

Biju Patnaik : A Tribute

B.C. Rout

The fifth of March 1916, was an auspicious day for Orissa, as on that very day Biju Patnaik, the third child of Munsif Laxmi Narayan Patnaik and Ashalata Devi was born at Cuttack. The seventeenth of April 1997, the day Biju Patnaik passed away, was a sad day not only for Orissa but for the whole country. Biju Patnaik was a legend in Indian politics. He played a significant role in the struggle for freedom. He served the country for more than six decades. People lovingly called him the 'Hero of Kalinga' and the 'Kharavela of Kalinga.' Modern Orissa cannot be thought of without Biju Patnaik.

Man is mortal, but his deeds make him immortal. He attains immortality by dint of his brave and heroic actions. Biju Patnaik was such an immortal man. Respected as a messiah and admired as an epitome of courage, Biju Patnaik stood like a colossus. He was respected by



the masses for his charisma. He was a man who created history, changed history and shaped history. And the history he shaped was the history of modern Orissa. His mission was the emancipation of Orissa from poverty and negligence.

Biju Patnaik was the architect of Paradip port. It was at his initiative that the port was inaugurated by Pandit Nehru. He got more aid sanctioned for Orissa. Nehru was criticised in the Parliament for his decision to provide more aid to Orissa. To this, Nehru replied, "Biju Patnaik has the courage, dynamism and zeal to work. So there is no blunder in giving more aid to Orissa." This speaks volumes of the extraordinary talent and personality of Biju Patnaik.

Biju Patnaik, who took pride on the fact that he was an Oriya, had dreamt many dreams. But his fond dream was the rise of the dashing Oriya youths to dominate every

sphere of life. Although he was practicing politics, he was certainly more than a politician; he was a leader of people, a charismatic leader, a natural one.

He faced many ups and downs in politics. Though close to Jawaharlal Nehru, he had to leave the Congress Party after Nehru's death. Such was the force of his personality that it always drew extreme emotions from the people, from blind adulation to hatred, depending on situations. There are some, who try to measure the contribution of Biju Patnaik to Orissa in terms of roads and bridges and plants and ports he built. Being a man of industry in the past, he had tried to industrialise Orissa, though not with much success. A second steel plant in the state remained one of his unfulfilled dreams.

Biju Patnaik tried his best to bring about an industrial revolution in the state. The Choudwar and Barbil industrial belts, the Cuttack-Jagatpur Mahanadi highway bridge, the Bhubaneswar airport, Orissa aviation centre, Paradeep Port, Express Highway, the MIG factory at Sunabeda, the Thermal Power Plant at Talcher, the Balimela hydel project, the Orissa University of Agriculture and Technology, the Panchayat level industrial projects, Engineering Colleges, some of the major Public Sector Undertakings of the State, the Orissa State Planning Board, the reorganisation of districts, etc. were some of his outstanding contributions.

Biju was a champion of science and technology. He believed in the modernisation of society on a scientific basis. He established the Kalinga Foundation for dissemination of knowledge in science. He also founded the Kalinga Prize for promoting scientific knowledge. The idea behind setting up Kalinga

Prize was that every one should have at least a basic understanding of science. The prize, given away by the UNESCO every year, is considered a prestigious award by the international scientific community. When Biju Patnaik contemplated this prize, he gave it the name KALINGA, an empire which existed two thousand years ago. Like Nehru, Biju passionately advocated inculcating scientific temper in the minds of the people. More than two thousand years ago, in 261 BC, the people of Kalinga fought a battle, which still remains an unforgettable chapter in the history of Orissa. It is impossible to forget the Kalinga War, fought on the banks of the river Daya, near Bhubaneswar; the water of the river turned red with blood. Biju Patnaik tried to revive it in the minds of people of the state and tried to fight another battle, the battle for removal of poverty. As a great statesman and a visionary, he always struggled hard for uplifting of economic condition of the people of Orissa. A man with many facets and abilities, his love for Orissa and its people was intense. Restoring Orissa to its ancient glory and to its rightful place in the country was his mission, for which he worked and ceaselessly.

In 1943, Biju was sent to prison for about two years for participating in the Quit India Movement. During his eventful political career, he served the nation as a Union Minister for about three years. He was the Chief Minister of Orissa for about seven years and a half, in two terms. The political career graph of Biju Patnaik had witnessed upward and downward trends. He spent more than half a century in Indian politics, both in and out of power, in the State as well as at the centre, heading the ruling party and building opposition structures. His mission and message, ambitions and dreams made him a great leader. His love for

his own native state had never stood in the way of his love for the country at large. He had the virtues of Utkal Gaurav Madhusudan Das, the grand old man of Orissa, who had awakened the Oriya people from their deep slumber in the first two decades of the 20th century. Some of his critics said that he talked much and did things impulsively, disregarding the means, but history shows that whatever work he did was not trivial but a work of monumental glory.

Biju Patnaik's presence was visible both in his success and in his failure. The true son of the soil, he demonstrated pride and self-respect of the Oriyas. He did not budge before anyone, however powerful he might be. The only interest he had was the dignity and honour of the Oriyas. It was evident in his speeches in the State Legislature and in the Parliament, in his recorded discussions and interviews to the Press, and in his correspondences. Some of his often quoted sayings include (i) 'To be born poor is not a crime but to remain so is indeed a crime,' (ii) 'If a thing can be done now, do it at once and do not defer it to the next day,' (iii) 'Be loyal not to me but to the destiny of the State,' (iv) 'Orissa is a rich state where poor people live,' (v) 'Be a pride to your State and not a shame.'

He wanted the Oriyas to achieve excellence in every field. An Oriya boy born seven decades after this great Oriya was born feels proud of the fact that he is born to the same race to which Biju Patnaik belongs. No other Oriya has ever bridged such a generation gap. Many of Biju's dreams remained unfulfilled. His dream to industrialise Orissa could not be fulfilled. Orissa, situated in the eastern seaboard of India, has a rich cultural

heritage just as it has been endowed with vast natural resources. But it has also been a state neglected over the years resulting in its backwardness and under development. Biju's mission of making the state rich and prosperous remained a dream. He had a multifaceted personality a freedom fighter, a pilot, an industrialist, Chief Minister of a state and Union Minister, all combined into one. His life is an extraordinary saga of adventure and sacrifice, valour and dedication.

His death was an irreparable loss to the nation. Lakhs of people from all over the state bade a tearful farewell to their dear leader. A number of dignitaries attended his funeral at Swargadwar in Puri. These include leaders such as Deve Gowda, Chandrasekhar, A.B. Vajpayee, KrishanKant, Devilal, Madhu Dandavate, Laloo Prasad Yadav, S.R. Bommai, Ram Vilas Paswan, L.K. Advani. Biju was a man who never let Orissa down. He tried to follow the saying of Bhima Bhoi, a nineteenth century poet, who wrote:

Boundless is the anguish and
misery of the living
who can see it and tolerate ?
Let my soul be sent to hell
but let the universe be redeemed.

These are the lines, which Biju often quoted and followed.

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Sarasvati : The Goddess of Learning

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Sarasvati, the Goddess of Learning occupies a distinct position among the Sakta goddesses of Hindu pantheon. Due to the wide prevalence of the worship of Shakti or the female energy in India from a very early period among almost all the different ethnological elements comprising the vast mass of Indian population, goddess Sarasvati became more popular among the followers of Shaktism. According to David Kinsley, goddess Sarasvati is one of the few important goddesses in the *Vedas* who has remained significant in later Hinduism, though today she is in particular, worshipped by children and students as the patron Goddess of Learning throughout India.¹ She is popular not only as a Hindu goddess, but also popular with the Jains and the Buddhists.² The word Sarasvati is derived from the words *Sarah* and *Vati* which means 'one possessing a vast sheet of water'.³ Goddess Sarasvati is known to us in various names like Vani, Vagdevi, Vac, Sarada, Bharati, Pusti, Vagisvari, Vinapani etc.⁴

In the *Rig Veda* the earliest reference about the goddess Sarasvati is to be found as the manifestation of a river, on the bank of which most of the Vedic hymns were composed and the Vedic culture developed. The river thus appears to have played an important role in the formation of her concept. About the origin of the goddess Sarasvati, in the *Pradhanika-rahasya*, as summarized by J.N. Banerjea,⁵ it is stated that the unmanifested Mahalakshmi

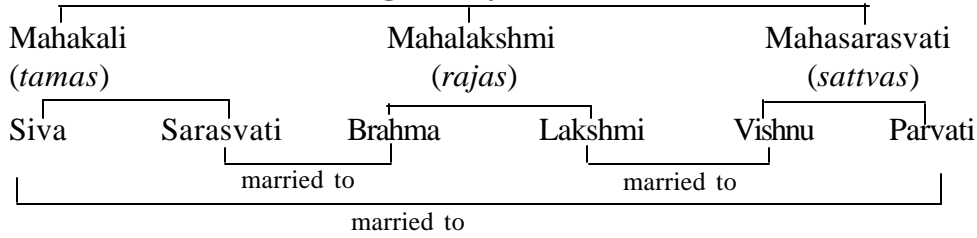
takes the three forms of Mahalakshmi, Mahakali and Mahasarasvati. In her manifestation as Mahasarasvati, she is of representing *Sattoguna*. She is associated with the destruction of the demons Sumbha and Nisumbha.⁶ She is the colour of white and the most beautiful of all beauties. As indicated in the *Pradhanika-rahasya*, She is four arm holding a rosary, a goad, a vina, and a manuscript. In the *Vaikritika-rahasya*, where She is said to have been born from Gauri with eight armed and holds an arrow, spear, *chakra*, *conch*, bell, plowshare, and a bow.⁷ A similar description appears in the *Sritattvanidhi*, where She is described as the slayer of Sumbha, with the eight *ayudha*.⁸

Regarding the origin and development of Sarasvati, interesting accounts are recorded in different *Puranas*. The *Devi Mahatmya*⁹ section of the *Markandeya Purana* refers three principal forms of female principle, i.e. Mahalakshmi, Mahakali and Mahasarasvati. According to the *Brahmavaivartta Purana*,¹⁰ the *Brhadaranyaka Upanisad*,¹¹ the *Matsya Purana*,¹² the *Devi Bhagabat Purana*,¹³ goddess Sarasvati is stated to have been born from the mouth of Paramaatma, Krisna as his Shakti. The *Matsya Purana*¹⁴ and the *Vayu Purana*¹⁵ describe Sarasvati as *Visvarupa* and Brahma created her. In the *Matsya Purana* She is conceived as wife of Brahma, while in the *Vayu Purana*, She is described as the daughter of Brahma.

According to T.A. Gopinath Rao,¹⁶ the three forms of Mahalakshmi, Mahakali, and Mahasarasvati divided their bodies into two halves, i.e., one male and the other female. Accordingly, Mahalakshmi created Brahma and Lakshmi, Mahakali created Siva and Sarasvati, and Mahasarasvati produced Vishnu and Parvati. All came into action forming their union with their male counterparts. Sarasvati married to Brahma, Lakshmi married to Vishnu and Parvati married to Siva and they were engaged for creation of the universe, preservation of the universe, and destruction of the universe respectively.¹⁷

is called the 'impeller of true and sweet speech and awakener of happy and noble thoughts'.²² As evident in the *Tantrasara*, where Sarasvati has more *dhyanas*, in compare to other goddesses. Her name is Varnesvari, which means 'goddess of letters'. She is also described as Varnajanani, the meaning of 'mother of letters'.²³ The other epithets of Sarasvati included in different literature as *Jihvagravasini* (dwelling in the front of the tongue) and *Kavijihvagravasini* (She who dwells on the tongues of poets), etc.²⁴

Trigunamayee Mahalakshmi



In the *Krishna Yajurveda*,¹⁸ Sarasvati came to be identified with the Vedic goddess Vac (speech personified), who appears in the *Rig Veda* as the vehicle of knowledge, while in the *Aitreya Aranyaka*¹⁹ She is called the mother of the *Vedas*. In the *Rig Veda* Sarasvati is very often invoked with Ida and Bharati. Ida, Bharati and Sarasvati are the three manifestations of Agni and are known as *Yajnuagni* (sacrificial fire). On account of their close intimacy, these three goddesses are called three Sarasvatis.²⁰ Goddess Sarasvati is also depicted as the annihilator of demons. She destroyed Vrtra and other demons.

Utasya nah Sarasvati ghora

Hiranyavartanah / Vrtraghni vasti sustuition//²¹

With the passage of time Sarasvati's association with a river and fertility gradually decreases and She increasingly becomes a goddess associated with speech, learning, wisdom and culture. Even in the *Rig Veda*, She

Like Lakshmi, Sarasvati is also associated with many male deities. As an individual goddess She is closely associated with Brahma. The *Brahmavaivartta Purana* states that Visnu has three wives, who constantly quarrel with each other, so that eventually he keeps only Lakshmi, giving Ganga to Siva and Sarasvati to Brahma.²⁵

In the early stage of evolution, Sarasvati was associated with different *Vedic* gods, such as Indra, Maruta, Asvinis, etc. In the *Veda* Sarasvati was the goddess of rain and the counterpart of Indra. She was believed to be in charge of rain.²⁶ Goddess Sarasvati's association with Ganesha is clear from the fact that, they are often juxtaposed, one next to the other in Orissan sculptural art particularly in motifs involving teaching. According to *Sarada-tilaka Tantra* and other texts, as Pusti, She is the consort of Ganesha.²⁷

Goddess Sarasvati is also regarded as the Shakti of Siva as in the *Tantrasara*, where She is coupled with Siva. In the *Suta Samhita* of the *Skanda Purana*, Sarasvati is associated with Siva and is described as having a blue neck like Siva.²⁸ In the *Devi Bhagavata Purana*,²⁹ She is the spouse of Rudra in *Manidvipa*, the celestial residence of the Devi. She is also associated with music as is apparent by the *vina* that is prescribed for her in various texts. In the *Brahmavaivartta Purana*, where she is prescribed a book and the *vina*.³⁰

As the goddess of learning She has various names such as Vagisvari, Sarada, Sarasvati and Bharati, etc., having different *vahanas* associated on different situations. Goddess Sarasvati is associated with *hamsa* (swan), the lotus, the ram, and lion. According to the *Puranic* texts, Sarasvati inherited her *vahana* swan (*hamsa*) from her father or husband Brahma, who has swan *vahana*.³¹ According to the *Satapatha Brahmana*, ram is the mount of Sarasvati from the *Vedic* period. Sarasvati is also described as *Mayura vahana*. It is probably to symbolize her philosophical relation with Agni that She holds the peacock the symbol of Agni, as her vehicle. According to *Krisna Yajurveda*, the lion is her mount and She was invoked in the form of a lioness to destroy the demons.

Today, Sarasvati is worshipped primarily as a goddess of speech, learning and the fine arts. Her early associations with water, fertility, as a goddess of healing, as goddess of prosperity are mostly forgotten. In the present Indian society, every year, She is worshipped on the day of commencement of knowledge and on the fifth day of the bright half of the lunar month of *Magha* (January-February), while her basic *mantra* is the same with which the *guru* first imparts instructions to his students.

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Light a Lamp and Remove the Darkness

Biju Patnaik

(Addressing a packed audience of girl students and ladies) All of you are studying history : British history, Indian history, this history, that history , etc. But many of you do not know your own history. How sad it is ? You were all born here. What is the history of this land ? What about our heritage ? What was our land 200 years back, 500 years back, 1000 years back, 2000 years back ? Do you know Ramanujan ? What was he ? Ramanujan was a very poor man. He was merely a Clerk under the British Government. He turned out to be the greatest mathematician the world has ever seen. The top mathematicians of the world are still working to decipher his formulae. He belongs to our land.

Have you heard of Pathani Samanta? What was he ? When was he born ? What was his contribution ? By using some simple device he could precisely study the movement of the galaxy. His scope of mathematics or of astronomy was so fantastic that what he wrote about is the subject of research today for the world mathematicians. He was our man, a member of our family.

In the world history, two or three women stand out as great personages. One is Cleopatra, the Queen of Egypt, another is Elizabeth-I, the Queen of England and the third one is Helen of

Troy... They created empires where sun never set. They were the Queens" that men surrendered to them and carried out their behests. Until and unless you go to the 21st Century with that kind of power, authority and magnetism, the men who have so far ruled this world are not going to surrender to you. In every sphere you should raise yourselves to that status, so that men would willingly serve you.

There are various facets of modern life. One can be a lawyer, a doctor, an administrator or a Member of the Legislature, or .a Member of the Parliament or a minister here and a minister there. But how do you raise yourself to the status which is superior to men ? This is really the heart of the problem where men must willingly respect you, regard you and take second place when you have the first place. This is really the problem of 21st Century. I am a little worried. You children, who are here; you are going to standard schools and colleges and getting standardised education. Now ask yourselves, when you graduate, even if you get a first class or whatever it is, are you equipped, mentally equipped, socially equipped to do something for your own State or are you going to look for a job ? To look for a job presents a servile mind, to step into the open world

presents a challenging mind. I want not all of you, all of you cannot, but some of you to present to yourself, a mind which can assume great ascents and great challenges. Why this girl Nivedita whom I sent across to Bali, some 9000 kms. fighting the high seas ! She is only one of the kids. She was in some College. She was at the beginning of her younger days and she was full of adventures. She wanted to do adventurous things. So I sent her to Cochin, to the Navy to get three weeks' training and I requested the Chief of Naval Command, "Well, if this girl can pass out rigid tests, I shall send her to Bali", and she did pass the test. But she was afraid. Her mother was afraid, her sister was afraid, her brother was afraid, her father was afraid that she might be drowned, etc. etc. Only I had to tell her, "If you do not do this I am going to cut your head" and that gave her the strength. I transferred some of my strength of adventure to her and she did it. This I want you to do whether through Karate or Judo or Wushu or games or sports or whatever, at all levels. You should be able to pick up challenges and meet them. Only then your mind will be free. We have some Oriya girls who have done very well, as entrepreneurs in the field of Electronic or some other things like that. I want more of you to come more of you dare to pick up the" challenges that would lead - you to the 21st century. Nothing else. All your bouffant hair-do or lipsticks will not lead you to the 21st century. "What would lead you to the 21st century - your guts, your courage, your determination. So, even if I do not see through the 21st century, in the coming years when you kids will have to live for next 30-40 years or more in the 21st century, all I can tell you is this, 'Do not betray your history'. Try to study your own history of 2000 years, of 3000 years, when you were a part the great empire-

the Kalinga. The Kalingans created an empire and pushed the Greek dynasty beyond Hindukush. They had spread a maritime power through whole of the South-east Asia. Your forefathers did it. Do not forget that. Never forget you *buniadi*, your heritage. Suppose, by some magic I squeeze these 2000 years and throw it to the Bay of Bengal, then you will be that women who fought with swords, with bows and arrows and conquered nations. Imagine yourselves. You will be a thousand Rani Jhansis, and a thousand Elizabeths. You have created history in this world.

Well, this is a symposium for training your minds for the 21st century. Our education is wanting. I know it. There was an English man called Lord Macaulay. Two hundred fifty years back when the East India Company came here and founded the empire, he thought that he must teach some English to some clerks who can convey the Englishman's message to the natives. So that was the beginning of learning English language. But the English people are so clever that they built the empire, not for nothing, they spread it among the intelligentsia of the country who used the language in law, in literature, in history, in everything which they themselves pursued. Everything goes in the British way of thinking-British Jurisprudence, British Law. When you talk of 21st century, remember, you are only a few girls in schools and colleges who have the advantage of getting education, however, deficient the education is. In my opinion you still have some education. You have a responsibility. Each of you have a responsibility to those millions of women, children who did not have the privilege or advantage of education like yours. Twenty first century means more responsibility, more responsiveness, more determination and greater strength of mind to meet challenges (Reacting

painfully to the large scale dropouts, i.e., 5: 1 from Class I to Class X) Why ? Because the mother of the little child says, "Go to the forest and fetch me some fuel for cooking. Tend the cows of that headman, earn two rupees so that I will feed you". The child is thus unable to study. Similarly, we have to find out ways of uplifting their economic status, Your parents can afford it. They are the Government servants or contractors or in business or whatever. They can afford the cost of your study, cost of your clothes, cost of your eating, cost of everything, hostel expenses, whatever. Millions, hundreds of millions of my countrymen cannot afford it, Have you any responsibility for them ? Do you feel responsible ? Apart from your fun and frolic what you must have of the young life, You must also think of your responsibility to the people, to the poor, to the girls, to the children who do not have your facilities. That would also present to you a challenge in your mind. You are educated. You are intelligent. Can I be defeated that my children next door must remain poor and uneducated ? Can I not raise them ? If my father can earn so much,

why cannot their parents earn much ? How to do it ? All these, my children must present before you a great challenge of life time. Only then you will grow. Do not waste yourselves away into the 21st century. Make the 21st century a standard-bearer for your strength of mind to meet all kinds of challenges, especially the challenges of your own society. It's a very hard task, a very difficult task, but you my daughters, my daughters' daughters, cultivate great confidence in you. "Wherever you may be, light a lamp as I have lighted here and remove the darkness from the society where you live. If you have done this, you have done a great service to yourself, to the society and to the nation.

Excerpts from an extempore speech presented by Biju Patnaik, the then Chief Minister of Orissa, while inaugurating the State level symposium on "Indian Women towards 21st century : Orissa, a step ahead" held at Rabindra Mandap, Bhubaneswar on August 8, 1993. The symposium was organised by Ramadevi Women's College Students' Union in collaboration with Vyatikrama, a voluntary organisation.



Hon'ble Chief Minister Shri Naveen Patnaik receiving the donation of Rs.38,218/- from Pokhariput D.A.V. School for Tsunami Victims at Secretariat on 2.2.2005.



Lokanätha Temple at Puri

Ratnakar Mohapatra

The temple of Lokanätha is situated at a distance of about 2½ kms to the west of Jagannätha temple of Puri. The western boundary of the Puri town is guarded by the temple of Lokanätha, which is traditionally said to have been established by Sri Rämachandra, the Hero of Rämäyan. There is nothing however, in it to indicate that remote antiquity.¹ This temple is one of the most important Saiva shrines of Orissa.² The place of Lokänatha temple is surrounded by a number of mango trees and in the midst of the tope there is a group of temples within a specious compound and also a big tank (Pärvatisägara) in the close neighbourhood. Many small temples are found in the temple premises. From the religious point of view, the Shaiva shrine of Lokanätha occupies an important position in the cultural history of Orissa. According to tradition the devotees who come to visit Lord Jagannätha, also visit Lokanätha.

The place of Puri is also known as Sankha Ksetra. The lay out plan of this sacred city is often described as resembling the shape of a conch shell. Skanda Puräna, in its Purusottama Mahätmya, even mentions different deities residing in various parts of the Conch-shell. The majestic temple of Jagannätha occupies the navel or center portion

of the Sankha Ksetra. The areas from Belesvara to Älabukesvara or Lokanätha temple is regarded as the place of Sankha Ksetra.³ On the basis of the cultural importance, Sunil Ratha has referred that Lord Lokanätha has been worshipped as the protector of the Sankha Ksetra.⁴ He is also regarded as the custodian of the treasury or bhandära-raksaka of the Jagannätha temple.

The deity Lokanätha is said to have been mentioned in the Mahäbhärata (fourth-century B.C.).⁵ The legend says that Lord Räma on his way to Sri Lanka for searching Sitä reached Purusottama Ksetra and sat with a vow to see Siva here. At that time there was a Sabarapalli nearby. Sabaras presented him a Läu or Läuuka (Pumpkin; one type of vegetable) looking like a Siva-Linga, Räma installed that as the replica of Siva-Linga at that place and prayed Siva to fulfill his desire. From that day Siva Linga placed by Lord Räma was called Läuakanätha.⁶ It is believed that the word Lokanätha is a later innovation from the word Läuakanätha or Alabukanatha or Älabukesvara. This information has been given by Jagabandhu Pädhhi.⁷ On the basis of the Bämadeva Samhitä and some other legends, it is known that Älabukesvara is a Saiva shrine situated to the west of Yamesvara temple. Perhaps when the

name of Purusottama was replaced by Jagannätha, then the name of Lokesvara or Läukanätha might have been converted to Lokanätha. The time period of the conversion of Lokesvara to Lokanätha might have occurred in the 12th or 13th century AD.⁹ Natives of Puri town hold that this shrine is traditionally known as Lokanätha, which Sivalinga is installed by Rāma Chandra in Treteyā Yuge.¹⁰

There is a reference in Mahābhārata, which tells that Panca-Pāndava (Yudhistira, Bhima, Arjuna, Nakula and Sahadeva) during the time of disguise for one year visited "Yajna Vedi" while undertaking Tirtha Yātrā. They reached this place in the evening, stayed for one night and worshipped Lord Vishnu here for their safe journey.¹¹ As a symbol of this Yātrā, five Mahādeva temples were constructed in the place of Purusottama Ksetra to memorise their stay in this Dhāma (holy place). According to M.M. Tripathy, those prominent five Saiva Shrines are viz. Lokanätha, Yamesvara, Kapālamocana, Märkandesvara and Nilakanthesvara. They are known together as Panca Pāndava or the five Pāndavas.¹² The temple of Lokanätha is the most important (shrine) among the Panca-Mahādeva temples of Puri. This Shiva shrine is locally called as Bhimasena, the strongest brother amongst the Panca Pāndava.

Architectural features of the temple

The temple of Lokanätha is one of the most important temple at Puri and conspicuous because it is oriented towards the west. According to H.C. Das, the Pasupata temples of Orissa of the Sailodbhava period had such a typical orientation towards the west.¹³ The temple consists of four structures such as Vimāna, Jagamohana, Nätamandapa and Bhogamndapa. This temple is built in

sandstones locally called Sänlä Pathara. Due to many natural calamities, the present temple of Lokanätha is buried near about 15 feet under the sand.

Vimāna

The Vimāna of the Lokanätha temple is a Pancaratha Rekhā deula and its height is about 30 feet from the ground level.¹⁴ Most of the bada portion of the Vimāna have been covered with marbles. So the detail architectural features of the bada are not distinct. The baranda of the bada is completely plain and also covered with marbles.

Parsvadevatäs

The central niches of the three sides of bada are housed with the pärsvadevatä figures of Umä-Mahesvara, Kārtikeya and Ganes'a. The image of Umä-Mahesvara is the pärsvadevatä of the northern side. The image of Siva or Mahesvara has been installed on a plain pedestal. Devi Pārvati or Umä is in seated posture on the left lap of Siva. Out of the four hands of Mahesvara, three hands display trisula, dambaru, abhaya mudrā and the remaining hand is lying upon the shoulder of Devi Pārvati or Umä. The left hand of Devi Umä (Pārvati) possess a lotus flower while the right hand lies on the shoulder of Lord Mahesvara (Siva). The back-slab of the Umä-Mahesvara image is carved with trefoil Makara arch. Two flying apsarā figures are carved on either side in the top corner of the background slab of this side deity. Lion and Bull, the traditional mounts of the both deities are also found on the pedestal. Three female devotees in kneeling postures are also carved on the pedestal. China plates finely cover the inner walls of the northern side pärsvadevatä niche. Marbles cover the ground floor of the northern side pärsvadevatä niche. The front side of

pärsvadevatä is covered by a shrine of Pidhä order and its height is about 15 feet from the ground of the temple. The outer walls of this shrine are also covered with marbles. The inner walls of the nishä shrine are adorned with a group of female deities some of which can be identified with Pärvati, Laksmi, Sarasvati, Mahesvari and Kaumäri. Their mounts below the pedestal and attributes in hands can we be recognized.¹⁵

Kärtikeya is the pärsvadevatä, whose image is housed in the eastern niche. There is a small slab, which contains the image of Kärtikeya. Out of the four hands of this deity, three display kukuta (rooster cock), spear, dambaru and the attribute in the remaining hand is not distinct. Peacock, the conventional mount of the deity is found in the right side of the pedestal. The front niche of the Kärtikeya image is also in a subsidiary shrine of pidhä order and its height is about 7 feet from the surface of the temple complex. There is an image of Narasimha installed close to the subsidiary shrine of the eastern side. His upper two hands display conch and cakra. The image of Narasimha is carved in the Uttänasayi pose.

The four handed image of Ganesa is the Pärsvadevatä of the southern side of the bada. The image has been installed on the double petalled lotus pedestal. His right two hands display broken tooth and rosary while the left two hands hold parasu and sweet balls. Mouse, the conventional mount of Ganesa is installed on a pillar of two feet high and it is noticed in front of the subsidiary shrine. A flat roof covers the mouse pillar. The image of Ganesa is also housed in the subsidiary shrine of pidhä order.

The curvilinear superstructure is surmounted on the gandi of the Vimäna. It also continues the Pancaratha plan of the bada. The

entire gandi portion of the Vimäna is covered with marbles. The middle portion of the Rähä paga of the gandi is projected with Gajasimhas on each side. There is a niche above the Gajasimhas of the southern side Rähä paga of the gandi and it is housed with a slab, which contains the images of Siva and Pärvati. Both lion and bull, as the traditional mounts are finely carved on either side pedestal of the deities. The eastern side Rähä paga of the gandi contains an image of the four handed Siva (Lokanätha) who is standing on a bull and his upper two hands hold a snake while the lower two hands display abhaya and varada mudrä respectively. Other pagas of the gandi are devoid of decorative ornamentation due to the covering of marbles. The dopichhä lions are finely fixed on the top of the känika pagas of the gandi.

The figures of the deula cärinis are inserted in the four cardinal directions of the beki above the rähä. These figures are the supporting elements of the amalakasilä of the mastaka.

The mastaka of the Vimäna consists of usual elements of beki, amalakasilä, khapuri, kalasa, äyudha (trident) and dhvajä.

The sanctum preserves the Sivalinga as the presiding deity of the temple. This linga is shown to the devotees once in a year. The sanctum including the linga is filled with water throughout the year by a natural fountain. The water is finally discharged to the neighbouring Pärvatisägara through an open channel. In the night of Pankoddhär Ekädashi (3 days before Shivarätri), the 14th day of the dark fortnight in the month of Mägha, all the water is bailed out and the divinity becomes visible and thousands of devotees enable to worship the Lord. This is looked upon as a miracle and

signifies the great sanctity of the place.¹⁶ Masonry steps are provided for approach towards the sanctum. According to M.M. Ganguli, there is nothing striking in the temple except the Lingam, which is always under water of a spring.¹⁷

The Vimāna has one doorway through the Jagamohana, which is invariably kept closed and the devotees peep through a window into the interior where dwells the Lord of Universe. The doorjambes of the sanctum are completely undecorated. The image of Gaja-Laksmi is carved on the middle portion of the doorway lintel. The figures of Nandi and Bhṛngi are finely carved on either side base of the doorjamb. They are acting as the dvārapālas of the main deula.

Jagamohana

The Jagamohana of the Lokanātha temple is a pidhā deula and its height is about 22 feet from the ground of the temple. The bada portion of the Jagamohana is completely buried under the earth. The pyramidal superstructure is surmounted on the gandi of the Jagamohana. It consists of seven pidhās and the sides of each pidhā are decorated with tankus. The bada and gandi of the Jagamohana are thickly plastered with lime mortar.

The mastaka of the Jagamohana consists of usual elements of beki, ghaṅṭā (bell-shaped member) above which there is another beki, amalakaśilā, khapuri, kalasa, āyudha (trident) and dhvajā.

The outer southern wall of the Jagamohana contains a composite image of Hari-Hara (half Vishnu and half Siva). This composite image of Harihara is installed on a double petalled lotus pedestal. The right two hands of this composite deity display trident

and damburu while the left two hands possess conch and cakra. The pedestal of the composite deity contains both the figures of Bull and Garuda as the conventional mounts of Siva and Vishnu respectively. Pārvati and Laksmi as consorts of both the Gods are also carved on either side of the lotus pedestal. The background slab of the composite deity is decorated with trefoil arch with makara head at the base and flower medallion at the apex. Apsarās and Kinnārās holding garlands in their hands carved on either side top corner of the slab. Its workmanship convey the artistic tradition of a very late period.¹⁸

The Jagamohana has three doorways, which are devoid of decorative ornamentations. The image of Gaja-Lakṣmi is carved on the middle portion of the door lintel of the eastern side. A stepped passage through this porch leads the devotees to the presiding Sivalingam within the sanctum. The inner walls of the Jagamohana are completely undecorated.

The antarāla portion between the Jagamohana and the nāōamēḍapa is covered by the small pidhā deula, which is supported by the four circular pillars.

Nātamaēḍapa

The nātamaēḍapa of the Lokanātha temple is a pidhā deula and its height is about 20 feet from the ground of the temple. The badahas five divisions such as pābhāga, tala jangha, bandhana, upper jangha and baranda. The base of bada is square of 15 feet on each side. All the component parts of the bada are completely undecorated. The pyramidal superstructure surmounts the gandi of the Natamandapa. It consists of three bell-shaped pidhās. The mastaka of the Natamandapa consists of Khapuri and Kalasa only.

There is a bull-pillar of 3 feet in height noticed in the middle portion of the floor of the Natamandapa. The recumbent bull has been installed on the top of the pillar and it is made of black chlorite stone. The inner walls of the Natamandapa contain some crude sculptures of Sarasvati, the head of Rāhu, Nandi and Bhrngi etc. The Natamandapa of the Lokanātha temple has doorways on all the four sides. The base of the doorjambs of the eastern side contain figures of Nandi and Bhrngi . They are acting as the dvārapālas of the eastern side door. The central portion of the doorway lintel contains an image of Gaja-Lakṣmi. She is carved on the double petalled lotus pedestal. The figures of the Navagrahas are carved on the architrave above the doorway lintel. Other doorways of the Natamandapa are completely undecorated.

Bhogamandapa

The bhogamandapa is a pidhā deula and its height is about 22 feet from the ground of temple. It is a rectangular hall and measures approximately 45 feet in length and 25 feet in width. The bada of the structure is consisting of five elements such as pābhāga, tala jangha, bandhana, upper jangha and baranda. All the elements of the bada are devoid of ornamentation. The pyramidal superstructure is surmounted on the gandi of the bhogamandapa. It consists of three pidhās. There is only one kalasa found from the top of the upper pidhā.

The inner western wall of the bhogamandapa contains some sculptures in its niches. They are viz. Narasimha, Bhairavi, Siva-pārvati, Shyāmākāli and Swami Sankarāchārya.

The four handed image of Narasimha has been installed on the plain pedestal. His upper

two hands possess conch and cakra and lower two hands are engaged to take out the entrails of Hiranya Kasyapu (demon). The astabhujā Bhairavi image has been also installed in a niche of the western wall. Her right four hands display dambaru, khadga, panapatra and the remaining hand is empty while the left side two hands possess severed head and flower. Other two hands of the left side are completely broken. Another slab contains the images of Siva and Pārvati. They are in seated postures with usual attributes in hands. Both lion and bull have also been carved on either side of the pedestal. Two flying apsara figures are carved on either side in top corner of the slab. Devi Pārvati is seated on the left lap of Siva. Another niche of the western wall contains the figure of Swāmi Sankarāchārya. He is seated in Padmāsana posture. The western inner wall of the bhogamandapa also contains the figure of Shyāmākāli. The four handed image of Devi Shyāmākāli is standing on the prostrate body of Siva who is lying on the pedestal. Her four hands display - Khadga, severed head, Abhaya mudrā and Varada mudra.

The inner walls of the bhogamandapa are also depicted with paintings of Mārkaṇḍesvara, Kailās mountain and the ten-armed Bānāmbār (Shiva). The local artists of Puri have finely executed these paintings.

Other Minor Shrines

Besides these four structures, there are some other minor shrines which are noticed in the premises of the Lokanātha temple.

A miniature shrine to the left of the inner courtyard preserves images of Surya-Nārāyana and Candra-Nārāyana. It is a pidhā deula and its height is about 10 feet from the ground level.

There is a small shrine of the Rekhā order found in the southern side of the main deula. It

is the replica of the main temple (Vimāna) of Lokanātha.

There is a small shrine of Narasimha, which is closely attached to the eastern side nishā-shrine of the main deula. Within the premises can be noticed footprints under worship on a masonry pedestal.

The Satya-Nārāyan shrine within the premises preserves images of Vishnu, Laksmi and several brass idols. The mandapa in front of the main shrine contains several broken figures of Umā Mahesvara, Cāmunda, Bhairava, Navagrahas, bull and brass idols etc.

The panca-devatā shrine is located in the northeast corner of the temple complex. These deities are viz. Ganesa, Narasimha, Rudra (Shiva), Mahisāmardini Durgā (Ambikā) and Bhāskara (Surya-Devatā)

At the very entrance to the premises one can notice a series of female divinities worshipped in the name of Cāmunda, Hādaphuti and Sitalā. They have been very badly mutilated and the available parts are thickly coated with vermillion. Their proper identity is very difficult to be arrived at.

The walls around the entrance to the inner courtyard preserve within their niches figures of Hanumān in different poses, Pārvati and a scene representing Siva's marriage with Pārvati. The Hanumān figures are holding the branch of a tree and a piece of rock in both hands. The figures of Pārvati is seated by crossing the leg with lion as her mount is carved to the left. Her three hands display varada mudrā, snake and goad. The remaining hand is damaged. The panel representing the marriage of Siva with Pārvati reveals Siva on his mount, the bull. Pārvati with offerings in hands is standing in front of him. Out of the

four hands of Siva, three display rosary, trident, dambaru and the remaining hand stretched over his right knee. Attedānts of Siva holding umbrellas, flywhisks and playing on musical instruments have assembled in front in a row. The navagrahas are finely carved on the architrave above the door lintel of the inner main entrance porch. They are seated in Padmāsana with usual attributes in their hands. Kutāb Candi image has been installed on the niche of the right side wall of the main entrance (inner).

The middle gateway of the temple complex is covered by the makara headed torana. It faces to the north towards the tank of Pārvatisāgara.

There is another main gate (outer) built in the eastern side of the boundary wall. The Trust Board under the control of the State Endowment Commissioner has constructed it. The gate is decorated with trefoiled arch; Makara head at the base and the Gaja-Lakṣmi image at the apex. Two lions are also leaning in both sides of the Gaja-Laksmi image. Two big sized lions are in seated postures in both sides of the main gate. Other two additional gateways are constructed on the both sides of the main gate. These two gates are used at the time when the temple complex is very crowded. Two galloping horses are installed on either side of the additional gates. Thus, there are three gates found in the complex of the Lokanātha temple. These gates are viz. first one in the inner main entrance, second one in the middle and the third one in the main outer entrance gate of the temple complex.

The compound of the Lokanātha temple is about 10 feet below the road level. The steps made of stones are provided for entry into the temple complex. In short, the Lokanātha temple

though primarily dedicated to Lord Shiva, is a storehouse of cult icons of other faiths.

Date of the Temple

There is lot of controversy among the historians as well as the archaeologists with regard to the approximate date of the Lokanätha temple of Purusottama Ksetra or Puri. According to R.L.Mitra, the oldest temple extant is the temple of Älabukevara built by Lalätendu Keshari (AD 623 to 627 AD).¹⁹ Dr. B.K.Rath has described that the temple of Lokanätha was constructed in 19th century A.D.²⁰ Jagabandhu Pädhi has referred that Udyata Keshari (AD 1040-1065), son of Yayäti-II of Soma dynasty had a second name Älabuka Keshari and it is stated that he had constructed the temple of Lokanätha at Puri and that it originally had the name LäuKANätha, Älabukesvara or Älabuknätha.²¹ Architectural designs and sculptural features of the temple also suggest that it belonged to the Somavamsi period of Orissan history. Most of the scholars accept that the Saiva temples of Puri town or Purusottama Ksetra were constructed during Somavamsi period of Orissa history. On the basis of the architectural style, the construction period of the Lokanätha temple can be tentatively assigned to the eleventh century AD and probably it was built before the construction of the present temple of Jagannätha. The available sculptures, which are now in the precincts of the temple complex, were made in the later period of the temple construction.

Rituals and Festivals

Lord Lokanätha's Bije Pratimä (His representative image) is in the Sri Jagannätha temple, known as Bhandära Lokanätha. He is the guardian deity of the Ratnabhandara (treasure house) of Sri Jagannätha temple.²²

Lokanätha is associated with Jagannätha in several rituals like Sivarätri, Candan Yäträ and Sital Sasthi. The festival of Sivarätri is observed in the temple of Lokanätha with great devotion. On the Mahäsivarätri lot of devotees arrive near the temple to offer their prayer to Lord Lokanätha. On that day, devotees with great enthusiasm worship the image of Hari-Hara. Accordingly to Pt. S.N.Dash, the temple of Lokanätha is the co-ordinating place of both Saivism and Vaishnuaism. The followers of both sects assemble here to worship Harihara.²³ On the day of Sivaratri, a meet is arranged between Lokanätha (Hara) and Jagannätha (Hari). The union seems to be an assimilation of Vaishnavism and Saiva-cult.²⁴ The Harihara cult is highly significant, "as light is submerged into light and cannot be separated".²⁵ It signifies the emotional integration and mutuality of Saivism and Vaishnavism at Puri. Large numbers of devotees also gather here on the last Monday of Baisakha to worship the Lord Harihar. According to a local tradition, people who suffer from incurable diseases come here for prayer.

A Trust Board under the control of State Endowment Commissioner is managing the temple of Lokanätha.

It is known from the above discussion that the temple of Lokanätha is one of the prominent Saiva Shrines of the Purusottama Ksetra or Puri. Among the five prominent Saiva Shrines of Puri, the temple of Lokanätha is the most important from the cultural point of view. It is said that the temple of Lokanätha is the first established Saiva shrine of the place of Purusottama. The shrine of Lokanätha is actually a temple complex with compound wall; much like that of the Jagannätha temple. On the whole, from the architectural point of

view, the temple of Lokanätha has no such importance but from the religious point of view, it is next to the Jagannätha temple of Puri.

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Hon'ble Chief Minister Shri Naveen Patnaik receiving a Demand Draft of from Working President of Friend's Association, Baramunda for Tsunami Victims at Secretariat on 17.2.2005.

Panchayati Raj : People's Parallel Executive Apparatus

Speech delivered by Biju Patnaik in the Orissa Legislative Assembly on November 20, 1961

He [the-then MLA, Kamakhyanagar] went on defining with great care the duties and checks and performances which should from now, after the passage of this Bill, become the responsibility of the Panchayat Samiti. It is only because these mistakes are there, errors are there, these flaws are there in the general administration of the country that the Panchayati Raj movement was initiated. In this house all of us are aware of the deficiency of the Administrative apparatus. Knowing that we have created a parallel executive apparatus made up of the representatives of the people with the hope that all these weakness will be overcome and representatives of the people at the village level or at the Panchayat level, etc., would be able to perform some jobs far better than our present administrative apparatus. If it was not so, Sir, there would be no case for bringing in this Panchayat movement. We are on the threshold of a very great experiment, perhaps the last experiment whether we can trust our people or not whether our people with proper guidance and assistance can prove to be more efficient collectively than our present administrative apparatus is in those fields. All these are matters of experiment ... Every member of the Samiti will have to work harder, take more interest providing the brain power and the executive power to enable this massive progress to go through. If he does not do that,

then all I would say is that another great experiment would fail and in the process the machine may be put back for many generations.

... This is a movement of building up leaders of men from the lowest rung of our society and it is not going to be easy. It is almost a people's movement. We are only trying to give it some shape, some direction or some authority. But the movement can only succeed if we give that authority to the people right down from the bottom of our social ladder who can exercise effective leadership. It is a big question and we have in this House got to think with far greater sympathy and prospective looking at a distant future and planning from now how you want the future to be built. This Bill has tremendous import for the future generations of our State. A great deal of thought and care has gone into this Bill. The Select Committee have provided one or two points in their deliberations to which I personally do not agree and one of the major things is I do not see any reason why the members of this House or Parliament should have any direct interference in the normal administration of the Gram Panchayat movement. We from this House by our own judgement are creating a new child, a new democratic child, with the hope that with the growth of this child it would be able to develop the leadership which our people need, the leadership of execution. We

come as representative of the people after getting votes here, but mostly we legislate; we have no other executive work; we have no time to function. Whereas we shall legislate in this House for years to come with justice and fairness, with wisdom, we must also build an army of men and women who would develop a capacity of execution from small to big jobs. In the process of development. I submit that we would hamper if we do not allow that developmental movement to grow in its own way without attempting directly to interfere or directly interest ourselves in the affairs of that movement. Therefore, whereas I heartily welcome the association of the members of this House in the deliberations of the Committees of Panchayat Samiti and Zilla Parishad, I would not like that members of this House would participate in the elections or the voting of the office bearers of the Panchayat Samitis and Zilla Parishad or even vote for a decision of some creative activities or the locations of such activities. It would not be proper that this House which has given rise to a movement with one hand and would take the powers and its own apparatus of development by another hand. It would be wrong in principle; it would be wrong in concept. Therefore I would urge upon the House to consider that portion of the Select Committee's Report which desires that the members of the House and the members of the Parliament, etc. can directly participate in voting of Panchayat Samitis or Zilla Parishads.

Another matter which some of our members feel is that if we have no voting right; if we have no power of direct deliberations like any other members, we may not be respected, we may not have any hold in our constituencies; wells, tanks, roads, schools and hospitals are to be built by the Sarpanchs or the Panchayat Samitis without reference to us. Who are we ? I would like to tell those hon'ble

members who think on those lines that we are taking a terrible restricted view of a movement to which we ourselves give birth. I would like the hon'ble members to think with me and feel with me that we are unleashing or attempting to unleash the greatest latent powers of the people by giving an authority to Panchayati Raj conceived by the Father of the Nation long long ago, we have already originated this idea and this thought. We are merely trying to give it some shape. Let us not pollute that idea by trying to put our fingers in the heart of that movement by trying to directly intervene. We in this House have the powers of the budget, of control of treasury, control of projects, control of public opinion and several other controls which are given to us by democratic thinking. If an Executive Officer in the Panchayat Samiti or a Sarpanch of a Panchayat or the Zilla Parishad does not function well they are open to fullest criticism in this House by the representatives and the Government have the full power to supersede such institutions if they are not going on the right way in the same spirit with which this House has decided to give powers to these institutions. This House remains and shall remain the sovereign House of the State. Every other institution shall be sub-servient to this House. There is no question about it. Therefore let us not think individually; let us not think of our little immediate inconveniences or expediencies. We shall be able in our collective wisdom to devise ways and means as time goes on and development goes on to achieve far greater results through our peoples' confidence and peoples' leadership than we are able to do by ourselves with our existing administrative apparatus.

Excerpts from *Orissa Legislative Assembly Debates*, Vol.I, No.33, 1961.

Myth, Reality and Social Formation

Dr. Chitrasen Pasayat

Gaisama or Gaisima is a Kulta dominated village in Bargarh district, situated on the bank of the river Jira, 13 kms south-east of Bargarh town. Earlier, Bargarh was a part of Sambalpur *rajya* prior to 1849. In the sense of M.N. Srinivas (Srinivas, 1967) Kulta is the dominant caste of this area. Also, the village is famous for the temple of Balunkeswar Siva who is considered to be one of the *Asta-Sambhus* (eight *Sambhus* or *Sivas*) in the Sambalpur *rajya*. After independence as a district thirteen districts of Orissa and reorganisation of districts in the State of Orissa the historical Sambalpur *rajya* has been mainly divided into four districts namely Sambalpur, Bargarh, Jharsuguda and Deogarh. Nonetheless, the temple of Balunkeswar was built by Dakshin Rai, the Dewan of Chauhan Raja Ajit Singh although the tradition assigns it to his son Raja Abhaya Singh. The present paper seeks to understand the available oral literature which developed regarding the arrival of the Kultas, the origin of the village Gaisima, the cultural interaction of the Kultas the dominant caste of this area with the locals, emergence of the Kultas as a dominant caste in the area, the construction of the Siva temple, Sanskritisation of the deity and the role of the Kultas in the process of state formation in Sambalpur during medieval period.

The Kultas say that they migrated from the ex-State of Boudh which they regard as their ancestral home (Senapati and Mahanti, 1971 : 115). But the following story suggests that they migrated to Bargarh area from the ex-State of Balangir Patna. According to the story, there was a Kulta *gauntia* (village headman) in Patnagarh during the reign of Chauhan Raja Rai Singh. The *gauntia* had two sons named Kuvera Sahu and Amar Sahu, and a most beautiful daughter. An influential noble of the royal family of Patnagarh wanted the hands of his enchanted daughter. But the beauty and her family did not accept this proposal. Apprehending trouble, one night the *gauntia* left the territory of Patnagarh with his family and belongings loaded in one hundred carts. About a thousand cows and bullocks came with the party. They marched relentlessly through out the whole night. They crossed the river Ang or Ong early next morning and reached the territory of Sambalpur *rajya*. Standing on the northern bank of the river Ang on the soil of Sambalpur, the *gauntia* heaved a sigh of relief. Pointing his right hand towards the rising sun the *gauntia* took an oath that in future he or his descendants would never cross the river Ang. Thereafter, they proceeded further towards the north. They passed through Barpali and crossed the river Jira on the third day of

their journey. They spent the night on the northern bank of the river.

One night, the *gauntia* had a strange dream. A female deity appeared and told him not to proceed further. She told the *gauntia* to settle there with the lands as far as his cows and bullocks were then taking rest. As a result of that a new human settlement started at that place. Since the limits of this settlement were determined by the presence of the cows it was popularly called Gaisima. *Gai* means cow and *sima* refers to boundary. Later on, Gaisima came to be known as Gaisama. Thus, Gaisima or Gaisama has been named. A year-long efforts and struggle brought in dramatic changes of that place. It was just a year since they arrived there, they excavated some thirteen tanks around their settlement. They cultivated the fertile land and lived peacefully.

After about a year, the *gauntia* received information from his attendants that a band of armed soldiers were approaching towards Gaisima. He could understand the purpose of the coming of the soldiers to his village. It was the wicked noble of Patnagarh who had sent the soldiers to forcibly take away his pretty daughter. A sudden fear came over him. He could not decide what to do in the midst of that danger. He prayed the village deity to safeguard the honour of the innocent girl and dignity of his family. By the time he lost all hope, an untouchable old woman of the Ganda caste rushed into the house of the *gauntia* through back door. She asked the *gauntia* to send his daughter to her small cottage where she could keep her concealed inside some big earthen pots. The soldiers rushed into the village. They made a thorough search for the young lady. But they did not find her. Finally, they left the village without finding any trace of the pretty

girl. The old Ganda woman had miraculously saved the life, honour and prestige of the *gauntia*. So, he and his family fell at the feet of the untouchable old woman expressing their gratitude. The Ganda old woman was so overwhelmed with joy because of her performance that she fell down dead before all the villagers. The inhabitants of Gaisima cherish till today the memory of the old Ganda woman who has been deified and receives *puja* from them on ceremonial occasions (Senapati and Mahanti,1971:522-23).

The above story which resulted in deification of an untouchable woman suggests to believe that the mutual interactions of insiders and outsiders like Kultas and their culture have led to the absorption of local deity into the fold of outsiders. This way the culture of outsiders has been indebted to the local culture. Also the outsiders being in minority at that time were being given protection and shelter by the natives of that place. In other words, we can not ignore the fact that outsiders have been indebted to the locals who were most probably leading an isolated and segregated life. Understandably, the outsiders are the cultivating caste with higher agricultural technology and knowledge. In his Settlement Report, Hamid writes that the Kultas remain the most steady and industrious cultivators of this area. They are really the backbone of the cultivating classes. The Kultas strongly appreciate the advantage of irrigation and show considerable public spirit in constructing tanks for the benefit of their lands. Kultas are very hard-working and they are seldom poor. As a class, their most prominent characteristics are frugality, industry, hunger for land, and readiness to resort to fight rather than relinquish a supposed right to it (quoted in Senapati and Mahanti,1971:115).

Most probably, the immigrants (Kultas) had taken the advantage of vast uncultivated and fertile lands of this area. They brought new knowledge and techniques which improved cultivation. As usual, they have pushed themselves to go on doing hard work and constructed tanks for irrigation and cultivated the lands. They have settled there and prospered. The local inhabitants either being ignorant of settled cultivation or backward in the skill of cultivation have gradually accepted the socio-economic dominance of the outsiders (Kultas) who inculcated in the aborigines or local people a sense of loyalty to the established order upheld by them. Apparently, the Kultas could cultivate their lands with the help of these local people.

In the context, it may be pointed out that Gandas are the untouchable caste in the social hierarchy of this area. They have close affinity with the other untouchable castes namely Pan and Pantantis of this area as well as of the state of Orissa. They weave coarse cloth and generally act as village watchman till very recently. They also work as professional pipers and drummers and are employed as musicians in marriage and other social ceremonies. Economically they are very backward and also lack in the skill of cultivation (Senapati and Mahanati, 1971 : 110). Thus natives of the area have never pushed themselves forward; rather they have to push themselves to go on doing such works which are economically not beneficial to them. They also work as agricultural labourers.

Prior to the arrival of the immigrants (Kultas), Gaisama region was a strong hold of natives who were most probably not an agriculturist class. They were primarily dependent on nature and jungles for their livelihood. Gradually there developed

harmony amongst the Kultas and these forest dwellers which led to the interaction of their respective cultures. The Kultas accepted the faith of the locality although they brought their own faith with them. They did this to please the natives of this area. In other words, the outsiders (Kultas) who settled amidst the local people in course of time adopted and worshipped the local deities in order to enjoy the confidence and seek the co-operation of the latter in their settlements. A myth was manufactured with the help of which they extolled the Ganda old woman as a deity and held her in great esteem. This step was essentially required because this made the Kultas very popular among the natives and aided to a great extent to the success of their socio-economic dominance in the area.

Economically and socially the Kultas became the dominant caste in this part of Sambalpur *rajya*. They became politically more powerful and acted as a strong pressure group in the area. As noted earlier, previously they held many villages as *gauntias*. There is no denying the fact that the *Kultas* are a cultivating class. Most probably, they are an offshoot of the *Chasa* caste, the principal cultivating caste of Orissa for several of their family names are identical with those of the *Chasas*. Notably, they have a sub-caste called *Kulta-chasa*. It has also been considered that the Kultas might have derived their name in Sambalpur area from growing *Kulthi* (Horse Gram), a favourite pulse of Sambalpur (Senapati and Mahanti, 1971 : 115). Thus, the Kultas basically belong to the *Vaisya* category of *Varna* hierarchical system prescribed by the Hindu great tradition.

In order to establish their higher social status Kultas claimed their association with

Ramachandra of Satya Yuga. A myth was also created to justify their stand. According to this story, their ancestors were employed in the royal household of Ramachandra in Ayodhya. The Kultas accompanied Ramachandra, Lakshmana and Sita when they went into exile (*banabasa*) and arrived the Gaisama area. In other words, Gaisama area was one of the places of exile. The local priestly class of this area wanted them as cultivators and Ramachandra allowed the Kultas to settle there (Senapati and Mahanti, 1971:116). The local priestly class having obscure origin became known as Raghunathia brahmins. They also claimed to be originally the brahmins of royal household of Ramachandra in Ayodhya and they had been named after Raghunath ie. Ramachandra.

Nonetheless, in the local caste hierarchy, the Oriya (Utkaliya) brahmins, the migrants from the coastal Orissa and the Jharua (Aranyaka) brahmins, the migrants from the north India are taken a brahmins of high order. The Raghunathias are also known as *Bhimgurias*. A Raghunathia can take cooked food in the houses of both Oriya and Jharua brahmins. In principle, inter-marriage between these three classes of brahmins is forbidden, although several cases of inter-marriage have taken place in recent years (Senapati and Mahanti, 1971:111-12).

The Gaisama area might be said to be much older than the time of Kultas' arrival. Most probably, this area had thick and inaccessible forests and inhabited by aboriginal people. In other words, it was an obscure village when the Kultas arrived here. Subsequently, the earlier name of this human habitation was obscured by the new name of Gaisama. Economically and politically, this area was long under the control of Kultas who

were also numerically dominant and spread to other places. But peaceful co-existence with other communities was essentially required not only to prosper and flourish but also to maintain their dominance. They established good social relationships with other castes and communities of this area. As mentioned earlier, myth involving Ramachandra, Kultas and Raghunathia brahmins was created to maintain their peaceful co-existence in the area.

Myth was also manufactured to establish their close social affinity with some of the other communities of the area which helped them to establish as a dominant caste in the area. This might be attested by the following story. According to this story, while wandering in the forest of this area, Rama, Lakshmana and Sita came across three brothers and asked them to draw water for them. The first brought water in a clean brass pot and was called *sudh* (well mannered). The second made a *danaa* (cup of leaves) and draw water from a well with a rope, he was called *Dumal* (from dori-mal, a coil of rope). The third brought water only in a hollow ground and was named *Kulta*. This story serves to show that the Kultas, the Sudhs and the Dumals acknowledge some social connections. In this area they take and share food together at festivals (Senapati and Mahanti, 1971:115).

In view of the above analysis, it may be said that myth serves certain social functions. It establishes social relationships between different social groups and communities, and accommodates them in the larger society. It provides a platform for peaceful co-existence and thus social formations. In the subsequent period, myth has also played significant role in the process of state formation in Sambalpur during medieval period. The following myth attests this fact.

One day Raja Abhaya Singh of Sambalpur had his camp near the village Gaisama on his way to Patnagarh. After his bath he visited the shrine of Siva which was close to his camp. The non-brahmin *thanapati* priest became nervous. Because he did not expect the Raja at that hour in the shrine. Then there was no flowers near at hand. He took the flower which he had on his ear and presented it to the Raja. The Raja noticed a hair in the flower. He asked the priest what it meant. Out of fear the priest told him that it was the hair of Lord Siva. Raja Abhaya Singh became furious at the explanation of the priest. He told the priest that he would see the image of the deity early next morning before leaving the village. Further, he warned him that if no hair would be found, the priest would be severely punished. The poor priest was angry with himself for having made such a foolish mistake. He prayed to Lord Siva the whole night to save him from the wrath of the Raja. Next morning when the Raja came to the shrine he actually found hair growing on the *Linga*. Suspecting it to be false hair kept by the shrewd priest he pulled one with *Linga*. Suddenly there came out a stream of milk from the root of the *bala*. The Raja was astonished at the miraculous power of the deity. Immediately he ordered to build a temple in honour of the deity who was named as *Balunkeswar* from that day. It would not be out of place to mention here that identical story is associated with the *Baladhupa* ritual of Lord Jagannath at Puri.

The Chauhan rulers settled amidst the local people who were most probably worshipping in deity originally. The deity has undergone the process of Hinduisation consequent upon the interaction between the brahminical (Great Tradition) and local culture (Little Tradition). The deity was given royal

patronage. A temple was built by the king and lands were granted for the regular performance of rituals inside the temple. The deity was named as *Balunkeswar Siva*. The deity has played an important role in the folk religion and the regional cultural tradition of Bargarh, nay of the Sambalpur *rajya* in the medieval period. But, the traditional non-brahmin priests of this religious shrine known as *thanapatis* were not replaced by the brahmin priests. Thus, the Chauhan rulers adopted and worshipped the deity in order to enjoy the confidence and to seek the co-operation of the local people in their settlements. In other words, the deity was Hinduised or Aryanised. The local religious shrine was transformed into a well developed Siva temple. Accordingly, the deity was worshipped both by the Hindus and non-Hindus. In this gradual process of Aryanisation or Hinduisation and royal patronage extended to this deity the myth was manufactured which associated the king with the religious shrine. The duties of the non-brahmin priests were defined, the brahminical rituals were introduced in the shrine. The shrine was donated rent free lands in the remote areas and the priests had to perform the duty of propagating this ideal for the sake of themselves as well as their kings. Thus, the significance of land grants to the religious shrines and priests is not difficult to appreciate. Thus, the social formation is a unique blend of myth and reality.

A large number of Siva temples were built in the reigns of Chauhan rulers in Sambalpur *rajya*. The most important among them are those of the *Asta-Sambhus* (eight *Sambhus* or *Sivas*) namely Bimaleswara at Huma, Kedarnath at Ambabhona, Biswanath at Deogaon, Maneswara at Maneswar, Swapneswara at Sorna, Bisweswara at

Soranda, Nilakantheswara at Niljee and Balunkeswara at Gaisama. Learned scholar Sasanka Sekhar Panda has identified that the original temple of Bimaleswara at Huma was built during the later Somavamsi period (circa 11th century A.D.). It was in a dilapidated condition and the Ganga king Anangabhimadeva III (1211-1239 A.D.) repaired this temple. Similarly, the temple was in complete ruins in the 17th century A.D., on which site the 5th Chauhan *raja* of Sambalpur Baliar Singh Deva (circa 1650-1689 A.D.) built a new temple for the Lord Bimaleswara Siva (Panda, 1996:35). The rest of the temples were constructed by Dewan Dakshin Rai and Dewan Akbar Rai during the reigns of Ajit Singh (1725-1766 A.D.) and his son Abhaya Singh (1766-1778 A.D.). In fact, the administration of the *rajya* was completely under the control of Dewan Dakshin Rai who rose to power and influence when Ajit Singh was the king of Sambalpur. Subsequently, Dewan Akbar Rai usurped the throne of Sambalpur and became the *defacto* ruler when Raja Abhaya Singh was the king of Sambalpur (Senapati and Mahanti, 1971 : 63-66). Most probably, these religious shrines apparently located in the jungle areas of different parts of Sambalpur *rajya* were adopted and given royal patronage by Dewan Dakshin Rai and Dewan Akbar Rai in order to enjoy the confidence and to seek the co-operation of the local people so that they could consolidate their position against the royal household in Sambalpur.

Hon'ble Chief Minister Shri Naveen Patnaik presiding over the Steering Committee Meeting on Mission Shakti at Secretariat on 1.2.2005.

Temples were built and rent-free lands were granted for the regular performance of rituals in the temples. The local deities were Sanskritised and given new names like Kedarnath, Viswanath, Maneswar, Swapneswar, Visweswar, Nilakantheswar and Balunkeswar. These deities have played most significant role in the folk religious cultural tradition of Sambalpur *rajya* in the medieval period.

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Brain Storming Deliberations of Biju Patnaik

(I)

At the Meeting of the National Development Council on June 18-19, 1990

This is an important meeting of the National Development Council as we have assembled here today to finalise the approach to the Eighth Five Year Plan which will certainly be a significant milestone in our path towards social change and transformation. I compliment the Planning Commission for preparing a pragmatic Approach Paper which will be the blueprint for our future growth. This, of course, will need to be supplemented in various ways for drawing up operational schemes for removing disparities and the sources of discontentment among various sections of the people as well as for instilling in them a sense and self-confidence as self-respect to achieve the objectives.

2. There is no doubt that excessive obsession with target and target-oriented

growth during the past plan periods has led to the emergence of imbalances in various spheres. It has also led to a slowing down of employment opportunities, sickness in industry with consequential loss of jobs as well as increasing disparities among various sections of the people and regions of the country.

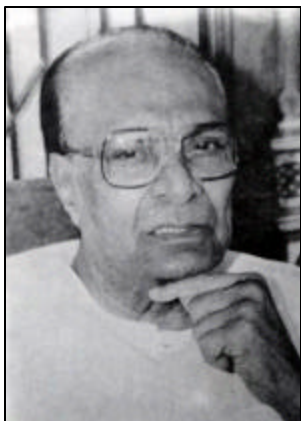


Widespread dissatisfaction among the people has resulted in a change of the Government through the democratic process. It is, therefore, in the fitness of things that the Approach Paper for the Eighth Plan has identified generation of employment alongwith integrated Rural Development with active involvement of the rural people and Panchayat Raj institutions and Voluntary Organisations as the prime thrust areas. We welcome this change.

3. The challenge before us is to break out of the various circle of low productivity, unemployment and poverty. Our primary emphasis should be on increased efficiency and productivity in all sectors of development.

Both as a freedom fighter and a mass leader, who worked in various fields successfully after independence, Biju Patnaik will be adored by the people.

K.R. Narayanan, Former President of India



Economic growth should be seen not merely in terms of a "rate" - the emphasis should rather be on the content of development than on a "growth rate" per se. Growth has to be combined with equity, a reasonable

minimum standard of living and provision of an essential social amenities to every one as speedily as possible. It should ensure special attention to the needs of the disadvantaged and the vulnerable sections of the society and at the same time ensure more rational and wide spread diffusion of the fruits of development across reasons and classes. In other words, growth with equity and diffusion of the benefits of development in a balanced manner among the regions as well as among various sections of the society should be our primary goal in tackling the twin problems of poverty and unemployment. I may mention in this context that we are formulating a programme for making two of our districts viz., Bolangir and Kalahandi as "Zero Unemployment Districts" within this plan period by integrating various sectional schemes.

4. In this context I would specially suggest the need for particular attention to the weaker regions and the backward States and for devising special measures to enable them to play their appropriate role in the mainstream of economic development. Take for instance, the case of Orissa. After 40 years of planning and development the State has not been able to improve the relative position vis-a-vis other states in the matrix of economy development. Orissa's economy has retained its

predominantly agrarian status and the contribution of agriculture to the Net Domestic Product has been stagnating around 60% or thereabout, throughout the Sixth Plan and Seventh Plan periods. Another striking feature of the economy is that there has been no substantial change in the pattern of inter-sectoral contribution to the Net Domestic Product over the years. Obviously the pace of structural change is relatively slower compared to that at national level. This is reflected in a comparison of per capita income of Orissa with that at the national level. Though there has been an increase in the State's per capita income both at constant and at current prices, this has not been adequate enough to keep pace with the level of development achieved at the national level. The gap between the per capita income of Orissa with that at the national level started widening significantly during the Sixth Plan. This was aggravated during subsequent plan periods indicating a slower pace of growth at this State level. At current prices, a gap of Rs.376 in the year 1980-81 increased to Rs.623 in the year 1985-86; it rose further to Rs.934 in 1986-87 and is about Rs.1,397 in the year 1988-89 (quick estimate).

5. The relative backwardness of Orissa as compared to other States both in regard to extent of poverty and its intensity are reflected in the available data. In fact, the intensity of poverty is much higher in Orissa than in many other States. This calls for appropriate remedial measures particularly in regard to the devolution of financial resources between the Centre and the States. I would suggest that the existing Gadgil Formula might be supplemented by a composite index of backwardness, appropriately devised, which might benefit relatively backward and poverty-stricken State like Orissa.

6. I am sure, you will agree with me Mr. Chairman, that situation like this deserves special attention for devising specific measures for bridging such widening gaps. I would not like to go into details at the present stage but I am confident that such problems would be tackled and solved appropriately when we finalise our 8th Plan.

7. I would now like to give my comments briefly on several important issues raised in the Approach Paper. It has been suggested that many of the existing problems can be corrected by transferring a substantial part of the responsibility for planning and implementation of economic and social development programmes, e.g., minor irrigation, soil conservation, primary education, health, drinking water, housing etc. to the elected representative institutions of local Government alongwith provisions of necessary financial resources and staff. It has been further stated that the local area plans at the village or Panchayat level will first aim to expand employment, production and income in various economic activities. While agreeing with the approaches, we must remember that employment generated must be productive and relevant. The job seekers have a legitimate right to work; at the same time, those who are already in employment have a duty to work sincerely and generate assets. The objective of our planning should be to work more and produce more so that in the process the nation gets benefited.

Decentralisation of the planning process including formulation and implementations of relevant schemes at the

district level and below is necessary for utilising the latent energy of the people in our plan efforts as well as for plugging the loopholes. It would be rational in this context to entrust the elected Panchayat Raj institutions with



implemen-tation of all rural employment schemes like J.R.Y. etc. This brings into focus the urgent need for introducing a proper system for human motivation as well as a clean and impartial system of administration at the grass-root level. In the absence of these inputs, a combination of other resources - men, material and capital - will fail to achieve the desired objectives.

8. Agriculture still being the main-stay of the people deserves our particular attention. In my view the entire gamut of activities in this sector requires a thorough reorientation with particular attention to the needs of agriculturally backward regions as well as needs of refined tacts, dry lands and wastelands. I strongly feel that greater attention be paid to development of horticulture, sericulture and cash crops so that we can build on it a network of suitable agro-based industries. This will be of great help to the farmers in remote, rural and tribal areas not only in terms of employment but also in terms of generating higher income by ensuring a better price for the produce. There is also a great scope for development of our huge untrapped

Biju Patnaik's role in India's national reconstruction will be remembered for long. His role as an eminent Parliamentarian, Central Minister and Chief Minister of Orissa is noteworthy.

Dr. Shankar Dayal Sharma, Former President of India



potential in complementary sectors like Dairy Development, Poultry Development, Fishery Development, Sericulture etc. These have to be taken up in an integrated manner for promoting rural employment and for reducing urban bias. This is particularly relevant for accelerating the pace of development in our Scheduled Areas which still suffer from lack of communication and marketing facilities exposing them to exploitation by various agencies.

9. Irrigation as an input to agriculture must receive the highest priority. All on-going Major and Medium Irrigation Projects should be completed as quickly as possible. Greater emphasis should be given on Minor Irrigation and Lift Irrigation during the 8th Plan period. Here, as in many other sectors, we have a tale of missed opportunities. Had we been fortunate in translating into reality Pandit Nehru's dream and commissioning the Tikarpara Project on the Mahanadi river in Orissa in the early sixties, Orissa's economy would have been transformed. However, we can still retrieve a part of the vision by implementing quickly the irrigation part of the Rengali Multi-purpose project in our State. I mention this particularly as Irrigation canals have to be completed within the next 7 years or earlier if possible, for taking full advantage of the Dam and Power Plant which has already been constructed. I would further suggest that for ensuring optimum utilisation of our water resources, investment in irrigation sector should be proportionate to the availability of irrigation potential in various regions. How can a State like Orissa progress

when the investment on irrigation is as low as 2% against its potential of 11% ?

10. I firmly believe, Mr. Chairman, that in consonance with our accepted objectives for the 8th Plan, the social services sector, particularly, education and health, deserve a much higher priority. This is necessary for ensuring that the benefits of development percolate down to the poorest of the poor and the vulnerable sections, specially women and S.C./S.T. population. Such a change will also significantly help in making our population limitation measures more effective. We agree that a major overhaul of our Education Policy is necessary to achieve the goal of greater equity as well as the necessity for providing adequate technical inputs at various levels. Greater thrust on our programmes of mass literacy with skilled development as well as elementary and secondary education is essential for achieving the goal of complete eradication of illiteracy by the end of 1990s. I have already started a scheme for involving all secondary school students in the literacy campaign.

I am glad to announce in this context that we would be launching a special drive for making two of our districts, viz. Kalahandi and Bolangir "Full Literacy Districts" within this plan period.

11. On the health front, it is heartening to note the adoption of multi-disciplinary approach for tackling the problems. It has been rightly stated that education, specially women's education, has a great deal to contribute to the health delivery system. Similarly in our strategy for population control, it is accepted that the focus should be on women's status, female literacy, responsible motherhood and control of infant mortality. I would suggest that Malaria, Filariasis, Kala-azar and Encephalitis should be

integrated into a single programme of control of vectorborne diseases. The Universal Immunisation Programme should be implemented vigorously to reduce infant mortality. As malnutrition is one of the important factors leading to high infant mortality, additional inputs would be necessary for the Integrated Child Development Scheme (ICDS) so that nourishing food may be served to the children. I fully agree with the suggestion in the Approach Paper that the better off sections of the community should pay adequately for the services utilised by them both in the sphere of Education and Health.

12. In the social services sector, our main aim should be to increase the purchasing power of the poor through employment preferably in rural agro-based industries. However, we must provide a minimum of food security through a restructured, more efficient and decentralised Public Distribution System (PDS). Its coverage particularly in the rural areas has to be expanded and local Panchayati Raj institutions and voluntary organisations involved to a much greater degree. Stopping the present leakages and cutting down costs are equally important. As rightly suggested in the Approach Paper, we should also explore the possibility of procuring those food-grains that are relevant to the food basket of the lower income groups in particular areas.

13. The strategy for industrial development as spelt out in the Approach Paper. Mr. Chairman, deserves particular attention. This is an area where we have to take an integrated view taking into account of various relevant sectors, viz., the need for developing our

resources, the requirements of balanced regional growth, the balance of payment problem, the need to ensure a minimum 12% annual volume of growth in export, the need for modernisation and updating of



technology, promotion of technological innovation, environmental issues as well as provision of requisite infrastructure facilities particularly in the energy and transport sectors. It is imperative to ensure that our resources are optimally used to promote product quality and cost effectiveness in all spheres and more efficient use of energy and other infrastructure inputs. Employment need not, as rightly stated in the Approach Paper, necessarily be the primary consideration in certain areas. However, even in areas where additional demand generated for consumer goods is expected to be met through labour intensive processes of production on a decentralised basis, our motto should be improvement in productivity and cost effectiveness.

14. We should encourage building up of a network of viable and efficient Small Scale Industrial Units - both modern and traditional - which would work in a regime free of irksome regulations utilising local resources and manpower. We must aim at larger value addition to all our primary produce and raw materials. Just as we are trying to step up agricultural production by re-organising it

Biju Patnaik was not only a politician, but also a brave warrior. He was a front-ranking freedom fighter, able administrator and the maker of modern Orissa. Whenever needed, he went above parochial party considerations and gave positive suggestions and advice.

Atal Behari Vajpayee, Prime Minister of India

according to Agro-Climatic Zones, industrial production should similarly be raised by utilising the natural resources of various regions to the fullest extent. In other words, we must develop those sectors where we have a comparative advantage in a most appropriate manner. Infrastructure support like provision of power, roads, railway lines, port facilities etc. should be tailored to meet such requirements. For example, in many parts of the country including Orissa, there are vast reserve of mineral resources, marine wealth as well as convenient locations for off-shore and on-shore facilities. In a scenario where the world situation is changing fast we should be poised to grab the opportunities that come our way and do away with dilatory bureaucratic fetters which stifle initiative and growth. A determined effort must be made in this direction both by the Central and State Governments, so that national requirement is met in the most efficient manner. The multiplier effort of such growth centres will obviously quicken the pace of development.

15. One brief word on Plan Finance before I conclude. Even after taking into account the devolution of financial resources recommended by the 9th Finance Commission, some State still emerge as deficit State on Plan Revenue account. I, therefore, strongly endorse the Finance Commission's suggestion in their report that the Planning Commission should consider granting special long term loans for bridging such deficit so that the Revenue deficit States do not have to divert their borrowings for meeting their Plan Revenue needs.

16. Mr. Chairman, planning by its very nature, implies imposition on our selves of a certain degree of discipline and self-restraint. This also involves a common vision and a

common heritage of dreaming together and working in unison utilising all our resources endowments for the common good. We need not be daunted by the magnitude of the task that lies ahead. Well-begun, as they say, is half-done. I am sure, Mr. Chairman, the Planning Commission under your guidance will rekindle the spirit of objective self-reliance, which was the essence of Pandit Nehru's vision of planning for development with equity.

Thank you.

Sources : *Orissa Review*, August, 1990.

(II)

Conference on Human Rights on September 14, 1992 at New Delhi

Mr. Home Minister and Friends,

I must congratulate the Union Home Minister for the comprehensive agenda papers he has sent us. I would like to make a small suggestion before I respond to proposals contained in the agenda papers. The issues referred to are extremely important and we must devise strategies based on mature deliberation. Some of the suggestions in the agenda notes have a bearing on Centre-State relations. Some others have serious financial implications. Some others, it seems to me, do not take sufficient note of ground realities. Before any specific decision is taken, it will be appropriate that our response based on years of experience and first-hand acquaintances with problems under discussion are carefully considered. We should avoid the temptation of coming out with solutions at the end of the meeting and producing the impression that these solutions were always round the corner and all that was needed was the will to find them. I would advise that the proposals contained in the agenda notes are reviewed in

the light of today's deliberations : we can meet again to discuss the results of the review and design strategies inspired by pragmatic perceptions rather than summons issued by self-appointed defenders of human rights from abroad and from within the country.

It is odd, and certainly humiliating that we should be treated to lessons on human rights by foreign organisations whose good will towards India is not at best doubtful. They accuse the Indian state of abridging human rights of terrorists and of scoundrels intent on dismembering India with the help of foreign arms and money. For these organisations, human rights of terrorists and secessionists and sacrosanct and indubitably superior to those of the innocent people they kill and of the women and children who are forced into a life of penury, anguish and insecurity. Their conscience, if any is inexplicably dumb when thousands of families are forced to abandon their homes and properties and become refugees. These organisations and their high priests have not thought it fit to condemn terrorism or secessionism or systems of governance that openly subordinate human rights to what they think are laws of their religion. They have also desisted from condemning interference by one state in the internal affairs of another, leading to enormous human rights abuse. While the erstwhile Soviet Union was accused of human rights violation in eastern Europe, open support for armed rebellion in Afghanistan resulting in



mass killing and exile of millions of Afghans was viewed differently and kindly. Our neighbour's dirty work in Kashmir and in Punjab has also been viewed with extraordinary indulgence. Is it because Indians, Afghans and people of other Asian and African countries have no human rights unless they are murderers, robbers, or on foreign pay rolls ? Why is it that there is such clamour when one of these species is killed and none when the basic human right-the right to live - is abrogated every day in Somalia, Ethiopia and the erstwhile Yugoslavia ?

I submit that throughout the ages as well as today India can boast of human rights record which is superior to the record of any other country. This will be evident from the fact that minority populations have grown and flourished in India whereas in the history of the west, they have often been victims of relentless carnage. Those who raise an outcry over the reported death or torture of a terrorist in India have no word of sympathy for a Malkankit Natt who was mercilessly bashed up by the London Police or for a Rodney King who was administered 56 video-taped blows by the Los Angeles police or for the Korean immigrants who lost practically everything they had earned in the race riots that followed the acquittal of policemen who had assaulted King but who the Jurors thought were simply doing their duty.

Let us therefore say, and say it openly that we do not mean to take these experts at

Biju Patnaik was a very inspiring personality. He was an utterly fearless person who inspired the youth of India.

H.D. Devegowda, Former Prime Minister of India

doublespeak seriously at least not until they have taken up defence of human rights in their own countries and not until they have launched an impartial campaign against outside inspiration for militancy and terrorism.

The basic objective of our freedom struggle was to restore to the Indian people the human rights they were deprived of by colonial rule. Our constitution guarantees these rights and also provides for their enforcement. I frankly do not see much merit in the proposal to set up a Human Rights Commission. I can understand a commission going into certain issues in greater detail than the Government which has its hands full with everyday problems and recommending policies, laws and procedures of implementation but actual implementation has to be the function of Government and not of an agency outside it. It is not correct that a Government elected by the people should assign its functions to an organisation outside people's mandate. Such institutions, I am afraid are not legitimate in terms of our Constitution. This is precisely what has been happening over the past few years. We have Commissions for the Scheduled Castes and Tribes, for women and for minorities. Is the Government incapable of looking after India's Scheduled Castes and Scheduled Tribes, women and minority communities ? The proposed Human Rights Commission will also, I am afraid, impinge on the powers of State Governments public order, police and prisons fall under the State list. Clause(3) of Article 246 vests in State Government to "exclusive power to make laws" in respect of matters enumerated in the state list. It is no doubt suggested in the agenda notes that the commission will be a fact-finding and advisory body, but I would also have the mandate to recommend prosecution of the

offenders and to advise authorities about the steps they should take to uphold human rights." There is absolutely no doubt that it will function as an authority that believes that State Governments are accountable to it, especially when it is set up as has been suggested by an Act of Parliament. We may perhaps have a Commission to enquire into human rights questions and submit its report to Government, but it should cease to exist after a specified period during which it must submit its report. To go beyond this will lend strength to the thesis that the Union Government and the State Government cannot be trusted in the matter of human rights. Let us be clear that it is the Government's duty to uphold human rights and it will do so at all costs.

Agenda item No.2 is far more important. Custodial crime is utterly reprehensible and must be curbed regardless of the status of the offender. We should however look at the problem in its perspective. In large number of cases, policemen responsible for such offences have been punished. This is the position in my State and is, perhaps true for other States. What this means is that the State in India does not take an indulgent view of custodial crime. We should also take note of the fact that in a large number of cases, allegations of custodial torture are motivated, the motive being to force the investigating officer into a position of self-defence and thereby deflect him from single - minded pursuit of the case. The motive may also be to win the court's sympathy. This phenomenon has been observed in several countries.

A disciplined and motivated police force is seldom guilty of custodial crime. Such crimes are committed by a few deviant members of the force, but their proportion to

the number of correct and responsible policemen is no higher than such proportion in other profession.

The most effective insurance against custodial crime is the morale and the attitude of the force. Unfortunately police morale had suffered serious erosion both due to politicisation and unionisation. For the first evil, we ourselves are responsible since we would like to use the police to protect people whose only virtue is that they are with us and persecute people who have different loyalties. As long as we persist in this behaviour, no system can be effective against custodial crime. The offending police officer may have done us some service in the past or may promise to do in future. This distortion is matched by a corresponding distortion caused by unionisation of the force. If an investigation into an alleged custodial crime is taken up against a police officer, there is a tendency on the part of others to combine and protect him. We must make up our mind that we shall not suffer this impediment and must proceed against every police officer, guilty of such crime.

While allegations of custodial death and torture are exaggerated, such allegations are widely believed to be true because there is very little openness in enquiries and because the results of enquiry are seldom published. We can consider a system that would ensure expedition and objectivity in enquiries. There is no advantage in a mandatory judicial enquiry in such cases. Section 176 of the Code of Criminal Procedure already vests in Magistrates the power to hold an enquiry into cases of custodial death including death

allegedly due to suicide. We can examine whether the provisions of the Code cannot be enlarged and made more effective so that cases of custodial death and rape are enquired into by authorities other than those of the police. Greater authority to the District Magistrates or to functionaries nominated by the State Government would go a long way in investing transparency and credibility both to enquiries and follow up actions.

Award of financial relief should be informal and left to State Governments. I do not see why State Government that provide financial relief to victims of natural calamities and communal riots cannot be trusted with this task and must act in pursuance of a central law. We can agree on certain guide-lines, but their implementation is best left to State Governments. Let us consider setting up a task force to formulate the guide-lines, but let us desist from doing under law what can be done through an attitude of concern and compassion.

I have said earlier that there is a correlation between the incidence of custodial crime and erosion of police morale. In addition to the two aforesaid causes of declining police morale, there is another, the alarming fall in convictions due largely to the present system of prosecution. The earlier system of prosecution which had succeeded in securing convictions for the larger number of criminals was replaced in 1973 by the new Code of Criminal Procedure. After the new system came into force, acquittals have far outnumbered convictions. The result is that, the law breaker is no longer afraid. Citizens are afraid of the law breaker. So great is the

Bijubabu was above petty politics.

P.A. Sangma, Former Speaker, Lok Sabha of India

citizens' fear that they have lost the capacity to resist the most heinous crimes committed in broad daylight. So great, again, is the erosion in the State's will to govern that several such crimes go unpunished although there is no doubt either about the identity of their perpetrator or the distress of their victims. The powerful and the rich have acquired the capacity to abuse the judicial process and to be immune to retribution under the law. We are fast moving into a situation which Shakespeare described as follows :

Through tatter'd clothes small vices do appear
 Robes and furr'd gowns hide all. Plate sin with gold,
 And the strong lance of justice hurtless breaks,
 Arm it in rags, a pigmy's straw both pierce it.
 (King Lear, Act 4. Scene 6).

I would submit that it would be artificial to dislink human rights from punishment of crime. It will be artificial for two principal reasons. Firstly in a situation in which the system of punishment for crime is ineffective the criminal has the licence to trample upon the human rights of hapless victims. Secondly in such a situation, society which includes the police, will be compelled to devise other methods of containing crime. The police are accountable when the crime situation deteriorates. If the normal system of investigation and prosecution does not yield results, there will be a tendency to resort to other methods; so that the police can give a good account of itself. I should think that the incidence of custodial crime should be seen in the perspective of our system of administration of Criminal Law. If amendment of the Evidence Act and the Code of Criminal Procedure is being contemplated so that those responsible for custodial crime are punished adequately and quickly, there is clearly a stronger case for contemplating amendments so that criminals and killers do not acquire the power to dominate the society.

The need for educating police officials in human rights is both great and urgent. It should be possible for us to devise a programme of training the cost of which can be shared between the Union and State Governments designed to promote human rights literally. Financial support to State Government is also necessary for expanding and modernising jails.

As for crimes against disadvantaged sections of society including women all that we need is a strong administrative will. Crimes against these groups have come down significantly when there is clear evidence of the State's will to punish the offenders. These criminals do not belong to the under-world. They have social status, being either land-owners, or Government employees, or employees of the corporate sector or persons who are prospering in their own business. I have recently issued instructions to the effect that a Government servant against whom a prima facie case of dowry offence is made out shall be placed under suspension and if his responsibility for the offence is established, he shall be dismissed from service. I am aware that this will not have more than marginal effect on crimes against women but this is an illustration of State will. We do not unfortunately have a worthwhile social movement that creates awareness against such crimes. During the days of our freedom struggle the goal that inspired us was not only political independence but a society in which the individual whatever his religion or caste or sex or income status, could live with dignity. Gandhiji who gave direction to the freedom struggle integrated issues like removal of untouchability, rights of tenants to land and freedom from poverty with the issue of political independence. We are incapable today

of understanding his integral philosophy and have assigned the task of social engineering to thousands of non-Governmental organisations supported with munificent Government grants. Societies do not change through the work of persons who are paid to bring about change. We, regardless of the parties we belong to, and the political goals we cherish, must combine to create an awareness which will not condone any crime against a Harijan, a woman, a poor man or a person who calls his God by a different name.

I am sorry I have taken a lot of time but then the issues you have raised do not admit of a summary response. I would make a final submission. Human rights are important not because foreign human rights organisations have asked us to honour human rights but because our culture and our history have embedded respect for man in our soul. We should devise methods consistent with realities of our situation to operationalise this respect. If these methods do not conform to the prescriptions of some self-righteous organisations, there should be no cause for distress.

Sources : *Orissa Review*, October, 1992.

(III)

Chief Ministers' Conference on Administration of Criminal Justice November 13, 1992

This conference, in my view, is not merely a conference to discuss administration of criminal justice; it provides us all with an opportunity to review the manner in which the Indian State is functioning. The basic function

of the State is protection of the life, liberty and property of citizens and prevention of their harassment by any individual or group. The State has now come to acquire several other functions, but these are clearly not in lieu of its basic function. A society in which the security of life and property of its members is under frequent jeopardy is clearly not a well governed society. Such societies are characterised by the emergence of individuals and groups who assume to themselves the illegitimate and wholly mercenary authority to compel others to live in terror and deprivation and to punish what, according to laws fashioned in their imprudent imagination, is deviant behaviour. The larger the extent of such wicked authority, the greater is the irrelevance of the State which, in course of time, becomes so feeble that assorted scoundrels and criminals, instead of dreading its instrumentalities, take control of them. Since the State is unable to punish crime, they coerce a hapless society into giving them the honour and status it used to assign to the wise, the brave, the honest and the industrious. The law-breaker is no longer afraid; citizens are afraid of the law-breaker.

Such a society is clearly reprehensible. All enlightened Governments have, throughout history, endeavoured to ward off such distortions in the social process through installation of a system in which crime is quickly punished. Where they have succeeded, individuals have striven to realise their higher aspirations and have not been driven into diminutive cocoons by fear or insecurity. Societies that have ensured freedom and security have made remarkable advance in

Biju Patnaik was the eagle of the storm and sculptor of the clay. It is hard to believe that Biju Patnaik is no more. He has influenced the political life of the state for half a century. He was the symbol of ever-inspiring working spirit.

J.B. Patnaik, Former Chief Minister of Orissa

material and intellectual development; societies that have failed in this basic task have remained underdeveloped and have frequently had to surrender political sovereignty, for mercenaries and criminals who had acquired positions of pre-eminence were the most unlikely defenders of freedom.

We had, in this country, a reasonably effective system of punishing crime. It certainly had several drawbacks, but it had the merit of denying the criminals the sense of impunity they have lately come to acquire. Immediately after independence, we thought that the whole system was evil and started a romance with exotic concepts. One such concept was the separation of the judiciary from the executive. We forgot to take note of the fact that this concept had evolved in an altogether different situation and was administered by altogether different people. In those societies, it is a functional distribution, whereas in ours, the judiciary is convinced that the entire authority of the State vests in it alone.

The overall result, as the agenda papers for this conference show, has been a disturbing rise in acquittals and a disturbing fall in convictions. It is significant that these trends became manifest after the new Code of Criminal Procedure, which effected the separation of powers and installed a new system of prosecution in Courts of Magistrates, which came into force. Our first duty should be to contain this development and reverse these trends. We should give some time and thought to evolving implementable strategies so that no Indian citizen lies in fear and so that whoever transgresses the law is quickly and effectively dealt with. If these strategies requires a change in the law, we should be prepared to effect these changes without being

hamstrung by shibboleths. The illustrative areas where the law may have to be changed are : the system of prosecution; empowering executive magistrates to try offences under certain chapters of Indian Penal Code and under some minor Criminal Act and Special Acts; and provisions relating to preventive arrest and bail. With regard to the prosecution system, I would like section 25 of the Code of Criminal Procedure to be amended so that the State Government can appoint a police officer to conduct prosecution subject to the condition that he has not taken any part in the investigation into a case under trial. This would go a long way towards eliminating lack of co-ordination between prosecution and investigation which has benefited criminals. Some States have amended several sections of the Code of Criminal Procedure. In order that we have a uniform Code of Criminal Procedure, these amendments, along with certain others which are found necessary, can be incorporated into a Central amendment which can become the law for the whole country.

Delay in completion of investigation is another major contributor to the worsening crime situation. It not only creates a public impression that nothing much is going to happen to a criminal, at least for quite some time, it also enables the criminal to tamper with evidence, win over or liquidate witnesses and in effect decide the case. There are three major reasons for delay in investigations. Firstly, the police manpower is inadequate. Secondly, the available manpower has several other pre-occupations, such as performing security duty for a horde of dignitaries who relish the illusion that their lives are in danger. Thirdly, investigating officers do not have adequate mobility or access to modern techniques of

investigation. The first and third factors would require financial and technical collaboration between the Centre and States. If this collaboration materialises immediately, we should be able to register improvement in the immediate future. As for the second factor, demanding security cover has become a status symbol. It is time that self-appointed luminaries of our political firmament realised that, in the unlikely event of some madcap disposing them of, the only cost to the country would be a by-election.

I would reiterate that improving the administration of criminal justice should be the collective responsibility of the Union and the States and that it would be disastrous to leave resource-deficit State to meet the full cost of desired improvement. Cost-sharing should extend to enlarging accommodation in jails. There has been no significant enlargement of such accommodation which has been under great strain due both to the increasing number of convicts and of under-trial prisoners. A few days ago, we met here to discuss human rights abuse and, in particular, infringement of such rights in custody. Such infringement becomes inevitable when we have to pack 500 people in space meant for 50.

There are two further points I would like to make. An increasingly significant factor in the present crime situation is crime by organised groups whether subscribing to terrorism as a political activity or bound by a common criminal intent. The distinction between these two groups is very often a fiction since, for the first group, politics is a veneer for crime and the second group has little

compunction in seeking political patronage when driven to a corner. I would like it to be understood that as long as organised crime is not effectively dealt with, no refinement in dealing with individual criminals would improve the crime situation. Individual and small-time crime is yielding place everywhere to organised crime. While the individual criminal offends an individual victim, criminal gangs offend society at large and challenge the authority of the State. Let us not, in dealing with them, be shackled by international prescriptions on human rights. Innocent citizens of this country and their society have certain rights and if conglomerates of criminals assault these rights, we have to protect the larger and superior rights. If necessary by abridging and indeed even extinguishing inferior and irrelevant rights. If we act otherwise, we would bring about a situation in which no true human rights exist. I have to say this because it is necessary that we are not overwhelmed by the latest inspiration doled out by human rights activists.

Secondly, some amount of introspection on the part of the community of politicians is overdue. Quite a few crimes occur because we ourselves organise agitations on a number of non-issues with a view to keeping ourselves in limelight. Since we have been in power and since it is not unlikely that we will come back to power, the law enforcing machinery is handicapped in dealing with our proteges in the manner they deserve to be dealt with. Let us be frank and admit that we ourselves have inducted into legislatures and endowed high offices on a

Biju Patnaik was a dare-devil person. He was a modern-day Emperor Kharavela. He was given the title 'Bhumiputra' (Son of the Soil) by Indonesia for his participation in that country's freedom struggle.

Nilamani Routray, Former Chief Minister of Orissa

number of persons whose legitimate place is in the jail. This criminal aberration afflicts all political parties and the result is that no political party today has the moral authority to suggest any reform. By far the larger part of my life is behind me. I would hope to see, in the remainder of my life, that the profession of politics does not admit persons who find in politics protection for their past and present criminality. This may cost us a few votes, but the voting system itself may cease to exist very soon if such persons enjoy the immunity and prestige they have come to enjoy for sometime past.

Sources : *Orissa Review*, December, 1992.

(IV)

Orissa of My Dreams :

I have been commissioned here in the memory of my dearest friend Binod Kanungo - not to speak but to dream. I have been told that I should project Orissa of my dreams. What would I dream ? Once Gurudev Rabindranath Tagore said, "When you dream, dream big. It is only by dreaming big things that big tasks are accomplished." We are born to die. While dreaming think of big things - Dream the biggest dream of all. In his poetry, what did he say ? "Sapan dekhi tulab ami badi, prabal dwipe manimuktar" This was the dream which urged the young people of those days to dream big. I have not forgotten these lines of Rabi Thakur.

When I want to dream of Orissa what should I dream ? Orissa has become a small little place. One day it was the greatest empire of India. Its army defeated Alexander's Army and threw them across the border of India. Kalinga was the largest maritime power ever known in the world. That Kalinga spread her

civilisation throughtout the South East Asia; relics are found in all these countries even today. What better dream can I have than dream of those magnificent days, when Orissa was vital, when Kalinga was vital, when Kalinga was the greatest empire of India, when the sailors of Kalinga did not know fear, when the soldiers of Kalinga did not know fear, when the mothers of Kalinga were known as "Biranganas". That was Kalinga. Therefore that is a dream worthy of Kalinga.

In my dream of the 21st century for the State, I would have young men and women who put the interest of the State before them. They will have pride in themselves, confidence in themselves. They will not be at anybody's mercy, except their own selves. By their brain, intelligence and capacity, they will recapture the history of Kalinga. I would like my Orissa of 21st century to have excellent artisans, superb craftsmen and sculptors, greatest musicians and poets. After all it is we who built Konark. It was in Orissa or Kalinga where the great Geeta Govinda was composed. It is the same place where Great mathematicians like Pathani Samanta looked at the sky and created astronomical wonders. A place where we have mathematical genius, great sculptors and artists, great musicians and dancers and men and women of great culture, this should be the dream of my Orissa, should be the dream of my life.

There is no English word for "Karuna". When a young woman goes to pray before her God she asks for one blessing. "O' Lord, fill my soul with 'Karuna', I ask for nothing else." That is the epitome of culture, which Orissa of my dream would have.

We men and women of today, have shrunk. Because we do not dream big, we have

become little men and women with little problems, little conspiracy, little likes and dislikes, little gain or loss. Orissa can be lifted by collective will. We are the descendants of great ancestors. Look at my beautiful hills, beautiful rivers, beautiful sea, rich forests which are gifts of God, given to our people. I would like my men and women, young people of my State, in the coming years to take all these gifts that God has given and produced the greatest machines that produce wealth for all and provide employment and productive work to all. In my dream of Orissa no cultivator would go with his field dry. Every drop of water that percolates through our soil is recovered. In my dream of Orissa of tomorrow, I will not like to hear a whisper about oppression to women. I dream of a day when women would play equal role with men. They will exercise with men equal power and enjoy the same privilege. This should be my dream of tomorrow the 21st century. In that time no child of my State will go hungry without food or suffer from malnutrition. And all over my land, there will be no illiteracy or ignorance.

For my farmers, I would like to dream that never and never his crop shall perish for want of water. Each drop of water will be conserved and used. Natural calamity, the scourge of Orissa, would be a thing of the past. All the rivers would be tamed, all the water storages reconstructed so that parched lands get that water when needed.

Yesterday I inaugurated an exhibition of the Adivasis. Those of you who have not gone, I would recommend that you spend a couple of hours there, see their style of living.

You realise that 30% of our people live in this condition. I will like to see that every citizen of my State has a decent roof over his head, every family gets drinking water and all-weather protection. They must have all weather roads and bridges, schools properly manned with able teachers and hospitals with adequate number of excellent doctors. It has to be ensured that every nook and corner of my state has proper health care, proper schooling, proper road system and communication systems like telephones, like electronics - all that the modern science has given, the average villagers must have.

The wealth of minerals that nature has endowed us will sustain many major industries for long years to come, whether it is steel, whether power from coal, whether aluminium or oil refineries and petrochemicals. All these will come to us. We should make our State a place of attraction to all people from all over the world. In India, today we have no social harmony, no religious tolerance, no caste tolerance. Certainly we cannot grow with all these divisions. In my dream of Orissa, there should be harmony, broad-mindedness, greater tolerance all around and fellow feeling from neighbour to neighbour.

In conclusion, I would like to say what Max Muller said long time back, "If I have to look over the whole world to find out the country that nature has bestowed its best, I would point to India". We all together can make our State such that the whole world would say that Orissa is our dreamland.

(First Binode Kanungo Memorial Lecture delivered extempore on January 27, 1992 at Soochana Bhawan, Bhubaneswar.)

Biju Patnaik was not only a great freedom fighter, but also a towering politician and social leader of India.

Dr. Farooq Abdullah, Former Chief Minister of Jammu & Kashmir

(V)

Soft State, Hard Decisions

It is unfortunate that hardly any government in this country has had the courage to adopt a tough line as far as austerity measures go. And this is because no one in the government wants to give up his own benefits - even when hundreds and thousands of our countrymen are getting no benefits at all. Running the Government is getting more and more expensive. Be it the civil, military or police administrations, hundreds of million people are employed. And who pays for them? The already over-burdened tax payer.

The public sector corporations are also a part to it. Heavily overstaffed, they employ five men where one is required. And the unions ensure that they are well protected. So the government continues to ball them out.

We should emulate the example of Mexico. The President there took a stern position. He broke the unions and as a result of that, Mexico is already looking up today. It is about time that we recognised that if we are losing in a particular area, government funding should be discontinued.

We have reached such a pathetic stage that as a nation we are now forced to borrow in order to pay wages and salaries. And if we want to develop a plan, we have to pay even more. At the same time, the public services that the government should be funding--such as schools, health services and other activities -- are being ignored. In Korea, to produce 15 million tonnes of steel, the country employs 20,000 people but here to produce 15 million tonnes of integrated steel, we employ 300,000 people.

No nation can survive like this. Our overstaffed administrative machinery is too

expensive. The bureaucracy is negative all over the country--both at the Centre and in the States. There is absolutely no initiative at any level to change this--all they are interested in is cushioning their interests with precedents and authority.

The political machinery is even more expensive. The upkeep of the Prime Minister, the Ministers, the Cabinet, Parliament is maintained by the contributions of the tax payers. These people are supposed to serve the people but instead they only serve as rulers. It is absolutely ridiculous that an MP should be entitled to 28 flights per year to his constituency. Their pensions also keep increasing. An MP is not part of the administrative service yet they, their wives, their widows, their children are all recipients of benefits from the government.

It is a sickening spectacle for a person like me who has fought for the nation's Independence and suffered for it. Today the entire patronage system encourages corruption at all levels. In fact, corruption has been in-built into the system where even men in high places are corrupt. Quite simply, the common perception is that power is for the self.

Even Nehru never thought seriously about controlling the country's population in terms of incentives and disincentives--no one with more than two children should have been entitled to a government job or an elective position. Instead, we have been converted into a nation of 90 crores from one of 34 crores. The whole world is laughing at us. Every other country is increasing its per capita income but we seem to be getting poorer each year.

It is time that we took some hard decisions. Of course this will be resented. Once benefits are taken away from the political

class, these "secure" men will feel naked as if they are no longer the representatives of the people. We should also redefine the concept of security - today there are 10,000 applicants for a peon's post in the government because it is perceived as a secure job. The Centre will also have to truly respect the federal nature of our Constitution. For example, it is ridiculous that even though agriculture is a state subject, the union agriculture ministry employs over 40,000 people. And for whose benefit ?



In the old days, nobody received any special benefits. Not even the Prime Minister. I remember even Nehru did not have peons at his beck and call. On one occasion, I dropped in to see him at 8 p.m. - I had just returned from a wonderful film at Rivoli. I told him about the film and suddenly, on an impulse, he decided that he wanted to see it. His devoted assistant Mathai, went down to fetch the driver but he had left. So without any fuss, we hailed a taxi and proceeded to the cinema--no security nothing. And even at the cinema hall, there was no fuss, people were happy to see him but that was all.

We have to blame ourselves for making life so cheap today. Why is there no peace in this country today ? Because even though the economic czars have left the country we continue to buy goods at ten times the price. What is this freedom about ? To abuse, to kill each other, to stab ? I am not disillusioned because I have no illusions. Yet I can not lose

hope. This is my country, I was born here I fought for it, I have served it.

But half of our population is below the poverty line with no food, no water, no education, no shelter, no literacy. And every year, the negatives only multiply. If I were to run the country and if I were 30 years younger, I would certainly impose Draconian laws and punitive measures to ensure that corruption does not pay. I would lay down that if a person has more than one child, then he would not be eligible for a government job or an elected position even in the Panchayat. And if Parliament is not supportive, I would acquire the power to suspend Parliament and pass this law. Yes I would do that. Because, Parliament is far too expensive, anyway.

Hard decisions are a must. No development is possible without human sacrifice. Be it Ashoka or Peter the Great, human lives perished but that is how their great empires flourished. In Chernobyl or Bhopal, human sacrifice was the cost that one had to pay for development. When aeroplanes first started, people were sacrificed. The development of rockets sacrificed scientists. So for any human development, there have been human sacrifices galore. So why do we shy away from paying a price for development ?

(As told to Sabina Sehgal and published in the National Daily, The Times of India on June 13, 1993)

Source : *Orissa Review*, July-1993

People do not know how much he has done.

Nripen Chakraborty, Former Chief Minister of Tripura

History of Press in Orissa

R.P. Shastry

In the glorious chapters of the history of journalism in India, Orissa with her history of over one hundred years of journalism occupies a place of pride and honour.

(In 1662 the first newspaper of London was published. The number of newspapers increased to 53 in 1970. The London Gazette was founded in 1665 as the official organ of the Government. The world famous 'Times' paper began its publication as the Daily Universal Register in 1785 and adopted the present title in 1788).

The First Newspaper of India

(In India the first attempt for the publication of newspapers was made by an Englishman William Bolts in Calcutta in 1776. But he could not succeed due to official restrictions and obstructions. James Augustus Hicky another Englishman started the 'Bengal Gazette' in 1780. In Madras in 1785, the first newspaper the 'Madras Courier' was published by an Englishman named Richard Johnson with official support. The paper was edited by Boyd. Bombay's first newspaper, the 'Bombay Herald' came into existence in 1789.)

Orissa came to the newspaper map of India, about 70 years later in 1862 and offered resistance to the British rule which could only

be fully established in this part of the country in 1848. Thus the history of journalism in Orissa is little over a century or to put it more precisely it would now be just 138 years old.

Oriya journalism played an important role in moulding socio-political within of the province several and in awakening the people's consciousness in particular. In those days the great men who had pioneered this noble profession in this part of the country were solely inspired by the spirit of social service and missionary zeal.

The First Oriya Magazine

In 1861 five years before the catastrophic famine of Orissa of 1866 the first Oriya Magazine of Orissa 'Bodha Dayini' was published from Balasore. The main object of this magazine was to spread the Oriya literature and to point out the administrative lapses. Then the most powerful and influential Oriya paper. 'The Utkal Deepika' made its appearance in early 1866 under the able editorship of late Gourisankar Ray with the patronizing helps of late Bichitrananda Das who was the Seristadar of then Revenue Commissioner, T.E. Ravenshaw, who enjoyed the honour as the founder of the historic Ravenshaw College of Cuttack. 'Utkal Deepika' played a significant role for the

amalgamation of outlying Oriya-speaking areas which remained scattered under different provincial administrations. The Utkal Deepika carried on a vigorous campaign for bringing all the Oriya-speaking areas under one administration, development of Oriya language and literature and protection of Oriya interests. In 1869 late Bhagavati Charan Das started 'Utkal Subhakari' to propagate Brahma faith. Another weekly paper 'Sambad Vahika' was published from Balasore in 1868.

The Utkal Society of Cuttack published 'Utkal Hiteisini' in 1869. In the last three and half decades of the 19th century a number of newspapers were published in Oriya, prominent among them were 'Utkal Deepika' 'Utkal Patra' Utkal Hiteisini from Cuttack, Utkal Darpan and Sambada Vahika' from Balasore, Sambalpur Hiteisini (30th May, 1889) from Deogarh.

The last named Oriya weekly continued for 34 years under the patronage of Sir Sudhal Deb, Raja of Bamra. In 1879 an Oriya fortnightly newspaper called "Mayurbhanj Pakshika Patrika" was published from Baripada being edited by Haraprasad Das with the financial help of Maharaja Krushna Chandra Bhanja Deo. It was said that the main objective of the paper was to review the political matters of Mayurbhanj in simple 'Oriya' language. (source Mayurbhanj Gazetteer). In April 1891 a literary magazine titled 'Utkal Prabha' was published from Baripada with the financial help of Maharaja Sri Ramachandra Bhanja Deo. In 1880 Dina Banerji edited a paper called Bideshi from Cuttack. After 1866 Famine some English journals were also started publishing in Orissa. In 1868 "Cuttack Standard", Argus' and an English Weekly 'Orissa Patriot' edited by Kalipada Banerji were published from

Cuttack and another English weekly named 'Orissa Students' edited by Laxmi Narayan Dasgupta was published from Kendrapara during that period.

The publication of these papers during the last part of the 19th century, indicated the desire and the determination of the people of Orissa to uphold the right of freedom of expression and the freedom of the press with a view to ultimately fighting for the freedom of the country from the British rule.

Swadeshi Movement

In the early part of twentieth century we find that "Swadeshi" movement in Bengal had gained momentum and it had great impact on Orissa's political and social life. At that time another paper named 'Nava Sambad' also appeared from Balasore. Both 'Nava Sambad' of Balasore and 'Utkal Deepika' of Cuttack gave strong support to the 'Swadeshi' movement and in their writings of 30th August 1905 and 2nd September 1905 respectively those two papers expressed the views that the Swadeshi movement would give impetus to the production of "Swadeshi" goods in Orissa.

In 1903 the Oriyas of Ganjam under the leadership of Raja of Khallikote, Raja Harihar Mardaj and with the guiding inspirations of Late Pandit Nilamani Vidyaratna a veteran journalist, social reformer and a political leader of that time formed Ganjam Jatiya Samiti to demand for the unification of Ganjam (then in Madras) with other Oriya areas. Vidyaratna started an Oriya weekly paper 'Praja Bandhu' from Ganjam to espouse the cause of the Oriyas and the amalgamation movement. He also joined the 'Sambalpur Hiteisini' in the last decade of nineteenth century and gave a new fillip to the cause of amalgamation movement and development of Oriya literature with the

help of the Raja of Bamra, the great lover of culture and literature. Pandit Vidyaratna had encouraged the great poet Gangadhar Meher and Radhanath Ray by publishing their literary works through the columns of the paper which he edited.

This period was also marked for the spread of journalism in different parts of Orissa and publication of more papers from Ganjam and Cuttack.

Star of Utkal

In 1905 Babu Khirod Ray Choudhury published an English newspaper named "Star of Utkal" from Cuttack. The paper was highly critical of the then Bengal Government's Food Policy and held the Government responsible for the large scale starvation deaths of 1907-1908 in the districts of Cuttack, Puri and Balasore which then constituted the 'Orissa Division' under the Bengal Government. The Lt. Governor of Bengal demanded Rs.2000/- as security deposit from the press. The editor refused to pay the security deposit and in protest stopped the publication of the paper.

During this decade the enterprising Oriya journalists of Ganjam published a number of papers. An English weekly named "Ganjam News" was published from Parlakhemidi, the great seat of Oriya culture, literature and music to support the cause of Orissa. The other papers of Ganjam of that period were Oriya Weekly, "Oriya Hitavadini" from Berhampur, "Ganjam Guna Darpan" from Digapahandi and 'Utkal Vasi' from Ichhapur (now in Andhra Pradesh) which were published to fight for the formation of Orissa province based on language, culture and literature and also to advance the cause of freedom movement.

New Phase of Journalism

In 1913 a new phase of journalism began in Orissa under the adventurous leadership of the great Journalist, late Mr. Sashibhusan Rath. On 13th April, 1913 he published the weekly 'Asha' which soon held the public opinion of the district under its influence.

Though, Mr. Rath started his weekly without any capital money, he was able to attract the support of the stalwarts of that period like Pandit Gopabandhu Das, Pandit Nilakantha Das, Pandit Godavarish Mishra, the great freedom fighters and scholars, who later became editors of powerful newspapers. They were also the writers in this new weekly, till 1917 this group which was more popularly known as the Satyavadi Group maintained very intimate contacts with 'Asha' by regularly writing in its columns. Pandit Gopabandhu, the founder of Orissa's influential Oriya newspaper, the Samaj published his first monthly magazine "Satyavadi" from Asha Press of Berhampur. During this period the publication of 'Asha' by Sashi Bhusan had kindled new hopes in the minds of the people of Orissa and particularly the people of Ganjam who were zealously agitating for the formation of a separate Orissa province and development of Oriya language and literature. 'Asha' soon attracted many leading writers and leaders of public opinion of that time and became the powerful vehicle of public opinion. The other prominent writers and leading men who had enriched the columns of 'Asha' were late Gopal Chandra Praharaj (author of Oriya Encyclopaedia-*Bhasakosh*), the great social reformer Ananta Mishra, Appanna Panigrahi of Paralakhemidi, Gadadhar Vidya Bhusan and Sadasiva Vidya Bhusan of South Ganjam, the great Oriya novelist and writer Fakir Mohan

Senapati, the poet and writer Ramchandra Acharjya and many others.

Oriya Weekly "Samaj Mitra"

In 1917 another Oriya weekly paper 'Samaj Mitra' was published from Cuttack. But it was proscribed by the British Government for its publication of an article under the caption 'Hindu Dharmar Gourab' in which he strongly criticised certain disparaging remarks of some foreign Christian missionaries against Hindu scriptures and the Hindu deities.

Madhusudan Das's Oriya Weekly "The Oriya"

During the same period late Gopal Chandra Praharaj edited "Satya Samachar", Utkal Gourab Madhu Sudan edited 'The Oriya' and Dibyaprasanna Roy Choudhury edited 'Navya Bharat' from Cuttack. Another weekly 'Swaraj' which became a daily in 1932 was also published in 1921-22 from Cuttack.

Publication of "Dainik Asha"

In 1928 Sashi Bhusan Rath took another bold step and started the Oriya Daily 'Dainik Asha' from Berhampur on the Oriya New Years Day (Mesha Sankranti). This was really a great day for the people of Orissa and was a turning point in the history of the State as it had helped the people of Orissa to launch their struggle more effectively and vigorously to secure the unification of the outlying Oriya areas under one administration. This paper also spread the message of freedom movement of the country in the rural areas of the State. With the publication of Dainik Asha many public spirited youngmen got the opportunity to receive the practical training in daily newspaper work and journalism. Some of them who got training in the editing of these

newspapers helped for the production of other daily papers in the state during later periods.

East Coast English Weekly

After the publication of 'Dainik Asha' Sashi Bhusan also published an English weekly, 'The East Coast' and entrusted its editorship to Pandit Godavarish Misra whose love for the freedom of the country and the people had brought for him poverty and many difficulties in life. In 1930 an Oriya newspaper "Prabhat" was also published from Cuttack.

First English Daily Newspaper "New Orissa"

On 5th May, 1933 the first English daily of the Province 'The New Orissa' made its appearance from the Asha Press of Berhampur under the Editorship of Sashi Bhusan ably assisted by Mr. Sharma and Mr. K.N. Acharya who came from Madras. Mr. Acharya who was the colleague of Mr. Rath later became the Editor of 'New Orissa'. The management of the paper was looked after by Mr. Hadu Raiguru who was a trusted Assistant and colleague of Mr. Rath. Sharat Mahapatra, a brother of Sashi Bhusan was an Asst. Editor in Dainik Asha who later became the Editor of weekly 'Asha' and continued it for a long time even after the death of Mr. Rath. (It may not be out of place to mention here that for the proper growth and development of Oriya journalism and development of language and literature, necessity for the invention of Oriya type-writer was greatly felt and a brother of Sashi Bhusan late Ranganath Mahapatra of Surada, Ganjam invented the first Oriya type-writer in early forties. The Oriya type-writers were manufactured in Germany and were put to use in some of the offices soon after the formation of the separate Orissa Province on 1st April,

1936. The Zamindars of Ganjam and also the Rajas of some of Garjats were greatly encouraged to use the Oriya type-writers. But after the outbreak of Second World War the British Government did not allow further manufacturing and use of these type writers. Ranganath did not get any recognition for his great work even after the independence of the country and he died in poverty fighting his lonely battle to gain what was legitimately due to him. But he lost his fight.

End of a Chapter

During the time of Second World War in 1942, Daily Asha changed hands with its sister publication the English daily 'New Orissa' which was purchased by a businessman of Calcutta, Mr. M.L. Jajodia who later settled down at Cuttack. These two papers gave effective support to war efforts of the British Government and were also recipients of Government's aid. Both were closed down in 1951 marking the end of a great chapter of the pre-independence era journalism in Orissa. However, the "Dainik Asha" resumed publication from Berhampur being controlled by a "Trust" set up by late Brindavan Nayak in the Seventies.

"Samaj", the Oriya Daily of Cuttack now edited by Madam Manorama Mahapatra was founded by late Pandit Gopabandhu Das as a weekly in 1919 to support the cause of freedom struggle of the country. Pandit Das continued his relentless struggle against the British rulers through the columns of the paper and never yielded to any pressure and temptations of the British Government.

In 1931 it was made daily by Pandit Nilakantha Das, Pt. Godavarish Mishra, Pt. Lingaraj Mishra and others. But Pandit

Gopabandhu was not there to see this eventful beginning of the new life of "Samaj".

After the outbreak of the Second World War in September 1939, the Orissa Congress Ministry headed by Mr. Biswanath Das resigned on 4th November, 1939. A non-Congress coalition Ministry headed by Maharaja of Parlakemindi K.C. Gajapati Dev was formed by the end of 1941 with the active support of Pandit Nilakantha Das, Pandit Godavarish Mishra and others. Pandit Nilakantha who was the chief architect of the said coalition Ministry started an Oriya daily called "Navarat" to support the Ministry and the war efforts of the Government. He was also having a monthly magazine 'Nava Bharat'. This paper continued as long as it enjoyed official support and after the fall of the Ministry and the end of war it closed down. Pandit Das's daily and the monthly however, greatly enriched the Oriya literature through valuable literary contributions. Some of the writings of the old Nava Bharat were reproduced by "Samaj" in its weekly literary columns. During this period another Oriya paper named 'Lok Mata' also came into existence, but it disappeared after a short period.

In the early pre-independence period two English weeklies, 'The Orissa First' edited by Mr. K.N. Acharya and 'Observer' by Mr. M.S. Mahanty, and an Oriya Weekly named Janata by Surendra Mohanty published from Cuttack had influenced public opinions in their own respective ways. Mr. K.N. Acharya's 'Orissa First' commanded respect and prestige in official and enlightened circles of the State.

Another Oriya monthly magazine which commanded great influence through out the State for its critical writings was 'Niakhunta'. It was more popular for its satirical writings

and poems. This was first started in 1938 from Berhampur by late Godavarish Mahapatra and later shifted to Cuttack. 'Krusak', another Oriya weekly also started its publication in 1938 from Cuttack under editorship of Sarangdhar Das.

The Post-Independence Era

In the Post-Independence Era journalism in Orissa assumed new attitude and direction. From its missionary character of old times it has gained a new momentum for trade unionism. It has attracted many ambitious youngmen who accepted journalism as avenue for employment. Dr. H.K. Mahatab's "Prajatantra" offered this opportunity to employment seekers in journalism and also to the young aspirants for building political careers. Dr. Mahatab's 'Prajatantra' which first started publication as a weekly from Balasore on 2.10.1923 and ceased publication on 28th December, 1930 in protest against the Press Ordinance of British government again made its re-appearance on the 8th August, 1947 as an Oriya Daily with renewed vigour and strength under the fostering care of Dr. Mahatab who was the first premier of the State on the eve of the transfer of power and also became Chief Minister after independence. The 'Prajatantra' played its role effectively during the crucial period of the integration of the Princely States of Orissa with the province under the guidance of Dr. Mahatab who was not only the Premier of Orissa but was one of the right-hand men of Sardar Patel, the Chief Architect of new India who secured the merger of the princely states. As a matter of fact, "Prajatantra" was the training centre for many journalists who occupied important positions one politics and in public life. Another sister paper of the Prajatantra, English Daily, "The Eastern Times" was also published on the 1st

of April 1948. The 'Amrit Bazar Patrika' of Calcutta published an edition from Cuttack from the Tulasipur residence of Mr. Biju Patnaik. But it also discontinued its publication after two years.

'Matrubhumi' which was started as a weekly in 1947 was made a Daily by its founder Editor Mr. Balakrushna Kar in 1951 on the eve of First General Election in 1952 with the financial help received from Maharaja of Balangir Patna, late R.N. Singh Deo.

In 1956 an Oriya Daily called 'Ganatantra' owing its political allegiance to the opposition "Ganatantra Parishad" of the ex-Garhjat rulers of Orissa was published by the Gana Prakasani Trust Board. This paper continued for about five years.

In 1960 another important Oriya Daily "Kalinga" was published by Mr. Biju Patnaik, the then Congress leader of Orissa. It was controlled through a trust. This paper went out of existence after 1967 General Elections during the time of "Swatantra-Jana Congress" Coalition Ministry. On 1st April 1966 another Oriya Daily "The Janasakti" made its appearance and continued for about four years. This paper owed its existence to Mr. Biren Mitra, ex-Chief Minister of Orissa. During its short span of existence it had been able to gain popular support and good will of the people.

After the Fourth General Election another Oriya daily the "Swarajya" owing its full allegiance to the Swatantra Party was published from Bhubaneswar under the working editorship of Mr. Rama Prasad Sinha, a well-known freedom fighter, writer and a veteran journalist. This paper was controlled by the ex-Maharaja of Balangir Patna, late R.N. Singh Deo as the Chairman of a new Trust Board.

On 24th November 1974 a new Oriya Daily "Dharitry" was added to the family of the Daily Newspapers of Orissa published under the ownership of Madam Nandini Satapathy a former Chief Minister of Orissa and members of her family. Mr. Tathagata Satapathy is its editor now. This was first published by Smt. Chandrika Mahapatra on behalf of "Samajwadi Society. A new English Daily the "News of the World" was also published from Cuttack by an enterprising press worker in 1976 under his managing editorship. Besides this, some Oriya and English weeklies were published from Cuttack. "The Orissa Times", an English Weekly was established in 1965 by Mr.R.P. Shastri a veteran journalist under his editorship. The Eastern Times Weekly which was edited by Dr. Mahtab is now closed down. The 'Kosala' of Sambalpur has become a small town daily, "Orissa Times" was made a daily newspaper in 1985 April and since then has been continuing its publication from Bhubaneswar.

Besides these papers, there were many other papers which were published in the early part of this century and went out of existence in Orissa. Utkal Sevak was published in 105-Sambalpur by Press and continued till 1914. The Oriya weekly "Sadhana" 1921, Sambalpur, Jagarana - Oriya weekly 1936, Praja Sakti and Subrati 1958, Jeeban- 1960, Squeeze English weekly - 1964, Khadyot - 1962, Panchamukhi - 1966, Katusatya - 1968 were published from Sambalpur.

The Mayurbhanj, an ex-feudal state which was under the administration of a Maharaja also played an active role in the field of journalism from 1879. That year in the month of April, the Mayurbhanj Pakshika Patrika made its appearance with the help of the ruler. Utkal Prabha - April 1891, Weekly Manorama - 1905 from Baripada, Mayurbhanja Gazetter

in Oriya and English from the Baripada Printing Press, Calcutta Bhanja Pradip in October, 1934, Mayurbhanja Chronicle in October, 1935 were also published. The Mayurbhanj State Gazetteer in January, 1936 speak of the big role played by this state for the promotion and development of journalistic activities in Orissa. In post-independence period the following periodicals and journals were published from the Mayurbhanj district. "Mayurbhanj Jagarana - 1963, Janata-1963, Hint - (in English) 1963, and Bahni, Khabar (English), Anjali, Chalantika, Ramarajya in 1969.

In Bolangir "Patna Deepika" and Prajmitra were published before the merger of the feudatary State with Orissa and discontinued later. In 1959, a weekly called 'Dunia' and another weekly named "Swatantra" were published and in 1961 Abhijana, Ganatantra and Yugavarta weeklies made their appearances and faded out after sometime.

Koraput, a tribal district of Orissa has also made its contributions to the growth of journalism in the State. 'Jana-Sakha', Ajikali and Amakatha were published in Oriya from Nawarangapur a few monthly magazines like 'Durmukha' and Achalapatra were published from Cuttack.

Though, there is a big scope and necessity for the development of small papers in the districts, in order to highlight the problems of different areas and to focus the public attention on the problems of rural Orissa, due to the high cost of production and lack of sufficient encouragement from various agencies enterprising journalists do not embark on such ventures. (Reproduced from "Orissa Times Special issue of 1978).

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A Divine Mission Achieved

By Biju Patnaik



The Temple of Lord Jagannath, an eight hundred year old shrine at Puri, has been a centre of activity since the mediaeval ages in Orissa, nay in the whole of India. This 214 feet high temple, built by king Ananga Bhimadev with the expertise of the native artisans has thrived over centuries despite natural onslaughts causing enough bafflement to the engineers and architects of the day. Over the years, many kingdoms have risen and fallen. Since 1568 AD till the Independence, Orissa fell into the hands of many a ruler but none of them had shown any serious concern for the upkeep of the temple that had developed signs of infrequent damage to the edifice. Centuries of involuntary negligence and apathy finally culminated in the dislodgement of a huge stone block from the Amalak, close to the spire in 1990 and two pieces of corbell stones from the south-west corner of the sanctum sanctorum in the afternoon of August 13, 1992. The news spread like wild fire causing much misgivings in many quarters. The laity hastened to conclude the epoch as a foreboding disaster while the lay practitioners of apocalypse misread it as Lord's design of a shift to some new abode elsewhere. The panic was perceptible. The Chief Minister, Shri Biju Patnaik, lost no time to rise to the occasion with great aplomb. He geared the administrative machinery to quash all rumours and to attend to the repairs posthaste. At his behest a high power team of the Archaeological Survey of India reached Puri and the Chief Minister held prolonged discussions with them and also held talks with the representatives of temple servitors, Pandits of the Mukti Mandap Sabha, the Gajapati Raja, the Shankaracharya of Puri, eminent scholars, architects and important local artisans. There was a consensus on the temporary shifting of the deities from the

Garbhagruha and undertaking interior repairs by qualified engineers. The question of shifting the idols posed to be an Achilles' heel. Shri Patnaik once again demonstrated his tremendous spirit of cohesion. Impediments have temporarily assailed him with fierce blows, but each encounter has made him stronger and more committed to the cause of the nation. This time too, by his magic persuasion, he could accomplish shifting of the idols to the Anasara Pindi on November 29, 1992. He sought expertise from technocrats all over the country and was contacting foreign experts, if the situation so warranted.

The Archaeological Survey of India in collaboration with the engineers of the State Government and local artisans took up massive repairs. It was felt in the beginning that the repairs would take nearly eight to nine months. The Chief Minister was monitoring the work personally every fortnight and at his behest senior cabinet colleagues were also keeping track of the progress every now and then. Much to everybody's surprise the whole repair was completed within a record time of less than 5 months. In the ground floor 9 corbells and 139 stone blocks were replaced and a stainless steel truss, weighing about 32 metric tonnes was mounted on the walls of the Garbhagruha as a second line of defence.

The nightmare being over, people rushed in millions to witness their national deities enthroned upon the Ratnasimhasan with all their brilliance and effulgence. The promise given to the nation by the Chief Minister during its moments of crisis was thus fulfilled by his devotion and determined efforts.

Source : *Orissa Review*, July, 1993

AIDS : The Most Dreadful Disease

Rabindra Kumar Behuria

Genesis

AIDS is a medical diagnosis for combination of systems which results from a breakdown of the immune system. The immune system defends the body against infections and diseases. The immune deficiency is caused by infection with a virus. 'A' stands for "Acquired" which means that it is obtained or received by a person and is something which does not ordinarily exist within one's body. 'ID' stands for "Immun Deficiency" which means that there is deficiency in the immune system. 'S' stands for "Syndrome" which means AIDS is not one particular isolated disease but one which has a variety of symptoms leading to various infections and a set of diseases. AIDS - Acquired Immun Deficiency Syndrome is the most dreadful disease in the history of mankind which has caused fear in the minds of the people.

AIDS is caused by a virus, called HIV. HIV causes damage to the body's natural ability to fight off illness.

A person may live for many years with HIV. But when the body loses the ability to fight off diseases and AIDS develops, the person will succumb to one infection or another, within a few years.

While there is no cure or preventive vaccine for HIV/AIDS, it can easily be prevented by taking a few precautions.

Sengupta's View

Dr. I.N. Sengupta, scientist of the Indian Institute of Chemical Biology, Kolkata, delivered an extension lecture on AIDS : The Deadly Disease, in Aligarh Muslim University (AMU) on 8.2.1991. He said that AIDS has brought three worldwide separate but related epidemics. The first epidemic was concerned with Pandemic of Human Immune Deficiency Virus (HIV). It started spreading in 1970's unrecognised and unnoticed by the human society, even by its prospective victims and its undaunted march is still continuing unabated. It is believed that the present global figure of HIV infection is near about 10 million with future spread of the infection in geometric progression. The second epidemic was the first recognition of the Acquired Immune Deficiency Syndrome (AIDS) a clinical condition characterised by underlying Cellular Immune Deficiency in U.S.A in 1981 - although it stroke with cent percent mortality rate, in some areas of the world in the late 1970's. By the end of 1980's world had to experience the severity of the disease with a tune of 100,000 AIDS cases. The ferocity of the disease could be well imagined from the fact that every single AIDS patient on an average infects 25-100 persons with HIV. The third epidemic relates to the world's emotional, cultural, sociological, political and economic relations to the first two epidemics i.e HIV and AIDS epidemics. Fear psychosis and hatred towards HIV infected persons and AIDS patients out of ignorance

due to non-availability of correct information flow to commoner are posing great sociological problems in the handling victims of this dreadful disease. Not only the person concerned but their families are being treated as social outcasts. Dr. Sengupta warned that if not checked AIDS is capable of disbalancing political and intellectual stability of AIDS prone countries as it drains away the cream of the society i.e. people belonging to most productive age groups of 20-45 years.

WHO's Assessment

According to WHO estimates, AIDS epidemic is sweeping across the Central Africa where atleast 50,000 have AIDs symptoms and more than two million are infected. The first AIDS patient appeared in New York. However it was only in 1983 that a French Research Team of Pasteur Institute of Paris headed by Dr. Luc Montagnier succeeded in isolating the virus from a French AIDS patient who had got infected in New York. Three months later a research group identified the virus in an American patient. In Europe, France is the worst victim followed by Germany and U.K.

Present Scenario

Presently, some eleven million people around the world have been infected with AIDS. World-wide, some 5,000 people are now being infected everyday. From the time HIV, it takes an average of 7 to 10 years for AIDS to develop. Present experience shows that most, if not all HIV infected people ultimately develop AIDS. The disease has spread all over the world and is now in India, too.

Cause

AIDS is caused by a virus called HIV (Human Immune Deficiency) virus named by WHO. This virus destroys human boy's immune system with the destruction of immune mechanism of body, the victim becomes prone

to many bacterial infections. Following symptoms may appear single or in combination with others or may be altogether suppressed. Significant loss of weight, cough with thick sputum, persistent watery diarrhoea, swollen glands in armpits, groin and sides of neck oral and anal ulcers, persistent feeling of tiredness, reduction in the number of WBC, RBC and blood platelets.

Transmission

AIDS may be transmitted in many ways, i.e. the (i) Penetrative Sexual (both homo and hatero) intercourse; (ii) Transfusion of infected blood or blood products; (iii) use of unsterilised syringes, needles and other skin piercing instruments and (iv) perinatal transmission from mother to child before, during and shortly after birth of a child.

Till date no evidence has been found to support that HIV is spread through kissing, sharing the same room, using the same toilet or soap, drinking from the same glass or coughing or sneezing. HIV is not spread by shaking hands, hugging, using the same swimming pool or sharing food or using same clothes or working in the same place. It is not transmitted by any insect.

Treatment

Some of the common measures for treatment are : (i) direct antibodies against envelop components of HIV; (ii) using soluble CD4 molecule to missed HIV; (iii) antiviral chemotherapy; (iv) viral interference; (v) bone marrow transplantation; (vi) use of Aurintricarboxylic Acid (ATA) and (vii) using Sulphated Polysachharides. Among more recent drugs are TIBO and HEFT which are now being marketed.

ICMR's Effort

In 1986 Indian Council of Medical Research formed an AIDS committee to advise on steps to tackle the disease. Five separate

AIDS management clinics were set up at New Delhi, Srinagar, Kolkata, Chennai and Mumbai. The authorities are paying full attention to educate the public on preventive measures and creating awareness about the disease. Since the target of AIDS patient is the STD i.e. Sexually Transmitted Disease, STD control programme has been further intensified during the Eighth Plan period by (i) establishment of new STD clinics and augmenting the existing one's; (ii) providing free and essential drugs to the STD clinics; (iii) opening more survey-cum-epidemiological units in states. WHO has also been asked to assist in implementation of the schemes for prevention and control of AIDS in India.

U.T.A. Pilot Project

In the present context, education for prevention and health care seems to be the only answer to such problems. As among all the infections HIV/AIDS is the most fatal, an awareness generation project called "Universities Talk AIDS" (UTA) was conceived and launched in India in 1991 to provide AIDS education to students and to promote positive attitudes and healthy life styles among them. It is being implemented through the National Service Scheme (NSS), a voluntary, value-based and community service oriented student youth organisation now operating in all Indian universities with 1.2 million volunteers in its fold. In the current phase of the project, the NSS units will strive for AIDS education for the entire student community of their respective colleges/schools, with student peer leaders as communicators. The youth are always prone to peer influence and pressure. all over the world, an average team opens up and listens to another team as the most reliable source of information on sexuality. Because of this, peer education proves to be the most effective way of changing attitude and practices related to

risk taking behaviour among the youth. It is always easier for youth to reach other youth as they use their own idioms, know their likes and dislikes, computations and motivations.

Remedy

Popular mass media like T.V., Radio, newspaper and social voluntary organisations have a great role to play in this regard. They should come forward to educate the people about the forthcoming danger of AIDS which has at last been able to spread its deadly claws in India through : (i) Prostitutes of port cities; (ii) Drug addicts of north-eastern states of India, bordering Burma and Bangladesh; (iii) Influx of unchecked foreign tourists and (iv) Identifying and aggregating HIV positive blood doners and import of unchecked blood products.

Last but not the least, there are two ways of protecting oneself from the HIV virus, (i) maintaining a monogamous relationship with an infected partner and avoid sexual contact with strangers (ii) keeping away from the use of intravenous drugs and avoid sharing razors, needles or any other skin piercing instruments that could be contaminated with blood.

Conclusion

Although no cure is yet in sight, the fight against AIDS has proved to be one of the glories of the modern medicine. Continuous research is going on, newer and effective drugs to kill AIDS virus are being tasted, but so far no encouraging results have been obtained. But one should never give up hope. We will keep on trying until success is reached.

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Biju Patnaik : The Vision of a Patriot

D.C. Das

Bijayananda Patnaik, popularly known as Biju Patnaik has become a legendary hero in his life time. He has proved that greatness does not descend to a man automatically. It is acquired by hard labour, perseverance and sacrifice. In a very short period he has distinguished himself as an aeronautical engineer, navigator, an ace pilot, industrialist, an eminent freedom fighter and above all a crowning statesman of national and international repute. A rare celebrity indeed !

His early life and education :

This illustrious son was born to Shri Lakshminarayan Patnaik and Smt. Ashalata at Cuttack in the State of Orissa on 5th March, 1916. He received science education at Ravenshaw College, Cuttack at the Aeronautical Training Institute of India and at Delhi Flying Club. He developed a keen interest for sports in his student days and captained the University Team in football and hockey. He was a lover of adventure. In these



days, the young boys were taking up flying as a sport and adventure. His intense love for sports and inclination for adventurous feats landed him in Delhi, where he was trained to fly high in life. He became a distinguished Pilot and Navigator. He joined Indian National Airways and became its ace pilot. He also served as the head of the Air Transport Command¹ during the war years of 1940-42.

Role in Indian Freedom Struggle :

In 1942, Biju decided to join the Quit India Movement to make India free. He became a leader of underground Congress movement with Jay Prakash

Narain and Dr Ram Manohar Lohia and underwent imprisonment during 1942-45. Aruna Asaf Ali recalling Biju's role during this period mentions : "Among the thousands who came forward to take up the challenge, Biju Patnaik, Chief Pilot of the Dalmia-Jain Airways was one of the most fearless (and veritable dare devil) who mobilised the fellow pilots

His contribution to uphold the democratic rights in India will never be forgotten.

Jyoti Basu, Former Chief Minister of West Bengal

and inspired them to help the underground Directorate" (ADYAPI, Paradip Port, 1987).

Role in Indonesian Freedom Struggle :

Biju Patnaik came in contact with Nehru during his participation in Indian Freedom Struggle. He became one of his trusted friends. Nehru was sympathetic to the freedom struggle of the Indonesian people who had traditional links with Indian sub-continent from the ancient days. Indonesia is an archipelago state in the Indian Ocean consisting about 13,000 (6,000 inhabited) islands. It was under Dutch rule from 1816 to 1941 when it was occupied by the Japanese. The Indonesian freedom fighters declared the independence of Indonesia on August 17, 1945 two days after the Japanese collapse in the Second World War. The Dutch tried to regain control over these territories and started formenting trouble for the new Government. The new Government under Dr. Soekarno as President, launched a vigorous propaganda activity to gain support for their cause. Dr. Sjahrir who became Prime Minister of Indonesia on 14 November, 1945 and continued till June 27, 1947 with a gap of one month during June-July, 1946 was a trusted lieutenant of Dr. Soekarno. He also became friendly with Nehru who was at that time the Foreign Minister and the leader of the Interim Government of India. In July 1946, Government of Indonesia concluded an agreement with India Government to supply 40,00,000 tonnes of rice in exchange of textile, agricultural implements, tyres and other goods which India would send to Indonesia for her economic rehabilitation. Even after his resignation President Soekarno chose him as his representative to mobilise international public opinion against Dutch action. He maintained contact with Nehru and

consulted him when needed. He was also instrumental in signing the Linggadji Agreement on 25 March 1947 which brought an end to the Dutch hostilities in Indonesia. On March 23, 1947 Nehru called 22 Asian countries for First Inter-Asia Conference to which Dr. Sjahrir was specially invited. He addressed the conference after concluding the agreement with Dutch on March 25.

The Dutch continued to forment trouble on one pretext or the other. Finally they launched a large scale attack on Indonesia on 21 July, 1947. Immediately President Soekarno consulted Sjahrir and ordered him to leave the country to create international public opinion against the Dutch and also persuade the friendly countries to raise the issue before the UNO. He tried to come out but could not succeed as the Dutch had absolute control over Indonesian sea and air routes. He was also under surveillance. Nehru came to his help at this critical juncture. He entrusted this task to Biju Patnaik, who was an expert Pilot and was famous for his passion for adventurous achievements. Biju Patnaik sprang up to instant action. As an avid reader of the history of Kalinga, Biju knew how Kalinga and Indonesia had a long-standing cultural link in the past and the opportunity now at hand to render some service to the people of Indonesia at their crucial hour of need should never be lost sight of. He braved all hazards. He flew to Java and brought Sultan Sjahrir aboard from Java islands on 22 July 1947² by his own Dacota and reached India via Singapore on 24 July.

On reaching Singapore, Sjahrir addressed a press conference to declare that at the behest of President Soekarno he had to leave Indonesia at a short notice and had been entrusted with the mission of visiting overseas

countries with a view to eliciting help and assistance for his country. He would report personally to the President. Sjahrir strongly criticised the Dutch military action that came upon without prior warning. He was hopeful that Indonesian force would be able to thwart such atrocious design. He reached New Delhi on 24 July and had consultation with Mr. Nehru. After the meeting, Nehru issued a press statement and denounced Dutch action describing it as an astounding thing which the new spirit of Asia will not tolerate." He also added that "No European country whatever it may be has any business to set its army in Asia, against the people of Asia, when it does so, Asia will not tolerate it." On 28 July Nehru announced that India would raise the Indonesian issue in the Security Council and forbade Dutch air trails over Indian territory. On 30th July India and Australia led the issue before the Security Council. India charged the Netherland Government with having "embarked without warning on large scale military action on Indonesian people" and also called upon UNO to take action as it had been a situation endangering the peace and security of a country under Chapter VI of UNO Charter. Sjahrir was successful in his mission at last.

The noble and heroic deed of Biju Patnaik was duly recognised by the Indonesian Government. For his act of bravery at this

critical juncture, he was awarded 'BHOOMI PUTRA', the highest Indonesian award and a rare distinction ever granted to a foreigner.

Role in Kashmir Operation

Biju Patnaik also played a significant role in the historic Jammu and Kashmir Operation in 1947. India got dominion status in August 1947 and as a result the erstwhile princely states became independent. They decided to either merge with India or Pakistan. The king of Kashmir wanted to maintain a free Kashmir. As such the trouble began, when Kashmir was attacked from Pakistan side on 22 October. He hurriedly called the Cabinet which decided to approach the king of Kashmir to sign the Instrument of Accession with India. The king signed the agreement on 26 October. Pakistan by that time had occupied a large chunk of Kashmir territory and was approaching to capture



Srinagar. It was urgent to mobilise the troops to the front to check the enemy within the shortest possible time. Even delay by one hour would cost our nation dearly. It was not possible to send the troops through land route because of paucity of time and communication difficulties. The only course open was to drop the troops by air. Again it was also not an easy task. The valley had great elevations and its varied landscapes spelt disaster for flying. The Indian planes had neither de-icing equipment

He was not confident of winning. But he did not detract from his decision. I pay respect to such a unique personality. Electoral win or defeat was just immaterial. He said whatever he believed in and he did whatever he said. That was the philosophy of life of Biju Patnaik.

Surendra Mohanty, Eminent Writer and former Parliamentarian

nor were they provided with oxygen system which was a must for high altitude flying. It was also not certain then whether the Srinagar airfield was in our possession or was taken over by Pakistan. In the teeth of such adverse situation the mission was bound to be a formidable one. It required a band of expert and dare devil pilots who would volunteer to negotiate with the recalcitrant and hostile condition. At such critical juncture, there appeared Biju, infuriated, yet committed to the cause of the nation. The prestige of motherland was his prime consideration rather than any other thing. He took up the task as a challenge. His efforts were successful. He was able to land the first platoon of troops at Srinagar airport on 27 October 1947 at 10.00 hrs.³

Such is the legendary profile of a nationalist who intently pursued the cause of the nation at the cost of his life. In two spells he has become the Chief Minister of Orissa, the first being in 1961. He became Union Cabinet Minister for Steel and Mines from 1977 to 1979 and Union Minister for Steel, Mines and Coal from July 1979 to January 1980. He was the member of the Lok Sabha from 1980-85. He became leader of the opposition in the Orissa Legislative Assembly from 1985 to 1989 and was sworn in as Chief Minister of Orissa for the second time on 5 March, 1990.

Besides his role in the national and international sphere, he is proud of being the son of Kalinga which turned Ashok, the Great from Chandashoka to Dharmashok. He is greatly influenced by Kharavela, the emperor of Kalinga who brought glory for the kingdom. He named his airline as Kalinga Airlines and all his industrial establishments are named after Kalinga. He also instituted the international



Kalinga Prize for the popularisation of science among the common people. The International Kalinga Prize is monitored by UNESCO. He is quite conscious of holding the banner of Kalinga high. He was also instrumental to organise a voyage to the Indonesian island of Bali to commemorate the glorious sea-fare tradition of the people of Kalinga. People of Orissa are really proud of him.

* The job of a navigator included the jobs of air bomber, wireless operator and knowledge of aircraft maintenance and piloting. In the formative days, the youngmen who had flying experience were taken as pilots and those who had both flying experience and good academic qualifications were taken as navigators. Later on the system changed and all those who failed to qualify as pilots were taken as navigators. Biju Patnaik distinguished himself in both these fields. Prof. Samar Guha while paying his felicitation to Shri Biju Patnaik in ADYAPI (Souvenir, Paradip Port, 1987) recalls "Biju was a navigator of the British Air Force during the days of the last world war who succeeded to make many daring sorties to Moscow, Chunking and other important head-quarters of war while commanding one of its transport units.

1. Difficulties arise to explain how he was associated with Indian Air Force. It may be interesting to note in this connection that in the years of Second World War it was decided to expand the Indian Air Force by forming a force of IAF Volunteers' Reserve, from the trained personnels of the flying clubs, who were skilled in piloting and technical maintenance of the aircraft. During peace time they would be like the Indian Territorial Force. They would be imparted training in spare hours and would be called for intensive training periodically. In the time of war they would be embodied for actual service for the period of the war. These forces were raised towards the end of 1940. Coast Defence Flight Units were organised by these persons to guard 3000 miles of Indian Coast line. They had to fly over the seas. The Units were disbanded towards the end of 1942. It may be presumed that Biju Patnaik might have joined this force from 1940-42.

2. Keesing's Contemporary Archives, August 30 to September-6, 1947 p.8805-A.

(It is a weekly diary of World Event recognised by international news agencies. It was established in 1931 and was published by Keesing's Publications Ltd., London.)

It states that "Dr. Sjahrir, the former Indonesian Prime Minister escaped from Java on July 22 by air arriving the same day at Singapore : He had it is reported, been flown out secretly in an Indian Dacota owned by an Indian businessman, who was a personal friend of Pt. Nehru on July 24 Dr. Sjahrir arrived by air in New Delhi."

3. At this critical juncture, the Civil Airlines also came to the rescue of Indian Air Force. 22 sorties of IAF Dacota and six sorties of civil aircraft joined the first batch for Kashmir and landed on Srinagar airport on 27th October, 1947 at 10.00 hrs.

Books Consulted :

1. *Keesing's Contemporary Archives, 1947-48.*
2. *Facts on File 1947-48.*
3. *Seventh Lok Sabha Who's Who, 1980.*
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5. *History of the Indian Air Force* by Air Marshall M.S. Chaturvedi.
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10. Polmka P. *Indonesia since Sukarno.*
11. Taylor A.H., *Indonesian Independence and UN.*
12. Satyavati S. Jhaveri, *The Presidency in Indonesia: Dilemma of Democracy.*
13. Charles Wolf Jr., *The Indonesian Story : Birth, Growth and Structure of Indonesian Republic.*
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Courtesy : Orissa Review, April 1994.

He was one of the foremost mass leaders of India. He has faced many storms in life and every time he has come out with renewed vigour.

Dr. Radhanath Rath, Eminent Journalist, Editor and Writer

Place of Fowl in Kui Culture

Anuja Mohan Pradhan

Association of fowl and people of *kui-dina* has started since time immemorial. People of Kandhamal keep pet birds like duck, *myna*, peacock, parrot and pigeon, but no species other than fowl has been so closely associated with the social, religious and economic activities of people of this region. The *kui* word for fowl is '*koju*' where the vowel 'o' is pronounced similar to 'o' in the word 'cost'. This author avoids writing '*kaju*' because pronouncing 'a' as in 'car' means human hand in *kui* language. The people of *kui-dina* keep the fowl very close to themselves. The chicken house '*koska guda*' is placed in the same single room, housed near the fire place to save them from the jackels. The cock works as the time-keeper that never goes late. The day of the *kui-dina* people begins well before the daybreak. The fowl are kept as scavengers of waste food and keep the back yard clean. Besides that, the fowl prey on the white ants, worms and many insects making the house free from such hazards. The fowls also warn when they see a snake nearby making a special call.

The fowls seen in the Kandhamal district are mainly of three types, namely, *mula koju*, *gosa koju* and *sasa koju*. The *mula* is the common domestic fowl [*Gallus Domesticus*] found in black, white, gray or black-red mixed colour. *Gosa koju* [*Gallus Ferrugineus*], as

the word means is wild fowl seen abundantly in the forests of Kandhamal district. It can fly a good distance and highly alert. It has strong muscular built body than the common fowl are often trapped by hunters. The *Sasa Koju* has peculiar feathers. The feathers of this fowl are bent upward and looks like a round brush with erected bristles. The Oriya term for this fowl is '*Leutia kukudas*'.

Social Significance

Though the people enjoyed the hunting of animals for food, the chicken remained the delicacy at home. Chicken is served to the guests as gesture of warm friendship and happiness. The preparation generally goes like the following. The male member kills the chicken by twisting its neck or by piercing a feather of the same in its head. Some prefer to strike a heavy blow on its back and it dies instantly. After that the chicken is cleaned of its feathers and the broth is exposed to the flame made by burning the dried straw drawn from the thatched roof. Then it is dressed and the liver is taken out carefully and kept separately for children. Then the *kui* housewife prepares a spice paste by grinding a piece of turmeric, mustard and red chilies. A very little or no oil is used for preparing the dish. The broth is cooked by fire for about an hour. Thought of

chicken with *salap rasa* i.e. toddy of the sago palm is undoubtedly mouth watering to a tribal from Kandhmal.

Koju bedra

It is a rite associated with the newborn child. On the day of taking *maspa'* i.e. end of the confinement of the child, the eldest member of the family brings one cock or a hen for a boy or girl respectively and blesses the new born. Then he smashes the head of the fowl on the ground with his palm. Then he puts a '*tikka*' on the baby's forehead with the blood of the fowl.

Mila/mida taspā

When a new born baby is taken to his maternal uncle's house for the first time, at the time of return it is mandatory to give a hen or a cock as present. In case there is no hen, an egg is presented which is not to be consumed, but incubated and the chick is reared.

Home coming :

Going to Jail is a social taboo in *kui* culture. Therefore, to purify a person on his home coming a cock is sacrificed by chopping its head and a line is drawn with its blood across the path. Then the person skips over the line and return to normal life.

Feather from tail of a hen is used as an ear cleaner. The quill is ripped of in both sides except the top and a drop of oil is applied to make it smooth. After inserting the top into the ear it is twisted with the thumb and middle finger. For reuse it is kept in the ceiling of the thatched roof. The strong feather from tail is also used to filter castor oil from the pot where oil is cooked. When a child does not sit quite for hair-cut, the mother offers two eggs so that both of his hands are engaged. A large number

of fowl is always preferred in the house. Therefore, on getting the first egg of a hen as many black strips are drawn on it by a charcoal expecting more eggs from the hen.

Religious importance

In all the religious sacrifices the cock is one of the first essentials. The *Dharni penu* worship which is of regular nature is enshrined on both the ends of the street. Sometimes one is housed on the *veranda* of a house. The shrine is made of five to seven pieces of stone. It has two chambers with opening in the front. At the time of worship every time, new rotten egg is placed in place of the old in occasions of Religious rituals of importance. Cock is one of the first essentials. The rice offered is mixed with turmeric powder. A chicken is sacrificed and its head is placed on the top of the shrine. To perform *puja* for good harvest, in the paddy fields a cock is sacrificed. The eldest member of the family sacrifices a cock in the paddy field and rice is cooked there. The harvesting begins with a happy note. The *kui-dina* people from area surrounding G.Udayagiri perform '*kura*' i.e. worship of goddess Bagdevi of Kulad in memory of the trading times of recent past. There too people sacrifice a cock. To ward off an evil or to recover someone from illness '*kuta guru*' (the village godman) very often prescribes a ritual of '*meli*', meaning similar to Oriya word '*melani*' i.e. to see some one off. It is performed on a route or path well outside the village or on a watercourse. The deity causing trouble is worshipped by sacrificing a hen or cock. The more serious the case, equally specific type of cock or hen is required. The *kuta guru* may ask for sacrificing a '*kare tadra*' i.e. a cock whose comb is multi lined or a '*mandar phula tadra*'. Sometimes the '*sasa koju*' is also required for the purpose.

Economic importance:

The fowl is considered only next to liquid money. People sell their chicken and eggs at the weekly markets to fetch money. The fowl is not considered as wealth, perhaps due to not having much monetary value and a short life. Some people like old widows lend their hens for rearing on share basis. Fowl-keeping is a socio-religious necessity of the people of *kui* culture. However, the people being less aware of emerging marketing opportunities do not generally go for commercial poultry.

Place in Kui language and folk literature

Anything so closely associated with day to day life is bound to carve a niche in the language and literature of the people. Anyone who murmurs and gets restless describing his plans is said to be '*bata marini koju dehngi kere kere injinenju*' i.e. getting impatient like a hen about to lay an egg. The sound of snoring is called '*doka klapa*' which can be translated into 'calling like a cock'. Anyone spoiled by his own means is said to be '*tada ketka dai koju kambine*'. The *kui* word for his/her mother '*tadi*' is quite a metaphoric expression of '*tali*', the chicken caring hen. It would not be out of place to mention a popular folk tale called '*Koju Kerandi*'.

A hen while searching for food got a brinjal seed. She knew that this seed may grow into a plant and bear fruit. It asked to herself '*uhi-I gina guhi- I*' i.e. shall I plant it or swallow it? This famous dilemma is comparable to Shakespeare's "to be or not to be" in Hamlet. Ultimately she planted the seed. The plant came up, grew and bore fruit. The hen out of affection used to take rest under that brinjal plant with its chicks. Gradually the

brinjal became ripe and was about to fall. The brinjal warned the hen to get aside else it may break her wings. The hen defied. It may break her legs, again the hen defies and so on. Lastly, brinjal gives ultimatum, 'it may kill the chicks'. The hen had no time to spare. She moved away at once. Finally the brinjal falls on the ground'. The hen stands as a symbol of mother's love and care for children.

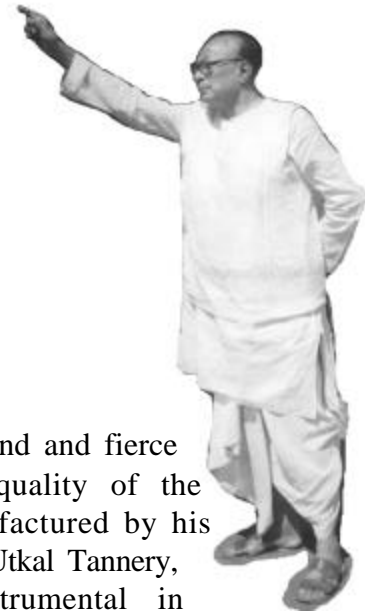
The domestic animals like cow, buffalo, goat, pig and dog etc. reared by the *kui-dina* people have their due importance and so are the birds. However, the fowl has a unique place in *kui*-culture.

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Hon'ble Chief Minister Shri Naveen Patnaik offering Homage to Utkal Gaurav Madhusudan Das on his 71st death anniversary at Orissa Legislative Assembly premises, Bhubaneswar on 4.2.2005. Shri Prafulla Chandra Ghadai, Minister, Finance, Shri Surendra Nath Naik, Minister, Agriculture and other dignitaries are also present.

Biju Patnaik—"Builder of Modern Orissa"



Dr. L Mishra

Bijubabu (as he is affectionately called) is no more. The builder of modern Orissa is no more. The man who during his life time by his unconventional approach and bold utterances used to send shivers down the spine of all sections of the society while arousing, at the same time, lot of hope, faith and conviction in the minds of the poor, the deprived and the downtrodden, is no more. At a point of time when the people of Orissa and those of the country were looking forward many more fruitful and productive years associated with the life of this great man, the cruel hand of death has snatched him away.

It is indeed incredible but that very few could achieve in life time what this single individual could do through a rare combination of what is known as a forceful and towering personality, clear vision and insight, capacity to instantly anticipate, comprehend and grasp the trend of events to come and act with tremendous amount of ability and tenacity to push through development projects which would bring in a sea-change in the life of the common man. Orissa started looking up for the first time in the map of India and was able to carve out a place for itself many years after Utkal Gaurav Madhusudan Das who was also known for his ardent patriotism and dedication

to the motherland and fierce pride in the quality of the products manufactured by his enterprise like Utkal Tannery, who was instrumental in securing unification of dismembered parts of the State and for birth of modern Orissa on 1.4.1936, two years after his death. In swift succession Bijubabu could achieve for Orissa what none else had been able to do before such as the Paradip Port, MIG Factory at Sunabeda, Ferro Silicon Complex at Theruvali, Hydro Electric Power Project at Balimela, Thermal Power Station at Talcher, Engineering College and Medical College at Burla, Engineering College at Rourkela, Express High Way linking Daitari with Paradip, Sainik School, Demonstration Multi Purpose School, Regional College of Education at Bhubaneswar, Regional Research Laboratory of the Council of Scientific and Industrial Research, Orissa University of Agriculture and Technology, Bhubaneswar and so on.

All these were logical but necessary continuation of what were started earlier, namely, Hirakud Dam, Machkund Hydroelectric Project, Rourkela Steel Plant and a number of premier industrial establishments and educational institutions

started in the 50s and 60s. The Kalinga Award instituted by Bijubabu and being implemented by UNESCO for many years for outstanding and original contribution in the field of science and technology is a tribute to his relentless search for scientific ingenuity, talent and public recognition of such talent. There was only one dream, one mandate and one mission associated with all these projects i.e. to lift the people of Orissa from the morass of poverty, deprivation and disadvantage and to bring them at par with the rest of the countrymen. It is a matter of pride and distinction for the people of the State that so much could be done in such a short time with so much of feeling and involvement and so much of passion and concern for the people of the State. To cite a small example, he was so deeply moved (reminiscent of that heart throbbing scene of Bapu's meeting with a washerwoman in loin cloth in Sir Richard Attenborow's film *Gandhi*) by the sight of a tribal woman of Sundergarh who did not have enough and to spare for a piece of loin cloth that Bijubabu took the instant decision of notifying Rs.25.00 as the minimum wage in the whole State of Orissa. This was at a time when



Biju Patnaik was a symbol of unity in Indian politics. He had an open mind. Even during his weak financial position, he spent for the cause of democracy.



the notified minimum wage was at a much lower level in several States of the country.

In the passing away of Bijubabu the country has lost a visionary, an insightful and dynamic personality who strove relentlessly and unremittingly to lift the people of his State and countrymen to great heights of the imagination and vision of Vishwakavi Rabindranath Tagore. Today after his passing away the poor tribal women in the interiors of Kalahandi and Sundargarh, the poor unemployed youth, the rickshaw pullers and cartload drivers of Bhubaneswar, the teachers, students, women, youth all alike, pine for him and cry out inconsolably from the innermost recesses of their heart. The niche carved out in the hearts of millions of countrymen for Biju babu can not be easily extinguished. Even today people of Indonesia remember as fondly their '*Bhumiputra*' who had demonstrated the ultimate in chivalry, gift, courage and determination while rescuing their leaders in the forties.

Source : PIB Release, 22.4.1997

Dr. L. Mishra has served as the Secretary to Government of India in the Ministry of Labour, New Delhi.

Surendra Mohan, Eminent political ideologue

Birupakshya Kar: Life and Works

Dr. R.C. Misro

Sri Birupakshya Kar was born on 15th September 1893 in the famous Damaparha Gada of Banki. He received his early education under the direct care of his elder brother Sri Chintamani Kar, the popular and famous teacher of the time. After completing his early education at Banki, he joined the Puri Zilla School in the year 1908. In this school his extraordinary talent was revealed not only in studies but also in his love towards Oriya literature, for which he was much liked by the then Headmaster Sri Madhu Sudan Dash. Right from the student career he was greatly influenced by the stalwarts of Satyabadi School. In 1912 he successfully passed Matriculation securing first division from the Puri Zilla School. While pursuing studies in this school, his intimate friend Lingaraj Misra provided enough inspiration to him to develop interest in the study of history and literature through his valuable discussions made on different occasions. After passing Matriculation from Puri Zilla School he went to Cuttack to study B.A. in Ravenshaw College. In 1916 he successfully passed B.A. securing distinction. After completing undergraduate course, he got a small job, which he also left soon only to acquire the B.L. degree from Calcutta University. After obtaining Law degree from Calcutta University, he practiced

law for some time at Cuttack. But soon he left the legal profession and became the Manager of Madhupur Zamindari estate. As the Dewan of Madhupur Zamindar very often he visited Jajpur, and was very much attracted by various historical sites and monuments of Jajpur like Viraja temple, *Dasasvamedhaghat*, Saptamatrikas, Siddhesvara, Trilochanesvara, etc. It so happened that later he preferred Jajpur as the place for all his activities. After availing the post of Dewan for a period of around five to six years he left it and again embraced legal profession. He joined the Judicial Bar at Jajpur and practised law in the Sub-Judge Court, the legal practice which he continued till his death.

As a Lawyer

Sri Kar started his legal profession at Jajpur as a Junior of Sri Krushna Prasad Singh the most reputed advocate of the time. It will not be wrong to say that Sri Kar received perfect training in legal practice under his able guidance. As a junior advocate he greatly assisted Krushna Prasad Singh in handling all the litigant cases of Sri Pitambar Bhupati Harichandan, Raja of Sukinda estate and Sri Natabar Dhira Narendra, Raja of Madhupur estate. However, with the march of time Sri Kar started independent legal practice and became a leading civil lawyer of Jajpur.

As a Researcher

As a leading lawyer of Jajpur town, he worked very hard for the cultural development of the place. He had developed interest in making survey of ancient temples, monuments, and other important historical sites of Jajpur, and left his accounts in many of his essays and other writings. All his essays written with the help of Puranic traditions and legends deal mostly with the history and culture of ancient Orissa. Undoubtedly, he was a lover of history, culture and literature. He made sincere efforts to unravel truth while tracing the history and culture of Orissa for the benefit of the posterity. For this reason only he engaged himself busy in the collection of materials and data to enrich his writings.

Among the essays based on historical research written by Sri Kar, the most important are: "*Keshari Vamsa*" (1918); "*Pracheena Utkalare Jalajatra*" (1920) (Sea Voyage in Ancient Utkal); "*Utkalare Bouddha Jugara Itihas*" (1921) (History of Utkal during the Age of Buddhism); "*Pracheena Jajpur*" (Ancient Jajpur); "Jajpur", "Viraja", "Gaja Simha O Keshari Vamsa" (i.e., Gaja-Simha and Keshari Dynasty), etc. "*Utkalare Bouddha Jugara Itihas*" published in 1921 is a long essay which deals with the history of Utkal during the age of Buddhism. The most significant contribution of Sri Kar was the article entitled "*Pracheena Utkalare Jalajatra*" written in Oriya and published in 1920. It emphatically deals with the sea-borne trade of ancient Orissa and the publication of this article brought for him much fame during those days. He has shown his merit as a researcher in history in this article, and to write this he evidently depended on Puranic traditions and legends. This was probably the first research-oriented essay written by an

Oriya in vernacular language, which focused much light on the overseas trade activities of Oriya people in the past. He personally took keen interest to collect data and to throw adequate light on the maritime trade of ancient Orissa when there was scanty of literature on the subject. Similarly he has traced the ancient greatness and glory of Jajpur in various articles like "*Pracheena Jajpur*" (Ancient Jajpur), "*Jajpur*" - and "*Viraja*". His article entitled "*Pracheena Jajpur*" published in Oriya language and dealing with the history and culture of ancient Jajpur, was much appreciated by the elites. Many of the views of Sri Kar expressed in his long article, "*Kesari Vamsa*" (1918) are quite redundant today as with the discovery of many copper plates and other sources, the old views do not have any relevance today, particularly in the light of modern research findings.

However, the great quality of Sri Kar was to trace the history of the region from old literature and also contemporary literary evidences. People today greatly appreciate his profound scholarship because he made attempts to trace the history and culture of Orissa in such an age when writings on Orissan history by Oriya scholars were not even in an infant stage. Many of the facts and figures incorporated in the research-based essays may have been found superfluous to the scholars of present day generation; and many of his conclusions may have become redundant to the modern academic world; but it is to be noted with much proud by every Oriya that Sri Kar was a pioneer in the field of historical research in Orissa, and all his historical writings and essays must have inspired several scholars to a great extent in the subsequent ages to undertake various research projects pertaining to Orissan history and culture.

As a Litterateur

Birupakshya Kar was a creative writer. As a genius writer and poet Sri Kar mostly took local legends and literary sources for all of his writings. He was a regular contributor to Oriya magazines like *Satyabadi* and *Naba Bharat*. He had also published few research-oriented essays in *Utkal Sahitya* magazine published by Sri Biswanath Kar. His long poems like 'Vaitarani', 'Mathura Vijaya' and 'Satsakti' have earned laurels for him in the literary circles. His epic-like poem 'Vaitarani' first appeared in 1932 from Satyabadi press. In this long poem the cultural glory of Jajpur with reference to temples, and other historical sites and monuments, has been depicted vividly by him. 'Mathura Vijaya' was published in 1955 and in this poem he also adequately exhibits his great poetic talents.

Among other writings based on Puranic traditions and legends, the important are 'Alochana' (i.e., 'Discussion'), 'Magha Amabasya', 'Saraswati Puja', 'Soma Puja' etc. In the essay entitled 'Magha Amabasya' he has made elaborate discussion on martial traditions of early Orissa.

As a Promoter of Education and Culture

Sri Kar also earned fame as a lover of culture. He associated himself with all the cultural activities of Jajpur region. He always extended his helping hand in every developmental activities of Vaitarani Tirtha, Nabhigaya and Goddess Viraja. His contribution to the development of education at Jajpur is also noteworthy. He was one of the pioneers who had taken a leading role in the establishment of Narasimha Choudhury College (i.e., N.C. College) at Jajpur. During that period N.C. College was a private college.

Sri Kar was the Secretary of the college for a few years. After receiving cooperation from Sri Chintamani Acharya, the then Vice-Chancellor of Utkal University he endeavoured a lot to see the development of this College. After much struggle he also succeeded during his life time to convert it into a Government College in 1962. Now this college is a premier institution for higher studies in the area. He also contributed generously when attempts were made for the establishment of a Girls' High School and the Viraja Sanskrit Tol at Jajpur.

Sri Kar was a regular worshipper of Goddess Viraja. His research article titled 'Viraja' written in English appeared in Prachi, a quarterly magazine of Prachi Samiti, which was a prominent center of literary activities and research during those days.

He was also an art lover. He had tremendous weakness to watch dramas and dances. He was taking a leading role to uphold the cultural traditions of Jajpur.

As a Social Reformer

As a social reformer Sri Birupakshya Kar held a position of high esteem in the society. He had strong desires for the abolition of evils from the society. This we learn from his various essays like 'Jati Vichara' ('Thinking on Casteism'), 'Ama Sanskruti' ('Our Culture'), 'Gopabandhunka Samparkare' ('With Regard to Gopabandhu'), etc. He was an opponent of casteism and untouchability. On many occasions he had raised his voice against caste system and caste distinctions. Even though he belonged to an orthodox Brahmin family, he sat and ate with down-troddens. He also rendered help and assistance to those who worked for widow-remarriage and abolition

of untouchability. He, therefore, worked to bring reforms in the society.

In the locality of Jajpur he successfully established himself as a socio-cultural leader. He had a very poor opinion on the priests of Vaitarani Ghat as they never showed good behaviour to the pilgrims. Their dealing was so bad that Sri Kar did not like them. He was of the opinion that being Brahmins of high order the priests should have to extend good behaviour to everybody. But the priests, popularly called as "Pandas" of Vaitarani Ghat, were always trying to exploit the pilgrims. Some of them even never hesitated to abuse the people who objected to their ill-behaviour. Being a social reformer Sri Kar disliked the exploitative motives of the priests at Vaitarani Ghat. Even he asked his only son Sri Satchidananda Kar not to invite such priests to conduct funeral rites and other rituals after his death. As an obedient son Sri Satchidananda Kar did not invite these priests for the performance of funeral rites after the death of his father in 1968. The desire of Sri Kar for the development of human values in the society is indeed praiseworthy.

As a Socio-Political Worker

Sri Kar maintained good relationship with various political leaders but never identified himself with any political party. He was an admirer of Mahatma Gandhi. When the Non-Cooperation Movement against the British rule started in India, he also to some extent contributed his might for its success in Orissa. In 1930 he also actively indulged himself in various political programmes against the British rule. But he was a silent worker. He very often contributed money as per his ability to various funds instituted to carry out the national movement. He loved democratic

values and institutions. He urged the need for making more and more number of good citizens in the country. He was also an admirer of Swami Vivekananda. In various meetings he always praised the sufferings and sacrifices of Utkalamani Gopabandhu made for the cause of Orissa and her people. He always advised people to be sincere and punctual.

Sri Kar often gave much stress on the development of eco-tourism. He every time asked his fellowmen to develop the habit of planting trees all-around Jajpur. Mostly he preferred the plantation of fruit-bearing trees. He also greatly emphasised on the excavation of tanks for the benefit of the people.

He was very frank and polished in his behaviour. The greatest quality in his character was his humility. He was fond of wearing a dhoti and a white coat. He never attempted to gain fame following foul methods and wrong paths. During the entire period of his stay at Jajpur till his sad demise, which took place on 26th December 1968, he, as a silent worker, strived hard to see the socio-cultural development of the people. Apsara was his life partner. He was a model father to his only son Sri Satchidananda Kar and two daughters, Sudha and Shanti by name. In view of his great public image, he always received high esteem in every meeting and conference held in the whole region. The contributions of Sri Birupakshya Kar to the socio-cultural development of people, and his attempts to trace the history and culture of Orissa by writing research-oriented essays together with other literary activities, have made him immortal in the annals of Orissan history.

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Biju Baboo : The Pride of Modern Orissa

Dr. C.B. Patel

India is proud of the chivalrous and stately personality of Biju Patnaik. His career was eventful and glorious not only for Orissa but for the whole India and the world at large. He was a benevolent statesman par excellence and ranks very high in the annals of mankind. Unlike other politicians, he was the ruler of the hearts of his people and as such his mission was not to appease but to please his fellow countrymen. Verily his life was a saga of strife and glorification. By his dynamic activities he made life of his people lively and vigorous.

He was born at Cuttack in 1916. His father was Laxminarayan Patnaik and mother was Ashalata Devi. His mother Asalata Devi hails from a revolutionary freedom fighter's family. His father's ideal, fearlessness, sense of nationalism and wisdom sharpened Biju's personality to withstand the test of time.

Morning shows the days. From his school days Biju Baboo blossomed as a versatile genius. He began his education in Mission High School under the affectionate guidance of Mr. O.J. Millman, the Headmaster. Biju emerged topper in studies and extra-curricular activities. In 1932 he passed out in 1st division in the entrance examination of Patna University and took his admission in Ravenshaw College, Cuttack. He broke earlier

records of the college in games, sports and all other extra-curricular activities and became the idol of students and blessed pupil of the teachers.



A f t e r passing out I.Sc. from Ravenshaw College Biju Patnaik joined Aeroplane Flying Club. In those days it was a very costly affair. By that time his father has retired from service. Seeing the indomitable spirit of his son, Laxminarayan left no stone unturned to get him admitted in the flying club. God was gracious and Biju was destined to become a famous pilot. At that juncture a job assignment as the Dewan of Paralakhemundi State was bestowed to Laxminarayan Patnaik by Maharaja Krushna Chandra Dev.

Biju completed his pilot training and carved out a permanent niche for himself as the most courageous and brave pilot of the country. For this he is famous as 'Great Patnaik' of Orissa. Many of his friends fondly called him 2nd Kharavela and hero of modern Kalinga.

As a student Biju Baboo marched to Peshawar by cycle with two of his friends Amar and Bhramarbar in 1932. In those days when there was no good road communication, it was a big challenge for him. Nothing is impossible to a willing heart. Without fearing the then jungle route, he completed his cherished mission with success and spread the message of Nationalism and adventurism from the brave land of Kalinga to Peshawar, the ancient city of Taxila.

Biju Baboo joined Imperial Royal Air Force as a pilot. In a short time he earned name and fame as an astute pilot. He was a born freedom fighter. So the luxurious life of did not satisfy him. The thought of freedom of India from the British yoke dominated his mind althrough. For sometime he was in dilemma, whether to join the terrorist movement of his maternal uncle's family for freedom of India or to join non-violent movement of Mahatma Gandhi. Ultimately he joined the later movement. While in service he secretly transported various leaders to secret destinations in disguise. Freedom fighters like Jayaprakash Narayan, Aruna Asaf Ali, Asok Meheta, Ram Manohar Lohia and Achyut Patvardhan were helped by Biju Patnaik on several occasions. Amidst hectic activities, he married Gyan Devi, daughter of an aristocratic Kashmiri family in 1939. His father-in-law's "M.N. Radhakrishan and Co.Ltd." was a famous company of India at that time. In 1943, three years after marriage, Biju Baboo was arrested by the British Government and imprisoned in the Red Fort of Delhi for his nationalist activities. Later on he was shifted

to Firozpur jail and then to Cuttack jail. In 1945 he was freed from imprisonment. By that time, for his sacrifice and bravery he was famous all over India and had intimate association with most of the political stalwart.



Biju Patnaik was a rare personality of valour, bravery, heroism and indomitable spirit. In 1947, under the guidance of Mahatma Gandhi, sometime in May and June, the 1st Asian Congress was held in India. In course of the meeting, Pandit Nehru observed that Nationalist Government of Indonesia under Dr. Soekrno was being harassed by the Dutch Government as the Dutch had control over most of the ports and air stations of Indonesia. Nehru looked at Biju Patnaik and requested him to help the Government of Dr. Soekrno.

He made a series of discussions with the representatives of Indonesian Government and in his Dakota plane, he virtually made several air raids and surprising adventures to Indonesia throwing dust into the eyes of Dutch authority. He played a key role in transporting leaders to Java, Sumatra and Jakarta to establish rapport and co-ordination among leaders. At the cost of his life he lifted Dr. Muhammad Hatta, the Vice President of Indonesia from the hills of Sumatra. At the dead hour of night he airlifted Sultan Sjahrir, Premier of Indonesia and his Commander from hills of

Perhaps Biju Patnaik was having a developed inner-self which was known to very few of his fellow-beings. He seems to have achieved many things in one life which might be impossible to achieve in a number of lives.

Manoj Das, Internationally acclaimed Writer and Thinker

Java Islands to British Singapore on another occasion for the success of Indonesian freedom movement, and brought Sultan Sjahrir to Delhi.

For his rare contribution to the freedom movement of Indonesia, President Dr. Soekarno of Indonesia drafted out a gift package of 500 crores to Biju Patnaik. But the great Oriya hero returned the gift with humility as the token of India's good will for the people of Indonesia. Later on Indonesia conferred on Biju Patnaik the highest honour of the country "Bhoomiputra Award" for his yeomen service to their cause.

Biju Baboo is the maker of present day Orissa. He introduced an era of Industrial revolution in Orissa and founded several industries like Orissa Textile Mills, Kalinga Tubes, Kalinga Refrigeration etc. at Chaudwar. He established Orissa Flying Club in Bhubaneswar. He extended mining activities to Joda and Badbil in Keonjhar district. Under his dynamic leadership the port of Paradeep, National Highway, Express High way. Rourkela Regional Engineering College, Sunabeda MIG factory, Charbatia Military Air Force station, Balimela Dam Project, Regional College of Education, Bargarh Cement factory, Agriculture University, Talcher Thermal Plant,

Burla and Berhampur Medical Colleges have been established in Orissa.

He was elected to the Orissa Legislative Assembly for the 1st time in 1946 from Cuttack. Since then he has never looked back and was a key figure of Orissa polity. In 1961, under his leadership National Congress Party came to power in Orissa with thumping majority. He was elected Chief Minister. He was Chief Minister for 14 months which is considered to be the most formative period of modern Orissan history.

Some people are born great, some have greatness thrust upon them and some other achieve greatness by themselves. Biju Baboo, the household name in India, Indonesia and Orissa has achieved greatness by himself.



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Shri Naveen Patnaik, Hon'ble Chief Minister of Orissa inaugurating the 120 bedded ward and Out Patients' Department with casualty at Balasore on 7.2.2005. Shri Bijayashree Routray, Minister, Health and Family Welfare and Shri Surjya Narayan Patro, Minister, Energy, Tourism, Information Technology are also present.

Tribal Development in India -A Study in Human Development

Kulamani Padhi

The greatest challenge that the Government of India has been facing since independence is the proper provision of social justice to the scheduled tribe people, by ameliorating their socio-economic conditions. Scheduled Tribes, Scheduled Castes and denotified tribes constitute the weakest section of India's population, from the ecological, economic and educational angles. They constitute the matrix of India's poverty. Though the tribals are the sons of the same soil and the citizens of the same country, they born and grow as the children of the nature. From the historical point of view, they have been subjected to the worst type of exploitation social. They are practically deprived of many civic facilities and isolated from modern and civilized way of living since so many centuries.

The British rulers really did something in providing certain facilities in villages and towns such as, education, transport, communication, medical etc. though inadequate and mainly with self-interest. But it did nothing for ameliorating the socio-economic conditions of tribal people, except to the people in North-East region of the country, because of certain reasons. Firstly, the British administrators thought it expedient generally to leave the tribals alone, as the task of administration in the hill areas was difficult and costly. Secondly,

it was considered desirable to keep away the tribals from possible political influence from the world outside world. Thirdly, some of the British officers genuinely felt that left to themselves, the tribal people would remain a happier lot. The Scheduled District Act of 1984 had therefore kept most of these areas administratively separate, the same situation was allowed to continue under the Govt. of India Acts of 1919 and 1935. However, after independence this policy was abandoned and new policy of tribal development and integration was initiated. The Constitution of India has made definite provisions for the welfare and uplift of the tribal people throughout the country.

Tribal Population

There are approximately two hundred million tribal people in the entire globe, which means, about 4% of the global population. They are found in many regions of the world and majority of them are the poorest amongst poor. According to 1981 census, the population of Scheduled Tribes in the country was 5.16 crores, consisting about 7.76% of total Indian population, which means one tribesman for every 13 Indians.

Among tribes, there are so many communities. The major identified tribes in

country number about the 428 scheduled tribes in India though the total number of tribal communities are reported to be 642 and several of them have become extinct or merged with other communities as the tendency for fusion and fission among tribal population is a continuous process. Thus, if the sub-tribes and state tribes will be taken into consideration, the number will be many more. These 428 communities speaking 106 different languages have been so far notified as the scheduled tribes in 19 states and 6 union territories. They have their own socio-cultural and economic milieu. In fact, the largest concentration of tribal people, anywhere in the world and except perhaps Africa is in India. About 50% of the tribal population of the country is concentrated in the states of Madhya Pradesh, Chhatisgarh, Jharkhand, Bihar and Orissa. Besides, there is a sizeable tribal population in Maharashtra, Gujarat, Rajasthan and West Bengal.

Socio-Economic Background of Tribal Population

1. Total tribal population	15 -16 Crores	
2. Workers among Tribal population		
a) Main workers	43.10%	
b) Marginal workers	7.61%	
c) Non-workers	49.29%	
Total:	100.00	
3. Literacy		
1) General Literacy in the country	36.23%	
2) Literacy among ST people	16.35%	
4. Classification of Tribal Population	Total	Percentage
I. Male population (in lakh)	260.39	50.43
2. Female population (do)	255.90	49.57
Total	516.29	100.00

3. Rural population	93.80%
4. Urban population	6.20%
Total	100.00
5. Land Holdings of Tribal population	
1) Marginal and small holdings	62.42%
2) Semi-medium	20.59%
3) Medium	13.58%
4) Large Holdings	3.41%
Total	100.00

Nature and the Scope of the Tribal Development

Tribals in India, geographically and culturally, are at widely different stages of social as well as economic development and their problems differ from area to area within their own groups. The tribesman lives not only for himself alone, but also he is an integral part of the community to which he belongs. The identity of interest between the individuals and the community is real, bearing profoundly on tribal attitudes. It makes for the emergence of essentially human qualities like comradeship, fellow feeling and social awareness. Because of these reasons, the British adopted the policy of isolation and tried to keep the tribals away from the mainstream of Indian life. The Scheduled District Act of 1874 had kept most of these areas administratively separate. The same situation was allowed to continue under the Government of India Act of 1919 and 1935. However, after independence, this policy was abandoned and a new policy of tribal development and integration was initiated.

The Fundamental Principles of Pandit Jawaharlal Nehru

The fundamental principles laid down by the first Prime Minister late Jawaharlal Nehru in this regard became the guiding force.

These principles are:

1. Tribal people's should develop along the lines of their own genus and we should avoid imposing any thing on them. We should try to encourage in every way, their own traditional arts and culture.
2. Tribal people rights in land forest should be respected.
3. We should try to train and build up a team of their own people to do the work of administration and development. Some technical personnel from outside will no doubt be needed especially in the beginning. But we should avoid introducing too many outsiders in to tribal territory and,
4. We should not over administer these areas or overwhelm them with a multiplicity of schemes. We should rather work through and not in rivalry to their own social and cultural institutions.

The Constitution of India has also made definite provisions for the welfare and uplift of the - tribal people throughout the country. Articles 15 (4) 46, 244 (1) and 339 of the Indian constitution speak of special provisions meant for the administration and control of scheduled areas and tribals therein, for their welfare and protection.

The policy of the State Govts. towards the scheduled tribes is governed by the board directives laid down in the Indian constitution. It provides that;

"The state shall promote with special care the educational and economic interest of the people and in particular of scheduled castes and scheduled tribes and shall protect them from social injustices and all forms of exploitation."

Based on these constitutional provisions, specific policy for tribal development have been incorporated in the strategy of economic development in our Five-Year Plans.

In fact the development of the scheduled tribes as a social responsibility of the President of India and the Governors in the state are responsible for reviewing the administration as well as the development of Republic India. It is therefore incumbent of on the administration, both at the Union as well as in the states to promote laws and administrative policies relating to the tribal population, which belongs to the lowest rank of social order.

The Tribal Development Policies and Programmes

A review of the tribal situation would indicate that the strategy for development would require an intensive approach to the tribal problems in terms of their geographic and demographic concentration, if the faster development of the community is to take place.

The community development efforts in the tribal areas were therefore, taken up for supplementation by stating a few special multi-purpose tribal development projects covering a few blocks in 1954.

A number of commissions and committees were appointed in the recent past to look in to the problems of developments in the tribal areas in the country and they have recommended a number of measures to remove the socio-economic imbalances and also to break down their old psychological barrier, which existed in the tribal areas. The important commission and committees appointed so far are:

1. The Social Welfare Team of the Committee on plan projects 1959.

2. The Verrier Elwin Committee on Tribal Development.
3. The Committee on Tribal Economy in Forest Areas -1967
4. The Schedules Areas and Scheduled Tribal Commission (Dhebar Committee 1961)
5. The Special working Group on Cooperatives for Backward Classes - 1961 (Shri M.D. Bhargava as its Chairman)
6. The Task Force on Development of Tribal Areas -1972.
7. The Dube Committee -1972.
8. The Study Team on Co-operative Structure in Tribal Development Project Areas -1976.
9. The Study Group on Relief of Indebtedness Land, Alienation and Restoration in Development Agency Area -1973 (Shri P.S Appu as its Chairman)
10. The team of Marketing, Credit and Cooperation in Tribal Areas -1978 (Shri K.S. Bawa Committee)
11. The Working Group on Development of Scheduled Tribes during the 7th Five Years Plans (1985- 90)

The Dhobar Commission (1961) recommended an integrated approach based on the minimum essential items like food, drinking water, employment, educational health and village road.

The task force on Development of Tribal Areas constituted in 1972 suggested that the ecological, occupational and social preempts. of the tribal population should be properly assessed for formulation of a policy

and its implementation so that a steady flow of benefits could be assured to the tribal people. The Dupe committee in 1972 tried to define a new strategy for tribal development and suggested that the problem of tribal development should be defined at the national level and national efforts required for tackling it, worked out. It also suggested an integrated area development approach in consonance with the genius and aspirations of the tribal people.

Tribal Development Under the Planned Era

The special programmes for Tribal development have been implemented in our country to benefit the tribal population under backward classes sector from First Five Year Plan.

First Five Year Plan

First Five Year Plan did not play any specific and special attention towards the development of tribal areas, because only certain piecemeal attempts such as educational schemes, welfare schemes etc. were introduced. These schemes left the concrete impact on tribal community in the country .

Second Five Year Plan

During the second Five Years Plan, recognizing the Socio-economic conditions, prevailing in the tribal areas, concrete developmental schemes were planned. A novel administration system was introduced, with creation of "Multi-purpose Tribal Projects in certain selected Tribal Areas".

Third Five Year Plan

On the recommendation of the Verrier Elevation Committee, Tribal Development Block System had been implemented under Third Five Year Plan. This system was evolved not only to improve the conditions in the tribal areas,

but also to involve the tribal "people in the process of development with the aid of Panchayat Institutions. These schemes and sector plans, which were adopted as the institutions of planned development, resulting in tanning up of tribal economy and improvement of social-service to a certain extent, but it was found that certain regions and groups in tribal areas still remained very backward while others recorded a slow rate of progress.

Fourth Five Year Plan

On the eve of the commencement of Fourth Five Year Plan 489 Tribal Development Blocks had come in to existence for the economic betterment of the scheduled tribes and intensive development areas with large concentration of tribal populations. In this connection the fourth plan envisaged extension of these blocks from 10 to 15 Years and introduction of stage III with an allotment of Rs.10 lakhs per Blocks for Five Year period. About Rs.75 crores were spent by the Union Govt. for the implementation of Tribal Development programmes during the fourth Five Year Plan period. A number of new programmes were also introduced, besides intensifying programmes, which were already popular. Land colonization schemes were started and several Tribal colonies were established. Cooperative. Farming Societies had been introduced and a number of concessions were offered to the tribal people by Forest excises. Revenue Departments and other departments in their respective field though District Level Planning were envisaged during this plan, but they could not take concrete shape, as actual planning was not done at the grass root level. Sectoral planning with schematic budget was also introduced during this planned period.

Fifth Five Year Plan

In view of the weaknesses of the earlier area based programme viz. Tribal development Blocks and Tribal Development Agencies a new strategy was evolved in the fifth five year plan for the foundation of sub plan for the areas of tribal concentration. This is intended to achieve an intensity of attention to the tribal areas and devise measures to suite their local ethos. About 2/3 of tribal population in the country is estimated to be covered by the sub-plans as were in operation in the Fifth plan.

In our country, the problem of Tribal was broadly classified into two categories (1) Areas of Tribal concentration and (2) Dispersed Tribes. In respect of the farmer, it was decided to accept an area development approach with focus on tribals, for dispersed tribals, family oriented programmes were taken up. The tribal sub-plan includes all scheduled areas and Tehsils/Blocks, with more than 50% Tribal population. Substantial tribal population was covered under sub-plan according to these formulations. Bihar 72%, Orissa 68%, Himachal Pradesh 9%, Gujarat 59%, Madhya Pradesh 75%, Manipur 94%, Goa, Diu, Daman 100%, Nagaland and Nagar Haveli 99% and Rajasthan 44%.

In other States, where the tribal population was more dispersed these norms were relaxed with a view to covering a reasonable proportion of tribal population. Tribal sub-plan areas under the relaxed norms were delineated in A.P, Orissa, Karnataka, Kerala, Maharastra, Tamil Nadu, West Bengal and Uttar Pradesh.

For operational purposes, the Tribal sub-plan areas have been organized in 178 Tribal Development Projects during Fifth Plan.

It is the level at which the entire development efforts have been integrated.

The financial investment flows from four important sources in Tribal sub-plans from the sources viz. (1) outlays from the State Governments plan, (2) Sectoral outlays from Central Ministries / Departments, (3) Institutional Finance and (4) Special Central Assistance. Over one thousand crores of rupees had been spent in the tribal sub-plan areas during Fifth plan period. In 16 States and 2 Union Territories, Tribal sub-plans were implemented and over 65 percent total tribal population in the country non-covered during this plan.

Sixth Plan

In the Sixth Five Year Plan, it was noticed that certain pockets of tribal concentration outside the tribal sub-plan area were still left out of the tribal sub-plan strategy. It was therefore decided during the Sixth Plan that pockets of centre groups villages / pockets having a minimum of 10,000 tribal population of which at least 50 percent are scheduled tribes, should be carved for intensive integrated development and Modified Area Development Approach, (MADA) under the Tribal sub-plan. A definite target of 50% of the scheduled tribal families to cross the poverty line was adopted during the Sixth Plan for the first time. By and large, the target set for the Sixth Plan have been achieved. Against the target of 4.70 million scheduled tribal families to be brought above the poverty line, it was estimated by the end of 1984-85, 3.45 million scheduled tribal families have been assisted.

Numbering 13.95 lakhs have been taken up for the development through projected approach.

In order to ensure cent coverage of tribal under the ISP approach, it has been decided since 1986-87 to include.

Plan Outlay and Expenditure for Tribal Development Programme in India

(Rs. In Crores)

Sr. Plan Period No.	Total Plan Outlay	Total Development Programme	%
1. First Plan* (1951-56)	1,960	19.93	1.00
2. Second Plan* (1956-61)	4,672	42.92	0.60
3. Third Plan* (1961-66)	8,577	50.53	0.60
4. Annual Plan* (1966-69)	6,756	32.32	0.50
5. Fourth Plan** (1974-79)	15,902	75.00	0.50
6. Fifth Plan** (1974-79)	39,322	1,182.00	3.01
7. Sixth Plan** (1980-85)	97,500	5,535.00	5.67
8. Seventh Plan** (1985-90)	1,80,000	12,000.00	6.67

Note: * Expenditure ** Outlay

Source: Ministry of Home Affairs -Occasional papers on tribal Development -1966 p.1, 19 -20.

During the plan period, 2 lakh hectares of tribal households were under soil conservation, 9000 tribal villagers were electrified and more than 80000 villages were provided with drinking water supply. The state of Sikkim was added during this period. 245 MADA pockets of tribal concentration were identified during this period. By the end of the forty years of Sixth plan, 181 of IFDPS, 245 MADA pockets and 72 primitive tribal projects were in operation in the country. The coverage of tribal population during this plan reached 75 percent as against 65% in Fourth plan.

Seventh Plan

In the Seventh Plan the objective remains to be indicious mix of area-cum-family development. Simultaneously paying attention to the vulnerable section amongst the scheduled tribes it can easily be ascertained that their resources base mainly on environmental devastation. For the Seventh Plan period (1985-90), about 40 lakhs scheduled tribe families below the poverty line are targeted to be provided economic assistance. In this plan, 3 new ITDPs have been added in Sikkim, by scheduled tribe population concentration norms as a special case and by the end of 1987 -88, total of 184 ITDPs are functioning. ITDPs areas covered 313.21 lakh tribal population.

To improve the tribal coverage under the tribal sub-plan approach, 285 having a minimum 10,000 population with 50 percent or more tribal population have been identified, covering a population of 50.53 lakhs. In addition about 73 primitive tribes dispersed tribals under the "approach, while identifying their castes wherever possible, 47 clusters, each with a total population of 5000 with 50%, or more tribal concentration there have been identified so far. Among the important contributions of the Tribal Sub-plan strategy over a period of years in our country has been the gradual evaluation of the concept of family oriented programmes for eradication of poverty in the tribal areas.

Programmes & Projects Introduced for Tribal Development

Programme	Description
1. Guarantee for the projection of the Tribals.	Article- 15 (4) 46,244,339 speak of special provisions meant for the administration and control of scheduled areas and tribals for their welfare and protection for promoting the welfare of the ST and for raising the level of admn. of - ST and tribal areas to the state level.
2. Grant-in-aid from consolidated fund of India to States (Article 275)	Article -275 provides grant-in-aid from consolidated fund of India to States.
3. Special Multi-purpose Tribal Projects in selected areas.	For the tribals for their intensive Development.
4. Tribal Development	
5. Training-cum-production Centres & Subsidies.	Development of Cottage and Small Scale Industries to provide employment.
6. Colonization of tribals	Tribal Colonies
7. Establishment of Coop. Farming Societies.	To make farming more economic and profitable.
8. Introduction of Improved methods of shifting cultivation.	Without doing harm to the soil.

- | | |
|---------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------|
| 9. Education Facilities | Scholarship, Free Shift, etc. |
| 10. Concessions | Concessions were offered by Forest, Revenue, Excise Departments, etc. |
| 11. Establishment tribal cultural institutes. | To study various cultural problems. |
| 12. Job opportunity | Reservation of posts in Govt. Service. |
| 13. Cheaper Credit | Enactment of Regulation Acts to counteract exorbitant rates of interest of money lenders. |
| 14. Establishment of offices of the Commissioner for SC/ST industries. | For the enforcement of the safeguards provided for the tribals in the constitution for the evaluation of welfare schemes. |
| 15. Establishment of LAMPS | For providing integrated services such as credit, marketing, storage, distribution of consumer goods, etc., to the members. |
| 16. Tribal Development Cooperative Corporation / Tribal Development Cooperative Federation. | Established at the state level to help the LAMP. |
| 17. Tribal Development Cooperative Marketing Federation (TRIFED) | Established at National level to help the state level tribal Corporations/Federation. |

Kulamani Padhi is presently working as the Asst. Registrar, (Dairy Co-ops) in Directorate of Animal Husbandry & Veterinary Services, Orissa, Cuttack-1.



Shri Naveen Patnaik, Hon'ble Chief Minister of Orissa inaugurating the MICRO Economics Summit-2005 at Unit-1 High School Ground, Bhubaneswar on 4.2.2005.

The Portrait of a Symbol Called Biju Pattnaik

Sidhartha Dash

The life of Biju Patnaik is a history of pride of modern Orissa. Just as modern Turkey can not be thought of without Kamal Pasha and modern India without Pandit Jawaharlal Nehru, modern Orissa can not be thought of without Biju Patnaik. He was all in one Freedom Fighter, Pilot, Politician, Industrialist, Diplomat, Chief Minister, Opposition Leader, Union Cabinet Minister, Newspaper owner, Visionary Leader and the Darling of the Mass. His life is an extraordinary saga of adventure and sacrifice, valour and dedication. Biju Patnaik was described by Julian Huxley in Memoirs "as a remarkable Indian whose adventures will surely fill a book." He was known to Nehru "as a man of energy and certain ability."

Although Biju Patnaik lived in the Twentieth Century, his soul belonged to Kalinga of Kharvela, the Aira Monarch famous for his valour and wisdom, with whom he had often been compared. The man who created history, changed history and shaped history will remain as a history. And the history of Biju Patnaik



created or changed was the making of modern Orissa. The people of Orissa adored, loved and even worshipped him as the tallest leader of the state whose achievements were nothing less than legendary.

A born aristocrat, Biju belonged to the lineage of India's great warriors : Arjuna, Kharvela, Shivaji or Rana Pratap. He was associated with the underground movement led by Jayaprakash Narayan and Ram Manohar Lohia in 1942 and was imprisoned in 1943-45. Who can forget the risky operation Biju pioneered across the Himalayas during World War-II ? During the 1947

Pakistani attack on Kashmir he was the first to fly a plane carrying troops to Srinagar. During Indonesia's Struggle for Independence, Dutch army, Navy and air forces had sieged Jakarta. As a young man, Biju Patnaik in his single engined Dakota plane flew with the top two leaders of Indonesian freedom struggle Dr. Muhammad Hatta and Sultan Sjahrir and brought them to Delhi. That earned him the title *Bhoomiputra*. He was Nehru's emissary to

Biju Babu was a very daring person who accepted constructive criticism very sportively. His life-long work started with his participation in the freedom struggle and it continued for fifty years after independence.

Nityananda Mohapatra, Freedom Fighter and Writer

President John F. Kennedy and as such his mission was to prevail upon Kennedy to come to India's aid against the Chinese aggression. His one man mission convinced a grateful Suharto not to sell submarines to Pakistan during the Indo-Pak War of 1965. For all these remarkable achievements he will ever be remembered. An Oriya boy born three generations after him will feel proud that he belongs to the same race as that of Biju Patnaik.

Like a Colossus, Biju Patnaik strode Orissa's political arena for the last fifty years. He was first elected to the Orissa Legislative Assembly in 1946. He became Chief Minister of Orissa from 1961 to 1963. He was elected to Rajya Sabha in 1967, followed by his election to Lok Sabha in 1977 and 1980. During Morarji Desai and Charan Singh's Government, he was the Minister for Steel and Coal. He resigned from Parliament in 1985, retained his Assembly seat and became the Leader of Opposition in Orissa Legislative Assembly. His illustrious political career culminated in his party's resounding victory in 1990 Assembly polls and his return as the Chief Minister for the second time. He again lost power in 1995. He contested the 12th General Lok Sabha election from two constituencies, viz, Cuttack and Aska and won both the seats and latter resigned from Cuttack parliamentary seat. Success did not bloat his ego; nor did failure dent his morals. He won 16 elections to Parliament and Assembly.

Biju Patnaik was the only Oriya whose name was speculated alongwith Bidhan Chandra Ray, Kamraj and Y.B. Chavan for the top position of Prime Ministership, when the question was being asked - After Nehru Who ? He was referred to as the crisis manager of Janata Dal. It was another matter, Biju did not get the Prime Ministership but it was he who

was instrumental in making four Prime Ministers - Choudhury Charan Singh, V.P. Singh, Chandra Sekhar and H.D. Devegowda.

During his brief stint as Chief Minister in Sixties, Biju Patnaik was the architect of both public and private Undertakings. He put his stamp on many achievements; the Kalinga Airways, the Paradeep Port, the Kalinga Tubes, the Orissa Textile Mills, the Express Highway, the MIG Factory at Sunabeda, the Balimela Hydel Power Unit and the Thermal Power Unit at Talcher. He wanted the Oriyas to achieve excellence in every field and be recognised by the rest of the countrymen - even internationally. Such flight of imagination saw him instituting the prestigious Kalinga Prize in Science given away by the UNCESCO every year. During his last stint as Chief Minister, Biju Patnaik was no doubt 'an old man in hurry'. The desire to set up the second steel project overtook him so much during the second tenure as Chief Minister that every other matter acquired a secondary status. But unfortunately the establishment of a second integrated steel plant in Orissa, remained unfulfilled till his last days.

The name 'Kalinga' as Orissa was known in ancient days was very dear to the heart of Biju Patnaik. The industry he set up at Choudwar was christened as 'Kalinga Tubes'. The newspaper he launched in the Sixties was called 'Kalinga'. The Airlines he floated was known as 'Kalinga Airways' and even the station wagon he rode during electioneering was named as 'Kalinga Rath'. People Called him 'Kalinga Sandha' or 'Kalinga Vir' in affection.

Bijubabu was the first leader in India to take very bold steps in regard to grass-root level democracy. It was during his first tenure as the Chief Minister in early 1960s that he



restructured the rural and urban Local Bodies and brought in suitable amendments to the existing Acts of 1948, 1959 and 1960. But during his second term as the Chief Minister on 5th march, 1990 which is eventually celebrated as the Panchayati Raj

Divas every year, he announced that for the first time in the history of India, women will be given 33 percent reservation in the three-tier Panchayati Raj Institutions. And true to his word, he saw to it that the Orissa Zilla Parishad Act of 1991 and the Gram Panchayat Samiti Amendment Act of 1992 were passed by the Orissa Assembly that provided for 33 percent of reservation for women including S.C. & S.T. women. So, for the first time, more than twenty eight thousand women were elected to various Gram Panchayats, Panchayat Samities and Zilla Parishads. It was further provided that one third of the Zilla Parishads would have exclusively women chairpersons. In the case of Panchayat Samities and the Gram Panchayats one of the two office-bearers, i.e. Chairperson or Vice-Chairperson in case of Samiti and Sarpanch or Naib-Sarpanch in case of Gram Panchayat must be a woman.

Biju Patnaik was more than a politician - he was a leader of the people, a natural one. He was a rare politician for he had a vision for his people. Such was the force of his personality that it always drew the extreme of emotions from the people. People realised his importance after his death. It was evident from the number of dignitaries and VIPs who attended the funeral at Swargadwar in Puri. Three helicopter loads of VIPs including the then Prime Minister Deve Gowda, reached Puri alongwith Chandra Sekhar, Atal Behari Vajpayee, Krishnakant, Devilal, Madhu Dandavate, Laloo Prasad Yadav, S.R. Bommai, Ram Vilas Paswan and L.K. Advani to bid tearful farewell to their beloved 'BIJU'. He was the man who never let down Orissa. No Oriya leader has ever bridged such a generation gap, and no one in forceable future.

Even after sixty seven years of its formation as a State, the people of Orissa are mostly idealised as simple minded, innocent, victims of poverty and backwardness. It was only Biju Patnaik who gave voice to such voiceless people. He was the man who never let down the Oriyas. And for the people of Orissa he was a beacon light, a point of reference. Biju Patnaik the man may no longer be with us, but his spirit will be there in the heart of every Oriya for ages to come.

Siddhartha Dash has obtained his M.Phil Degree in Political Science from Utkal University, Bhubaneswar.

Biju Patnaik took direct and personal interest in the day-to-day administration. Once he became convinced about something, he took strong decisions without any fear or favour.

Prof. M.N. Das, Eminent Historian, Ex-Vice Chancellor and Member, Rajya Sabha



Sivalinga worship, doorjamb, Narsinghnath

Sivalinga Worship

Sasanka Sekhar Panda



Sivalinga worship, sati stone, Junagarh

The upper Mahanadi valley was ruled by the Nalas, Sarabhapuriyas, Panduvamsis, Bhanjas, Somavamsi, Telugu Chodas, Kalachuris and the Gangas in between the 5th and 13th century A.D., who were mostly *Parama Mahesvara* (Devout worshippers of Lord Siva), barring a

few and all kings of the Amarrayakula (the Sarabhapuriyas). The Sarabhapuriyas were *Parama Bhagavata*. (Devout worshippers of Lord Visnu). Therefore, during the long course of history, in between 5th and 13th century, many Siva temples were built by these rulers of various royal lineage, where Sivalingas were

enshrined by them inside the *garbhagrha*. Such Sivalingas are called *Manusa* or man-made type, found installed in a *yonipatta* or *arghapatta* with the spout for drainage of water in the northern direction. Mostly these *yonipatta* are rectangular in shape, although there are few variations. A circular-shaped *yonipatta* is found at Lalei in Sundargarh district amidst loose sculptures found in the Chandigudi complex, on which a round full

bloomed lotus is carved and the Sivalinga is inserted in the middle portion, being carved square shaped in the base, octagonal in the middle and cylindrical in the top portions depicting Brahmabhaga, Visnubhaga and Rudrabhaga respectively. The Sivalingas found

in the three temples of the Ramesvara group of temples at Baud are peculiar in the sense that those are installed in the *yonipatta*, which are carved in the stellate design, similar to the ground-plan of the temples in the *garbhagrha* of which those are installed for worship. The tallest Sivalinga so far

discovered in the upper Mahanadi valley is the one discovered at Maraguda village in the Maraguda valley in Nuapada district, which is around 6 feet high and presently installed in a recently constructed Siva temple in the Jonk River Dam site at Patora. Another one of the same height was shifted by late Prof. N.K. Sahu from Maraguda valley to the State Archaeology Office at Bhubaneswar in 1984. The biggest *arghapatta* or *yonipatta* is found



Sivalinga worship scene carved as temple decoration, Baud



Sivalinga worship,
Indralath temple Ranipur
Jharial

in the *garbhagrha* of the Siva temple at Sirekela in Balangir district, which is of the outer circumference of around 18 feet. The outer border of this *yonipatta* is decorated by carving of *Visvapadma* design. In the northern side of the Indralath brick temple at Ranipur Jharial, a Sivalinga installed in a *yonipatta* is lying in the open field. The Sivalinga and the *yonipatta* both are made of red stone, covered with a thin layer of stucco. The outer band of this *yonipatta* is also decorated with *visvapadma* designs. In the Siva temples of the 9th century like Siddhesvara temple at Gandharadi in Baud district, Kosalesvara temple at Daspur Surda and Somesvara temple at Ranipur Jharial, both in Balangir district, *akasalinga* is adorning on the top portion of the crowning *mastaka* of the *deul*, which is representing the extension of the Sivalinga enshrined in the *garbhagrha*. In only one place, i.e. Dadpur in Kalahandi district *caturmukha Sivalinga* is kept in the *Jagamohana* of the Nilakanthesvara temple.

In the right upper corner of the back-slab on which a standing image of *tapasvini* Parvati is carved, a Sivalinga installed in a *yonipata* is depicted, while the seated figure of Ganesa

is in the left upper corner, above the head of the goddess. The top most portion of this stone-slab is carved with nine heads representing *Navagrahas*. This image is kept leaning against the southern outer wall of the *Jagamohana* of the Kosalesvara temple at Patnagarh.



Sivalinga worship,
Saintala

In the northern doorjamb of the *Jagamohana* of the Narsinghnath temple at Paikmal in Bargarh district, the two scenes of Sivalinga worshipped by two male figures the proper right one kneeling and the proper left one standing in profile have been depicted in the middle band of the scrollwork, i.e. *Gelaba*.

A peculiar Sivalinga installed in a *yonipatta* is kept amidst loose sculptures in front of the brick-built *Jagamohana* hall of the Kosalesvara temple at Vaidyanath in Sonepur district. Peculiarly enough the figure of a Saivacharya seated in *padmasana* is carved in a rectangular niche on the body of this Sivalinga.

In the top-most portion of a doorjamb at present fitted to the

entrance of the Chandi temple at Saintala, the scene of Sivalinga worship is depicted, followed in succession by a secularized version of the *Bhiksatanamurti* of Siva and two females playing with a monkey.



Sivalinga in stellate pitha, Baud town



Sivalinga, Lalei, Dist. Sundargarh

In a niche of the *tala-garbhika* design of the *pabhaga* of the brick-built Indralath temple at Ranipur Jharial in Balangir district, the worship of Sivalinga by a male seated in kneeled down position is depicted in the south-west corner.

Jagamohana pillars of the temple of an early period are found in an open field in front of the Sauntei temple at Sauntpur in Balangir district. The base of this pillar is square, having three moulding courses with a small *kirtimukha* head inside a *caitya* window motif, carved in the middle of these mouldings. Just above this design, four roaring lions, all standing in their hind legs, the fore-legs raised and holding garlands which are coming out of their mouths in both sides are carved in all four corners of the pillars. These garlands are joined alternately and put into the mouths of the roaring lions (Vyalas) and a bell is hanging in floral chain in the middle portion. Below these designs, in all four sides of the pillars square niches are carved where various scenes are depicted. In one such niche, the scene of a male seated in kneeled down position worshipping a Sivalinga with hands folded in obeisance (*Anjalimudra*) is depicted.

In a carved niche near the *kanika* of the *tala-vandhana* of one of the three temples of the Ramesvara group at Baud town, the scene of Sivalinga worship by a lady in profile and seated in kneeled down position is carved. She

is worshipping the Sivalinga with folded hands in obeisance (*Anjalimudra*). In another place named Deuli in Kantamal block area of Baud district we find a sculptured panel depicting worship of Sivalinga.

Sati stones memorising the performance of *sati* during the mediaeval period are found in many places of western and south-western Orissa like Sukhabandh-Junagarh in Sundargarh district; Champamal in Survarnapur district; Balangir town, Chandotara, Titilagarh town, Ranipur Jharial in Balangir district; Junagarh town in Kalahandi district; Khariar town in Nuapada district, Papadahandi and Podagad in Nawarangpur district. The number of persons worshipping the Sivalinga in the *sati* stones varies. There are depictions of one male and one female seated in profile on the *Sati* stones found in an open field to the south of Somesvara temple at Ranipur Jharial and Kansil village, where as on the *sati* stone found in the Rajendra College campus besides the male and female seated in profile, a lady attendant with *cauri* (fly-whisk) in hand is seated in profile behind the queen. A front-faced male seated in *padmasana* facing the Sivalinga flanked in both sides by two females in profile is seen on the *sati* stone at present kept in the Samia bandh tank embankment at Junagad. The *sati* stones at Podagad depict one male and two females

pose, all seated in profile worshipping the Sivalinga in *Anjalimudra*. Another *sati* stone at Ranipur Jharial depicts the seen of both the



Sivalinga in stucco, Ranipur Jharial



Sivalinga worship, Deheli, Dist. Baud

male and female seated in the frontal posture worshipping the Sivalinga. In the Nilakanthesvara temple complex at Papadahandi front-faced male and female are worshipping the Sivalinga. The male is seated in *padmasana*, both his hands folded in obeisance, while the female is putting something (*Bel* leaves or flowers) on the Sivalinga by extending her right hand on the Sivalinga. One interesting *sati* stone is found at Khariar in which one front-faced male seated in *padmasana* is in the centre worshipping the Sivalinga, while four standing front-faced

females with their hands folded in obeisance (*Anjalimudra*) are standing, two in each sides.

It is apparent from the depictions of Sivalinga worship in such a large number of *sati* stones that most of the kings, generals and vassals (*Samantas*) once upon a time ruling both small and large principalities in the upper Mahanadi valley were devout worshippers of Lord Siva.

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Nabagraha (top), Sivalinga (left) and Ganesha (right) on top portion of Parvati image, Kosalesvara temple, Patnagarh, Dist. Balangir.



Biju Patnaik : A Profile

Dr. Pabak Kanungo

Perhaps no other leader occupied the imagination of the people of Orissa like Biju Patnaik : freedom fighter, pilot, industrialist, politician and philanthropist. He was Orissa's restless son and became a legendary hero. His ability to create confidence among people and inspire them was phenomenal. He had a remarkable capacity to transmit his cheerful strength to others. Biju was basically a secular man and was an instinctively nationalist as his hero Napoleon. Like Pandit Jawaharlal Nehru, he navigated by the four immutably fixed stars of his convictions - national unity, democracy, secularism and the end of imperialism. Sir Julian Huxley had described Biju Patnaik as a "remarkable Indian whose adventures would fill a book". In an obituary reference the prestigious magazine *The Economist* says, "It is worth writing about Biju Patnaik for at least two reasons. His long life can be read as something of a history of India back to the time when the country was run by the British. And he gave Indian politics a rare fresh of colour". *The Encyclopedia Britannica* described Biju as "Indian Politician; who parlayed his fame as a World War-II aviator, anti-British freedom fighter and commercial airline entrepreneur into a political career, notably as Chief Minister of Orissa State, 1961-63 and 1990-95".

Bijoyananda (Biju) Patnaik was born in Cuttak, Orissa, on 5th March, 1916 to Laxminarayan Patnaik and Ashalata Devi. Although he was in judicial service, laxminarayan was a great nationalist and a prominent leader of the Oriya Movement. He was closely associated with two architects of modern Orissa - Utkal Gourav Madhusudan Das and Utkalmani Gopabandhu Das. He was taking great pride in Orissa's cultural heritage. Biju inherited the qualities of fearlessness and love of Orissa right from his parents.

Biju had two brothers and one sister. His elder brother Saradhanada (Dr. George Patnaik) was a renowned dentist and his younger brother Jayananda (Siju) was a pilot and the only sister was Sukruti Patnaik. Biju, who was married to Gyan, has two sons and one daughter. His elder son Preme is an industrialist and second son Naveen is a writer-turned politician. His daughter Gita Mehta, who lives in New York, is admired as a novelist and as an author of books on the westernisation of India.

Biju had his early education in Mission Primary School and Mission (Christ Collegiate) School of Cuttack. In 1927 he joined the famous Ravenshaw Collegiate School, where Netaji Subhash Chandra Bose was once a student. In 1932 he passed matriculation with a first

division and got admitted into the intermediate science class of the famous Ravenshaw College, Cuttack. From his days at the Ravenshaw Collegiate School, he was an accomplished sportsman and led the university teams in football, cricket, athletics and hockey. For three consecutive years he was the sports champion of Ravenshaw College.

Biju first saw Mahatma Gandhi in 1927 during the latter's 'Khadi Tour' of Orissa and came under his spell. The desire to defy British rule first awakened in him from his school days. He was assaulted by a British police officer as he tried to get a glimpse of the Mahatma, who was visiting Cuttack. He showed his penchant for the extraordinary at a very young age. Like his role model Napoleon, he seemed to have deleted the word 'impossible' from his dictionary.

Biju discontinued studies for a B.Sc. degree to undergo training as a pilot at the Aeronautic Training Institute of India and Delhi Flying Club. In fact, as a child Biju was fascinated by aeroplanes and from his school days, he had decided to make a career in flying. A small aeroplane had landed at Cuttack's Killa Fort, when he was a student of Mission School. Biju ran away from school to touch his dream object. But he was chased away by the security police. "At that time I had only seen pictures of aeroplanes in books" - He recalled later. His great pleasure was flying and his exploits as a pilot provided his career with a metaphor that endured from the frolics of his youth to his ambition to be a politician and industrialist. He was, everyone said, a high flyer. It is said that at his wedding to Gyan in 1939, guests arrived in Tiger Moths.

When the Second World War broke out Biju Patnaik joined the Royal Indian Air Force and along with British friends who, like him, had learnt the rudiments of flying at the Delhi Flying club. When Japan entered the war in 1941, Biju Patnaik evacuated British families from the advancing invaders. He flew supplies to China and the Soviet Union. He pioneered risky operations across the Himalayas to help the Chinese revolutionaries in Chiang Kai Shek's China. He once flew all the way to Stalingrad on yet another mission. The British Government particularly appreciated his efforts to evacuate British families from Rangoon (Yangon) when the Japanese invaded Myanmar during World War-II.

As *'The Economist'* says - Biju Patnaik had a second loyalty. When he was 13, Biju had met and come under the spell of Mahatma Gandhi, the proponent of passive resistance to British rule. In the War he sought to satisfy both of his strongly held beliefs : the need to defeat Japan and to give India Independence. While flying over Indian soldiers under the British Command he dropped bags of Gandhi's "Quit India" leaflets to them. But though he served the British, Biju Patnaik's loyalty was with the Indian freedom struggle. While on leave, he ferried freedom fighters to secret meetings with their supporters. As head of the Air Transport Command of the RIAF, he sheltered in his house prominent fighters like Jaya Prakash Narayan, Ram Manohar Lohia and Aruna Asaf Ali. While flying the British to safety from Yangon, he also air-dropped leaflets supporting the cause of Netaji's Indian National Army. "When the British authority found out, they nearly got me shot for subversive activities. That was the time I was put behind bars during the Quit India

Bijubabu was very fond of reading. But he was equally unwilling to write anything. Even he was very reluctant to write letters. I have failed to make him write down his adventures that could inspire the posterity.

Prof. Samar Guha, Writer and Parliamentarian

Movement, "Patnaik said later. Some of the hazardous flying missions that he undertook first with the RIAF and later with Indian National Airways earned him the sobriquet of a "daredevil".

Aruna Asaf Ali, who was one of the prominent fighters of the Quit India Movement has said - "Among the thousands who came forward to take up the challenge, Biju Patnaik was one of the most fearless, who mobilised his fellow pilots and inspired them to help the "Underground Directorate". But for their courage and fearlessness, we could never have succeeded in linking up with our comrades in Bombay, Calcutta, Madras and New Delhi. We also used the airlines for travelling incognito sometime".

But Biju Patnaik's scarcely concealed double-life could not last. Arrested on January 13, 1943, he was sentenced to two years imprisonment and lodged in Firozpur Fort Jail.

After his release from jail in 1945, Biju was elected to Orissa Assembly in 1946 from North Cuttack Constituency. Though more recognised as a politician, once he reminisced - "Flying is my first love and though it has dimmed with age, it still remains so". While his love for the country had his opposition to British rule made him plunge into Indian freedom struggle in a daring manner as a young man, Biju played a significant role in the Indonesian freedom movement. The same indomitable spirit had him fly to India the leaders of the Indonesian freedom struggle, despite the threat of his plane being shot down by the Dutch Colonial rulers. He became internationally known, when, under Nehru's instructions, he conducted sorties to Indonesia against Dutch threats.

In what can be aptly described as a drama in real life, Biju took off in an old

fashioned Dakota with wife Gyan for Jakarta (leaving behind their 14 day old son), where the rebel's headquarters was located. In Singapore, he received a message from the Dutch threatening to shoot down his aircraft if it entered Indonesian airspace. "Resurgent India does not recognise Dutch colonial sovereignty over the Indonesian people. If my aircraft is shot down, every Dutch plane flying across the Indian skies will be shot down in retaliation" was Biju's reply. He also dashed off a message to Prime Minister Nehru - "Take necessary steps should my aircraft be shot down". As the world watched him with admiration, the 32 year old ace pilot, landing on an improvised airstrip and using left over petrol from abandoned Japanese military dumps, eluded the Dutch to land in Jakarta and flew back to Delhi with Indonesian leaders Mohammad Hatta and Sultan Shariar for holding confabulations with Pandit Nehru and Sardar Patel.

Biju thereafter became a focal point of all activities relating to Indian support to the Indonesian freedom struggle. The wide publicity given to the exploit gave a boost to the cause of Indonesian independence. A grateful Indonesia twice decorated Biju Patnaik with its highest civilian honour 'Bhumi Putra' in return for the bravery the Indian leader had displayed at its hour of crisis. Biju Patnaik liked to tell the story of how he persuaded Sukarno to call his daughter, Meghawati (Goddess of the Clouds). In 1996, on the occasion of that country's 50th Independence day, Biju received, the "Bintang Jasu Utama" - Indonesia's highest national award.

Biju's daring-do continued even after Indian independence. He started his own airline, the Kalinga Airways and in 1947 carried soldiers into Kashmir, when it was

threatened from across the newly created border sky. At great risk, he landed the first platoon of troops in Srinagar.

Biju Patnaik is considered as a pioneer of the industrial growth of Orissa and established a string of industries in mission. He set up the Kalinga Tubes, the first modern Textiles Mills at Choudwar, Orissa, the first Refrigerator factory at Jobra, Cuttack and a low shaft Furnace at Barbil. In 1951 he established the Kalinga Prize for the popularisation of science and entrusted the responsibility to the UNESCO.

Like a colossus, Biju strode Orissa's political arena for more than four decades. Whether in power or in the opposition, he was one of the most influential politicians of the country. It was while trying to build an industrial empire at Choudwar, just across River Mahanadi from Cuttack that he forayed into electoral politics. He won an Assembly election from North Cuttack Sadar seat in 1946 and set up Kalinga Tubes at Choudwar, his flagship industry and at one time Asia's largest pipe manufacturing plant. The resounding success in 1961 midterm poll established him as a superb party organiser and the brief period of his administrative stewardship built his image of a dynamic man who could electrify the people of the State with a sense of urgency and keep bureaucrats on their tiptoes.

Biju Patnaik had a brief tenure in office as he was 'Kamarajed' out in October 1963. But during this period he injected a rare dynamism into the administration and lifted the "featureless and futureless" people of Orissa out of despondency. He acutely felt that Orissa mirrors the paradox of all backward areas - poverty amidst potential plenty. Orissa has a wealth of natural resources and yet it is the poorest and most backward state of India.

Therefore for him any plan for the development of these vast natural resources, which shall help transform poverty into plenty may well serve as a model for other similarly situated areas in India.

Within that short period during which he took the stewardship of the state administration, Biju Patnaik laid the blue print for Orissa's development and the State was on the threshold of a new era of industrial revolution. He not only accelerated the process of development but was able to locate a number of new industries in the State - the MIG factory at Sunabeda, Balimela Dam, Public Corporations, Panchayat Industries, the Express High Way and a lot many. His ambitious projects, which he named as "Decade of Destiny" was meant to elevate the State to a new height.

A towering personality and administrator, who meant business all the time, Biju could not tolerate red-tapisms. He would have a thing done immediately and not suffer any delay. Result - he was charged with administrative impropriety. To the officials his advice was, "be loyal to me not to the government but to the destinies of this State, to the prosperity of the people." There is a story that once when a speeding motor truck carrying stones for the Paradeep Port was stopped by a traffic policeman, the driver humorously replied that the speed suggested by the policeman would delay the port work by several years, when Biju Patnaik wanted everybody to work at top gear.

The importance that Biju attached to Orissa's industrial development was reflected in his speech which he delivered at the inauguration of the Orissa Planning Board on June 15, 1962. He had said - "A people cannot grow unless the industries were developed and

established here". Calling upon the bureaucrats to change their work-style, Patnaik said, "In the new set-up in the new adventure which we are going to embark upon, I would expect my officials to become thinkers and administrators in turn. I would expect them to collectively and willingly push the State towards the goal of prosperity. I would expect them to become leaders of men and not leaders of the longest notes on the files".

At the invitation of Biju Patnaik, internationally known Biologist, Scientist and Philosopher Prof. J.B.S. Haldane accepted the post of the Director of the Biometry and Genetics Laboratory at Bhubaneswar, which was set up by the Government of Orissa. Prof. Haldane, who imparted to the Indian scientific scene a certain colour and character, became an Indian citizen in 1960 and devoted himself to assisting development of science in this rapidly developing country. He accepted Biju's offer because he (Biju) was 'capable of displaying great respect towards individuals whom he considered to be performing worthwhile work'. This genius died in Bhubaneswar on 1st December, 1964.

After Biju Patnaik took the rein of the State administration, Orissa witnessed rapid strides in education. The period between 1961-67 is aptly described as the golden era in the history of education of the State. At his initiative the Regional College of Education was set up at Bhubaneswar. The Regional Engineering College at Rourkela was established. In 1961, the Orissa University of Agriculture and Technology was set up and during the Chief Ministership of Biren Mitra (when Biju was the Chairman of the State Planning Board). Universities were established in Berhampur and Sambalpur. Thus Biju is responsible for the giant leap forward of

education in Orissa. When Biju was in the Congress, his courage and defiance of the Central Government during the Nehru era built his image among the people. When the Union government refused to construct the Paradeep Port, as the Chief Minister of Orissa he took upon himself to mobilise resources from within the State and built the Rs.14 crore Port when the Centre did not show much interest in the project. Patnaik's strong stand on the issue was vindicated when the Centre took over the Port after some years. Biju Patnaik proved his extraordinary organising ability by successfully holding the Congress Session in 1964 at Bhubaneswar. His dream was fulfilled when on 12th March 1966, the Paradeep Port was commissioned.

Biju Babu was all along trying to spread science education in the state and was of the view that the common man, with little or no education should have access to the latest scientific developments. In the Oriya daily 'The Kalinga' which he had started, there was a separate science section and he encouraged many eminent Oriya scientists or science popularisers to regularly write for common men.

A close confidant of Pandit Nehru, Biju enjoyed free access to Teen Murti Bhawan, the P.M.'s official residence. Nehru had entrusted him with the additional responsibilities of advising him on defence matters during the Chinese aggression and Patnaik was allotted an office near the P.M.'s office in North Block. Pandit Nehru had asked him to visit the United States as an Advisor to the Ministry of External Affairs and discuss sensitive defence issues with the U.S. administration. During his stay in Washington Biju gave interviews to 'Baltimore Sun' and 'Washington Post', in which he said that he had come to seek both ground-

to-ground and air-to-air missiles alongwith radars, which could conceivably be tied to a network of the South East Asian Treaty Organisation (SEATO). US newspapers also portrayed the Orissa Chief Minister as the coming Defence Minister, who will replace Y.B. Chouhan. The opposition charged Biju Patnaik with 'impropriety of revealing defence secrets, including details of the strength of the Indian Army'. There was a furore in Parliament and even the Lok Sabha Speaker Sardar Hukum Singh ruled that - 'it is not proper to disclose such information which is denied here'. But the Prime Minister strongly supported Biju and declared in the Parliament that whatever has been said by him to American newspapers 'did not harm us in any way'. This controversy highlighted how close Biju was to Pt. Nehru.

During the time Biren Mitra was Chief Minister, a memorandum was submitted to the President of India by opposition parties making allegations of impropriety and abuse of office against Biju Patnaik, Biren Mitra and other ministers of Orissa. The Home Ministry referred the matter to the Central Bureau of Investigations for a preliminary enquiry. After the receipt of the report of the CBI, the Prime Minister Lal Bahadur Shastri constituted a Sub Committee of the Union Cabinet, which studied various allegations. In a letter to Biju Patnaik dated January 15, 1965 the Prime Minister said :

"The Sub-Committee has given the finding that in the various transactions in which you were concerned, you had not personally derived any pecuniary benefits...".

However, Shastriji pointed out, there still remains the question of improprieties to which the sub-committee has drawn attention. In reply to Shastri's letter Biju Patnaik drew his attention to the fact that the sub-committee have arrived at their conclusions based on

"scrappy and disconnected informations" furnished to them. He said, "where corruption charges are not established, the next handle would be administrative impropriety, irregularity or indiscretion and would even be stretched to lack of judgement, wisdom, prudence, each succeeding one made to appear more heinous than the previous one". Appealing to P.M. to consider the reality, Biju Patnaik said - "As one who has the pride to serve the party and the people with some dedication, I can assure the P.M. that I don't seek any special consideration except common justice to uphold individual dignity and honour. If a combination of events and circumstances is deliberately created by a determined few, then the prospects of a fearless, free and democratic India are bleak indeed ! After Indira Gandhi took over as Prime Minister in 1966, Biju realised that he is not very comfortable in the Congress Party. In 1967 general election, the Congress Party suffered humiliating defeat in Orissa, as elsewhere and Patnaik was also defeated from a number of Assembly seats.

After the 1967 general elections the Congress government was replaced by the Swatantra-Jana Congress coalition and the new government set up the Khanna Commission to enquire into the charges of corruption and administrative impropriety levelled against Biju Patnaik and others. To the pleasant surprise of many Patnaik-admirers, although the commission found the charges of administrative impropriety true in some respects it made it clear that none was meant for individual benefit. It paid Biju Patnaik rich compliments. The Commission said :

"The need of Orissa is of a leader of great calibre, inspired by the cause, dedicated, devoted and determined, who may arouse the enthusiasm which is so far dormant, of the masses, harness it to fruitful activity and thus pave the way to economic betterment

and future prosperity. Biju Patnaik gave hope of that calibre. He had the halo of an adventurous past. He had daring, dash, doggedness and the advantage of youth, good physique and a tall imposing personality. To all these may be added a touch of flambouyance. Biju Patnaik did commendable job in certain spheres by introducing an element of dynamism in the administration and the work he did by translating the idea of a Port at Paradeep into a living reality is bound to make an impact on the history of Orissa and its future development".

More than two decades later, when he returned for a five year rule as the Janata Dal C.M. in March 1990, Biju Patnaik would often recall the Khanna Commission's findings and said, "I will commit such improprieties even today if it helped Orissa to progress".

The Indian National Congress had split in 1969. In May 1970 Biju Patnaik and his followers left the Congress (R) in protest against "naked bossism" and central imposition after he had been denied a ticket to Rajya Sabha by the Congress High Command; although his case was sponsored by the Provincial Congress Committee. In 1970 he resigned from the Congress Party and subsequently formed a regional party Utkal Congress. In the 1971 election, no party came out with a clear majority. Biju Patnaik and the Swatantra leader R.N. Singh Deo joined hands. This came as a surprise to political observers, as Singh Deo was a bitter critic of Biju. And with the support of the Jharkhand Party, they formed a United Front. Biju successfully persuaded the 82 years old veteran politician Biswanath Das to become the Chief Minister, after his long spell of political retirement.

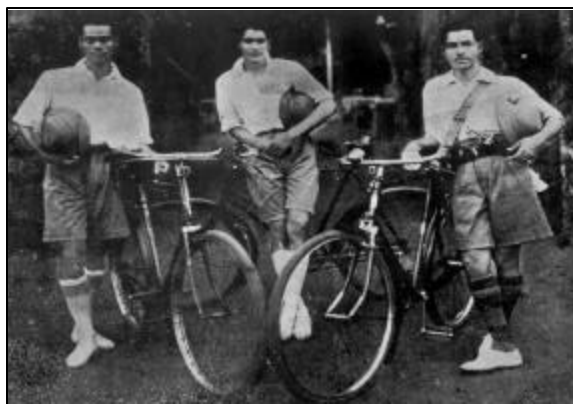
Utkal Congress and Swatantra parties fought election under the banner of Pragati Party and the political combine fared well in the election. Biju was closely associated with the Lok Sangarsha Samiti of Jaya Prakash

Narayan and organised the Orissa visit of J.P. in 1975. When Indira Gandhi declared emergency on 25-26 June, 1975, Biju was one of the first to be arrested under MISA and lodged in Rohtak Jail in Haryana. In the 1977 election, he was elected from Kendrapara to Lok Sabha and was inducted into the Morarji Desai government as Minister of Steel and Mines. In the 1980 election, he was again elected to the Lok Sabha. In 1985 he resigned from Parliament retaining his Assembly seat and became the leader of the opposition in the Orissa Assembly.

Biju's illustrious political career culminated in his party's resounding victory in the 1990 Assembly polls and he returned as Chief Minister for the second time on March 5, 1990. For the first time he completed the full term (1990-95). A Biju critic says that he functioned in an arbitrary and autocratic manner "I am the party and I am the government" - he used to say "Am I not enough ?" what was his reaction when immediately after being sworn in as Chief Minister in 1990 he was asked, how long it would take for him to choose other members of the Cabinet. Biju had a painful feeling that in spite of being so rich in natural resources, Orissa has remained one of the poorest and most backward states in India. The quality of its administration has steadily deteriorated, to the disgust of the voters. Since bureaucrats are virtually unshakable in India, he suggested in a speech that disgruntled citizens should assault them. Biju was never comfortable with the Mandal Commission recommendation and did not hesitate to publicly air his stand against V.P. Singh's decision to implement the Mandal Commission. Although many pro-Mandal leaders of the Janata Dal were never happy with Patnaik for his views and style of functioning, they did not dare to do anything to displease the Grand Old Man

of Orissa politics. Another point on which his critics find fault with him is that when he lost power in 1995 as in 1967 in the election that followed, he never attempted to build a second line of command in his party.

During the final term as Chief Minister (1990-95), he acted more as a statesman than the head of the government. He caused a turmoil when he threatened that Orissa would secede from the Indian Union if the Centre continued to neglect it. Prime Minister Chandra Sekhar took serious exception and demanded that Biju should clarify his position. Patnaik explained that Orissa should be given fiscal autonomy in a true federal structure to script its own economic development. He also floated the demand for full convertibility of the rupee.



The final phase of Biju's political career was perhaps an unhappy chapter to his long, chequered political career. Having been voted out of power from the State in 1995, he contested two Lok Sabha seats - Aska in Ganjam district and Cuttack Sadar. He won both the seats at a time when the Congress had swept the election in the State. People naturally expected that he would hold a centre-stage at the national politics. But to their dismay, they found that lesser elements within the party, including some who owed their political existence to him, were out to undermine his importance and every possible method to undermine their leader was adopted. To prevent him from joining the Union Cabinet, even graft cases were slapped on him.

Biju Patnaik was disillusioned over the brand of politics going on at the centre. He was also unhappy over the constant bickering within his party. As a matter of fact, he was never comfortable with the Mandalisation of the Janata Dal and thought that the Dal claim about introducing social justice were suspect. Towards the end, he had become a convert to the ideas of having a broad-based, democratic coalition, which included the Congress.

A long, illustrious career came to an end on 17th April, 1997 when Biju Patnaik

passed away at Delhi. His death was one of the worst tragedies that had ever happened to the State of Orissa and removed the greatest figure of our time at the very climax of his career. Grief and shock swept across Orissa as news of his death spread. It was perhaps

a tryst with destiny that Patnaik was cremated at Swargadwara, Puri. He was to rest in peace close to the abode of his Kalia (Lord Jagannath). Though he was not religious in the traditional sense, he had a sentimental attachment to Lord Jagannath. While addressing public meetings in front of the Puri Jagannath Temple, he used to enter into a monologue with the Lord.

Adventure indeed ! It is in his blood from boyhood. It is this love of adventure that goaded him to have a bicycle ride from Cuttack to Peshawar when he was a student and to change his profession of an aeronautical engineer to that of a pilot. It is this call of adventure that inspired him to undertake the risky jobs of flying the stranded Britishers in

Burma to safety during the Second World War days and to carry on at the same time anti-British subversive activities which ultimately landed him into jail. In providing indispensable leadership, he emerged as the greatest political figure of his age. The story of his adventurous life still inspires the youth of Orissa.

Biju never flinched in his determination to develop the country and uplift the poor. "Never despair" was what he used to say to his supporters. Always he exhorted the people of the state to emulate the ideals of Kharavela. Timeless fortitude, persistence and respect for the common man made him a unique personality. He devoted his life to build a new era of progress and did it with a combination of skilled statesmanship and innovative spirit. He touched millions of Oriyas in a very personal way and earned his place in the home and hearts of a whole generation.

As the *Hindustan Times*' editorially commented after his death - "It may not be an exaggeration to say that Biju Patnaik was the tallest among all the leaders from Orissa, who made their mark in national politics. A major reason why he acquired his status was undoubtedly his romantic, impulsive nature, which made him stand out even at a time when, with Nehru and J.P. at the height of their power and there was no dearth of colourful politicians in India".

People were fascinated by the considerable charm and the range of accomplishments of this Grand Old Man of Orissa, who led a full life. No matter what the challenges, he believed that the facts were only one part of reality - the other part was how you react to them and change them for the better. That he was a visionary can be underscored by an illustration - Way back in the sixties, when the licence raj permit was at

its peak, Biju startled people by talking about liberalisation. He remained a votary of economic reform till the very end and had the courage of conviction to take on those who blindly aped this model or that. He was so clear about basic issues because he was not just a politician - an industrialist and a dare-devil that he was, he invested his life with an all-too rare elan.

According to a veteran journalist, there is no epithet that is not used about him. "Wily, volatile, flamboyant, dynamic, reckless, dare-devil, damn efficient" and what not ? Perhaps all these suit him in one context or the other. But in the jungle of attributes his essential human qualities, his deep love for his people, are often missed. Once Patnaik is deeply moved by the peoples' distress, he will move mountains to give succour. In October 1971, when the entire administration was benumbed by the rude shock of the killer cyclone and tidal wave that had flattened the coastal Orissa, it was Biju Patnaik who rose to the occasion. When Governments at the State and the centre were busy doing maths on relief expenditure, Biju pressed into service a private aircraft and himself started dropping food packets to the marooned thousands who would have perished, but for this prompt step.

This stalwart was endowed with exceptional talent and courage. He had great interest in literature and was a voracious reader. Biju's life was one of the commanding events in the history of modern Orissa. He had an innate grasp of the Oriya temper and devoted his entire life in restoring optimism among people. Perhaps that is why he enjoyed a long and largely unquestioned popularity among his people.

Biju was the architect of grand designs. Delivering Binod Kanungo Memorial Lecture

on 'Orissa of my dream' on 27th January, 1992 at Bhubaneswar, instituted in memory of his dearest friend, encyclopaedist and freedom fighter Binod Kanungo, he had said :

"In my dream of the 21st century for the State, I would have young men and women who put the interest of the State before them. They will have pride in themselves, confidence, in themselves. They will not be at anybody's mercy, except their own selves. By their brain, intelligence and capacity, they will recapture the history of Kalinga. I would like my Orissa of the 21st century to have excellent artisans, superb craftsmen and sculptors, greatest musicians and poets".

Tales and anecdotes about him are a legion. There is a story that Pt. Nehru once asked Dr. B.C. Roy - 'Have you met a young man called Biju Patnaik'. "I have heard about him; but not yet met him", was the reply of the Bengal Chief Minister. Nehru said, "meet him sometime. I like such forward-looking, brave people. The only difficulty is that sometimes you don't know where he will land you".

Biju was known for his curt and sometimes self-defeating, off-the-cuff statements. He did not help his cause with impulsive comments about the need to beat up corrupt officials or about Orissa being forced to secede, if the Centre continued to neglect it. During his first tenure as Chief Minister (1961-63) he had told a public meeting - I spent rupees one crore to become Chief Minister. I will have to spend rupees ten crores to become Prime Minister. This statement created controversy. Similar were the remarks that he helped his party colleague, friend and former Chief Minister Biren Mitra earn Rs.6 lakhs in a single year through his Orissa Agency, which was doing business with the State Government. Some of maverick Patnaik's utterances and actions during his second Chief Ministership were also typical of him. Sometimes he is

painted as arrogant, but in reality at times his confidence merged into arrogance.

Despite being a big name in Indian politics, Biju Patnaik had seen hunger and poverty from close quarters in the mid-forties. He had once said - "I stayed in my father's house in Cuttack after being released from jail in 1945. I did not even have Rs.2 to purchase milk for my children", he said. Biju, who was a chain smoker then, had to quit cigarette-smoking because of this.

A giant transference of energy had taken place between him and his people. He delighted the people by his youthfulness of spirit and body and the people were attracted to his spontaneity and utter freedom from pompousness. In the end, his great strength far outweighed his weakness. Therefore when he died, even his most partisan adversaries felt compelled to acknowledge the immensity of the man they had opposed.



Shri Naveen Patnaik, Hon'ble Chief Minister of Orissa inaugurating the Annual Day celebration of Balaswar Press Club on 7.2.2005. Shri Surjya Narayan Patro, Minister, Energy, Tourism, Information Technology is also present.

Biju and the Media

Guru Kalyan Mohapatra

The Indian press has a long history of more than two hundred years. Look at the history : an Anglo Indian James Augustus Hicky brought out the first newspaper in India in 1780, known as 'Bengal Gazette', also known as 'Hicky's Gazette'. The history of journalism in Orissa has also got a glorious and meaningful past. The Christian missionaries have been bragging as they launched the first Oriya 'Gyanaruna' in 1849. In the year 1837, the missionaries established the 'Mission Press' (first printing press) in Balasore and Cuttack. Really, Reverend Lacey brought out this first magazine 'Gyanaruna' for propagating Christian ideas, but this could not survive long. Again Lacey brought out another Oriya magazine 'Prabodh Chandrika' in 1856. Of course, the Oriya stalwarts like Biswanath Kar (the editor of 'Utkal Dipika'), Nilamani Bidyaratna (the editor of 'Sambalpur Hetaisaani'), Brajabandhu Mishra, Damodar Mishra Padyalankar took the reins and played the meaningful role in nourishing and nurturing the press during its infancy. Raja Sudhala Deb and Krishna Chandra Gajapati also proved to be zealous patrons during that period. After enjoying a halcyon period since independence, journalism in Orissa had to pass through a critical juncture in the eighties in the last century.

When I entered into journalism in that critical phase, the Congress was ruling both at the centre and the state. I vividly marked during the Congress regime that slanderous stories, suspecting Biju Patnaik's loyalty to Orissa were sent to the press. He seemed never puzzled at it. In 1980, I joined the 'Eastern Times', an English Weekly at the behest of Bhartruhari Mahatab and Dr. Harekrushna Mahatab. No doubt, I was a student leader, known for my writings during those days. Dr. Mahatab's literary personality and Biju Babu's invincible spirit inspired me to choose the profession, inevitably the source of my bread and butter now.

In an article Dr. Mahatab once wrote : "I mention all these factors which are overlooked when comparison is made between Orissa and other states on an all-India level not only with regard to the profession of journalism, but to other professions as well. The scope of journalism as a profession is limited in Orissa. Even then news papers have to be run as they are now a part of the life of the society. All the limitations of the economic and social conditions have to be overcome. In fact, they are being overcome by those who are on the field. But it is gradually becoming difficult to overcome the difficulties created by political considerations of the ruling authorities."

The aforesaid statement of Dr. Mahatab enthused me. I was equally curious to see through the slanderous stories against Biju. Dr. Mahatab's words and Biju's enigmatic and adventurous spirit influenced me a lot and I jumped at the offer from 'Eastern Times'. I came to the limelight when one of my investigative news stories appeared in the 'Eastern Times'. This front-page story : "Untold story of Indira Gram, Is Prime Minister Taking for a Ride ?" attracted everyone's attention. Indira Gandhi was the Prime Minister and she was coming to Orissa to inaugurate the Indira Gram near Ollatpur in Cuttack district. J.B. Patnaik was then the Chief Minister who was looking after the Prime Minister's programme in Orissa. The Chief Minister seemed flummoxed in my story, but, on the contrary, as heard from others, Biju Patnaik spoke highly of my attempt.

By and by I came in contact with Biju Babu, who was a towering personality in opposition in the State. I observed him thoroughly from close quarters. His style of functioning was intriguing : he would ask you the news first, if the news annoys him he would rebuke you. I was well aware of his approach and, therefore, never took his spankings seriously. Those were rather blessings in my long way to journalism.

My close observation of Biju Babu puts me in a fix, whether he was a friend or a foe to the press. We all know that he had established one Oriya news paper called 'Kalinga'. Rebel poet late Manmohan Mishra was its first editor and the writer late Surendra Mohanty was his successor. Surendra Mohanty admitted time and again (I have heard him speaking many a time) that Biju had never interfered in editorial freedom. However, he was reluctant to patronise the said newspaper, which met a

premature end, in spite of the fact that it was in popular demand. Many eminent persons of the state insisted upon him not to discontinue the newspaper, but he never listened to them and stood firm in his own decision.

I take this opportunity to corroborate some interesting facts that I have heard from my uncle Nityananda Mohapatra. In 1961 Biju headed the state of Orissa as the Chief Minister and at that time, he had some misgivings against the then newspapers. It was because he had the feeling that some newspapers of the state were misusing their power and freedom. Thus, the 'Press Bill' (1962) was tabled in the Legislative Assembly. Nityananda Mohapatra (an independent member of Orissa Legislative Assembly, then and a minister, later) objected to the Bill with the argument that the Bill once made an Act would be misused and it would also snatch away the freedom of the press. The Bill was, of course, passed smoothly because of the majority game on the floors of the Assembly. But one thing to be noted is that Biju had duly honoured the opinion of the opposition and he had never applied such an act against anybody; no news paper had been penalised so far on the basis of such an act. This is, perhaps, Biju's philosophy of life. He had stood non-committal; accolades and slanders could not affect his long innings in public life. He was a man of action-a 'Karma Yogi'. In his obsession for a clean, responsive polity tuned towards rapid development, he had given many remarks, unpalatable and also, at times, funny. The press was always after him, but he was not. It has been observed for long that the leaders across the world have remained very cautious, measured and, at times, tight-lipped in their interaction with the press. On the contrary, Biju had always been his natural self all through his public life, spanning almost

six decades. When the newspapers had come forward to write about him or about his style of functioning, he had shown no inclination to go through and record his reaction. To sum up, he was never publicity-conscious.

In our quantum jump from print media to the electronic media, there had been a sea-change in our modes and manners. But Biju has remained undeterred - as if the earlier conviction predominated in his psyche. I vividly recollect a TV programme that came my way a few years back. Biju was found narrating his life-story to a group of young school-going kids. In the said programme he was found to be very humorous, vivacious and lively.

Anyone, who has an opportunity to view the programme, must be forced to enjoy the programme vicariously.

In fine, Biju's relationship with the press is typical, which owes our interest. It is to be analysed with care. Biju has remained enigmatic, and so is his relationship with others, especially with the media.

Gurukalyan Mohapatra, a veteran columnist and former Chief Editor of Utkal Prasanga presently lives at D-10/5, Unit-8, Bhubaneswar.



Shri Naveen Patnaik, Hon'ble Chief Minister of Orissa interacting with Women Self Help Group at Tambakhuri, Balaswar on 6.2.2005.



Biju with his father



Biju with wife Gyan



Young Biju as a cricketer



Biju's cycle expedition to Peshwar

BIJU SHARING MOMENTS WITH PANDIT NEHRU





Biju, administered the Oath of Office as Chief Minister by H.E. the Governor of Orissa, Dr. A.N. Khosla in 1961.



Biju with Shri Morarji Desai, the former Prime Minister of India



Biju with Mm. Indira Gandhi, the former Prime Minister of India



H.E. the Governor of Orissa
Dr. Jagnyadutt Sharma administering
Oath of Office to Biju as Chief Minister
of Orissa in 1990



Biju with film star Shri Satrugan Sinha



Biju with Shri V.P. Singh, the
former Prime Minister of India



Biju sharing a happy moment with wife Mrs.Gyan Patnaik



Biju going to the State Secretariat riding a bicycle



Biju with former Vice-President of India Late Dr. Shanker Dayal Sharma, releasing the Orissa Day, 1992 issue of Orissa Review at Bhubaneswar



Biju in Indonesia

STATEMENT OF OWNERSHIP AND OTHER PARTICULARS ABOUT
ORISSA REVIEW

FORM-IV
(See Rule -8)

1. Place of publication : Bhubaneswar
2. Periodicity of its publication : Monthly
3. Printer's Name : Shri K.C. Mohanty for and on behalf of
Government of Orissa.
- Nationality : Indian
- Address : Director, Printing, Stationery and
Publication, Orissa, Madhupatana,
Cuttack -753010.
4. Publisher's Name : Shri B.P. Mohanty
Director
Information and Public Relations Department,
Bhubaneswar-1.
5. Editor's Name : Shri Sasanka Sekhar Panda
- Nationality : Indian
- Address : Editor, *Orissa Review*
Information and Public Relations Department,
Government of Orissa, Bhubaneswar.
- Name & Address of Individuals who
own newspaper and partners or,
shareholders holding more than one
percent of the total capital. : Government of Orissa, Bhubaneswar

I, Shri B.P. Mohanty, Director, Information & Public Relations Department, Bhubaneswar,
do hereby declare that the particulars given above are true to the best of my knowledge and belief.

Sd/- B.P. Mohanty
Signature of Publisher

ORISSA REVIEW

VOL. LXI NO.7 & 8

FEBRUARY-MARCH 2005

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D.T.P. & Design

The *Orissa Review* aims at disseminating knowledge and information concerning Orissa's socio-economic development, art and culture. Views, records, statistics and information published in the *Orissa Review* are not necessarily those of the Government of Orissa.

Published by Information & Public Relations Department, Government of Orissa, Bhubaneswar - 751001 and Printed at Orissa Government Press, Cuttack - 753010.

For subscription and trade inquiry, please contact : **Manager, Publications, Information & Public Relations Department, Loksampark Bhawan, Bhubaneswar - 751001.**

Five Rupees / Copy
Fifty Rupees / Yearly

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EDITORIAL



The concept of modern Orissa is completely inconceivable barring the undaunted spirit of a true Oriya who emerged as a fearless fighter amidst adversaries of unprecedented order. Applying technology for development and putting man at the centre he had always achieved success in term of sustainable progress. He is no other than Biju Patnaik, an able ambassador of Kalingan glory and heritage. An astounding statesman and a popular leader Biju Babu had a vision to transform the condition of common man into a prospering state of joy and happiness. He left no attempt unturned to empower the common people. Empowerment of women of course, was an area which received utmost priority coupled with the decentralisation of power. Rural Orissa was always within his mind and all his missions were directed for all round development of the people living in the remotest corner of the state. His spirit of adventure termed him as an entirely different vista of legendary lore. His pragmatic vision was always backed by thorough planning and the shortest route to achieve the goal. The first part of 21st century is presently witnessing the reflection of that great personality with the honest attempt made to boost the state's economy. Exploiting mineral resources and forging ahead with Information Technology the people of the State have aptly preferred a system that hinges on improving service delivery mechanism leading to speedy progress and prosperity. Orissa Review has tried to capture some of these indelible imprints which we hope will have an appeal for the readers.

Navankar Sekhar Panda