devoid of decorative elements. The *jagamohana* has one doorway towards the *natamandapa*. The door jambs of the eastern side (doorway) are completely undecorated. *Gaja-Lakshmi* image as well as *navagrahas* are completely absent in their respective places of the doorway.

Natamandapa

The *natamandapa* of the temple is a *pidha deula* and its height is about 20 feet from the surface of the temple complex. It stands on a platform of 2 feet high. The base of the *bada* is rectangular. The *bada* of *natamandapa* is *panchanga* type i.e. having five fold divisions, such as *pabhaga*, *tala jangha*, *bandhana*, *upper jangha* and *baranda*. All the component parts of the *bada* are devoid of decorative

ornamentation. The *bada* of the *natamandapa* is surmounted by the pyramidal superstructure. There is only one *kalasa* found from the top of the upper *pidha* of *gandi*.

The inner walls of the *natamandapa* contain some deities in its niches. The image of *Sarasvati* is housed towards the western side wall, while the images of *Savitri*, *Gayatri* and *Sasthi* are installed in the niches of the right side western wall of the *natamandapa*. Goddess *Sarasvati* has been installed on her conventional mount goose (*hamsa*). The height of *devi Sarasvati* is about one foot. She holds *veena* in her two hands and faces to east. *Devi Savitri* is two armed and she is considered by devotees as the *Sakti* of *Brahma*. The image of *devi Gayatri* is carved in *padmasana* pose. The image of *Sasthi* *devi* is three armed and she holds a child on her left lap. The posture of *devi Sasthi* is very attractive to devotees. There is an image of *Narasimha* installed in the left side of the western wall. He displays as usual attributes in hands. Another notable image of *Narayana* has been installed on the niches of the western side inner wall. He holds *chakra* in right upper hand, *conch* in left upper hand, *gada* in left lower hand and the right lower hand is in *varada mudra* respectively. The image of *Narayana* is in standing posture on the decorated pedestal. *Jaya* and *Vijaya* figures are flanked on either side slab of deity. Besides the above images, other two small images are also noticed near the image of *Sasthi* *devi*. Some people consider them as the family members of *Sasti* *devi*.

The northern side left wall of the *natamandapa* is finely depicted with the painting of *Jagannatha*. The *natamandapa* has three doorways; one on each side i.e. northern, western and eastern sides respectively. All the doorways are devoid of decorative ornamentations.

Bhogamandapa

The *bhogamandapa* of the temple is a *pidha deula* and its height is about 18 feet from the surface of the temple complex. The pyramidal superstructure of the *bhogamandapa* is supported by ten circular pillars. There is only *kalasa* found from the top of the upper *pidha*. Both the structures of *natamandapa* and *bhogamandapa* are the latter addition.

Date of the temple

There is no authentic historical evidence with regard to the approximate date of the *Bhubanesvari* temple. On the basis of the architectural features, the construction period of *Bhubanesvari* temple can be tentatively assigned to the 16th century AD.

Festivals

On the 5th day of the bright fourth night of the month of *Magha*, *Saraswati Puja* is observed in this temple with great devotion. This day is known as *Basanta Panchami* or *Sri Panchami*. The *Parbana Puja* or *Sola Puja* of Goddess *Bhubanesvari* is also observed by *Saktas* in the month of *Asvina*. At present, this temple is under the protection of Puri Circle of the Archaeological Survey of India.

Conclusion

It is known from the above discussion that the temple of Goddess

Bhubanesvari is one of the important *Sakta* shrines of *Srikshetra*. Though the architectural features of the temple is not so important like other notable temples of Orissa but the shrine preserves a good number of sculptures of different deities for worship. From the religious point of view, the temple of *Bhubanesvari* is very important, because five *Sakta* deities (*Panchasaktis*) are being worshipped in this shrine. Obviously, the temple of Goddess *Bhubanesvari* possesses a unique position in the cultural history of Orissa.

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Hon'ble Chief Minister Shri Naveen Patnaik reviewing the progress in groundnut seed supply to farmers in a high-level meeting at Secretariat on 14.11.2006. Shri Surendra Nath Naik, Minister, Agriculture is also present.

Transformation of OSFDC and OBCFDCC

Gopinath Mohanty

Prof. Bhaskar Chakrabarti from Indian Institute of Management, Kolkata visited Orissa Sch. Caste & Sch. Tribe Development Finance Co-operative Corporation Ltd. (OSFDC) in the 1st week of February, 2006 in order to look into the ailments the organization is suffering from and to suggest remedial measures to Government of India for its viability and sustainability. During discussion and after listening to the reform measures, the Corporation has undertaken within a period of previous eight months, he put a question to this author- " Have you done your MBA and if so from which Institute". The question was simply baffling because it had no linkage with our discussion. Immediately Prof. Chakrabarti expressed that the steps taken by the Corporation during previous eight months were needed quite long time back because it has made the organization not only effective but also given result in many fronts. This needed that the steps taken by OSFDC during these eight months should be chronicled as a success story.

The Orissa Scheduled Caste & Scheduled Tribe Development Finance Co-operative Corporation Ltd. (OSFDC), an Apex Co-operative Organisation came into being in the year 1979 under the control of erstwhile Harijan & Tribal Welfare Department and presently Scheduled Tribe & Scheduled Caste

Development Department. The grants received by State from the Ministry of Social Justice & Empowerment (MoSJ&E) under SCA to SCP (Special Central Assistance to Special Component Plan) are released in favour of OSFDC for expenditure in order to achieve the followings:

- (i) Economic empowerment of SC people through Bankable Income Generating Scheme (IGS). Each borrower is entitled to receive subsidy of Rs.10,000/- as the maximum limit.
- (ii) Skill upgradation through training.
- (iii) Infrastructure Development through irrigation projects, School buildings etc.

Under the statute, both the State and Central Government are to pay share capital to this newly formed body but did not contribute to share the establishment expenditure. Initially it was conceived that the grants received from State Government would pass on to the Welfare Units in Districts for expenditure through the District Unit functioning under Collector of the District for SC & ST category of people i.e. District Welfare Officer (DWO) at the district level, Asst. District Welfare Officer (ADWO) at the Sub-Divisional level and Welfare Extension Officer (WEO) at the Block level and the supporting ministerial staff, but all are being paid from State

exchequer. Originally it was perceived that the number of employees at the Head Quarters would be minimum, but over the years it has been turned into a big establishment headed by a Managing Director belonging to a Senior Officer of I.A.S. cadre and Chairman either from a Senior Officer of I.A.S. cadre or a Political beneficiary. The expenditure on establishment matters have gone up from Rs.3,45,000/- in the year 1980-81 to about Rs.2.00 crore in 2005-06. The State Government did not pay anything towards establishment expenses nor Government of India.

Initially, it was envisaged that the authorized share capital would be Rs.25.00 crore and it is

to be released by both State Government and Central Government at 51:49 ratio. If the total amount would have been released, the interest accrued would have been sufficient to cover the establishment expenses. Till date the authorized paid up share capital released by both the Governments is Rs.16.00 crore only. The Corporation utilized this amount towards payment of Margin Money Loan to SC, ST & Scavenger beneficiaries of the State.

2. The Corporation is entitled to receive 3% of the SCA to SCP towards managerial subsidy, but each year the Corporation received less amount as illustrated below :

(Rs. in lakhs)

Year	Fund received under SCA to SCP	Amount due under SCA to SCP	Amount received	Less amount received	
1	2	3	4	5	
1995-96	1536.03	@1%	15.36	15.36	
1996-97	2054.68	@1%	20.55	20.55	
1997-98	1920.25	@1%	19.20	19.20	
1998-99	2290.99	@3%	68.73	68.73	
1999-00	1848.51	@3%	55.46	55.46	
2000-01	1921.96	@3%	57.66	3.00	54.66
2001-02	2444.22	@3%	73.33		73.33
2002-03	1808.66	@3%	54.26		54.26
2003-04	419.75	@3%	12.59	19.75	(-) 7.16
2004-05	694.20	@3%	20.83		20.83
2005-06	1564.24	@3%	46.93	29.50	17.43
Total:	18503.49		444.89	52.25	392.63

This statement revealed that the Corporation's entitlements were encroached upon. Secondly, it is found that the grants under SCA to SCP released by Govt. of India are also decreasing year to year.

The reason was found to be non-submission of Utilisation Certificate (UC) for which the grants has been reduced from Rs.24.00 Crores to Rs.4.19 Crores. Then started the submitting of UC. During this period, UC for Rs.28.71 Crore were submitted and later during 2005-06 UC for Rs.24.15 Crore was submitted. This step has turned the table around and flow of grants under SCA to SCP has increased from Rs.4.19 Crores to Rs.15.64 Crore in 2005-06.

3. When both the Central and State Government experienced that loaning operation

through Nationalised Banks to disadvantageous groups of people like SC, ST etc. has become a difficult task due to non-cooperation on the part of Banking Institutions, they formed National Corporations like NSFDC (1989), NSTFDC (2001), NSKFDC (2001), NMDFC (1999) and NBCFDC (1994) to introduce direct financing through State Corporations without associating Banks. These National bodies advanced High Cost Loans to State Corporations. They, in turn, invite applications directly from intending loanees and advanced them loan after completion of required formalities. It was expected that the State Corporation would earn profit due to this Banking operation. Total income accrued to OSFDC and OBCFDC during last 10 years out of this loaning operation is illustrated below:

(Rs. in lakhs)

Year	Amount availed from National Corporations for loaning operation					Amount paid towards penal interest and liquidity charges					
	NSFDC	NSTFDC	NSKFDC	NMDFC	NBCFDC	NSFDC	NSTFDC	NSKFDC	NMDFC	Total	NBCFDC
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1993-94						12.45				12.45	
1994-95					270.09	11.58				11.58	0.28
1995-96						11.90				11.90	6.11
1996-97						9.03				9.03	8.41
1997-98	441.44			202.20		38.85				38.85	8.30
1998-99	954.69			202.20		50.29				50.29	21.72
1999-00	754.08			300.00	261.12	50.17			8.35	58.52	12.60
2000-01	689.20		100.33			80.92		1.63	21.30	103.85	13.18
2001-02	129.55	415.56	7.15	154.20	645.00	110.19	1.47	12.43	18.12	142.21	32.58
2002-03	65.71			50.00		74.06	12.60	6.22	15.12	108.00	
Total:	3034.67	415.56	107.48	908.60	1176.21	449.44	14.07	20.28	62.89	546.68	103.18

Amount of interest appropriated by OSFDC/OBCFDCC						Total amount of interest accrued to Corporation	Net amount gained by OSFDC/ OBCFDCC	
NSFDC	NSTFDC	NSKFDC	NMDFC	Total	NBCFDC		OSFDC (19-11)	OBCFDCC (18-12)
(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
0.21				0.21		0.21	-12.24	
							-11.58	-0.28
							-11.90	-6.11
					0.81		-9.03	-7.60
					2.45		-38.85	-5.85
					1.98		-50.29	-19.74
5.73				5.73	2.31	5.73	-52.79	-10.29
65.67				65.67	4.80	65.67	-38.18	-8.38
58.91			0.86	59.77	10.95	59.77	-82.44	-21.63
2.55		0.19	0.33	3.07		3.07	-104.93	
133.07		0.19	1.19	134.45	23.30	134.45	-412.23	-79.88

Thus the Corporations like OSFDC and OBCFDCC suffered financially in all fronts. In spite of it, the establishment cost started increasing from year to year. Despite this, the Corporation opened 14 exclusive offices of District Managers and supporting staff in 14 Districts of the State. The Welfare Unit in remaining 16 Districts of the State handled all matters relating to all category of beneficiaries. The matter relating to Minority, Scavengers and OBC were dealt by the existing Welfare Unit i.e. office of the DWO in the District. Similarly the working area of the OSFDC also started increasing with formation of new National Corporation like NSKFDC, NMDFC, NBCFDC. It also started working for Scavengers, Minorities and OBCs. In newly created office of District Manager, there was one District Manager. He was assisted by one Asst. Manager in the rank of Welfare Extension Officer and two ministerial staffs and one or two Class IV employees. The other WEOs in the Block were not concerned with activities of Corporation.

When Shri D.C.Misra, Managing Director, OSFDC and OBCFDCC remained absent due

to his posting as Election Observer, this author was given the additional charge of these offices from 7.2.2005 to 3.3.2005. As M.D., this author found the District Managers in 14 Districts were handling loans for SC & ST beneficiaries only whereas all the DWOs in the State were administering loans for Scavengers, Minorities and backward Class people. Since there was no separate offices of District Managers in remaining 16 Districts, the DWOs were also in-charge of loans for SC & ST people. This dichotomy practice created dissatisfaction in the minds of WEOs. They were practically not looking after affairs of Corporation on the plea of heavy workload.

4. It was found, the Corporation did not receive any High Cost Loan from NSFDC and NSTFDC during last 3 years. The reasons can be summarized as below :

(i) High Cost loan released by National Corporations like NSFDC, NSKFDC, NBCFDC and NMDFC remained unutilized over 2/3 years.

(ii) There was shortfall in Govt. guarantee for availing loan from NSFDC, NSTFDC & NSKFDC.

(iii) The Corporation has to pay overdues of Rs.8.57 Crore and Rs.8.22 Crore to NSFDC and NSTFDC respectively.

5. As per routine activities, the Corporation invited applications for sanction of High Cost loan in the year 2002-03. As many as 2489 number of cases under SC & ST category were recommended by District Selection Committee headed by Collector of the District to Head Quarters with financial liability of Rs.50.00 Crores. Even 5% of the promoter's contribution were collected in many cases. When the Corporation did not receive any funding from NSFDC & NSTFDC for the reasons stated above, all these cases were cancelled and a fresh advertisement was made in January, 2005. Cases of 1120 individuals and 60 groups under SC Sector and 322 individuals and 49 groups under ST Sector were recommended to the H.Qrs. with financial involvement of Rs.25.00 Crores (for both SC & ST Sector). These applicants were also running to the H.Qrs. Office to pursue their matter.

6. During this period this author made a visit to Puri. It was found, huge amounts in the order of Rs.1,20,52,800/- were lying with them since last 20 years. The District office has parked this money in different Banks over last 20 years. These Banks are also located in the newly formed districts of Nayagarh and Khurda which were parts of erstwhile Puri District. I asked them to take stock of all these money and refund it to Head Quarters Office.

7. This prompted to look into the financial management of the Corporation and it was done. The observations were :

Income from interest on High Cost loan account is very meager. Only during the year

2000-01, Corporation has earned its income out of interest on loan account up to Rs.65.67 lakhs. In other years i.e. 1997-98, 98-99, 99-2000 and 2001-02 it is Rs.23,000/-, Rs.20,000/-, Rs.5.73 lakhs and Rs.6.77 lakhs respectively.

The Corporation is borrowing its loan from the National Corporations at the rate of 3% per annum and advancing this loan at the rate of 5 to 6% per annum with stipulation that the loan is disbursed within a period of three months and repaid in time. The Corporation has to pay penal interest to the National Corporations i.e. at the rate of 10 to 12% on breach of stipulations. Under this stipulation the Corporation has already paid penal interest to the tune of Rs.118.00 lakhs, Rs.50.29 lakhs, Rs.163.96 lakhs, Rs.103.84 lakhs and Rs.142.21 lakhs during the year 1997-98, 1998-99, 1999-2000, 2000-01, 2001-02 respectively because of the poor financial management of the Corporation.

The Corporation earns its main income from interest on bank deposit. It has earned interest to the tune of Rs.189.07 lakhs, Rs.206.46 lakhs, Rs.220.65 lakhs, Rs.267.85 lakhs, Rs.250.37 lakhs during the year 1997-98, 1998-99, 1999-2000, 2000-01 and 2001-02 respectively. This was possible because at that time the rate of Bank interest on fixed deposit was 10 to 12%.

With the decrease in the rate of interest on fixed deposit this has come down to Rs.114.58 lakhs and Rs.126.55 lakhs during the year 2003-04, 2002-03 respectively. If the Corporation disburses the amount promptly received from the National Corporations and Govt. of India the income from interest accrued through deposits will be further reduced.

For efficient functioning of the Corporation disbursement of loan is a necessity. Government would be accountable to legislature if the amount

is not disbursed to beneficiaries and Corporation earns money by way of depositing funds in the Banks.

Similarly the financial health of the Corporation depends on quick recovery from the loanees. But this part has been badly neglected. The recovery position in previous years is about 25% to 30%.

Review of staffing pattern of the Corporation reveals that there were 14 (OAS Officers of Class II rank) having brought on deputation to function as District Managers working in the field i.e. 13 undivided Districts and Rayagada. They remain in-charge of all Corporation activities except loan activities for Minority and Backward Class people. In the remaining 16 Districts DWOs functions as District Managers.

The status of recovery of loan amount either by DWO or Dist. Manager is more or less the same. Therefore creation of post of Dist. Manager has become redundant for the present in view of its heavy financial liability on the Corporation.

8. The following steps, deemed to be appropriate were suggested to Government for acceptance to bring about financial improvement of the Corporation.

Recently, State Government has already appointed 22 DWOs through direct recruitment. It was felt appropriate to entrust the responsibility of Corporation to these DWOs instead of continuing with the existing Dist. Managers at high cost. The probable expenditure on this account could be saved to the tune of about Rs.25.00 lakhs per annum including other miscellaneous expenditure.

The present workload in the office of the Corporation of Managing Director does not justify for posting of a regular Managing Director. He could be also otherwise burdened with certain

responsibility. If he is posted both as Director, OBC and M.D., OSFDC/OBCFDC then his expenses to the tune of Rs.3.5 lakhs would be saved from Corporation money. Govt. has followed this practice in case of Director, Tourism who has been kept in-charge of M.D., OTDC.

Collection of loan amount is very very poor. It might be the case that Collectors of the Districts have not been effectively associated for loan recovery. Therefore this can be kept as an Agenda item in the Collectors' Conference so that Collectors may find sometime for such recovery. Ultimately this will improve the situation.

Presently the Corporation is finding it difficult to monitor its activities through DWOs because they are accountable to Director, ST & SC but not to the M.D. of the Corporation. Under Rules of Business, the responsibilities of the Director, ST & SC & Director, OBC have been clearly demarcated. To enforce proper supervision, M.D., OSFDC/OBCFDCC should be declared as the second countersigning officer of the CCRs of DWO-cum-Dist. Managers. This will ensure accountability of DWO-cum-Dist. Manager to the Corporation.

As regards delivery of assets after sanction of loan by the Bank, it was pointed out that the area is still grey. It is alleged that the Banks are not sanctioning the full cost of the project as a result in many cases the beneficiaries are obliged only in receiving the subsidy amount. But this aspect needs to be properly taken care of.

During the year 2003-04, the total expenditure was made to the tune of Rs.164.94 lakhs towards establishment as against income of Rs.134.33 lakhs (interest received on deposit Rs.114.58 lakhs + managerial subsidy Rs.19.75 lakhs). During the year 2005-06 the interest on fixed deposits is in the order of about Rs.1.5 Crores, but expenditure is increasing every year in comparison to income. It may happen the staffs

of this Corporation may not get their salary after 4/5 years if the present scenario continues as such.

9. Besides the stipulations made by different National Corporations for extending loan to the SCAs appeared very harsh. These are against the interest of State Corporations. They are :

- (i) National Corporations are charging penal interest and liquidity charges.
- (ii) The period of repayment is small i.e. only five years.
- (iii) They are retaining 3% when their workload is minimum and sharing only 3% with State Channelising Agencies which spend more money for activities like presanction visit, sponsoring, sanction, documentation, disbursement and recovery.
- (iv) The present rate of interest vis-à-vis the rate of interest charged by Nationalised Banks and the financial institution appears very high.
- (v) One time settlement principle has not been adopted.
- (vi) With the present principle the Corporation incurs loss if recovery is less than 90%.

In this connection, proposals were submitted to both Ministry of Social Justice & Empowerment and Ministry of Tribal Affairs as well as the National Corporations for revising their stipulations. Although almost each State has been requesting Govt. of India over past several years to modify these stipulations nothing could be done. But Ms. Meena Gupta, Secretary, Ministry of Tribal Affairs was personally appraised of the stiff stipulations during her tour to Orissa. She obliged the State Govt. in holding a meeting there in New Delhi between NSTFDC and OSFDC. The process has already started and it may bring dividend after sometime.

10. Government considered the suggestions of Corporation and decisions were taken as below :

(i) Both the posts of DWO and Dist. Manager were amalgamated and declared as DWO-cum-District Managers of OSFDC, who will look after the works of welfare wing as well as OSFDC.

In this way the salary and other burdens of OSFDC could be reduced to a considerable extent.

(ii) It was felt that the grassroots contact in OSFDC was almost nil. Therefore, all the Welfare Extension Officers of the Welfare Department were declared as WEO-cum-Asst. Managers of OSFDC. By doing this, 400 WEOs were available with OSFDC for sponsoring of applications, enquiry, sanction, disbursement and recovery of loans.

By doing this, the Corporation's presence at the grass root level contact was introduced which was almost non-existent previously, as the one Dist. Manager and Asst. Manager were not in a position to cover the whole District without a vehicle.

(iii) As per the previous practice, the Head Office situated at Bhubaneswar was the nerve center for sanction of all kinds of loans. But in a drive to simplify it and to make the system more people friendly so that poor SC/ST people are not required to come to the Head Office, every time they have a problem, the DWO-cum-District Managers were declared as the "Profit Centres". The District Collectors were delegated with the power of sanction of all types of loans including High Cost loans at their level. It was decided that the loan applications shall be filed before the BDO/Asst. Manager who in turn will make a visit to beneficiary's site and submit his preappraisal visit note. Prior to it, all Brochures will be made available in G.Ps to have general awareness. Block will recommend the case to Collector and who will sanction taking the consent of other members in Selection Committee including some MLAs.

(iv) For the last three years, OSFDC has not received any funds under the SC/ST Sector due to non-availability of adequate guarantee. Expeditious steps were taken by the Corporation. Meetings were organized with the Hon'ble Minister, Finance and in order to avail loan from the National Corporations, letter of assurance of Rs.6.00 Crore, Rs.9.00 Crore & Rs.1.00 Crore were respectively arranged from State Government in favour of NSFDC, NSTFDC and NSKFDC and communicated to them.

(v) Unutilised funds to the tune of Rs.164.05 lakhs under the Schemes of NSFDC/NSTFDC/NMDFC/NSKFDC and NBCFDC lying unutilized with the Head Office for past years could be sanctioned and released to the Districts for disbursement in favour of the beneficiaries.

(vi) For the first time in the history of OSFDC after being convinced of the measures taken by OSFDC, NMDFC released an amount of Rs.1.00 Crore under the Term Loan Scheme. NSKFDC and NBCFDC also released a considerable amount. Thus utilizing Rs.388.87 lakh, 751 beneficiaries could be benefitted under the Term Loan and Micro Finance Schemes during 2005-06.

(vii) For last some years, the grant under SCA to SCP was reduced from Rs.24.00 Crore to Rs.4.19 Crore during 2004-05. This was due to non-submission of UC. A special drive was undertaken and pending UC of Rs.28.71 Crore in 2004-05 and Rs.24.15 Crore on 2005-06 submitted. As a result the State received Rs.1564.23 lakh during 2005-06.

(viii) Taking into account the stress given to the percentage of recovery of loans as a prerequisite for release of funds by the National Corporations a major recovery drive was initiated by OSFDC, authorizing all the Collectors to appoint seizure agents and seize the vehicles given under the

Transport & Service Sector, which has become Non Performing Asset (NPA). All the Asst. General Managers/ Asst. Managers from Head Office also frequently toured the Districts and seized the vehicles of the defaulters and expedited the process of auction. The bottlenecks faced for fixing up the upset price, declaring the vehicles off-road etc. were simplified by taking up the matter with the Principal Secretary, Commerce & Transport Department. In this way, OSFDC seized 146 number of vehicles, released 59 and auctioned 23 vehicles. A considerable amount could be collected.

(ix) All the Asst. Managers were given with recovery target. They were also given money receipt books and red notice for serving on the defaulters. In this way collection of recovery could be simplified. A beneficiary who was supposed to come to the District Head Quarter for giving the recovery amount, now could deposit the same at his Block with the WEO-cum-Asst. Manager. Due to stress given on person to person recovery and by taking coercive measures, the recovery received and remitted to the National Corporations was the highest since its inception.

(x) For completion of incomplete irrigation projects and for their energisation, for the first time, a joint enquiry was conducted by the Head Office Officers alongwith the OAIC and OLIC officials. After joint verification, the estimate of these projects could be reduced by Rs.1.00 Crore and the Corporation gained by the same.

(xi) Under infrastructure development programme, Rs.3.43 Crore was released which was lying for 6/7 years without any expenditure for development of 742 educational institutions.

(xii) Streamlining of accounts of the District offices were achieved by sending audit team from Head Office. In this way around Rs.6.00 Crores of unutilized fund was traced with the Districts and they were instructed to refund.

(xiii) Since flow of funds from NMDFC, NBCFDC & NSKFDC was guaranteed, application forms alongwith Scheme details have been printed in shape of booklets and brochures and supplied to all G.Ps for wide circulation during 2006-07. Previously the awareness about the Schemes was very less. But now eligible persons can know about the details of the Schemes from their village Panchayats.

Besides, it was stipulated that there would be presanction visit by Asst. Manager. Basing on the presanction visit the case will be recommended by Block and District. District Level Committee under the Chairmanship of Collector and MLAs as members will finalise the select list. Collector as the Chairman of the District Committee will sanction the loan. The Head quarter office of OSFDC/OBCFDC will only ensure flow of funds from National Corporation to Districts. Then District will ensure disbursement and subsequently take steps for collection.

(xiv) It was experienced that training programme under Skill Development executed by NGOs did

not yield any desired results. In many cases, the programme remained confined to paper work only. Detailed guidelines were formulated, weekly examinations were introduced, but it hardly brought remarkable improvement especially in coastal Districts. Considering all these facts, it was decided to organize such training through ITIs / ITCs. A massive training programme with cost of Rs.3.08 Crore was undertaken for skill development of unemployed youth for SC, ST and Scavengers with the help of Director, Technical Training, Cuttack through ITIs.

(xv) The prescribed documentation form for poor beneficiaries was of 49 pages in English language for the last 25 years. As a result mostly illiterate beneficiaries were taking months together for completing documentation. The prescribed forms have been translated into Oriya and reduced to five pages only to facilitate documentation at the earliest.

11. All these reforms paid dividend and that was reflected in collection during the year as revealed from the following table.

(Rs. in Lakhs)

Sl. No.	Financial Year	NSFDC		NSTFDC		NSKFDC		NMDFC		NBCFDC		TOTAL	
		Amount of recovery	Amount repaid to NSFDC	Amount of recovery received	Amount repaid to NSTFDC	Amount of recovery received	Amount repaid to NSKFDC	Amount of recovery received	Amount repaid to NMDFC	Amount of recovery received	Amount repaid to NBCFDC	Amount of recovery received	Amount repaid to national Corporations
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
1	2001 - 02	171.46	179.43	--	1.47	--	14.40	21.09	41.27	23.31	61.35	215.86	297.92
2	2002 - 03	201.00	281.00	84.58	114.51	2.11	8.64	24.29	27.957	32.74	68.98	344.72	501.09
3	2003 - 04	102.02	127.02	87.84	87.84	9.34	9.71	21.85	26.14	70.13	70.13	291.18	320.84
4	2004 - 05	115.65	115.65	100.63	100.63	3.48	21.88	20.89	10.32	49.96	57.13	290.61	305.61
5	2005 - 06 * (As on 31.3.06)	118.56	281.62	125.60	125.60	5.13	26.12	25.80	83.63 + 2.12 (M.F)	60.85	71.92	335.94	591.01

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Nitrogen Loss from Rice Soils in Orissa

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Rice is the principal crop of Orissa. It is cultivated in about 42 lakh hectares under kharif and 30 thousand hectares in rabi. Nitrogen is the most essential nutrient for rice production. Nitrogen contributes about 20% of the rice yields out of total application of Nitrogen, Phosphorous and Potassium fertilizers. Most of the nitrogen applied through fertilizer is lost from soil in many ways. There is hardly 30% recovery of applied nitrogen. Knowledge on processes of nitrogen loss from rice field can generate the means of preventing its loss and thus boosting the rice yield.

The different means of nitrogen loss from rice fields are :

1. Leaching
2. Volatilization
3. Surface runoff
4. Denitrification
5. Crop removal

Details of various losses and its control measures are mentioned below :

1. Leaching Loss

Leaching loss of N occurs in the form of NO_3 and NH_4 from rice fields and the extent of loss by NO_3 -N is more than 90%. Light textured soil such as sandy, loamy sand and sandy loam encourages

the higher leaching than coarse textured soil like loamy, clay and clay loam. Higher the percolation of water, higher is the leaching loss of nitrogen. Keeping the rice field under standing water for a long time favours more leaching loss than keeping the field under saturation or alternate wetting and drying. Frequent irrigation causes higher N loss through leaching. Application of nitrate containing fertilizer such as Calcium Ammonium Nitrate, Potassium Nitrate and Ammonium Nitrate causes more loss of nitrogen. Surface application of nitrogenous fertilizers in light textured soil cause more nitrate loss. Application of N fertilizers at higher doses cause higher leaching loss. Soils having low organic matter status cause more leaching loss of nitrogen than soils rich with organic matter. It is estimated that upland lateritic sandy loam soils at Bhubaneswar cause 23-24% loss of applied nitrogen. Leaching losses in rice field studied in sandy loam mixed red and black soils of Hirakud command area are accounted at 45-46% under saturated condition, where as, under submerged condition the losses were 80-84%.

Leaching losses can be minimized by

- * Split application of nitrogenous simple fertilizer.
- * Application of complex/compound fertilizers in granular form.

- * Keeping the rice fields alternate wetting and drying.
- * Addition of organic matter to soil there by increasing the cation and anion holding capacity.
- * Coating urea with cakes of karanj, neem, niger or lac acting as slow release fertilizers.
- * Localized placement of urea mudball and USG.
- * Application of nitrification inhibitors like N-serve, AM and Thio urea.

2. Volatilization Loss

This type of loss of nitrogen occurs in gaseous form i.e ammonia, nitric oxide and elemental nitrogen. Volatilization loss in the form of ammonia normally occurs in soils of alkali, alkaline, saline alkali and calcareous soils having pH more than 7.5. Application of prilled urea under either saturated or submerged conditions raises the pH of soil and flood water for a short period during which losses of NH_3 is maximum. The extent of this loss is about 5-35%. Under acidic conditions surface application of nitrogen is lost through nitric oxide.

Direct application of Ammonium Sulphate and Ammonium Nitrate in calcareous or alkali soils causes high volatilization loss of NH_3 . Application of prilled urea during midday or at the time of maximum soil temperature cause high volatilization loss of NH_3 . It is estimated that volatilization loss of N in rice soil through urea application accounts to be 25-30%.

Volatilization loss in acid soil is less than alkali soil. However, acid soils encourage volatilization loss of NH_3 when applied under submerged conditions.

Volatilization loss can be prevented by applying urea at higher depth than applying at surface. It is better to apply coated urea at 3-5cm. depth in rice field. Urea should be applied in morning or evening hours of the day. Deep placement of urea always advisable than surface application.

3. Surface Runoff Loss

Nitrogen loss by surface runoff occurs through over flown flood water in undulating lands. Rain followed by application of fertilizers, nitrogen is washed out either through over flown or seepage. Excess irrigation encourages runoff loss over narrow and short height field bunds. Small holes or cracks by the side of the bunds allow runoff loss of nitrogen. Studies on Hirakud command area on sandy loam soil revealed that nearly 10% of total nitrogen applied was washed away in 24 hours of surface application of Calcium Ammonium Nitrate.

Undulated and sloppy lands are very much prone to surface runoff loss. This loss mostly occurs in hilly soils. Rain or irrigation water easily flows through the gradient and causes loss of nitrogen along with surface soil.

Loss through runoff can be controlled by raising wide and elevated bunds. Regulated irrigation should be given as per the water requirement of the crop. Crab holes and cracks along the bunds should be closed before irrigation. Sloppy lands should be raised with bunds across the slope at small intervals. Fertilizers should be applied along with organics.

4. Denitrification Loss

This is another form of gaseous loss in the form of nitrous oxide or nitrogen gas from rice soil. Under submergence a specific type of bacteria like thiobacillus, pseudomonas and

micrococcus are responsible for converting nitrate nitrogen to gaseous forms of nitrogen. Around 10-40% of applied nitrogen is lost through this process. Denitrification loss is favoured by presence of high organic matter, moisture regime, high temperature, soil type and presence of NO₃-ion. Due to high temperature during daytime this loss is more in daytime than at night. This type of loss can be controlled by keeping the land well drained. This loss can be reduced by application of non-nitrate fertilizer, deep placement of ammonium form fertilizer and proper water management practices. In upland acid soils applied nitrogen in form of nitrate is also converted to nitrogen gas. Moderate lime application can check this type of gaseous loss.

5. Crop Removal

In real sense, crop removal of nitrogen is not a loss rather the absorbed nitrogen is converted to protein which is utilized by the animals or mankind as fodder or food. Rice is a heavy feeder of nitrogen. It has been estimated that for a quintal of rice grain and straw production

2kg and 0.5 kg of nitrogen is removed from soil respectively. One hectare of land producing 40quintals of grain and 45quintals of straw will remove 80kg and 22.5kg N per hectare. Thus a total of 102.5kg N/ha is exhausted from one hectare rice field which causes regular N deficiency from the rice field of Orissa.

Conclusion

Nitrogen is a vital nutrient for rice production in the state. Looking to the various types of losses of nitrogen, the nitrogen use efficiency of rice soil can be increased through right choice of source, right dose, right time and right method of application of N fertilizers along with proper water management practices and recycling of crop residues.

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The Oriya Short-story collection titled 'synopsis' authored by Shri Gagan Swain is being released by the Hon'ble Chief Minister Shri Naveen Patnaik at Rajadhani Book Fair on 1.12.2006

Tribal Development : Imperatives and Compulsions

Dr. Nishakar Panda

There are as many as 573 tribes and sub-tribes in India. They have been broadly classified into different classes, groups depending upon their present state of development and factors namely, mode of living in forest, shifting villages, forest villages, community villages and revenue villages.¹ They have got a heterogeneous cultural pattern with variegated economic condition and activities largely based on ecological settings and ethnic environment. The basic economic activities of the tribals may be classified under the following heads.²

(1) Food gathering, (2) Pastoral, (3) Shifting hill cultivation, (4) Handicrafts, (5) Cultivation, (6) Trade and Commerce, (7) Labour.

The need for tribal development in India hardly needs any justification. Their primitive way of life, economic and social backwardness, low level of literacy, hackneyed system of production, absence of value system, sparse physical infrastructure in backward tribal areas and demographic quality of tribal areas coupled together make it imperative for a systematic process of development of tribals and tribal areas. Below are explained some important factors for tribal development in India.

(I) Improvement in the quality of life:

One of the long-term needs for tribal development is improvement in their quality of life. Certain basic services like drinking water, health, housing, nutrition, rural roads etc. need to be provided to them.

The problem of drinking water in tribal areas is acute on account of the *ab initio* paucity of drinking water. Further, some villages suffer from contaminated water supply. Sanitation and hygiene are major casualties on account of these handicaps in tribal areas. Therefore, apart from the provision of food, provision of safe drinking water should be accorded highest priority.

Tribals suffer from poor health conditions.³ The present state of health of tribals is the cumulative result of under-nourishment compounded by several other factors which include incidence of chronic endemic diseases such as malaria, filaria, tuberculosis, venereal diseases, yaws, leprosy etc. The present health status of tribals is a contributory factor to their numerical decline. There is, therefore, an urgent need to bring such tribal communities within the fold of genetic, preventive and curative medical sciences concomitant with the attempt to improve their nutritional levels.

(II) Reduction of the incidence of poverty:

Reduction of the incidence of poverty of tribals through raising the levels of productivity and off-season employment is also an important factor for tribal development. Of late, tribals have been fast losing the areas traditionally under their possession and also the rights to exploit these areas. Poverty, indebtedness and the malafide mechanisms of the more advanced groups who have been extending their influence over the tribal areas are the reasons behind it. The tribals are gradually becoming tenants or working as labourers on the land owned by them earlier. This, no doubt, indicates gradual pauperisation of the tribals. The incidence of poverty is more acute in case of Scheduled Tribes. Old and outdated methods of production, chronic unemployment and serious underemployment contribute, to a great extent, to their poverty condition.

(III) Raising the levels of productivity:

Raising their productivity in agriculture, horticulture, animal husbandry, forestry, cottage, village and small industries and provision of employment in all seasons will go a long way in reducing the incidence of poverty of Scheduled Tribes. However, creation of employment potential during the slack season is a prime need to ward off starvation for a few weeks in a year, which is a normal feature in some tribal areas. There should be provision of capital inputs, technology, marketing, training etc. to augment production in tribal areas. Implementation of effective programmes may go a long way in removing poverty to a great extent.

There is, thus, a continued emphasis on raising the levels of productivity and creation of employment opportunities. This, in turn, will call for higher investment by way of special central

assistance, flow from state plan, from financial institutions and central sector projects. This is inevitable as with increased price levels, a much higher investment would be necessary for a family in order that the assistance can have a dent on poverty and enable the family to have a sustained but reasonable level of income to cross the poverty line.

(IV) Checking extinction of lesser tribes:

There is an urgent need for appropriate and effective development programmes to check extinction of lesser tribes. Presence of non-tribes in tribal areas results in net outflow of resources from the tribal areas leaving them impoverished. This is illustrated by instances of zones inhabited by the so-called primitive groups. One tends to presume that, on account of the small numbers comprised in each of such groups, the proportion between natural resources and human beings would be favourable. This is not borne out from experience of such small communities like the Juang in the district of Keonjhar, the Kutia Kondh of the district of Phulbani (both in Orissa), the Pahadia of the district of Santal Parganas (Bihar), the Saharia of Rajasthan. Such communities suffer from under-nourishment. The foremost requirement is to promote the production system of the tracts concerned and to provide off-season employment for means of sustenance of members of such communities for the entire year. The primitive tribal groups, nomadic groups, shifting cultivators, forest villagers, families displaced by development projects and migrant tribal labourers need special attention. Special and appropriate programmes for tribal women are called for. The disability, from which these vulnerable areas and groups suffer from, needs to be identified for remedial action.

(V) Removal of Illiteracy:

Removal of illiteracy is an important component of tribal development. The educational level of tribals is very low.⁴ Further, the insignificant literacy rate among tribal women is of great concern. Illiteracy gripping the tribal female-folk distorts the female role models. It perpetuates ignorance and superstition among them. The socio-economic development of Scheduled Tribes depends on educational advancement. Education is more than a mere asset for some tribal communities; investment in education is, in a way, crucial for their existence. Continued economic exploitation has brought them to a state of helplessness exemplified by migrant labour, debt bondage, etc. A medium of education will equip them to deal with middlemen, merchants and traders on a better footing. The adults need to undergo citizenship training to understand the process of law, revenue, police, forest and in fact, of the entire administration to remove their present disadvantage. On growing up, the educated tribal children can face the modern world better. Elementary and middle education has to be made more functional and relevant for them. The norm for establishment of a school should be subject to scrutiny by the state governments in the light of the scattered population in tribal areas and the low rate of literacy among the tribal communities.

(VI) Elimination of exploitation:

Elimination of exploitation and enforcement of protective and anti-exploitative measures are the basic needs of tribal development. Exploitation of tribals forms a *leit motife* in the tribal canvas of today. Sometimes, the unscrupulous elements under one cover or another exploit the simple tribal situation.⁵ Exploitation in tribal areas mainly occurs in the fields of liquor vending, land alienation, money-lending, forestry, trade including collection and disposal of minor forest products and labour

including forest labour. While generally the passing of lands from the ownership and control of the tribals is ascribed to the lacunae in the law, faulty implementation, rapacious exploitation by unscrupulous traders, moneylenders etc., sometimes the tribals are overwhelmed by a sense of alienation from the socio-political system itself, which they think is responsible for their massive dispossession.

There are numerous problems that the tribals are facing today of which economic crisis and poverty come to the forefront. It is through the traditional money-lending system that the tribals are greatly exploited. Indebtedness is, thus, the next pressing problem of these areas. The tribal economy is characteristically a subsistence type of economy. Due to their traditional hedonistic type of world view, they have very little savings. Naturally, when they are in need of money, they are forced to depend on others particularly on the non-tribal moneylenders. Under this system, a person who takes a loan from a moneylender or landowner is required to serve him just like a slave according to the terms and conditions of the loan. Quite often, if he is unable to repay the loan, slavery descends to his son or even to the third generation. This system is known by various names in different parts of the country – in Rajasthan it is called *Sagri*, in Orissa *Gothi*, in Andhra *Vetti*, in Mysore *Jeetha*, in Madhya Pradesh *Naukarinama* and *Mahidari* etc.⁶

(VII) Supportive Infrastructure in Tribal Areas:

Another need for tribal development arise from the fact that the tribal areas have sparse physical infrastructure. Whatever exists might not be able to support beneficiary oriented programmes. These are poor in the matter of physical and mass communication. Adequate infrastructure is required for production, anti-

poverty, education and anti-exploitative programmes. Supportive infrastructures have to be legislative, physical, institutional and administrative. Among items of physical infrastructure, special emphasis should be given on minor as well as lift irrigation, soil and water conservation, cooperation and land reforms, which support beneficiary oriented programmes. Capital intensive sectors like large and medium industries, roads and bridges, mining, power, road transport may be given somewhat lower priority unless their spin off effects as such will have a great economic impact on the tribal economy.

(VIII) prevention of shifting cultivation:

To check and prevent the shifting cultivation is another need for tribal development. Tribals were perhaps the original settlers of the Indian soil, hence called primitive or and aborigines. For a long period, dependence of the tribals on the forest for their sustenance was undisputed.⁷ Forest is intimately connected with tribal life and economy. To a vast majority of the tribal people, the forest is their well loved home and their livelihood. Their very existence depends on it. It gives them food, fruits of all kinds, edible roots and leaves. Although, each family living in a forest village is allotted some land for cultivation, no tenancy rights are conferred on the tillers. Neither *Patta* is given to this effect nor can they enjoy any permanent right to cultivate the land.

Land is not of much significance to the tribals as the symbol of social status but as a means of livelihood. An analysis of the tribal workers in various occupations shows that tribal economy revolves around farming. But it is primitive or rudimentary in nature adopting only a few known direct methods of production. Shifting cultivation is one such example. The age-old method of land use on the slopes of hills necessitates the trees and bushes to be cut down

and fired after drying. Seeds are then sown in little holes dug in the ground is known as 'shifting cultivation'. Such a field whose fertility is not replenished by manuring (except through ashes obtained from burn-out vegetative cover) yields a diminishing return and is practically exhausted in 2 or 3 years time. The farmer then moves over to a new patch of forest area allowing the abandoned plot to recoup.

Jhum cycle depends upon the density of population of a particular area and availability of suitable hill slopes. As population increases, a vicious cycle stands. In Orissa, of late, with the increase in the pressure of population, the Jhum cycle which was about 10 to 22 years in Keonjhar district has reduced to 5 to 12 years now. In Koraput district, it was 8 to 12 years. It came down to 4 to 6 years in 1973. With further decrease of the period it stands at 2 to 5 years now.

Similar is the trend found in other parts of India. The Jhum cycle which was 30 to 40 years previously have shrunk to 1 to 17 years in Arunachal Pradesh, 4 to 5 years in Meghalaya, Mizoram and Tripura, 5 to 10 years in Assam hills, 6 to 8 years in Manipur and 6 to 15 years in Nagaland. The immediate consequences of rapid rise in population are extension of areas of Jhum cycle resulting in low productivity, out migration to some rich villages in search of jobs as hired labourers at low wage and indebtedness. There are 109 tribes in India alone who practise shifting cultivation.⁸

In Orissa, this method is practised by the tribes of 'Bonda', 'Didayi', 'Koya', 'Gadaba' and 'Paraja' of Koraput, the 'Kutia Khonda' and 'Dangria Kondh' of Koraput and Phulbani, the 'Langia Saora' of Ganjam and Koraput, the 'Kondh' and 'Pengo Kondh' of Kalahandi and Sambalpur, 'Juang' and 'Pauri Bhuyan' of

Keonjhar District. It has been estimated by the Taskforce on Shifting Cultivation set up by the Ministry of Agriculture that approximately 9.95 million hectares in the tribal and hilly areas of the country are under shifting cultivation. About 223 development blocks in 62 districts in 16 states are affected by this practice. Shifting cultivation is a dominant production activity for approximately 12 per cent of the tribal population of the country. The shifting cultivators live in below subsistence level. The period of rotation has dangerously come down from around 7 years a few decades back to about 3-4 years in several forests and hilly areas in the country.

IX) Exploitation of vast natural resources in tribal areas:

Another factor, which necessitates tribal development is that there are vast natural resources waiting to be tapped in shape of water, soil, forest, minerals in contradiction to some developed areas of the country. Where they have already been tapped or where such natural opulence is hardly seen, these abundant natural resources should be tapped for all round development of tribal areas.

X) Demographic quality and gender dimension:

Besides, the demographic quality of tribal areas is unique in as much as there is ethnic diversity, economic backwardness and low level of technological development. They do not generally seek economic prosperity. Their source of happiness lies elsewhere. They are essentially satisfied if their bare necessities of life are fulfilled. Their institutions are mostly informal socio-cultural and unquestioned traditional loyalty and obedience.⁹

Gender dimension of tribal communities of India also has a bearing on the need for tribal development. In some tribal communities, female members are the chief bread earners for the family in addition to their household works. In some other communities, tribals take pride in having more than one wife. More number of women a tribal man marries, more economic support he gets from them. Here the earning capacity and support to the family determines her position and status in the family.

Among the Banchhara and Bedia tribes of Madhya Pradesh, there is widespread prevalence of caste-based prostitution.¹⁰ It is even ritually sanctioned. In their social system, a married girl is not engaged in prostitution but her sister and mother could practise this. Among the Bedias, the father may marry off some of his daughters but others are introduced into this profession. Among the Banchharas, at least one daughter is pushed into prostitution and others could be married off. The prevalence of this practice prevents them from getting into the national mainstream. The Madhya Pradesh government has started a scheme called "JABALI" for rehabilitation of these tribes.

These are the basic needs for any developmental effort in the tribal areas. Unless the forces of destabilisation are checked and corrective measures applied, the provision of social and economic services will not have any significance. The levels of socio-economic development vary considerably between non-tribal and tribal population, between one tribe and another tribe and even among different sub-groups of a tribal group. The disparities and diversities make tribal development and micro level planning for tribals at grass root level imperative.

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Hon'ble Chief Minister Shri Naveen Patnaik launching the Confederation of IT Enterprises at RRL, Bhubaneswar on 8.12.2006. Shri Surjya Narayana Patro, Minister, Information Technology, Energy & Culture is also present.

A Paradigm Shift

Sobha Rani Patnaik

Many of us feel that our environment would be conducive for better living if nurtured appropriately by quality leadership and committed bureaucracy. The whole scenario will experience also a change provided transparency and accountability become indispensable factors. The concept of good governance starts to ooze out better impact on the living condition of the people within its orbit. In every level of the society, the system of governance brings out improvement, more particularly, development with true sustainability.

The transformation experienced recently by the democratic governance is the process of sharing the information of the public authorities with its public. By this way the trend of proactive culture is slowly setting in. Recently introduced the Right to Information Act, 2005 is certainly a step ahead to facilitate the way for openness and responsibilities. This Act basically intends to beget an atmosphere of mutual agreement bereft of any disbelief and mistrust between the governed and the Government.

The Right to Information Act, 2005 also increases the access of citizen to avail the information under government authorities. This clearly signals the beginning of an era where secrecy and confidentiality are redefined in terms of their inherent usefulness. All obsolete systems

of categorization have thus naturally accepted an art of introspection in view of their relevance in present days. Re-examination of procedures, ensuring particular time frame for disposal and also attending public queries have turned to be emergent needs to redesign the whole administrative process.

Transparency has direct bearing on checking the corruption. The schemes and programmes funded by both Central and State Governments are not usually effectively utilized owing to the basic drawback of an ignorant public. Even major portion of the public is completely unaware of the happenings of the government managing the public affair. The major chunk living in the remote, inaccessible pockets have to suffer from this syndrome of lack of information leading to disastrous effects like complete backwardness and abject poverty. After many deliberations and experiments, the democratic governments had to put in place a mechanism to encourage the participation of the citizen in the affairs of the government through a powerful legislation like the Right to Information Act, 2005.

The process of development in all developing countries bear many intricacies. The whole procedures of implementation remain partly static and partly flexible searching till date

an effective model for all round development. The situation in India is also quite peculiar in nature . The vast geographical condition and population pose uneven threats to a single model mechanism. The revelation of information may lead to some unwanted complications in some parts of this large country even something more than the exempted category notified under Sec-24 of the Right to Information Act, 2005.

Landing upon the grass root realities , Right to Information Act, 2005 has induced some changes like making the public authorities more conscious and vigilant on service delivery fronts. This Act prompts the officials to take retrospective view through a mode of through introspection of policies and programmes targeted for social change. But the question is can this Act help create a condition for the ordinary citizens to avail more benefits due to them? Can we provide good governance to our billion people through this exercise? Can the governance ensure immediate action for genuine cases, which satisfies the checklist for a particular service? Can this be done by Right to Information Act, 2005 at a cost affordable by our nation?

We have already experienced the implementation of this Act in Orissa for more than a year. As evident from the case records of the Orissa Information Commission that under Section-19 of the RTI Act, 2005 a total number of 140 second appeals have been preferred and 86 such appeals have already been disposed off. Likewise, Under Section-18 of the RTI Act, 2005 268 complaints out of 435 filed , have

already been disposed off by the State Commission. It is also ascertained from the report of the RTI Counter opened at the reception counter of the State Secretariat around 2000 applications have been received in respect of government departments located inside the Secretariat. All these figures indicate the fact that maximum number of government and retired government employees have utilized this tool of Right to Information being the first group of recipients of information about this Act.

The situation in the rural Orissa still is different one. People in rural areas yet are to be educated on the benefits and utilities of application of this benevolent Act. There are enormous requirements in the rural development sector for application of this Act. But, ignorance, illiteracy and lack of better communication facilities are certainly bottlenecks in the process of implementation of this Act effectively. There is thus imperative need to gather feedback from the grass root level on the level of penetration of this Act.

If we have this system implemented, then this will be an ideal example of the effective governance system for the citizen. We need enlightened citizens to realize the full benefits of the Act. It is the people who finally uphold ethics, morality and righteousness.

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Ideal Teacher

B.K.B. Mohapatra

The teacher is the pivot in education. This depends on the report established between the teacher and the pupil. The student should feel at home in the class room. He should be fully devoted to the class. While teaching, the teacher should think that he has come to the class for learning by way of teaching. In other words, he wants to receive more from students than to give. The student should be so taught that his asthetic development should surge more than the intellectual size.

Authoritarian teaching has become a practice as before. If a student asks his teacher about the lesson, the latter takes it amiss even though the question is relevant. Einstein was not liked by his teacher for the reason that he was independent minded. In many schools, this condition is prevalent. The old system of discipline is based on mistrust and fear. Unless this paves the way to more healthy understanding relatively between the teacher and the pupil, no worthy education can take place.

To become a successful teacher, academic attainments are not the only requirement. Eleanor Roosvelt aptly perceived "I have known many erudite and scholarly men and women who were dismal failures as teacher. I have known some learned teacher who had the gift of inspiring youth and sending them on heights where perhaps, they themselves were unable to follow".

Besides knowledgeable information, a teacher of repute imparts emotional and moral moorings, volatization of approach, deep sense of understanding, student psyche, communication skill, interaction with students and above all the sense of humour to make the class room lively.

The student should do the task given by the teacher and on the other hand, the teacher should always try to give to his student almost a very new thing he comes across. This depends on the close relationship between the teacher and the taught. The teacher should pay respect to his perception and the teacher should work is such a way that he gains respect.

Respect has to be earned. The teacher should understand the problem or many worries etc. Class rooms are needed to be more and more interactive. Teacher are to adopt made new technologies. Student should keep themselves abreast of time. The class room is not a room full of scavengers. Teacher's obligation to this students extend beyond the class room. The techer should know how the student lives and what financial condition etc. Only then will be good rapport between the student and the teacher.

Besides knowledge and information, an ideal teacher imparts emotional and moral perspectives to the sudent. He should have

flexible approach to things. He should understand the deep senses of understanding of the mind of the student. He should have congenial interaction with the schools. By creating humorous situation he should make lively his classes. The students & the teacher should have homely relationship among them. The teacher should take genuine interest in his student.

Students will have more course and career offices. Teachers will be needed to adapt to new technologies. Traditional system of examination should be undergo certain change. The teacher will be assessed by their fear and also evaluated by their students.

Class rooms are not full of strangers. The student should feel at home to come to his class room. He should be happy there.

A teacher should be a relentless reader of books. He should be very up-to-date. He should be teaching students so that he should be able to appear at various competitive situations. The teacher should not be politically active. It is the teacher who can surge the standard of education to the Himalayan height. A teacher may be an agriculturalist, a doctor, an environmentalist, a builder, a sculptor, all assembled in a single person.

A teacher sows the seeds of knowledge in the mind of the taught, the fertilizer is the unbowed experience he acquires over a period of time. It is but natural that pupils trained by an experienced teacher would become a precious asset to the state in general. Like a doctor, the teacher treats the illness of ignorance. The pupil's illness is ignorance. The ignorance is darkness in the mind. The darkness has to be taken out by imparting knowledge. Knowledge is light. It drives away ignorance from the mind of the people.

The sun obliterates darkness in the night. Likewise, knowledge wipes out darkness of the

mind. A suitably qualified teacher like a searchlight removes darkness completely from the mind of the pupil. A teacher should help the pupil in developing an allround personality.

A teacher may play the part of an environmentalist. He does not allow the pupil's mind being polluted. The mind of the taught should be kept clear by listening to noble thoughts. In the Rig Veda, there is a saying that "let only noble ideas reach in from different areas of the world". A person's mind can think rationally. A polluted mind is always harmful to the individual as well as the society. Besides mind, the body is polluted by the taking impure food, for all practical purposes, it is essential to take right type of food at the exact time. Mind should be the repository of noble thoughts.

The teacher should teach the pupil to live a tension-free life by thinking in a right direction. A dedicated teacher is an invaluable asset of a nation.

A teacher, in a way, is a sculptor. A pupil, in a way, is an uncut stone. The stone has to be chiseled a number of time by the teacher by using different types of tools. Take every pupil as an uneducated individual. To make an uneducated individual an educated, a teacher has to attempt a lot.

The role of a teacher in buliding a strong nation is very great. A nation's upheaval depends on the teacher, who are dedicated one.

From the standard of education, the progress of the nation is determind. It all depends on the teacher. A nation with a high index of education can become light to the rest of the world.

Knowledge is light that removes darkness. The darkness in the mind escapes as soon as knowledge sheds its bright light in the mind. One can remove the hunger of the stomach by feeding one but that is a temporary step. If one removes

the hunger of the mind by feeding the mind with knowledge, it is a permanent step.

Sense of responsibility should be developed in the student. That comes naturally from within, where the student is refreshed with respect and listened to by the teacher.

The old idea of controlling them through fear of punishment is out of date in the culture of today. If the teacher is sensitive and understanding, he establishes a rapport with the class and he finds his pupils only too willing to learn from him. If the teacher is one who is determined to create an atmosphere of learning and is willing to give his

affections he is bound to find technique that can work even in the large class. This needs a change in the heart and the mind of the teacher. Some may be of opinion that freedom given to children to express themselves might be misused by them and chaos may prevail. Freedom means space for the child to express himself without fear, to ask question to spare his problems.

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Ajit Tripathy Becomes the New Chief Secretary

Shri Ajit Kumar Tripathy, IAS, a senior administrator has joined as the Chief Secretary of Orissa. Born in the Subarnapur village, Banki sub-Division of Cuttack District on 15th August 1949, Shri Tripathy joined the Indian Administrative Service in 1973. He has effectively displayed his administrative prowess in various capacities such as Collector of undivided



Sambalpur and Ganjam; Secretary of Revenue, Labour & Employment, Information & Public Relations and Excise; Principal Secretary of Home & Finance; Special Relief Commissioner, Development Commissioner, and Member, Board of Revenue.

Known for his humbleness, honesty, integrity and efficiency, Shri Tripathy is also acclaimed as a writer and

columnist of eminence. His research on Gitagovinda, that established the fact that Jayadev belongs to Orissa, has got him accolades at national and international level.

The priority would be development of backward districts especially KBK areas, poverty alleviation, law and order and industrialisation, he expressed while briefing the press after assuming the charge of the Chief Secretary, Orissa.

Uniqueness of Odiya Festivals

Pratap Kumar Dash

Each culture has its uniqueness and that shapes our mind uniquely. Culture is very much relevant to maintain a retired art of living. The varieties of refined elements of culture can only make its community alive, active and developed. Writers like Erik Fomm view that these refined elements of culture can be maintained only by conscious individual or by conscious communities collectively. We already know that collective consciousness can only maintain the sanity of mind of a community. It can only determine longevity of a civilization. This sanity of mind can be maintained by having change in daily way of life. Change can be brought by having dance, drama, festivals, sports and games, rituals, rites, feasts, handicrafts, creative and welfare works of communities. Writers like Aldous Huxley and K.M. Munshi have expressed their views beautifully regarding culture. According to them culture is a matter of inheritance of social tradition which are natural, useful and very much inspiring. In this context, time has come to evaluate the validity and the utility of different aspects of Odiya culture. We have to underline its varieties and its refinement. We have to see how it maintains longevity and harmony. However, as matter of fact, we dare say that Odiya culture has something unique and powerful which has kept its people intact even now. It still maintains odiyaness. It is

not entangled by the so called westernised materialistic ultramodernity. It has tried to maintain its uniqueness in its dance, drama, festivals, rituals, rites, handicrafts and in creativity.

In dance, we have *Devadasi* and *Gotipua* tradition from which *Odissi* dance has been derived. We have *Sambalpuri*, *Chhau*, *Paika*, *Karamaa* and *Santali* dances. In this way, the days of Dushara, Kumarapurnima, Dola, Raja and tribal festivals are marked by arrangement of games and dance competitions. Games of *poochi* (standing or sitting position and body twisting sport of girls) and game of *Doli* (a sport in swing) and *kabadi* are common on these occasions. In addition, we have the rural dance, dramas like *Duari Nata* or *Bharat Leela*, *Daskathia*, *Paalaa*, *Sankirtan*, *Desia Nata*, *Dhuduki* and *Rama Leela*. We have filigree, pottery, wooden works, applique, stonegrafting of varieties with (Laterite and granite), weaving craft and artistry of many varieties. Similarly, we have speciality in performing *Pujas* of many varieties. We would like to represent here some of the popular facts of Odiya *puja* tradition.

Infact, the people of Odisha are lovers of *pujas*. These *pujas* of different occasions are marked by religiosity and festivity. As a matter of religiosity, they worship gods and goddesses

befitting to the different occasions. On these occasions, they use different natural elements like plants, flowers and fruits in a unique way. Each *puja* has its unique purpose and therefore the way of worshipping, the use of plants, flowers and fruits are also distinct and purposive. The use of plants, fruits and flowers etc. mark the Odiya primitive as well as vedic tradition of worshipping nature too. Each of these religious occasions are marked by preparations of different cakes and sweets which are quite different in taste and type from one another. An account of these cakes and sweets of varieties that marks Odiyaness is given here.

As per the calculation of months, the year begins with January that comes in *pousa* and *magha*. This month generally marks the beginning of festivities which has emerged from the tradition of *puja* only. Odiya festivals start with *Bakula* (Baula) *Amabasya* (the new moon day of Mango bud). On this occasion, mango bud is specially collected and used to worship the lords (specially to Laxmi and Narayana). The bud of mango is used exclusively on this occasion because people of Odisha take it to be an auspicious thing. On this occasion, along with other cakes and sweets, *atakali* is prepared specially. It is made from sundried rice powder and molasses. In the same month, the popular new year of Telugu people occurs. It is called *Pongal*. It is the day of Makar Sankranti. In Odisha, the fluid *Makar* is the attractive food item on this occasion. It is made from raw sundried rice (called *Makar Chaula*) powder plus sugar plus scraps of coconut, black pepper powder or ginger scraps, banana paste and milk. The next typical festival of the month is *Sankata Chaturthi*. This is the occasion when Lord Shiva is worshipped. On this occasion a kind of food item called *Bindi* (or some call it *hundi*) is prepared. It is also prepared by making *khali* (boiled dough of sundried rice powder) and

molasses in which scraps of coconut, black pepper, ajowan and cardamum are added. This dough is turned into cakes pressing into handful size with the use of Ghee. In the month March, comes *Dola* festival which makes the Odiya agricultural new year. On this occasion of *Dola*, people of Odisha prepare various items. But *Muan* (round shaped cake made with puffed paddy plus molasses) and *raasi khaja* (cake of sesame), cake of *chanaa khaja* are also prepared. Then comes *panaa sankranti* or *meru* in the same month or sometimes in the month of April. On this occasion, a special syrup or *panaa* (there is difference between *panna* and *sharbat*). This is prepared with water, sugar, blackpepper powder, coconut scraps, pasted banana, mango scraps, and cheese is the special addition. It is also called cheese *panaa*. Then in the month of June comes *Sabitree Brata* in which another kind of special food is prepared. It is prepared from ripen fruits and vegetables. This food is prepared in a raw form. This is called *chakataa* (a well mixed food). In this, the main item is *gaja mung* (germed mung) with which the ripen jackfruit, pasted banana, coconut scraps, scraps of cucumber, molass and cheese can be added to make a paste of the whole materials. Next comes *Raja* in which the special food item is *podapitha* (cake made from sundried rice powder plus molass, scraps of coconut, black pepper powder etc. are mixed and kept on fire to be baked). Then it is cut into bite sizes. On many occasions of pujas, Odiya people prepare food items like *chakuli* or *chitau* or idli plus *kheeri*. But on the next day of *Dwitiya Osha*, (that falls in the month of September) *Ghaanta* curry (or curry of mixed vegetables) is very interesting. It is a curry of mixed vegetables, coconut pieces and addition of germed mung is special. Lots of curry is eaten by Odiyas on this occasion. Then comes *phalabadhaa Astami*. It marks the beginning of

occasion of *Dashera* in the month of October, Hindu Homes celebrate this 8th day of *Dashera* by eating New food. Some families prepare *newkheeri* (Frumenty) prepared from newly pounded rice whereas some others eat newly prepared flattened rice called *chuda*. They present at least eight types of fruits and vegetables for the offering of goddess Durga, the goddess of all primitive power. Kumar Ustav or the day of Kumar Purnima follows *Dashara*. On this occasion special *Kakaraas* (stuffed cakes from flour of wheat or rice) and *Muan* (prepared with fried paddy plus molass) are offered to goddess Laxmi.

Apart from these kind of food items, various other types of sweet cakes like *aarisha*, *mandaa*, *chitau*, *stuffed idli*, *gainthaa* etc. are prepared in different festivals.

All these food items are vegetarian and based on certain food value. These are digestive, sweet and full of vitamins. The food items like kakaraa, manda, chakuli and aarisha may be little heavier, but they provide seasonal taste. Such food items take ghee because according to Odiya tradition, ghee is the pure edible. Although rice, dal, curry and fried vegetables are staple food items of Odiyas, still a slight change in the process of making food items adds to life of Odiya eating system.

Another valuable focus is based on the relevance of plants, trees, fruits, roots and flowers present in Odisha. As per the vedic and Aryan tradition, Odiyas inherit the tradition of worshipping nature variously. Stones, animals, birds, water, hills and many other natural worldly elements bear godly testimony for them. The elements are worshipped or used for cultural and festival purposes very systematically and religiously.

In January, (i.e. Pausa and Magha) falls *Baula Amabasya* when mango flower is worshipped specially to commemorate the welcome arrival of it in the mango trees. It suggests that people offer it to the lord for its new appearance and people hope for a good deal of mango production in the current season since mango is an important fruit for Odiyas.

In August falls *Gamhaa Purnima*, when cattle are taken care of. This is the occasion when a kind of plant named *gaigendalia* is collected and the cattle are patted with it when they come back home in the dusk after grazing from the fields.

On *Sasthi Oshaa* or *Sathi Oshaa* that falls on September, again varieties of plants and trees come to a special use. On this occasion of worship, *Bajramuli* (clerodendran serratum), *Olua* (amorophophalus), *Amla* (Emblra officinals), *Bana Saaru* (saggitaria) *mango* (mangifera indica) and branch of plum tree is collected and bound together. The children of the family are beaten with the bundle of branches of plants after due worship is over.

On the occasion of Diwali, people pay *sruddha* to their forefathers. On this occasion of worship, street *Baalungaa* (paddy ground without cultivation) and a creeper (*Tecana undulata*) are important.

On the occasion of *Maanabasaa*, people make a decorated piece of paddy bundle called *Dhanamentaa*. It marks worship of goddess Laxmi. In the same month of November falls *Kaanji Amlaa*, a festival when *Kaanji* (a curry in which raddish, pumpkin, bhursunga leaves stale rice water, stem of potherh and brinjal etc. are put together). On this worshipping place the stems of *poi* creeper (*Basella rubra*) and a small plant named *koilekha* (*hygrophila spinosa*) is collected

and placed at the place of worship. In the same month falls *Daanda Panhraa / Baata Oshaa*. On this, a kind of plant (*Achyranthus aspera*) is collected and placed at worship.

Similarly *Juna* (*Eragrostis cynosuroides*) is used to prepare *ghantaakarna* materials on the day of *Rekhaapanchami* that falls in the month of November. *Kumarpurnima* is celebrated with leaf of ridge guard (*Luffa acutangula*) flower and its leaves offered to goddess Laxmi.

In Odiya worshippings, the role of *Dubaghasa* (*Cynodon*), *barakolipatra* (plum leaves), jackfruit leaves, plantain leaves and mango twigs are commonly placed on various purposes. *Tulsi* for Lord Jagannath and *Bel* for Lord Shiva are the purest leaves that the Odiyas are to worship.

Use of branches of black berry to make makeshift altar or a religious stage is to be noted in Odisha. These religious places are decorated with belt of mango leaves. Both the trees suggest great auspiciousness of Odiya puja occasion. The banyan, peepal and neem trees are the incarnation of God in the earth. Scientists may find scientific relevance of these things now-a-days but the relevance of them have already been understood by Odiya people thousand years back. This provides us the idea that Odiya way of life is purely natural, cultural and scientific.

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Hon'ble Chief Minister Shri Naveen Patnaik launching the Gopabandhu Gramin Yojana at Nachuni on 9.11.2006. Shri Biswabhusan Harichandan, Minister, Rural Development, Industries & Law and other dignitaries are also present on the occasion.

Bio-Diversity Conservation and Sustainable Development

Dr. Baburam Singh

Biodiversity refers to the variety and variability among living organisms and the eco-system complexes in which they occur.

Biodiversity includes diversity at the level of genes, species and ecosystems. These components of biodiversity provide society with a wide array of goods and services which are essential for the sustenance of all living forms including human. Unfortunately, during the last century, a drastic decline in biodiversity has been observed in different parts of the world. The decline is so alarming that it is heading for a mass extinction.

In the past, the earth has witnessed five mass extinctions leading to elimination of 35 to 96% of the living organisms on the earth. It was believed that the past extinctions were either due to climatic change or heating of a meteor. But the present extinction has some peculiarity.

- * Firstly, it is largely due to human activity.
- * Secondly, the extinctions proceed at an alarming rate.

Scientists believe that the current rate of extinction is one species per day in contrast to the rate of one species in ten years during 1600 to 1950 A.D. and one in every thousand years during ancient times. If this rate of extinction is continued,

the day is not far away when the earth will soon witness another mass extinction.

A few supporting data from various studies can further strengthen the above apprehension. A recent study conducted by FAO reveals that 75% of global genetic diversity of crop plants has already been lost during the last century due to introduction of high yielding and hybrid varieties of crops. This further indicates that about half of our domestic breeds of different animals have disappeared due to introduction of exotic improved breeds. The situation in case of fishery and poultry is no different.

Another study, conducted by FAO and WCS (World Conservation Strategy), found that our tropical forest which are rich in biodiversity is shrinking at the rate of 0.8% each year. Between 1980-90, 154 million hectare of tropical forests have been destroyed. Studies conducted by Ministry of Economic Co-operation, Govt. of Germany indicates that around 17 Million hectares of tropical forests are being destroyed every year. In India, the rate of deforestation is 13,000 sq. km. annually. If the current rate of deforestation continues, scientist estimate that nearly 5 to 10% of tropical forest species would face extinction within coming 30 years. According to World Resources Institute report, (1999) more than 25% of coral reef ecosystem has been

destroyed by the sediment pollution, industrialization along the coast, oil transport and offshore mining. Coral reefs of tropical ocean are rich in Marine biodiversity and thus degradation to this eco-system has posed a serious threat to marine biodiversity. Approximately 35% of the mangroves were lost in the last two decades. Mangrove vegetation not only provides food to various marine creatures but also it is breeding place for some species and nesting, roosting place for many resident and migratory birds. These mangroves also protect the coastal region from cyclone and tidal inundation. Protection of mangrove vegetation is not only essential to check the decline in marine biodiversity but also to protect coastal regions from cyclone, tsunami and other natural disasters.

Not only there is decline in genetic and species diversity but there is continuous change in the structure of world ecosystems. Studies suggest that approximately 24% of the earth's terrestrial surface has been transformed to cultivated ecosystems due to population and demand for more food.

Nearly 47% of earth's land surface is dryland which is home to 2 billion people has undergone modification. Reports indicate that upto 20% of dryland ecosystem has been degraded due to various human activity including activities in agriculture and overgrazing by animals. Increase in desertification and frequency of drought in dryland results a loss of over 40 million US dollar per year and causes serious social, economic problem and political tension.

Among different eco-systems, fresh water modified drastically due to human activity, constitutes marine eco-system, fresh water eco-system, temperate broadleaf forest, temperate grass lands, Mediterranean forest and tropical dry forest. Human activity has not only modified the

structure of ecosystem but their process and functioning as well.

Pollution and climatic changes are the other two important factors responsible for significant reduction in biodiversity. These two factors have tremendously affected biodiversity of different regions. Millennium Eco-system Assessment report of United Nation (2005) indicates that since 1950, the atmospheric carbon dioxide has increased about 34 percent (from about 280 parts per million to 376 parts in 2003). This is mainly due to increase in emission of carbon dioxide from various sources and degradation of agricultural pasture and forest lands. The atmospheric temperature is continuously increasing at an unprecedented rate causing global warming. Different species have a specific ecological niche and any change in the ecological conditions may have a bearing on their survival.

The said report also indicates that due to use of phosphorus fertilizer, the rate of their accumulation in agricultural soil has increased three fold between 1960 and 1990. Besides phosphorus, other chemical fertilizers, insecticides, pesticides, herbicides applied in agriculture pollute the soil and water bodies posing a serious threat to aquatic animals and microorganisms living in the soil.

Release of various toxic and obnoxious gases from factories and automobiles cause extinction of many species of fish, sea turtles and whales.

Transformation of habitat is also caused due to introduction of alien/exotic species. In India, introduction of alien weeds such as *Lantana camara*, *Parthenium hysterophorus* etc. has smothered native vegetations in many parts of the country.

The above fact is a small account of the many factors responsible for present decline in biodiversity. Unless appropriate and timely steps are taken the day is not far away when the entire human civilization will be in perish due to it's own action.

Development and environment are two sides of the same coin. Environmentally and socially disruptive economic behaviour must be changed if we intend to provide decent livelihood to all citizens of the present and future generations and this change can be brought about by discarding environmentally insensitive form of development based on efficient use of energy, natural resources, recycling of end products and minimizing the use of non-degradable products.

In a country, with burgeoning human and livestock population, concrete actions and sound

strategies are easy to formulate but difficult to implement. To sustain 1.5 billion people of India by the year 2025 heavy financial investment and state of art technology will be needed in agriculture, water resources and so forth. Ecological balance will be definitely affected despite best effort. Primary and secondary forest industries will use more raw materials such as wood, timber, cane, bamboo etc. causing more pressure on the forest.

Despite all adversities one has to adopt viable strategies for the conservation of species as this will only guarantee our future and lead us towards the goal of sustainable society, sustainable economy, sustainable use & sustainable development.

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Hon'ble Chief Minister Shri Naveen Patnaik discussing with officials of the L&T group regarding setting up of an aluminum plant in Orissa on 10.11.2006. Shri Biswabhusan Harichandan, Minister, Rural Development, Industries & Law and Shri Padmanabha Behera, Minister, Steel & Mines, Planning & Co-ordination are also present.

Health Care Practices of Tribals

Dina Krishna Joshi

The Indian sub-continent is inhabited by 53 million tribal populations belonging to over 550 tribal communities that come under 227 linguistic groups. They inhabit varied geographic and climatic Zones of the country. Their vocation ranges from hunting, gathering, cave dwelling nomadics to societies with settled culture living in complete harmony with nature. Forests have been their dear home and totally submitted themselves to forest settings. Their relationship with the forest was symbolic in nature. They have been utilizing the resources without disturbing the delicate balance of the eco-system. Tribals thus mostly remained as stable societies and were unaffected by the social, cultural, material and economic evolutions that were taking place with the so called civilized societies. But this peaceful co-existence of the tribals have been disturbed in recent years by the interference in their habitats. Traditional communities living close to nature have, over the years acquired unique knowledge about the use of living biological resources. Modernisation, especially industrialization and urbanisation has endangered the rich heritage of knowledge and expertise of age old wisdom of the traditional communities. A study on the utilization of local tribals revealed that they hold precious knowledge on the specific use of a large number of agents of wild plant and animal origins, the use of many are

hitherto unknown to the outside world. The tribal people are the real custodians of the medicinal plants. Out of 45,000 species of wild plants, 7500 species are used for medicinal purposes.

The World Health Organisation (WHO) has been promoting a movement for 'Saving plants for saving lives'. This is because of the growing understanding of the pivotal role medicinal plants play in providing herbal remedies to health maladies. India is the home of several important traditional system of health care like Ayurveda. This system depends heavily on herbal products. Several millions of Indian households have been using through the ages nearly 8000 species of medicinal plants for their health care needs. Over one and half million traditional healers use a wide range of medicinal plants for treating ailments of both humans and livestock across the length and breadth of the country. Over 800 medicinal plant species are currently in use by the Indian herbal industry. However, barring some 120 species, all others are collected from the wild. This collection often involves destructing harvesting when parts like roots, bark, wood, stem and the whole plant (herb) are used. Unregulated wild harvest, alongside habitat loss and degradation is leading to resource depletion which in turn is endangering the very survival of these species. No wonder, many of these species listed in the red data book

of the IUCN and the Botanical Survey of India are valued for their medicinal properties.

The tribal people of Orissa have been in the practice of preserving a rich heritage of information on medicinal plants and their usage. These people have faith in their traditional system of health care and generally practise it. They have their own traditional physicians who use these plants as their materia medica. They have rich and outstanding traditional knowledge and wisdom regarding material for healing of commonly occurring ailments. They have both the know-how and do-how for preparing the medicine and its administration. Unfortunately, this information is yet to be collected systematically and comprehensively and maintained in databases in a manner they would help in protecting their IPR.

Herbal History and Tradition in Indian Context:

The Rigveda, the oldest document of human knowledge mentions the use of medicinal plants in the treatment of man and animals. Ayurveda gives the account of actual beginning of the ancient medical science of India, which according to western scholars was written between 2500 to 600 B.C. Charaka and Susruta wrote around 1000 B.C. Charaka concentrates more on medicine while Susruta deals with surgery in details along with therapeutics.

After the invasion of India by the Greeks and Moheemadans successively, the Indian system of medicine came to decline and no original works were then undertaken. During and after the British rule, there were two opinions, One supporting the rich treasure of knowledge of Indian system of medicine and the other discarding it, calling it an old system based mainly on empiricism considering that this system has survived to such an extent the ravages of time, it

cannot be brushed aside as "unscientific". It might be interesting to note that a large percentage, approximately 80% of the population of the world still relies on the old systems in some form or the other, and on the indigenous material medicine for human and animal treatment, due to cultural traditions and low buying capacity. When we combine this economic factor with proven efficacy, our herbal drugs stand out as the better choice for millions. History shows that many of our important pharmacopial drugs were known and were also used in some form or the other possibly long before they were introduced into the western medicine and before their actions were investigated on scientific lines.

Measures to conserve biodiversity have been taken in India since hoary past. Elements of this aspect of traditional wisdom can be gathered through analytical studies of the ethnic societies which are less influenced by the modern civilization and also by scrutinizing the ancient texts written in sanskrit, pali, Tamil, etc. The Vishnu samhita is one of such scripture in Sanskrit language. It appears that this work contains some direct instructions in connection with conservation of the bio-diversity.

According to the text of Vishnu samhita, causing any harm to the plant(s)/animal(s) is a sin. Even purloining of part(s)/ product(s) of any of these living beings is a crime. The sinner/criminal is liable to chastisement in this life and also after death. The punishment are of diverse nature :- pecuniary, corporal, expiatory and donation of specific article (s) to Brahmins. In this scripture there are some indirect instructions too, which can be gleaned by analyzing the dietary regulations and the use of bio-deversity in different religious rites.

Traditional and folklore medicine bequeathed from generation to generation is rich

in domestic recipes for common ailments. Traditional medicine encompasses protection and restoration of health over millennia. The best known examples of Traditional medicine, differing in concept and protocol, are well developed systems such as acupuncture and ayurvedic treatments that have been widely used to sustain human health in India.

Developed countries, in recent times, are turning to use of herbal drugs and remedies. About 1400 herbal preparations are used widely, according to a recent survey in member states of European Union. Herbal preparations are popular and are of significance in primary health care in Belgium, France, Germany and the Netherlands. Such popularity of plant derived products has been traced to their increasing acceptance and use in the cosmetic industries as well as to increase public costs in the daily maintenance of personal health and wellbeing. Examples of such beauty oriented therapeutics are skin tissue generators, antiwrinkling agents and anti-age creams. Also among the poor, cures and drugs derived from plants constitute the main source of health care products.

Despite the increasing use of medicinal plants, their future is being threatened by complacency concerning their conservation. Reserves of herbs and stocks of medicinal plants in developing countries are diminishing several important species are in danger of extinction as a result of growing trade demands for safer and cheaper health care products and new plant based therapeutic markets in preference to more expensive targets-specific drugs and bio-pharmaceuticals. Such concerns has stimulated action in chronicling and conserving medicinal plants.

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Let Every Child be a Winner

D.T. Sudharsan Rao

A child has impulses, pre-disposition, a capacity to assimilate and grow, and in the process, these bring out its hidden abilities and talents. Swami Vivekananda rightly observes-

"A child teaches itself. But you can help it to go forward in its own way. What you can do is not of the positive nature, but of the negative. You can take away the obstacles, but knowledge comes out of its own nature. Loosen the soil a little, so that it may come out easily. Put a hedge round it, so that it is not killed by anything, and there your work stops. You cannot do anything else. The rest is manifestation from within its own nature. So with the education of a child, a child educates itself."

"The best inheritance a parent can give to his child is few minutes of his time every day." The most important thing that can be given to a child other than any materialistic wealth is a sense of self-confidence and building of self-esteem. Self-esteem is supposed to be the bed-rock of self-confidence. Nurturing self-esteem in children, building in opportunities for success, facilitating a positive self image create important influences for a child's healthy development.

Patricia. H. Berne writes: Healthy self esteem is a capacity to see oneself as valuable and competent, loving and lovable, having certain

unique talents and a worthwhile personality to share in relationships with others. Far from being conceited or self-centered, it means having a realistic awareness of oneself and of one's rights. It means to honour one's uniqueness. Children with low self-esteem usually have a negative self-image and it is reflected in failure oriented people-those who downgrade themselves. Therefore keeping self-esteem alive is as necessary for each human as water for plants. Self-esteem is the daily food for emotional health.

Swami Vivekananda expresses it very succinctly:

"The history of the world is the history of a few men who had faith in their potentiality. That faith brings out the divinity from within. Thereafter, nothing is impossible to accomplish'. He adds, 'Throughout the history of mankind, if any motive power has been more potent than another in the lives of all great men and women, it is that of faith in themselves.'

Often we come across situations where children are lavishly praised for their achievements in scholastic as well as co-scholastic activities. The same children are blamed and scolded when they fail to fulfill the expectation of the parents - for, they set high standards wearing adult glasses.

The society is witnessing the phase of neck to neck competition and the child fails to achieve sometimes because of reasons beyond its control. But for an ambitious parent it is considered a personal blow and the child is treated with disdain.

The high expectations obscure their vision to see that 'as adults have aspirations and dreams the child too has his own world'. They should be taught, guided and counseled to be a winner. Sometimes if the child is unable to fulfill his parents dreams, the parent should positively analyze the reasons for the under achievement. Any amount of coercion and anger will only impair the personality and emotional growth of the child.

Teach the child the art of learning from the failures. It is not easy to praise a child when he had lost his debate competition. But a parent can react like this;

'My dear... you spoke very confidently, the arguments were well-organized and the body language graceful but the delivery was bit fast try to rectify it.... do well in the next competition, I know you can.' These remarks will give a breezy touch of his parent's support and the child will try to do its best.

Take the children into confidence and involve them in decision making. Ask the child to assess its strength, encourage self applause and remind him of success.

Patricia H Berne and Louis M Savary suggest the following measures to build self-esteem in children.

- * Children's self-esteem grows when they know the parents care enough to be with them.
- * Listening heels broken self-esteem, healthy relationships develop between children and adult who listen.

- * At moments when self-esteem seems threatened, children feel more confident when the setting is conducive to feeling cared for and valued.

- * Nurturing success- the food of high self-esteem comes from acknowledging the positive in a non-evaluative way.

- * Success builds up on most easily and most effectively on past success. Success is most likely to be believed possible by children where they have had a history of similar success.

- * Pointing out a child's increasing skill has a strong positive effect on a child's self-esteem.

- * Boredom depresses esteem. Interest and excitement increases the sense of self, by leading to an active involvement in life and nourishes self-esteem.

- * Child's self-esteem grows when he feels that he can move freely at his own pace.

- * Allow self-motivation to grow. As a child moves from motivation by external reinforcement to motivation from personal inner satisfaction the sense of self grows stronger and the feeling of self-esteem increases.

There are no short cuts to bring the child to do his best. It is a gradual process of support, encouragement and hard work. And those efforts pay of not only in peak performance but in closer, warmer relations between parent and child.

D.T. Sudharsan Rao is an Education Officer, KVS, Bhubaneswar.

PAN Card : An Enabling Instrument

Om Prakash

Seeking a driving licence will no longer just be a test of driving skill of persons. With terror threat looming over India, the Government is tightening norms for issuing licences, making it mandatory for applicants to show nationality and citizenship proof - not just from fresh licence seekers but even those renewing existing ones. Now Government of India declared that "All fresh applicants must be at least eighth standard pass. This is to ensure that the driver can read and understand various signals and instructions," of traffic rules. The Govt. of India also added that while the educational qualification norm will not apply for licence renewals, other norms like nationality and citizenship proof will be sought from one and all. Citizenship proof can be shown through your pass-port, election identity card and PAN card etc., with more stress on PAN (permanent account number) cards.

PAN is a ten-digit alphanumeric number (as in AABPS1205E), issued in the form of a laminated card, by the income Tax Department or the approved agencies. **Necessity:** It is mandatory to quote PAN on return of income, all correspondence with any income tax authority. From 1st January 2005, it will be mandatory to quote PAN on challans for any payment due to Income Tax Department. It is compulsory to quote PAN on return of income. It is also compulsory to quote PAN in all documents pertaining to financial transactions notified from time-to-time by the Central Board of Direct Taxes. Some of those transactions could be sale

and purchase of immovable property or motor vehicle

of payments in cash, of amounts exceeding Rs.25,000/- to hotels and restaurants or in connection with travel to any foreign country. It is also mandatory to mention PAN for obtaining a telephone or cellular telephone connection. Likewise, PAN has to be mentioned for making a time deposit exceeding Rs.50,000/- with a Bank or Post Office or depositing cash of Rs.50,000/- or more in a Bank.

Eligibility: (i) All existing assesseees or taxpayers or persons who are required to furnish a return of income, even on behalf of others, must obtain PAN. [Section 139A (1) and (1A)]; (ii) Any person, who intends to enter into financial transaction where quoting PAN is mandatory, must also obtain PAN. [Section 139A (5) (c) read with Rule 114B]; (iii) The Assessing Officer may allot PAN to any person either on his own or on a specific request from such person. [Section 139A (2) and (3)].

Application: PAN application should be made only on Form 49A. Application for fresh allotment of PAN can also be made through Internet provided one has got nominated credit card. The application can be downloaded from www.incometaxindia.gov.in

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Classification of Cultural Property and Their Conservation

Bhagyalipi Malla

Cultural property of a country reflects the process of development of a society and it is a source of inspiration for our future generations. The forms exhibited by cultural property can be varied not only in terms of material but also value or age. All countries of the world possess some form of cultural property which is of immense value to them and in many cases to others also. Therefore, it becomes important to safeguard these items of cultural property from decay and dismemberment.

Cultural property is of two types. One is immovable cultural property and the other one is movable cultural property. In immovable category, we can include various types of monuments, temples, caves, forts etc. The world famous Konark Temple, Puri Temple, Lingaraj Temple, Rajarani Temple, Parsurameswar Temple, Mukteswar Temple, Rameswar Temple, Khandagiri, Udayagiri caves, Lalitgiri, Ratnagiri archaeological sites, Chausathi Yogini temple of Ilirapur and Ranipur Jharial, Huma leaning temple of Sambalpur, Barabati fort, Sisupalgarh of Bhubaneswar, Asurgarh of Kalahandi, Ganjam fort and Raibania fort of Balasore etc. are included in this category.



Movable cultural property is mainly considered as museum objects. Orissa State Museum houses more than 56,000 rare movable cultural properties ranging in date from early time to modern period. The collections spread over ten sections namely-1. Archaeology, 2. Epigraphy, 3. Numismatics, 4. Armoury, 5. Mining & Geology, 6. Natural History, 7. Art & Craft, 8. Contemporary Art, 9. Anthropology and 10. Palmleaf Manuscripts which make the onlooker spellbound.

Archaeology Gallery of Orissa State Museum is famous for rare sculptures of Buddhist, Jaina, Saiva, Vaisnava and Sakta pantheon. The exhibits spread over three spacious halls. The subject matters cover a long time span of 3000 years representing the flourishing plastic, artistic, sculptural and architectural trends and traditions of Orissa. The fragmentary Ashokan pillar, bell capital, lion, the Buddha, Amoghasiddhi, Jaina Tirthankaras, Krishnavishnu, Kaliyadalana and Tantric figures of Chamunda etc. attract the tourist from far and near for their superb workmanship and philosophical symbolism. Infact, archaeology gallery is the

repository of sculptural grandeur of Orissa. Epigraphy and Numismatic Section has copper plate grants, stone inscriptions, number of plastercast impressions and estampages of the originals, together with numismatic treasures like punch-marked coins of the pre-Mauryan and Mauryan age, Kusana and Puri-Kusana coins, Gupta gold coins, Sri Nanda, Kalachuris and Yadava coins, Ganga fanams and silver coins of Mughal emperors reflect the histrionic personality of Orissa. Armoury Section depicting variety of ancient weapons like swords, shields, battle axes, guns and cannons speak of ancient Orissan Military traditions and the alloy technique employed in the metallurgy of ancient weaponry. Mining and Geology Gallery housing semi precious stones, iron- ore, chromite, lead, buxite etc. have been displayed which draws instant attention of discerning tourists. In Natural History Gallery, Birds and mammals of vertebrate and invertebrate specimens are colourfully displayed in two spacious halls. It attracts the instant attention of visitors. The dioramas depicting the Royal Bengal Tiger, the leopards, variety of Bisons, Nilgais, Black Bucks, Pangolin and birds preserved amidst natural habitat give a glimpse of the glittering animal kingdom. In Art and Crafts Section, bewildering variety of Orissan handicrafts of exuberant artistic excellence find place together with bronzes from 8th century A.D.. The four dimensional Anthropology/ethnology Section of Orissa State Museum is visitor's paradise. The diorama depicting tribal life and culture amidst original environmental milieu and ethos are of special significance. Their musical instruments with real audio presentations are the eye catcher of visitors. The tribal hut assemblage presented in a special gallery with every details of an original tribal household is infact a rare feast for the searching eyes. Patta Paintings Section with depiction of Ravananugraha, Tadakabadha and

Kaliyadalana scenes along with contemporary paintings are connoisseur's delight. Palmleaf Manuscripts comprise twenty seven sections like Veda, Tantra, Darsana, Silpa Sastra, Abhidhana, Ayurveda etc. Palmleaf, bamboo leaf, handmade paper, old paper, manuscripts of ivory, birch bark and kumbhi bark etc. in various shapes like garland, fan, fish, sword, rat and parrot alongwith different types of stylus, express illustrated manuscripts of coloured and monochrome variety are excellently presented. Manuscripts of Gitagovinda, Usha Harana, Ushavilasa and Chausathirati bandha (erotic) and different style of cover designs of palmleaf manuscripts are of special tourist attraction. The same type of objects are also available in Ratnagiri Museum, Konark Museum and different 24 numbers of Branch Museums of the State.

The objects, housed in a museum (the museum objects) are again classified according to their subject or period and also material wise. From the point of view of conservation the classification of these objects based on materials is probably the most suitable one as the vulnerability of different materials to various factors of decay is different and may require different approaches for their control. All these decaying factor can have their own particular effects on the object but in reality most of the time more than one factor is always active and hence the result is synergistic in nature. However, to understand the effect properly, it is more convenient to consider these factors individually. All types of movable cultural property whether it is a sculpture made of metal, stone, or wood, a painting executed on canvass, wood, paper, textile or wall, a piece of textile or a manuscript illustrated or otherwise can be classified into two groups based on their genesis namely.

1. Organic
2. Inorganic

Organic Cultural Property

Textiles, manuscripts, leather objects, parchment, bone, wood, oil paintings, miniature paintings, paintings on textile and wood, photographs are some of the examples of organic cultural property. These objects are termed as organic because the materials used for their creation are obtained from living things-either plants or animals.

The actual number of different types of objects present in a museum may vary depending upon the nature of the museum. For example, an archaeological museum may have a very small number of organic artifacts, as chances of their survival in a burial are quite less whereas in an archives major collection may consist of manuscripts on paper-an organic material.

Inorganic Cultural Property

Metal sculpture and implements, stone sculptures and monuments, ceramic objects and glass are considered inorganic in nature as these are produced from the raw materials obtained from the earth.

Composite Cultural Property

A variety of cultural property consists of both organics and inorganic materials and as such these objects are classified as composite cultural property. An example of this type of cultural property is paintings executed on wall where the ground on which the wall paintings are executed is inorganic in nature and the adhesive used for fixing paint layer is organic in nature.

Besides the above commonly used classification, many times the cultural property is simply classified as outdoor and indoor depending upon whether these are located outside in an open area or these are housed in a building where it is much easier to control the surrounding

environment. Outdoor cultural property includes all the monuments, sculptures present in open air as well as in excavation sites.

Factors of Decay

In whatever way we classify a museum object, the fact remains that the objects of organic origin are much more vulnerable to forces of decay and deteriorate at a much faster rate as compared to those made up of inorganic materials like stone, metal and glass. The classification in three distinct classes as inorganic, organic and composite is convenient for visualizing the different types of decay that are possible in these objects.

The process of decay of museum objects is quite complicated and depends upon several factors, which could be classified as Natural factors and man-made factors. Some of the most important factors are listed below:

1. Humidity - For all museum objects the ideal relative humidity should be from 45% to 55%.
2. Temperature - For organic objects temperature should be 25°C.
3. Light (both visible and invisible particularly UV) - Ideal U.V. radiation for organic material is 75% MW/Lumen.
4. Biological agencies - Bacteria, Fungi, Algae, Lichens, Mosses and Liverworts, Plants, Animals, Insects etc. are the agencies for bio-deterioration of the cultural properties.
5. Air Pollution - Any change in the natural composition of atmosphere, soil and water is called pollution. Pollutants may therefore be very different, but they are always deteriorating factor of cultural properties through dust and dirt.
6. Wind and rain - These are the natural factors for decaying the cultural properties.
7. Incidental Factors - Natural calamity like flood, earthquake, fire etc. may harm these

properties and hence disaster-preparedness is necessary in museum also.

8. Negligence and Vandalism - Human vandalism is the most important factor in this regard. Improper storage, display and transportation may cause damage to cultural objects.

All these factors can have their own particular effects on the object but in reality most of the time more than one factor is always active and hence the result is composite in nature. However, to understand the effect properly, it is more convenient to consider these factors individually. So, one of the major responsibilities of all those who are in-charge of cultural heritage of any kind viz. archaeological site, monument, archives, library or a museum is to look after their preservation and safeguard it for future generations. This is only possible if we are aware of the nature of our possession and the factors, which can cause damage to them. The decay

process depends upon the nature of the object and its surroundings. In order to arrest the process of decay or to reduce its rate of decay, it is necessary to understand both the nature of the object and its surroundings and environment.

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Chief Minister Shri Naveen Patnaik inaugurating the Biju Patnaik Energy Park at Khandagiri, Bhubaneswar on 10.12.2006. Shri Biswabhusan Harichandan, Minister, Rural Development, Industries & Law and Shri Sanjeeb Kumar Sahu, Minister, Science & Technology and Shri Prasanna Kumar Patasani, M.P. are also present.

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Prelude.....



The process of devolution of power has already been geared up consequent upon the transfer of major sectors to Panchayati Raj Institutions in Orissa . Issues concerning the living condition of the common man are gradually controlled and monitored by the institutions of self governance. It is a turning point in the democratic atmosphere as service is available at the doorstep of the people. There are many models to strengthen such institutions for transforming those into perennial sources of service delivery. The experience in India is setting examples for other parts of the world as many pragmatic policies are put together and applied for the benefits of the target group. Realistic angularities have also been considered as determining factors for effecting suitable changes in the prescription and administration of developmental programmes. The human factor continues to pervade the whole scenario indicating therewith meaningful modifications in all procedures and principles. The Orissan experience is recently witnessing a subtle change as the leadership of P.R.I. Institutions is being redefined with the ensuing Panchayati Raj elections. These elections assume much significance as the village as a unit forms the basis of the whole pyramid of development. The role of Palli Sabha has better been realized in the context of satisfying local needs and aspirations. Added to this exercise, the economy of the State is certainly showing a confident trend to embark upon any adventures through a methodology of aggressive intervention to improve the scenario in the socio economic fronts. Thanks to the congenial environment created for attracting huge investments in trade and commerce sector and at the same time putting in place a benevolent policy of resettlement and rehabilitation. In an attempt to recapitulate these experiences, this issue of Orissa Review presents a bouquet of information for the research and reference of our esteemed readers.

A handwritten signature in black ink, appearing to read 'D. Mohanty'.

(Digambar Mohanty)
Commissioner-Cum-Secretary