

Orissa Right to Information (Amendment) Rules, 2006.

NOTIFICATION

The 29th May 2006

S. R. O. No.251/2006 - In exercise of the powers conferred by Section 27 of the Right to Information Act, 2005 (Act No.22 of 2005), the State Government do hereby make the following rules, to amend the Orissa Right to Information Rules, 2005, namely:-

1. Short title and commencement -

(1) These rules may be called the Orissa Right to Information (Amendment) Rules, 2006.

(2) They shall come into force on the date of their publication in the Orissa Gazette.

2. In the Orissa Right to Information Rules, 2005 for rule 11, the following rule shall be substituted, namely:-

"11. Maintenance of Register-

(1) The Public Information Officer shall maintain a register in Form F for recording the details of the applications received and the information supplied by him and keep the Head of Office informed after furnishing any information and it shall be the duty of the Head of Office to ensure required assistance if any, as would be sought for by the Public Information Officer to facilitate providing information and the said Register shall remain always open to inspection by the members of public as required in respect of the proactive disclosures under Section 4 (1b) of the Act.

(2) Each public authority shall maintain a Register for day-to-day record of the members of public who visit its office in connection with accessing or inspecting suo motto information proactively disclosed by the said authority under Section 4 of the Act.

(3) The Public Information Officer shall maintain a cash register in Form G for recording the details of money received by him relating to providing information and deposit the money in

such Head of Account or in any Scheduled Bank in the name of such officer as the concerned Head of Office decides."

3. In the said rules, in Form - A,
- (i) for the entries appearing against item 5, the following shall be substituted namely:-
 "(d) Whether information is required by post/in person/E-Mail
 (The actual postal charges shall be included in providing information)"; and
- (ii) for item 6, alongwith the entries made, thereof the following shall be substituted, namely:-
 "6 Address/E-mail ID to which information will be sent & in which form".
4. In the said rules, the existing Schedule shall be substituted by the following, namely:-

Schedule

(See Rules 4 and 7)

Fees / Amount to be charged for providing information

PART - I

(A) Application fee	Rate to be charged	Mode of deposit
	(1)	(2)
(i) Application fee seeking information	Rupees ten per Application	Treasury Challan/ cash
(ii) Application fee for 1st Appeal	Rupees twenty	Court fee stamp
(iii) Application fee for 2nd Appeal	Rupees twenty-five	Court fee stamp

PART - II

(B) Amount to be charged for Providing information :		
(i) A4 or A3 size paper created or copied	Rupees two per each folio	By cash
(ii) Paper size larger than A4 or A3	Actual charge or cost price of a copy	By cash
(iii) Inspection of records	No fee for the first hour & Rs.5.00 for each 15 minutes (or fraction thereof) thereafter.	By cash

(iv) CD with cover	Rupees 50/- per CD	By cash
(v) Floppy Diskette (1.44MB)	Rupees 50/- per Floppy	By cash
(vi) Maps & Plans	Reasonable cost to be fixed by P.I.O. depending upon the cost of labour and material and equipment and other ancillary expenses	By cash
(vii) Video Cassette/Microfilm/Microfiche	Reasonable cost to be fixed by P.I.O. depending upon the cost of labour and material and equipment and other ancillary expenses	By cash
(viii) Certified sample or model of material	Actual cost or price for sample or models	By cash
(ix) Information in printed form	Price fixed for such publication	By cash

N.B:- Proper and authenticated money receipt to be issued for all cash payment. The office is to state the cash receipt No. on the application Form 'A'."

Note - The Principal rules were published in the Gazette of Orissa vide I & P.R. Department Notification No.27163, dated the 1st October 2005 [S.R.O. No.477/2005, dated the 1st October 2005].

[No.16076]

By order of the Governor

(D.MOHANTY)

Commissioner -cum-Secretary to Government

Orissa Working Journalists Welfare Fund Rules, 2006

RESOLUTION

No. 7590 / IPR, Bhubaneswar, dated the 7th March, 2006

Whereas it is considered expedient to provide for the constitution of a welfare fund for the benefit of the indigent working journalists and retired working journalists in the State of Orissa and to provide for financial assistance to such working journalists, retired working journalists and their dependants as hereinafter provided.

Now, therefore, the Government of Orissa is pleased to make the following rules regulating the constitution and administration of the said fund including the procedure to be adopted for providing financial assistance, namely :-

1. (1) These rules may be called the Orissa Working Journalists Welfare Fund Rules, 2006.
(2) They shall come into force on the date of their publication in the Orissa Gazette.
2. In these rules, unless there is any thing repugnant in the subject or context -
 - (a) "Committee" means the Committee constituted for the purpose of administration of the Fund under rule 9.
 - (b) "Fund" means the Orissa Working Journalists Welfare Fund.
 - (c) "Working Journalist" means the Working Journalists as defined in section 2(f) of the Working Journalists and other Newspaper Employees (Conditions of Service) and Miscellaneous Provisions Act, 1955.
 - (d) "Retired Working Journalist" means a working Journalist who has retired after having rendered a minimum service of ten years as a Working Journalist and has attained the age of 58 years and has not taken up any other gainful employment after such retirement.
3. There shall be constituted a Fund called the Orissa Working Journalists Welfare Fund which shall consist of contributions made by the Government of Orissa from time to time towards the corpus of the Fund. The Committee shall be competent to accept contribution from other sources for the corpus of the Fund subject to the condition that such contributors accept the scheme

envisaged under these Rules. The corpus of the Fund shall be invested in a fixed deposit in any Nationalised Bank in such a manner as to be most, beneficial to the Fund in the circumstances.

4. Financial assistance under these rules shall be paid out of the interest accruing to the corpus of the Orissa Working Journalists Welfare Fund and no part of the corpus of the Fund shall be utilized for payment of any assistance under these Rules. Interest accruing to the corpus shall be deposited in a Savings Bank Account in a Nationalised Bank. The Committee shall be competent to decide whether any part of the interest remaining unutilised shall be transferred to the corpus of the Fund.

5. Subject to the other provisions of these rules, a Working Journalist shall be eligible for consideration for sanction of assistance under these Rules if his annual income from all sources taken together does not exceed Rs.50,000/- and a retired Working Journalist shall be eligible for consideration for sanction of assistance under these rules if his annual income from all sources taken together does not exceed Rs.25,000/-.

6. All assistance under these rules are exgratia in nature and there shall be no legal right to assistance from the fund / funds constituted under these rules.

7 (1) The Committee may sanction financial assistance out of the interest accruing to the corpus of the fund in the following cases :

(i) In the event of death of a working journalist or a retired working journalist, a fixed sum of money as determined by the Committee may be paid to the widow and in the event of the deceased not being survived by his widow, equally to the minor children. In the event the deceased was not married or is not survived by his widow or children, such ex-gratia payment may be sanctioned in favour of his father or mother.

(ii) In the event of death of a working journalist, in addition to assistance provided for under clause (i) the Committee may sanction recurring educational assistance in favour of the children of deceased :

Provided that the educational assistance shall be limited to two children and shall be paid at the rate not exceeding Rs.150/- per month for education up to Matriculation stage and at the rate not exceeding Rs.250 per month for education in the Post Matriculation stage :

Provided further that educational assistance will be available till the concerned child attains the age of 21 years and that sanction of the assistance from year to year shall be subject to the condition that the child has been continuing studies as a regular student of a recognized educational institution and has shown satisfactory progress.

Note :- The committee may call for such certificates as may be necessary for satisfying itself about fulfillment of conditions for sanction of assistance.

(iii) In the event of permanent incapacitation of a working journalist on account of accident, disease or any other reason, the Committee may sanction a lump sum grant to the working journalist so incapacitated and in addition, educational assistance to the children as provided under clause (ii).

Note :- "Permanent Incapacitation" for the purposes of this clause means incapacitation which renders the working Journalist wholly unfit for working as such.

(iv) The committee may sanction financial assistance for treatment of Heart, Kidney cancer and any other critical illness suffered by a working journalist or a retired working journalist or any of the following member of his family provided that such member of the family is solely dependent on the said working journalist or retired working journalist;

(a) husband / wife

(b) son and or daughter or an adopted son or daughter. Assistance shall be limited to illness requiring hospitalization. Assistance under this clause shall not include cost of appliances except those which are life saving appliances.

(2) The Committee shall keep in view the amount available as interest on the corpus of the fund while sanctioning assistance for various purposes specified in sub-rule (1).

8. Financial assistance sanctioned under these rules is liable to be cancelled if it is found at any time that the assistance was sanctioned on the basis of incorrect facts or that the financial condition of the beneficiary / beneficiaries has improved or that the financial assistance was obtained by suppression or misrepresentation of facts.

Provided that the Committee shall give an opportunity to the beneficiary to present his or her case against the proposed action before withdrawing or canceling any assistance.

9. There shall be a Committee consisting of the following to administer the fund, namely:-

- | | | |
|---|-----|--------------------|
| (i) Minister or Minister of State in-charge of Information & Public Relations | ... | Chairman |
| (ii) Commissioner-cum-Secretary, Information & Public Relations Department | ... | Vice Chairman |
| (iii) Director, Information & Public Relations | ... | Secretary Convenor |
| (iv) 5 journalists of eminence to be nominated by Government | ... | Member |
| (v) Joint Director / Dy. Director Information & Public Relations Department. | ... | Member |

10. The Committee so constituted shall function for a period of two years from the date of its constitution

11. Application for the grant of financial assistance under these rules shall be submitted to the Convener of the Committee in the form prescribed in Schedule-I, which shall be accompanied by a report in the form prescribed in Schedule-II.

12. In sanctioning assistance, the Committee shall take into consideration the financial condition of the applicant and the assistance likely to be received by him/her through his/her employer or

from other sources. The Committee may also decide as to the certificates and other evidences which shall be called for from the applicant before sanction of assistance.

13. All the applications shall be scrutinised by the Committee. The Committee, after satisfying itself of the eligibility or otherwise of the applicant may in consistent with the provisions of the rules, make specific recommendation to the Vice-Chairman who shall thereafter take appropriate action for complying with the recommendation of the Committee.

14. Financial assistance shall be provided from the date of issue of the order sanctioning the assistance, unless otherwise specified therein.

15(1) Matters incidental to the scheme covered by these rules which are not specifically provided for in these rules shall be regulated in such manner as may be decided by the Committee.

(2) In addition to the conditions prescribed for the consideration of applications for assistance, the Committee may also with prior approval of Government lay down any other condition or guidelines for sanction of assistance subject to the condition that such condition or guidelines are not inconsistent with these rules.

16. The Chairman of the Committee may sanction suitable interim financial assistance from the fund to meet emergent needs in most deserving cases in anticipation of the approval of the Committee. The Committee may however prescribe the maximum limit that can be sanctioned by the Chairman in such emergent.

17.(1) The fund shall be operated by the Secretary-Convener of the Committee who shall maintain a separate account for the same.

(2) The accounts of the fund shall be subjected to annual audit by the Local Fund Audit Organisation of the Finance Department, Government of Orissa and the audit report shall be placed before the Committee.

18. Orissa Working Journalists Welfare Fund Rules, 1989 and subsequent amendments made thereof are hereby repealed : provided that notwithstanding such repeal any thing done or any action taken under the rules, so repealed shall be deemed to have been done or taken under these rules.

By order of the Governor

D. Mohanty

Commissioner-cum-Secretary to Govt.

Schedule-I
FORM OF APPLICATION

To

The Director of Information & Public Relations,
Government of Orissa, Bhubaneswar.

1. Name of the applicant in full (in capital letters)
2. Age and date of birth:
3. Full address:
4. In the case of living journalists
 - (a) Details regarding the service of the applicant as a journalist :
 - (b) Purpose for which assistance is sought:
 - (c) Documentary evidence in support of the illness, if any:
5. In the case of families dependant on the deceased journalist -
 - (a) Details regarding the service of the deceased journalist -
 - (b) The applicant's relationship with the deceased journalist (whether widow/widower/son/unmarried daughter / father / mother):
6. Details of other source and financial assistance received if any for the purpose mentioned of serial 4(b) :
 - (1) PM/CM Relief Fund Rs. _____
 - (2) From employer Rs. _____
 - (3) Any other source Rs. _____
7. I hereby certify that -
 - (a) My income from all sources is Rs. _____ per annum
 - (b) All the above particulars furnished by me are true to the best of my knowledge.

Place :

Date :

Signature of the Applicant

N.B : The applicant shall enclose the income certificate from competent authority to the application.

Scheduled - II

Report of President / Secretary of the Utkal Journalist Association /
Orissa Union of Journalists / District Information and Public Relations Officer

I have made necessary enquiries regarding the statements in the application form of Shri /
Smt and submit the following report -

1. The applicant comes under the scheme for giving financial assistance to working journalists / dependants in distress.
2. The applicant is the widow / widower / son / unmarried daughter / father / mother of the late
3. The age of the applicant as verified from the certificates of date of birth furnished by the applicant or other reliable records (to be specified) is
Years
4. The total income of the claimant is Rs. per annum
5. The particulars furnished by the applicant are correct
6. Other remarks if any -

Place :
Date :

Signature
Name and Address with
office seal

Orissa News Media Accreditation Rules, 2006

NOTIFICATION

The 20th June, 2006

No.17874 /I&PR. Rules for grant of Accreditation to News Media representatives at the State, District, Sub-Division and Block Headquarters of Orissa and the norms for the Constitution of Orissa Press Accreditation Committee.

1. Short Title: - (1) These rules may be called the Orissa News Media Accreditation Rules, 2006.

(2) They shall come into force on the date of their publication in the Orissa Gazette.

(3) These rules shall apply to the grant of Accreditation to the representatives of News Media Organizations at the State, District, Sub-Division and Block Headquarters of Orissa.

2. Definitions: - In these rules unless the context otherwise requires, -

(i) "Accreditation": - means recognition of Representatives of News Media Organisations by the Government of Orissa for the purpose of access to sources of Information in the Government and also to news materials, written or pictorial, released by, or on behalf of the Director of Information and Public Relations and /or other agencies of the Government of Orissa.

(ii) "Accredited Journalist" means a Journalist who has been granted accreditation under these rules.

(iii) "Committee" means the Orissa Press Accreditation Committee constituted under rule-3 (2).

(iv) "Director" means the Director of Information and Public Relations of the Government of Orissa and shall include any Officer of the State Government who is authorized to discharge any or all the duties, functions and responsibilities of the Director of Information and Public Relations for the time being.

(v) "Government" means the Government of Orissa.

(vi) "News Media" shall mean and include Newspaper, wire service, non-wire service, News agency, News feature agency, Electronic Media agencies and organization containing news and comments on public news.

(vii) "Daily Newspaper " shall mean a newspaper published for not less than five days in a week or as defined in Press and Registration of Books Act, 1867.

(viii) " Weekly" and "Fortnightly" Newspaper shall mean which have not less than forty-five or twenty-two issues in a year respectively.

(ix) "Newspaper" shall have the same definition as given in the Press and Registration of Books, Act, 1867.

(x) "Electronic News Media Organisation" (Television or Radio) will include any T.V./Radio News programme production unit and T.V./Radio News Agency.

(xi) "Working Journalist" means any working journalist as defined in the Working Journalists and other Newspaper Employees (Conditions of Service and Miscellaneous Provision) Act, 1955 as amended from time to time.

3. Constitution of the Orissa Press Accreditation Committee and conduct of the Business of the Committee: - (1) The Government of Orissa shall constitute a Committee called the Orissa Press Accreditation Committee hereinafter referred to as the OPAC to discharge the functions laid down under these rules.

(2) The Committee shall consist of the Director, as Chairman, Deputy Director (Press) as Member Secretary and a maximum of seven other members representing five from Print Media and two from Electronic Media by way of nomination by Government.

(3) The Director shall preside over the meetings convened by Member Secretary and ensure maintenance of all records and proceedings of the deliberations through Member Secretary.

(4) The term of the Committee shall be for a period of two years from the date of its first meeting:

Provided that where it is not reasonably practicable to reconstitute the Committee after expiry of its term, the State Government may extend the term of the Committee last constituted for a period not exceeding three months at a time and one year in all.

(5) The committee shall meet at least once in every six months or more if considered necessary by the Chairman.

(6) One-third of the total members will form the quorum of the meeting.

(7) At least clear seven days notice shall be given for convening a meeting of the Committee.

(8) The decision of the Committee shall be taken as per the Orissa News Media Accreditation Rules 2006, but in case of disagreement the decision shall be taken on the basis of majority of the members present and voting in the meeting subject to approval of the Government.

(9) The Director shall have the power to grant regular accreditation in cases where an accredited news media representative changes his organization to another accredited organization with the approval of the Government.

4. Scope of Accreditation:- (1) Accreditation shall be given in accordance with these Rules to the representatives of News Media Organisations of the following categories, namely :-

(i) Editor-cum-Correspondent, (ii) Cameraman-cum-Correspondent, (iii) Cameraman, (iv) Cartoonist, (v) Cartographer, (vi) Sports Journalist, (vii) Science Journalist, (viii) Media Critics; and such other categories as may be recommended from time to time by the Committee to the Government.

(2) Accreditation shall not confer to any official or special status on the representatives of News Media Organisations but shall recognise and identify him/her as a professional journalist dealing with news of public interest.

(3) Accreditation so granted shall be utilized only for journalistic purposes.

(4) An accredited journalist shall not print or use the words "accredited to the Government of Orissa" on his visiting cards, letter heads or any other form of stationery or publication.

(5) When an accredited journalist ceases to represent the media organization on whose behalf he/she is accredited, the fact shall be brought to the notice of the Director in writing within fifteen days by both the journalist concerned and the editor concerned (in case of newspaper) and General Manager (in case of Agency) and in such case the accreditation card shall be returned to the Director.

(6) Accreditation shall be withdrawn if the organization on whose behalf the journalist is accredited ceases its publication or the network ceases to function except for a period not exceeding six months for reasons of industrial dispute or natural calamities.

(7) Publications containing information of sectional interest such as house journals, technical/professional publication are not eligible for accreditation.

(8) The organizations owned and run by cable operators providing cable television service through cable television net works will not be eligible for accreditation.

(9) The accreditation shall be withdrawn as soon as the conditions on which it was given cease to exist. Accreditation is also liable to be withdrawn/suspended if it is found to have been misused.

(10) If an applicant or a Media organization is found to have supplied false/fraudulent/forged information/documents, the representative/media organization shall be debarred from accreditation up to a maximum of two years but not less than one year as decided by the Committee with the approval of Government.

5. General eligibility criteria for Grant of Accreditation:- (1) An applicant for accreditation shall not be eligible unless he/she has acquired not less than ten years experience as a Working

Journalist for State Level Accreditation and not less than five years experience as a Working Journalist for accreditation at District or Sub-divisional or Block Level :

Provided that experience of work in a Government media organization viz. -The Press Information Bureau of Government of India, News Services Division of All India Radio, the News Unit of Doordarshan, the Photo Division of Government of India may be deemed as equivalent to experience of work in a news media organization for the purpose of accreditation:

Provided further that those Officers having experience of Journalistic Work in Media Units of the Information and Public Relations Department of the State Government other than those referred to above, may also be considered for the purpose of accreditation, if the Committee would be satisfied about their journalistic experience.

(2) Application for accreditation shall be considered only from those media representatives who reside either at Bhubaneswar or Cuttack for State Level Accreditation and District, Sub-Division and Block Headquarters for accreditation at respective levels. Government may in consultation with the Committee, relax this for granting district level accreditation in case of the journalists stationed at other important news centers.

6. Eligibility criteria for Newspapers Seeking Accreditation for Working Journalists under Their Employment :- Newspapers of up to fortnightly, periodicity shall only be eligible to seek accreditation for journalists working with them, if they belong to the following categories.

(i) The contents of the newspapers has the news and information emanating from the Headquarters of the Government of Orissa and/or district Headquarters and shall mainly contain information and/or comments, features, illustration on current, social, political, economic, scientific, sports, culture and other matters of public interest.

(ii) (a) The circulation of a daily newspaper shall not be less than 10,000 (ten thousand) copies of four full size pages per publishing day.

(b) The circulation of a newspaper (weekly, fortnightly) shall not be less than 10,000 (ten thousand) copies of four full size pages or eight pages of tabloid size per publishing issue.

(c) The circulation of a periodical/magazine (up to fortnightly only) shall not be less than 10000 (ten thousand) copies with a minimum of forty pages per publishing issue:

Provided that special consideration may be shown to newspapers contributing the Science and Technology and to those published from hilly or backward areas or from regions underdeveloped in terms of information and communication.

7. Eligibility criteria for News Agencies seeking Accreditation:- The following criteria shall be taken into consideration for grant of accreditation to news agencies, feature agencies, photo agencies and television news and feature agencies, namely :-

i) The content of the items circulated/produced by agencies mentioned above shall include news and information emanating from the Headquarters of the Government of Orissa as well as district and sub-divisional headquarters.

ii) (a) A news agency shall use telegraphic or electronic transmission and receiving facilities and shall have paying subscribers in news media organizations spread over not less than three districts.

(b) A news-photo agency shall have a minimum of six paying subscribers and a minimum annual subscription income of Rs.30,000 and television organization Rs.50,000 from media organization as certified by an established firm of Chartered Accountant.

(c) A feature agency shall have not less than twelve paying subscribers in media organization and shall have annual revenue not less than Rs.20,000/-.

Provided that out of the paying subscriber there shall be at-least one large class newspaper approved by Government in case of news agency and news photo agency and in case of feature agency at least one T.V./Radio news production shall be there:

Provided further that an applicant seeking accreditation on behalf of news agency shall have to submit one years original clippings not less than 50 in numbers at the rate of at-least 4 numbers per month.

(iii) Wire agencies shall provide services to at least five news subscribers including audio-visual net works on a regular commercial basis and shall produce certificate from an established firm of Chartered Accountant, about their annual revenue which should not be less than Rs.5.00 lakh.

8. Grant of accreditation to the Editor-cum-Correspondent:- Editors of small and medium newspapers who also work as correspondents may be given accreditation as Editor-cum-Correspondent provided the following criteria are fulfilled.

(i) The newspaper/periodical concerned qualifies for accreditation as per these rules.

(ii) The applicant himself/herself is qualified for grant of accreditation as a correspondent.

(iii) The applicant submits clippings of published despatches apart from editorial carrying his/her credit line appearing in the newspaper/periodical on whose behalf accreditation is sought for.

9. Grant of Accreditation to Cameraman-cum-Correspondent:- A Cameraman representing a newspaper/news photo agency/T.V. News Unit may be granted accreditation as Cameraman-cum-Correspondent provided he/she satisfies the following criteria.

(i) The applicant is eligible for accreditation as a Cameraman

(ii) The organization on whose behalf the accreditation is sought for, qualifies for the grant of such accreditation.

(iii) The applicant produces clipping of his/her dispatches circulated or produced by the media organization on whose behalf accreditation is sought for

10. Grant of Accreditation to Free Lance Journalists:- The Committee may consider the grant of accreditation to an applicant not attached to any particular news media organization provided

that such a person has at least 20 years experience as a full time working journalist and has a proven income of not less than Rs.25,000 per annum from Journalistic activities.

Provided that the applicant shall submit two years original clippings on his/her credit lines, not less than 50 in numbers, at the rate of 4 numbers per month which shall include publication in one large class newspaper.

11. Eligibility criteria for Electronic Media seeking accreditation for their Representatives:- Electronic Media shall only be eligible to seek accreditation for their representatives, if they belong to the following categories, namely:

(i) T.V./Radio News production organization, having air-time arrangements with channels/stations, must have at least one news bulletin /programme of minimum 15 minutes duration per day.

(ii) Satellite channels, having dedicated at least 15 percent of their respective air-time (approx. 3.5 hours in a 24 hours cycle) to telecast/transmission of news and news related programme per day.

(iii) News magazines, producing organization having telecast/broadcast tie-up with T.V. Channels/Stations must have a minimum total cumulative programme duration of 60 minutes per week on news and news related contents.

(iv) News websites posting news of public interest in the State.

(v) Television/News Agency should supply news clip to at least five subscribing satellite T.V./Radio organization on regular basis and shall have a minimum annual revenue of rupees fifteen lakhs from news clip etc.

12. Procedure for grant of Accreditation:- (i) A media representative who wishes to seek accreditation at the State Level shall apply to the Director in a Form as prescribed at Annexure - I to these rules. Each application shall be accompanied by a letter from the Editor (in case of newspaper)/General Manager (in case of agencies and electronic media organization) recommending accreditation on behalf of the newspaper/news agency/ news media organization concerned as the case may be.

(ii) Application for accreditation at District, Sub-division and Block Headquarters shall be submitted in a Form as at Annexure-I to these rules through the Collector and District Magistrate concerned who shall forward such applications to the Director after proper verification and with his/her recommendation.

(iii) Application for accreditation complete in all respects shall be placed before the Committee and accreditation may be granted by Government on its recommendation.

(iv) Application for renewal of accreditation shall be submitted to the Director, I & P.R./ Collector & District Magistrate as prescribed at Annexure-II to these rules.

(v) Accreditation cards shall be issued under the signature of the Director for a period of one Calendar year and may be renewed from year to year by the Director on recommendation of

the Editor concerned (in case of local newspaper)/State Bureau Chief (in case of national newspaper)/General Manager (in case of state level news agency)/ State Bureau Chief (in case of national level news agency)/ General Manager (in case of State Level Electronic Media)/News Editor (in case of national level electronic media). The said recommendation shall reach government before 15 days of the date of expiry of accreditation, failing which the accreditation shall stand cancelled and this would be intimated to the concerned authorities.

(vi) If the Committee for reasons duly recorded in its minutes decides not to grant accreditation to an applicant the fact of such a decision shall be communicated to the applicant and the news media organization concerned with the approval of Government.

(vii) The aggrieved applicant and/or news media organization shall be entitled to make a representation to the Committee for reconsideration and appeal to the Government.

13. Provisional Accreditation:- Accreditation on a provisional basis may be granted by the Director with approval of Government on recommendation of minimum of four members of the Committee till the next meeting of the Committee if the applicant fulfils all the qualifications laid down for grant of accreditation. In absence of the Committee, Provisional accreditation may be granted by the Director on approval of the Government.

14. The maximum number of news representatives from Print Media & Electronic Media who may be accredited:- (1) The maximum number of news representatives for Print Media & Electronic Media who may be granted accreditation by the State Government at the State, District, Sub-division & Block levels shall be kept within such reasonable limit as may be determined periodically by the Government.

The maximum number of State Level Representatives to be based either at Cuttack or at Bhubaneswar that may be accredited on behalf of a newspaper including a newspaper published from more than one place in Orissa shall be determined on the basis of its circulation as follows:-

(1) DAILIES	Maximum number of Accredited Journalist
(a) Circulation from 10,000 to 75,000	Two
(b) Circulation from 75,001 to 1,50,000	Three
(c) Circulation from 150,001 onwards	Four
(2) WEEKLIES/FORTNIGHTLIES	
(a) Circulation from 10,000 to 50,000	One
(b) Circulation above 50,000 to 75,000	Two

Not more than one journalist of English/Hindi/Other regional language dailies including dailies published from more than one place from outside the State and with considerable circulation

in Orissa shall be given accreditation at the State level to be based either at Cuttack or at Bhubaneswar. The number of State Level accredited journalists of each of the News Agencies shall be limited to two only.

(2) Daily newspapers and news agencies, Weeklies and fortnightlies published from Orissa, Oriya dailies, weeklies and fortnightlies published from outside Orissa will be entitled to accreditation at District/Sub-division/Block levels subject to the conditions prescribed in these rules. In exceptional circumstances newspapers published from outside the State with considerable circulation in Orissa and news agency and News Media Organizations of repute may be given accreditation at the District level.

(3) For granting accreditation in case of weeklies and fortnightlies the main criteria shall be content study of the paper and the material published in the paper shall justify the necessity of its news representatives for day to day collection of news from Official sources and day to day contact with such sources.

(4) Not more than one accredited journalist and one accredited photographer of a newspaper/news agency/news media organization shall claim facilities for attending one official function.

15. Suspension/Withdrawal of Accreditation:- His/Her accreditation will be liable to be suspended/withdrawn if :

(i) He/she uses information and facilities accorded to him/her for non- journalistic purposes.

(ii) In course of his/her duties as correspondent he/she behaves in an undignified or unprofessional manner.

(iii) The conditions on which he/she was granted accreditation cease to exist and he/she ignores or violates the conditions on which information and facilities are provided by Government or acts contrary of any provisions of this rules.

(iv) When an Editor (in case of Newspaper)/General Manager (in case of agency) desires for cancellation of accreditation granted to its correspondent or correspondents, he/she shall apply to the Director for cancellation of accreditation with sufficient justifications. Director on receipt of such application will cancel the accreditation with the approval of Government and place the same in the next meeting of the Committee for information.

(v) An accredited media representative who continuously remains absent for 3 months from headquarters shall forfeit his/her accreditation. This period may be extended by 3 months more by the Director on a written request from the Editor(in case of Newspapers/General Manager (in case of agency) concerned.

(vi) He/she has been granted accreditation on submission of false information to the Committee :

Provided that in case the newspaper/news agency/news media organization itself is responsible for such willful publication of false, malafide, baseless or incorrect report, it will be liable to dis-accreditation.

(vii) The accreditation may be suspended by the Director. The same may be placed before the Committee in its next meeting for information. The Committee if defers with such decision will record their views & the same will be referred to Government whose decision will be final.

(viii) If any accredited representative is found to have given false information about himself/herself or about his/her organization and if the Committee after giving a reasonable opportunity to the representative concerned to defend himself /herself is satisfied that the charges are true, the accreditation may be withdrawn with the approval of Government for a period not exceeding two years and not less than one year.

16. Review of Accreditation by the Committee:- (1) There shall be review of all accreditations, once in a year by the Committee, granted to the representatives of News Media Organisations.

(2) For purposes of such a review, information regarding circulation, revenue may be called for and the accredited news representatives may be asked to provide clippings of published dispatches or photographs or dope sheets from the newspaper/news agency/Print Media & Electronic Media Organization concerned.

17. Amendments:- The Orissa Press Accreditation Committee or the Director, may make recommendation to State Government for amendment of these rules from time to time as considered necessary.

18. Repeal:- The Orissa Press Accreditation (constitution of the Orissa Press Accreditation Committee and Grant of Accreditation) Rules, 1994 are hereby repealed :

Provided that notwithstanding such repeal anything done or any action taken under the rules so repealed shall be deemed to have been done or taken under these rules.

By Order of the Governor

D. Mohanty

Commissioner-cum-Secretary to Govt.

ANNEXURE-I

APPLICATION FORM FOR ACCREDITATION OF NEWS MEDIA REPRESENTATIVES
AT THE STATE/DISTRICT/SUBDIVISION/BLOCK HEADQUARTERS OF ORISSA

To

The Director,
Information & Public Relations Department,
Bhubaneswar

Sir,

I, the news representative of(Name of the Print Media/Electronic Media Organisation) with the particulars appended herewith may kindly be granted accreditation by the Government of Orissa to work with my headquarters at

- (1) Name in full (in block letters) :
- (2) Father's /Husband's name in full (in block letters) :
- (3) (a) Present residential address,telephone No. :
(b) Office address in full, Telephone No. :
- (4) Permanent Home address :
- (5) Nationality :
- (6) Date and place of birth :
- (7) Name and address of the Print / Electronic Media Organisation on whose behalf accreditation is being sought. :
- (8) Designation :
- (9) Are you working only as a News Representative/ Editor or also as General Manager :
- (10) Whether employed whole-time or part-time ? :
(a) Give details and state the salary/emoluments
(b) Are you coming under EPF, If yes, please attach EPF slip along with salary slip for for last one year.
- (11) Are you engaged in any other work ? (Please give details) :
- (12) Educational and other qualifications :
- (13) Professional & Experience (in chronological order) :

Print/Electronic Media where Salaried posts were held	Post held	Period of service		Salary drawn
		From	To	
(1)	(2)	(3)	(4)	(5)

- (14) Were you accredited with Central/State Government, if so, please give details. :
- (15) Since when residing at the headquarters of State/District/Sub division/Block (Strike out which is not applicable) :
- (16) Places of stay during the last five years with full address. :

I agree to abide by the Orissa News Media Accreditation Rules, 2006 as amended from time to time, of the Information & Public Relations Department and to accept the decisions of Government of Orissa in the said Department.

I do hereby declare that there is no dues pending against me towards rent of the Government quarters, dues of electricity/water charges.

I promise that I will not engage myself in any work other than journalistic. I will also surrender my accreditation card within 15 days of my ceasing to be a news representative from this Print /Electronic Media/Media Organisation.

Certified that the above information is correct.

Yours faithfully,

Date.....

Signature of the News-representative

**TO BE FILLED IN BY THE EDITOR/GENERAL MANAGER OF THE PRINT/
ELECTRONIC MEDIA/MEDIA ORGANISATION**

1. Information about the newspaper-
 - (a) Name and address of newspaper :
 - (b) Name of the Editor :
 - (c) Periodicity of publication(Daily/
Weekly/Fortnightly). :
 - (d) Language :
 - (e) When established :
 - (f) Subjects covered :
 - (g) Areas covered :
 - (h) Circulation(Attested copies of circulation
certificates from R.N.I. and Chartered
Accountant should be attached).
Circulation figures in Orissa to be shown
in case of papers, published outside the State . :
 - (i) No. of News Representatives accredited
at present (in the category for which this
application is submitted). :
 - (j) Group/Chain to which the paper belongs :
2. Information about the News/Feature Agency-
 - (a) Name and address of the Electronic Media :
 - (b) Name of the General Manager :
 - (c) When established :
 - (d) Number of Newspapers served regularly
on commercial basis(Attach list). :
 - (e) Annual revenue (Attach a Photostat copy
of the certificate from a Chartered Accountant
verifying the revenue of the agency, received
as subscriptions from news media organizations). :
 - (f) Frequency, volume of service and method of
distribution. :

(g) Type of coverage in which interested :

(h) Any other information, if any :

3. Information about the Electronic Media

1. Name and address of

- (a) T.V./Radio News/Satellite Channel/
News Magazine/News Website
Production Organisation
- (b) Name of the General Manager
- (c) When established
- (d) Number of bulletin/Programme duration
Per day/Air time dedicated to telecast of
News per day/ Cumulative programmes
duration per week on news

2. Name & address of

- (a) T.V./Radio News Agencies.
- (b) Name of the General Manager
- (c) When established
- (d) Accrual of Annual Revenue from
News Clips/details of supply of
News clips to Satellite T.V./Radio
Organisation on regular basis.
- (e) Any other information if any.

4. Certified that Shri/Smt./Ms.....is working as a full-time /part-time News representative and he/she is being paid a salary of Rs.....(Rupees.....) per month whose salary/EPF (if any) Slips (attested) are attached. The information furnished by him/her is correct to the best of my knowledge.

I undertake to inform the Director, I & P.R. within a period of 15 days of his/her ceasing to be a correspondent/media representative.

Date.

Name and Signature of the Editor
General Manager with office stamp

Verification Report and recommendations of the Collector and District Magistrate in case of District/Sub division/Block level correspondents.

Date :

Signature of the Collector and
District Magistrate with office seal

NOTE -

1. Please furnish reply to every column.
2. This form is to be submitted in triplicate along with three attested copies of passport size photographs of the applicant
3. A letter from the Editor/General Manager to the Director of Information and Public Relations requesting for grant of accreditation is necessary.
4. Attested copies of certificates in support of entries in columns 12 to 14 should be attached.
5. Please attach a copy of the terms and conditions of your appointment including pay and other emoluments in the present organization.
6. Please attach some recent copies of the newspaper/periodical/news feature materials, as the case may be.
7. The application will be considered in accordance with the conditions laid down in the Rules for Accreditation notified by the Government.
8. The application for accreditation to District/Subdivision/Block level correspondents should be recommended by the concerned Collector and District Magistrate.
9. Incomplete application will not be accepted.

ANNEXURE- II

APPLICATION FORM FOR RENEWAL OF ACCREDITATION

To

The Director,
Information & Public Relations Department,
Bhubaneswar

(Through the Collector and District Magistrate concerned in case of District, Sub division and Block level correspondents)

Sir,

I, the News Representative of(Name of Print / Electronic Media Organisation) with the particulars appended herewith request you to please renew my accreditation for another one year from.....to.....

1. Name in full :
2. Designation :
3. Name of Print/Electronic Media Organization :
4. Present residential address :
5. Accreditation Card No. :
6. Period of validity :
7. Station :

I do hereby declare that there is no dues pending against me towards rent of the Government quarters, dues of electricity/water charges.

Date.

Signature of the News Representative

RECOMMENDATION BY THE EDITOR/GENERAL MANAGER

Certified that Shri/Ms./Smt.....(Name and designation of the News Representative should be mentioned) with his headquarter at..... is working as a full-time /part-time News representative in our organization and he/she is being paid a salary of Rs.....(Rupees.....) per month whose salary/EPF (if any) Slips (attested) are attached. The information furnished/by him/her is correct to the best of my knowledge.

His/her accreditation may kindly be renewed for another one year from to..... and his/her accreditation card is sent herewith.

Date:.....

Name and Signature of the Editors

Signature of General Manager

with office stamp and

Date.....



Rathayatra of Puri

Swarnaprava Panda

India is a land of temples and festivals. With several cultures, castes, creed and religion every part of India has some significance and is famous in its own way. The most attracting feature of Orissa is its vast coast line and the temple of Lord Jagannatha in Puri. Lord Jagannatha is the heart of Orissan culture and people of Puri are engaged throughout the year celebrating several festivals of Lord Jagannatha. But amongst all these festivals one of the most spectacular festivals takes place at Puri is the Rathayatra.

The world famous Rathayatra of Lord Jagannatha takes place in 'ashdha sukla dwitiya' i.e the second day of the fortnight of ashadha (June-July) every year. As the name justifies the deities Lord Jagannatha, Lord Balabhadra and Devi Subhadra adorning three chariots namely Nandighosha, Taladhwaja, Darpadalana respectively make a nine-day trip to Gundicha Mandir from Srimandir. There is a beautiful folktale behind this festival.

"Once upon a time there was a king, called Indradyumna and his queen Rani Gundicha ruled over Orissa. One night Rani Gundicha, in her dreams, saw Lord Nilamadhava saying her to build a temple for him as he no more wants to stay in the woods in the caves of Nilagiri hills. Relying on her

dream, the King sent messengers to all the nooks and corners of his kingdom. Finally his young charismatic Minister Vidyapati, got the location. This blue coloured idol of Lord Nilamadhav was already under the possession of a tribal king and they were worshipping the God only by offering fruits and vegetables of the forests. But to bring the idols of the God from the tribal king was not that easy for Vidyapati. He tried his level best to win his trust and afterwards got married to the tribal Princess Lalitha. With the help of Lalitha and by his intelligent approach, he manages to see the deity. But when he came back with force to take the idols of the God he found the idols had already disappeared. Afterwards again the queen dreamt of a big log floating in the sea shore with a lotus, a wheel and a crunch engraved on it and also got the instructions to locate that log. In the meantime the King who had already made a huge temple, called upon many carpenters to make the idols. But none of them even made scratch on that log. One day a very old man came and promised the king to make the idols single handedly, but with a condition. The condition was no body will disturb him for 22 days and he would make the idols in a closed room. After ten days, the queen was impatient. She tried to hear if

anything was going on inside the closed room. The old man did not eat for ten days and there was no sound coming from within. She repeatedly coaxed the king to open the door, the king ultimately yielded. When they entered, the craftsman had already disappeared and the images were incomplete. The king was puzzled if the unfinished images should be enshrined. Finally he did install the incomplete images."

This was the story of establishment of Puri Jagannatha temple. Lord Jagannatha was very happy with the King and asked the king to give a favour as a Baradan. The king asked the God to make him childless to stop the family rule and wanted no body in his family to feel proud about his achievements and thinks the Puri temple as their family property. Looking at the King's honesty and soberness Lord Jagannatha promised the king that every year he will be the guest of Rani Gundicha and stay in her place for nine days and in these nine days the "daitapati", children of Vidyapathy and Lalitha will take charge of Lord Jagannatha. Even today this practice is followed in Puri. This symbolises a happy blending of tribal people with the Brahmins, which is a rare thing to be seen in main stream worshipping method in Indian culture.

The preparations for this chariot festival starts actually two months before from the day of Akshaya Tritiya. About one month after Akshaya Tritiya the Snanayatra takes place. Snanayatra ceremony is held on "Jyesthapurnima", when the main deities along the Sudarsana are brought to the Snanamandapa (a platform for bathing, Snana means bathing) and are bathed around mid-day. One hundred and eight pots of water is poured on the Deities. The water is brought from a sacred well which is dear to the Goddess Sitala.

After bathing the Deities are put on Elephant masks, which are called as Ganesh Vesha. Then the Deities are offered Bhog (Cooked Food) and Arathi. The Deities are then taken back to the temple in a procession and stay in retirement for fifteen days. The deities are placed in the passage between the inner and outer shrine in a semi-horizontal position. Here in this ceremony the general public can see the food Offerings to the Deities, which is not possible any time in the year. Anavasara Festival after Snana Yatra Lord Jagannath becomes sick and suffers from fever. He is therefore moved to his private stay, there He is offered drugs which are prepared by the fruit juice. Navayauvana Festival is held for the purpose of renovation of the Lord Jagannath's body. After being washed the body of Lord Jagannath needs repainting, which takes two weeks to complete. Then the Lord Jagannath is fully restored to youth (Nava Yauvana). Netrotsava ceremony is performed in the inner shrine where the Deities are placed in semi-horizontal position. They have been fully painted, except their eyes. In this ceremony the eyes of the Deities are painted by their respected Pujaries and the Puja (worship) is started in the temple. After completing the above said ceremonies the Deities are taken out from the temple and placed in their respective chariots on the Rathayatra day. The procession of the Deities from the temple to the chariot is the most colorful aspect of the Rathayatra. The Chariots are brought and kept in front of the Sinha Dwara, facing north side before Rathayatra begins. In a traditional ceremonial manner first Sudarshana is brought from the temple and placed on the Chariot of Lady Subhadra, followed by Balabhadra first as the elder in the family placed in his chariot, then followed by goddess Subhadra and Lord Jagannath. As

the deities are very heavy it takes a lot of time to bring them on to the chariots. This ceremony is called as 'Pahandi bije'. After pahandi the Oriya king Raja Gajapati comes to sweep the chariots which is called as "Chhera panhara". For every occasion there is a folk story and each story has got beautiful tinge of devotion, loyalty and selflessness. Every folk tale is so well tailored that seems as if lord Jagannath is always there to help people in several ways, but one has to keep faith on the Almighty. One notable thing in Puri is every people has got a strong sense of devotion in his mind that his life is not his own, his life is controlled by Jagannath.

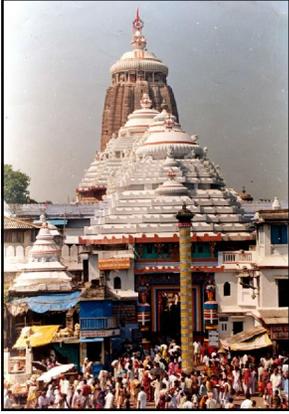
People usually spent the whole day in the Badadanda, the grand road where this event takes place and the most beautiful thing is you don't feel bored of even after spending the whole day under the scorching sun and very humid atmosphere, this is the charisma of Rathayatra that you forget yourself. You are bound to think that how vast this world is and how tiny you are. What all the yogis and sanyasis taken together could not teach you, you could learn within no time. As the residents of Puri we usually come to see when the chariots start moving. Thousands of people draw the chariots from Srimandira to Gundicha temple which is about 2½ to 3 kilometers distance. One striking feature of the Rathayatra is the huge wooden chariots. Nandighosh Chariot is of Lord Jagarnath, it is 45ft (13.71mts) high and having sixteen wheels. The fabric of the roof is in Red and Yellow colour. Taladhvaja chariot belongs to Balabhadra. The height of this chariot is 44ft (13.2mts) and consists of fourteen wheels. The fabric colour of the roof is Red and Green. Darpadalana is Goddess Subhadra's chariot. It is 43ft. (12.9mts) in height and consist of

twelve wheels. The fabric of roof is in Red and Black colour. Now-a-days live coverage of the whole thing is coming on the national channel, but the feeling one could get there is really wonderful. When this huge chariot passes very close, you feel as if with the chariot your whole body, mind and heart going out with the chariots.

After this the deities stay in the Gundicha temple for nine days and returns back to Srimandir adorning the same chariots. In between thousands of rituals take place, lakhs of people keep pouring in to Puri every day. As there is no barrier for any caste creed or nationality, to be close to the deities, most foreigners usually come to see this festival. All the leading companies usually open their stalls in the of two sides the grand road. Artisans and craftsmen from nooks and corners of Orissa come here to display their craft which include the hand woven silk sarees, dress material, applique work, pattachitra (painting on tussar canvass), horn carvings, filigree work and so on. Apart from all these, there is a beautiful beach in Puri which can easily figure in World map amongst one of the beautiful beaches. To attract people many sand artists make sand figurines in the golden sands of the beach. This is a time whole Puri is decorated to welcome the tourists.

Other than this spectacular festival Puri has got a treasure of beautiful places better known as the Golden triangle of East i.e Puri, Bhubaneswar (Temple city of Orissa) and Konark (World Famous Sun Temple). All these 3 places are within an hour's drive from each other.

Swarnaprava Panda, C/o- Tapan Kumar Panda lives at Banikantha Nagar, Athagarh Town, Cuttack.



Temple Administration - Past and Present

Dr. Nilakantha Mishra

Study of epigraphic records revealed that by 2nd century B.C., the celebrity of the shrine of Shree Purusottam was quite famous all over the country.

Ancient legend and epics like the "Ramayana" and the "Mahabharat" ascribe the period of celebrity much earlier (at least 5000 years back) to this.

According to the "Skanda Purana, in Satyayuga i.e. first phase of eternal time cycle, Maharaja Indradyumna of Abanti Nagar came and constructed a temple of 1500 hand length high for God Sri Purusottam Jagannatha who is self-originated and self-manifested.

History corroborates that in 4th century A.D. Buddhists and Hindus did perform their religious rituals like chanting of hymns (Purus Sukta etc) and performing introspection, contemplation, reflection sacrifice or ablation in a platform which was popularly known as "Purusa Mandap" located very close to the village Purus Gram.

Popularity of deity tempted many frantic bigots to invade and plunder the abode of Sri Purusottam. The name of Rakta Bahu, described in "Madala Panji" is one such example. He plundered a huge wealth in 6th century A.D. and returned to his destination

by sea-route. In that bloody storm to prevent the sacrilege of the shrine and deity, some close sevayats taken away the idol to an unknown place.

This proves that the shrine was well-established even in 6th century A.D. having some managerial system though not capable to protect the shrine preventing foreign invasion.

After regaining the idol from village "Gopal" of present 'Sonepur' district of western Orissa, Adi Shankara (788 AD-820 AD) constructed a temple (Potola) of 38 hand-length high and consecrated the idols by Royal Patronage.

In course of time reverence of the shrine went on increasing. Pilgrims, devotees even emperor offered their valuables in cash and kind as a token of their respect to the deities. This necessitated a strong managerial system for effective monitoring of regular rituals and safe custody of his assets.

Of course an extensive study of "Bhandar Khanja Madala" maintained by Pattajosi Mahapatra (abbreviation of the word Patta Jyotis Mohapatra who holds Maha Nayak seva of the temple) "Deula Madala" or "Karmangi Madala" and "Desh Panji Madala" maintained

and kept by deula-karna, Raja-Khanja Madala" of Tadhaukara throw some light on temple management in different ages.

Above topics related to the rights and responsibilities of Sevayats and orders of the kings (Raj Hukum Nama) etc which are the core components of temple administration.

In temple administration, advisory and policy decision, kind of work constitute the top range in the hierarchy of temple management. At this level Jagad Guru Shankaracharya, Mukti Mandap Pandit Sabha, Rajguru, Parichha, Minister in charge of temple administration, Gajapati of Puri, Baxi etc. are involved. They guide the sevayats and other temple personnel to solve their controversial ethical problems.

The second strata of temple management was directly concerned with execution of the decisions of the Advisory Council and implementation of "Record of Rights" and other official documents established earlier. In past the key personnel involved at this stage were Pattajoshi Mohapatra, Bhitarcha (Bhitarasthachha) Mohapatra, Rajguru incharge of temple management, Parichha, Temple Manager (during British period) Dewan during the period Ramchandra Dev IV who were accountable to authorities concerned.

As per 1955 "Sri Jagannath Temple Act and Subsequent amendments a committee under the chairmanship of Gajapati Maharaja, Chief Administrator, District Collector, representatives of different Nijogs, a group of employees are involved in temple administration.

Sevayats mostly constitute the third base level of temple management. Without them temple administration could not be thought of.

Sevayats may be classified under two categories.

(i) Angila (might be abbreviation of the word Angalagi) sevak who are indispensable in daily and festive rituals of deities. They are Sevakas by birth. As per the "Record of Rights", they have the claim over their sevas. They get "khei" or their share from "Kotha Bhoga" in return of their seva offered in the temple.

(ii) The second category of sevakas render their services as and when temple administration requires them.

Anant Barman Chodaganga Deba, a king of Ganga dynasty conquered Utkal in 1112/13 AD and subjugated land after pacifying internal disturbances in 1126 A.D. In 1135 A.D, he started construction work of the existing temple which was completed only in 1119 Sakabda (1197 AD) during the period of Ananga Bhima II. During the said period God Purusottam, is believed to be worshipped in Sri Narsimha temple located near Mukti Mandap of existing temple.

Ananga Bhima Deva III a matchless gem in the crown of eternal time installed and consecrated deities in the newly constructed temple. As a staunch devotee, he dedicated the entire empire in the name of Sripurusottam declaring him-self as His deputy (Rout or Rabut).

According to scholars, "Raja Ananga Bhim Deba of Ganga dynasty is said to have introduced" Chhatisanijoga or thirty six category of attendants in the temple of Sri Jagannatha. Prior to introduction of Chhatisanijoga, according to local tradition there were only nine sevakas viz. "Charu Hota, Patra Hota, Brahma, Acharya, Pratihari,

Puspalaka Daita, the washer man and the barber (1).

First 4 categories of traditional sevakas (Charu Hota etc.) remind us the ancient Purusa Mandap" on sea-beach where traditional Hindu Brahmins conducted vedic rituals including sacrifices (Jajna) etc. These designations are still associated by sacrificial ceremony chanting of hymns, organising sacrifices etc. are still a daily ritual in Sri Mandir Seva Niti. Role of Puspalaka can be felt in temple administrator. But what exact sevas these sevakas did offer in earlier days is not clear. At times their seva is said to be linked with flower i.e. collection of puspa (flower), decorating deities in floral ornaments during "Mailam" period particular in Badasingar (Badasringar) Beshha". Some believed that the word Pasupalak (sevat in charge of rearing cattle etc to collect Ghee to enlighten the temple) subsequently were abbreviated as puspalak.

Rarely this sevak was also described in stone inscription as "Pasapalak" means the sevak who perform diceplay on different occasions like "Rukani marriage, Kumar Purnima on behalf of Mahaprabhu Sri Jagannath.

Temple Administration under native kings ran effectively upto 1568 A.D. Treachery and disloyalty of subordinates opened the gate of foreign (Afgan) subjugation of Orissa. Afgan ruler Suleman Karani and his able General Allahad Mian, popularly known as Kalapahar defeated Sri Mukunda Deba of Chalukya dynasty, the king of Orissa.

In 1568 A.D. Ramai Routray, the son of Janardan Bidyadhar (Army Chief) of deceased Mukunda Deba came from south and carved a small state comprising Puri, Cuttack, Ganjam,

Athagarh a major portion of Dhenkanal making Khurda (subsequently Barunaigarh in 1572 A.D.) as its capital.

He established "Bhoi Dynasty" by the help of General Mansingh, the first Moghul Governor of Orissa. Ramai Routray newly constructed the idols of deities by placing Brahma in their naval cavity (that he collected from Kujangagarh) and consecrated the idols reintroducing regular seva niti including offering Mahaprasada on 17.7.1575 i.e. after a gap of 8 years. He streamlined temple administration.

To reaffirm the "Record of Rights" of sevayats he started writing of "Madala Panji" by appointing one Gumasta "Bata Krushna Mohanty. To regularise the "Seva Niti" a voluminous guide book "Niladri Mahodya" was prepared by scholars on his inspiration.

Moghul general Mansingh conquered Orissa on 15.8.1590 completely defeating Afgan ruler Nasir Khan. He crowned Ram Chandra Deba I as Gajapati Maharaja and commander of 3500 horses. Raja Mansingh in consultation with leading sevayats and samants assigned the responsibilities of temple management to Ram Chandra Deba I from 1607 to 1750 A.D. Bigotry attitude of subsequent Moghul and other non-Hindu emperors crippled temple administration resulting in reduction in number of pilgrims affecting state economy to a greater extent. In the mean while marathas in north-east front emerged as a powerful group.

In 1743 A.D. pressure of Marathan compelled Nawab of Bengal Allivarli Khan to permit them to collect choutha (25%) tax from his subjects.

This continuous conflict ultimately led to a war. In this war "Orissa" came under the

control of Maratha rule of Mir Habbib. He was the first Naib Nazim who ruled the state on behalf of Raghujee Bhonsla, Supremo of Maratha powers staying in Nagpur. Marathas showed special interest to improve temple administration to increase the inflow of pilgrims who would pay tributes in cash and kind to the temple Authorities. Further effective temple management would enhance the image of Maratha rulers in Hindu community. Therefore some of the Marathan rulers had introduced special offerings (Puja) and dishes (Bhoga) to deities to get the blessings. To cite an example some landed properties were allotted to Daya Ram Das of Utterparsva Matha of Puri to offer the special dish "Mohan Bhoga" to deities to fulfil the prayer of Mother of Raghujee Bhonsla.

After the death of Raghujee Bhonsla in 1755 A.D. at Nagpore, Sheo Bhatta subduing the revolting native zamindars of Orissa, took over the reign of state administration. In 1760 A.D. an unforeseen event enhanced the scope of interference of Marathas in temple administration. Paralakhemundi Gajapati Jagannath Narayan Deba claiming himself as the true heir of Ganga dynasty (as his ancestors built up the existing temple) attacked Puri to recapture temple administration.

According to him Gajapati of Parala ruled over Puri for more than 3 years and one month. The defeat of Puri Gajapati Birakishore Deba I tempted him to take the help of Maratha forces. With their help Khurda Gajapati drove away Jagannath Narayan Deba. But poor economy of the state forced Puri Gajapati to mortgage four high revenue yielding praganas i.e. Sirai, Lembai, Rahang and Chabiskuda stretching from lake Chilika to river Daya to Marathas as Gajapati could not pay Rs.1 lakh

to meet the war expenses of Maratha Army as per the previous agreement. Hence Maratha rulers availed the upper hand in temple administration.

History of Orissa attests that Rajas of Bhoi dynasty nominated following 4 (four) Rajgurus' to associate and assist him in state administration.

1. Rajguru for state revenue management
2. Rajguru for internal peace and order
3. Rajguru exclusively for Sri Jagannath Temple Management
4. Rajguru to spread religious and ethical education

Probably influenced by that pattern initially (6) Marathas though appointed only one Parichha Bada Deula Parichha) subsequently enhanced and appointed 4 Parichhas, for (1) smooth conduct of Nitis (2) for internal management (3) to organise financial management of the temple (4) collection of external resources to meet the temple expenses.

The external resources include land revenue of different praganas, contribution of sevayats' i.e. approximately 40% of the collections (pindika) of pilgrims, sale proceeds of "Koltha Khanja" and proportionate amount of "Sulli Mahal" contribution i.e. 25% of the tax collected from pilgrims at Jobra and Atharnala check points. At times state had to pay some additional amount if above collections are inadequate to meet the expenses of the temple.(7)

Regarding settlement of claims and other judiciary matters Nagpore Bhonsla was the final authority to award Judgement in case any critical case relating to temple is referred to

him. At local level, Subedar and Naib Subedar were the authorities to finalise the all cases even of Parichhas.

During Maratha administration, the role of Khurda Gajapati was insignificant. In the mean while East India Company had emerged as a strong force in Indian Soil. On 3rd August 1803 Governor General Lord Wellesely waged a war against Marathas. On September 18, 1803 Colonel Harcourt defeated Marathas leading to a pact on 17th December 1803. The pact was signed between Jaswant Rao Ram Chandra (Ambassador on behalf of king of Berar) and another Wellesely on behalf of the company.

From 1803 A.D. to 1806 A.D. East India Company directly controlled temple administration. Governor General Lord Wellesely in his despatch ordered Lt. Colonel Combell, Commander southern forces to instruct his subordinates not to hurt the religious sentiments of natives along with maintaining the sanctity of the temple. In subsequent years due to internal rivalry between Gajapati Mukunda Deba and British Administration, company instructed temple Parichhas' not to use the name and "Gotra" of Gajapati in temple rituals. This enmity led to arrest of Gajapati Mukunda Deba II on 3.1.1805 and kept him in close confinement. Estate of Khurda was confiscated.

Direct Management of temple of idolaters was severely criticised by English people particularly by church. This led company to think to shun direct temple administration. On 10th June 1805, C. Grome, first collector of Puri submitted an exhaustive report on Sri Jagannath temple including the significance of Khurda Raja in temple management to Thomas Fortesch, Secretary to

Commissioner, Cuttack province basing on which company authorities promulgated the regulation IV of 1806. Subsequently as per an agreement Mukunda Deba II was released from confinement and he became the superintendent of the temple. He was to stay in Puri.

Regulation IV of 1806 sever direct management of the company over temple. One council consisting of three Pandits were constituted to look after the management of the temple. Subsequently regulation IV of 1809 was passed and as per section 11(1) of the regulation IV of 1809 the Superintendence of the temple was vested in the Raja of Khurda (Puri). Section 11(1) of regulation 1809 states as follows:-

"The conduct and management affairs and the control over the priests, officer and sevayats attached to the temple are hereby vested in all occasions shall be guided by the recorded rules and institutions of the temple or by the ancient and established usage".(8) But ultimately Raja of Puri was controlled by Company Administration. Company appointed three servants to assist the king." These servants were accountable to the British Government directly. (9) The revolt of Roudang Baxi Jagabandhu Vidyadhar on 29.3.1817 for claiming his entitlement over his old estate which was treacherously sallowed by Laxmi Narayan by the help of notarious Dewan Krushna Chandra in 1814 led Mukunda Deba II to be involved in the revolt. Ultimately Mukund Deba II was again arrested and kept in close confinement in Barunai fort on 11.5.1818.

After death of Mukunda Deba II, Ram Chandra Deba III (1817-1856 A.D.) and Birakishore Deba III (1856-1859 A.D) were

the superintendents of the temple. In 1818 A.D. Ekhajar Kharchamahal an area of 67250 'Manas' of land was given to Sri Mandir to meet the excess expenditure of the temple. Pilgrim tax was a major source of income of the temple. A sum of Rs.2,60,000 was realised from 2,25,000 pilgrims during the car festival of 1825 A.D. is one out of many such examples.

Section 2 of Act x of 1840 A.D. enactment abolished the pilgrim tax though reaffirmed the Raja of Puri as Superintendent of the temple. On 25th November 1843 'Satais Hazari Kharachamahal' was handed over to temple by British Govt. reducing earlier Government grant from Rs.53,000 to Rs.35,738. Another big chunk of land was given by British Government to meet the deficit of Rs.17,262/- to bridge up the expenses.

The complain lodged by missionaries to Governor General to reduce the grant to Rs.32231/- to temple was outrightly rejected by the Authority.

Administrative failure in 1853 A.D. in smooth management of "Dola Yatra" festival resulted in stamped death of 27 pilgrims for which sevayats, zamadar of the temple were fined and imprisoned. Gajapati Ram Chandra Deba III was also censored by British Administration.

After Nabakalebara ceremony of 1855, British Govt. gave some additional land to temple to improvise its functioning. During the reign of Birakishore Deva III a separate police staff was appointed by the Govt. to function under the Raja of Puri (10) to maintain discipline.

As per the 'Will' of heirless deceased Birakishore Deba III in 1859, his widow queen Suryamani Pattamahadei (born in 1818 A.D.

in Sonepur attempted to take over temple administration as adopted son Dibyasingh Deba was minor. Queen was successful in taking the reign of temple administration. But internal mismanagement, bankrupt, non-cooperation of sevayats' crippled temple administration. Hence Nabakalebara function of 1874 was limited to "Shree Angaphita" ceremony only.

In 1875, Dibyasingha Deba became adult and was the superintendent of the temple. In 1877 around 10 lakh devotees had assembled in Puri in rare "Gobinda Dwadashi" Snan Yatra to have darshan of the deities after taking holy bath in ocean. Where due to utter mismanagement, 8 persons (six in one gate and 2 in another gate) were stamped to death.

According to the then Commissioner John Beams, Raja Dibyasingha Deba III was warned repeatedly (at least six times) by Joseph Armstrong, Collector Puri to take precautionary measures to tackle this huge gathering, but without any effect. For this incident British Government withheld the title of "Maharaja" which was scheduled to be conferred on Raja by a special notification.

In the year 1978, Gajapati Dibyasingh Deba and his nine associates (servants) were arrested by the order of the then Magistrate of Puri for torture leading to death of one 'Siva Das', native of Damodarpur (near Chandanpur of Puri district). For this, Raja was sentenced and transported to Andaman by judge Dickens where according to John Beams, he died on 25.8.1887.

In this vacant period Rani Suryamani Pattamahadei tried to take over the temple administration as son of king Dibyasingha Deba, Jagannath Jenamani (subsequently known as Mukunda Deba III) was minor.

District Judge of Cuttack W. Warren granted the application of Suryamani Pattamahadei weighing the merit of petition in the light of the Act XL of 1858. Rani obtained a certificate to administer the temple on this legal ground.

Section 2 of Act x of 1840 was repeated by Act XIV that empowers British Government (i) and the hereditary right of Gajapati kings over temple administration (ii) to appoint a 'Receiver' to take up temple administration (iii) to constitute a powerful committee in which Gajapati of Puri would be just a nominal head to supervise temple administration. Insignificant role of Gajapati led to huge public resentment. Suryamani Pattamahadei sought legal intervention to get justice. She filed a petition in March 1887 in Calcutta High Court claiming the royal right over temple administration. Ultimately previous enactments and public pressure forced British Government to come to a negotiation table on temple issue. A compromise petition was filed in the Court of District Judge Mr. Druggon on 3.10.1888 which was signed by H.B. Ghose and L.B. Ghose on behalf of Govt. (Dist. Collector) and Utkal Gaurab Madhusudan Das and Patriot Ramshankar Ray on behalf of queen. Rani appointed Babu Hare Krushna Das, Sirastadar of Cuttack Judge Court as manager of the temple.

The regulation X of 1840 was repeated in 1891. In 1897, Mukunda Deba attained adult hood. Mukunda Deva could not effectively control temple administration. Hence resolution no 5109 of 5th December 1902 empowered Bengal Government to appoint managers to run temple administration. As per terms the managers selection should be approved and answerable to British Administration. Government was also authorised to audit temple accounts.

First temple manager Rajkishore Das (son of Nanda Kishore Das) followed by Balmukunda Kanungo subsequently Sakhi Chanda (Bihari by origin) did a lot to improve status and administration of the temple. Heirless Mukunda Deba adopted Ramchandra Deba (2nd son of Maharaj of Bamara) as his son in 1918. But subsequently unsuccessful, he wanted to repeal the adoption deed which was upheld by Patna High Court.

Ramachandra Deba IV during his superintendence wanted to appoint Dewans of his own choice instead of managers approved by British Government for temple administration. In pre-independence period the temple administration was almost collapsed. After independence, Government of Orissa, to curb the "misapplied and misappropriated" tendencies of temple administration passed the "Jagannath Temple (Administration) Act 1952. This Act authorised an officer (District Judge Cadre) Sri Laxman Panda, to prepare the Record of Rights of different sevayat communities by making an exhaustive survey and analysis.

Study of the said report and analysis of traditional conventions, Department of Home and law brought a legislation in state Assembly and passed "Orissa Act 11 of 1955 which became a law on 4th November 1955. As per the enactment the provision of running Temple Administration by the superintendent was discontinued. A committee under the chairmanship of Gajapati Puri was constituted where Collector Puri was an ex-officio member and vice-chairman. This enactment recorded Puri Gajapati as a bonafied temple servant in the "Record of Rights".

The seeds of earlier Legislations were incorporated in the said Act. This Act further

provides that "Sri Jagannatha Temple Managing Committee shall be a corporate body having a perpetual succession in which only Hindus are eligible to be the members of the said committee. Administrator of the temple shall be the secretary of the said committee. He is to be assisted by a group of paid employees or advisors."

But this law was challenged by Ramchandra Deba IV claiming that Lord Jagannatha happens to be his family deity and temple belongs to the Royal family. But Orissa High Court dismissed the petition of Gajapati in 1957. Thus Sri Jagannath Temple Act 1954 came into force on 27.10.1960. The statutory committee took over the charge of temple administration. But Gajapati Birakishore Deba IV, son of Ramchandra Deba IV appealed to the apex court that passed an 'Interim stay' over the previous order. Hence management of the temple again reverted to Gajapati from 1.11.1960. But after vacation of the stay on 1.12.1960, the statutory committee again took over the charge of the temple management. In course of time Raja of Puri became the hereditary head of the statutory committee.

In 2005, revision of previous enactment was made making provision for appointment of a senior IAS cadre officer as Chief Administrator for overall management of the temple. From 1971 devotee Raja Dibyasingha Deba IV is the Chairman of Sri Mandir statutory committee. To expedite the development of the temple, in 2005 Sri Suresh Chandra Mohapatra joined as Chief Administrator of the temple. A series of steps including orienting the sevayats, temple personnel and public to be aware of their role and responsibilities, to upgrade temple security arrangement system in the context of present

terrorist threat, deputing sevayats' batch to other prominent religious centres for better education and exposure which can be implemented here, conducting socio-economic survey of sevayat communities to improve their status etc are done under his initiative.

Hope, Blessings of Mahaprabhu Jagannatha and our sincerity in implementing these minor steps would give a big forward leap erasing rare ink images of temple administration of the past.

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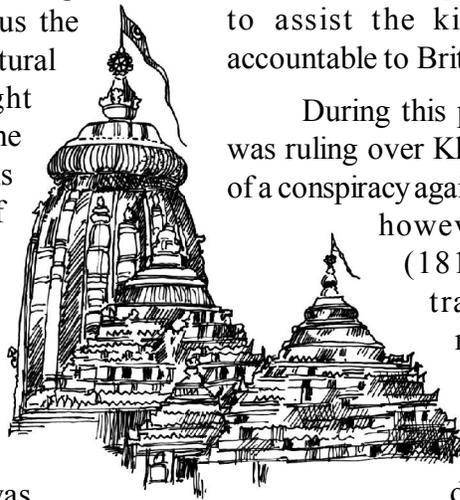
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Retrospect and Prospect of Temple Administration

Soumendra Mudali

Out of the four abodes (Dhammas) of Lord Vishnu, Puri the abode of Lord Jagannath, (reincarnation of Lord Vishnu) is the synthesis of peace, devotion, integrity, harmony, traditions and beliefs of all categories of devotees, who come to Him. From ages this great tradition has taught us the values of socializing process, cultural life style and religious thought processes. Lord Jagannath is the living deity of all Hindus. It is therefore the nature and aim of all those who are associated in His services to establish an ideal in their behaviour and manners, to fascinate all.

Streamlining the Administration of Jagannath Temple, an Amendment Bill was passed in 1955 to improve the financial condition. In 1590 Mughal Empire selected the king of Khurda Sri Ram Ch. Dev as the Superintendent of Temple, till 18th century the succession continued. The temple of the Lord was taken to possession by the British on 18th September, 1803. The English Govt. appointed Parichhas to regulate the daily rites of the temple. According to the Regulation 4 of 1806 the management of the temple was vested to a



corporate body of 3 scholars appointed by the British Government. However this assembly was abolished and once again the management was transferred to the king. The king's administrative activities were controlled by the Government on appointment of three servants to assist the king, who were directly accountable to British Government.

During this period king Mukunda Dev was ruling over Khurda. He became the prey of a conspiracy against the British Government, however he was acquitted in (1819) and once again transferred the charge of management of the temple, mostly to see the timely performances of daily rituals and maintaining discipline among the servitors.

In the post independent period government put emphasis on the temple management and increment of revenue. King Birakishore Dev, the father of the present king Sri Dibya Singh Dev occupied the throne on 11.11.1956.

The process of administrative deterioration started since the time of king

Rama Chandra Dev. There were great deviations in the daily rituals, frequent altercations among different sects of servitors regarding their rights, privileges and dues, which resulted in non-cooperation to serving the Lords. Withdrawal from the field to duty was felt to be the main weapon to establish their rights. Taking all these problems into view, the State Government decided to prepare a "Record of Rights". In 1952, the services of all sects of servitors, their duties, rights and privileges were defined and presented in a consolidated form. Despite this there was administrative set back, which did not bring about expected results in the smooth administration of the temple. The mismanagement was not only due to the inter personal conflicts among the servitors, but more due to the detachment of the king from the management as the superintendent of the temple. For timely performance of rituals and to bring the servitors under the disciplinary track, the Jagannath Temple Act 1955 was passed. In this Act provision for forming a Managing Committee, a group of four members from the servitor community were taken as members. But all executive powers were vested with the Administrator, an officer appointed by the Government. All these efforts to improve the administrative efficiency of Jagannath temple, were futile, rather it opened avenues for litigation. The servitors became more conscious about demanding their rights without doing their duties, which is their prime responsibility. They became more organised through their Nijogas, (organized sects of servitors) to put the administration in difficult situations, rather they wanted to exploit the administration for minor demands.

The notable among the successful administrators is Late Paramananda Tripathy,

who did some remarkable achievements in the administrative set up, by introducing positive incentives to servitors, bus services, revenue collections by appointing educated servitor class youths in different spheres of Temple Administration. The writer had the opportunity to serve as the first Curator of the present museum, Niladrivihar inside the temple premises in 1969. Timely routine performance of daily rituals, renovation of sacred tanks, e.g. Swetaganga, Markandiya, Narendra and Indradyumna tanks, plantation and beautification of Sree Mandir gardens and interior of Gundicha temple need to be mentioned.

In course of time anarchy in temple management reached its peak, by withdrawal from the services of the Lords as a threat to exploit the administration in the establishment of illegitimate claims, demanding high bonus at the time of important festivals, misbehaviour to devotees, monetary exploitation to pilgrims to go beyond the Record of Rights became the main cause of discontentment among Gajapati, the officers of temple management and it went beyond the threshold of tolerance.

Gajapati king as the Chairman of the Managing Committee having been extremely perplexed with the deteriorating situation of Temple Administration went door to door in Bhubaneswar and Cuttack to beg help from conscious and efficient retired officers to bring about a reform in the Temple Administration. His effort continued for about a decade. Ultimately king came out successful to convince the government to implement certain reformatory measures and submitted the proposal on 26.6.2000.

In the pannel of reformatory proposal the Gajapati king is the chairman, Additional Chief Secretary as the Vice Chairman, Chief Administrator, not below the rank of Commissioner as the Secretary, who is the Chief Executive Officer. Besides, Administrators for Development of Niti, Security of Temple and Deputy Administrator for Development and works, Assistant Administrators for works, Revenue, Establishment and Miscellaneous, Finance, Publicity and Cultural, Tourist and Public Relations Officers and Junior Engineers find place in the reformation.

As the first Chief Administrator Sri Suresh Ch. Mohapatra, IAS was directed to take charge on 24.2.2005. He has a name and fame as an efficient administrator.

In the initial stage without spending a single pie from the temple fund he led a batch of conscious servitors to Tirupati to observe their pattern of administration and to implement in Jagannath Temple, which ever will be viable. He has appointed a few qualified sevak youths as Temple Security Staff, Charcha staff and few have the opportunity in getting attached to temple office.

The Chief Administrator has many more plans and proposals regarding improvement of the standard of Mohaprasad, renovation of Anand Bazar, where Mohaprasad is sold and served among devotees. The most vital aspect is the security of the temple of which atleast 4

close circuit cameras are installed at 4 main entrance gates and there is proposal for installation of close circuit cameras inside the temple premises and Garva Gruha, to know and regulate the behaviour of servitors, devotees and antisocials. He has many constructive and time demanding proposals to be implemented soon, but without understanding its importance, some selfish illeterate, politically oriented people put unnecessary hindrances.

Due to alarming increase in number of devotees during free Darsan (Sahana Mela), in the morning carbon dioxide is heavily deposited in Garva Gruha, which creates a choking breathing sensation and ultimately many fall fainting. Proposal has been placed by the writer to make arrangement for the exhaust of cabondioxide inside the Garva Gruha.

By crowding of so many high level officers in the office of the Temple Administration it is very much taxing on the temple budget. However, there should be remarkable results in the timely performance of rituals, which conscious individuals are waiting for.

Soumendra Mudali is a servitor of Lord Jagannath Mudali Lane, West Gate of Temple, Puri.



Sri Jagannath - The Nisreyasoday

Sibasundar Pattanaik

Sri Jagannath is the Supreme God of the universe. The Universe is created by Him. He has produced Brahma from His Navikamal. At His direction Brahma produced all Jibas (creatures) and Jadas (matters). All Abatars (incarnations) of God originate from Him. These incarnations or Abatars are Rama, Nrusingha, Baman etc. The sage Vyasa in his Srimad Bhagabatam has described twenty four Abatars. He has also admitted that there may be numerous Abatars as Sri Jagannath or Bhagaban desires. It is also well known that in Dwapar Juga of thirteenth Manu, the Supreme God descended upon the Earth as Sri Krishna or Basudev. This incarnation of God is known as "Abatari" (i.e. where supreme god descends in His original form). In all other cases it is known as "Abatar". There is very thin difference between "Abatari" and "Abtar". Whether Supreme God descends on the Earth as "Abtar" or "Abtari" His originality is not lost. We would find this proposition from



"Brahma Sanhita" where an example is also given as several earthen lamps (Dipas) are lighted from one earthen lamp and the original earthen lamp illuminates as good as other thousands of earthen lamps lighted from it.

The place of Abode of Sri Jagannath is at Puri over a sacred Hill known as "Nilachala", Nilagiri or "Srimandir" etc. It is the "Martya Baikuntha" or Abode of Lord Bisnu on the Earth or "Golakha Dham". Eminent scholars had/have asserted that this Abode of Nilachala Dham is the original Golakha Dham.

When this Abode at Puri, the seat of Sri Jagannath is the Martya Baikuntha or Golakha Dham the Abtars like Kashhap, Rama, Baman, Baraha etc. originate from here and descend upon different places to have His Leelas and ultimately return back to Nilachala Dham.

The Oriya Bhaktakabi Dinakrushna Das said in "Rasakallol" -

*"Kamala - Netra Kamala Prana Nayaka,
Kala Parbatatare Lila Kar Aneka.*

*Kale Ichha Mane Heba Kansa Antaka,
Kariba Uswas Mahibhara Aneka.*

*Kapate Hoiba Nanda Braja Balaka,
Kautuke Bolaiba Pasupalaka.*

*Karie Bichar Kaibalya Dayaka,
Kansa Adi Maribaku Ichhuka.*

*Kachhapa Adi Maschhya Abatarajaka,
Karibaku Jata Jagannath Janaka."*

(Rasakallol - 1/13-17)

(Raga (note) - Sangamati Ahari)

"The beloved of lotus eyed Kamala (Laxmi) who uses to do His "Leelas" over the Nilagiri (the Sacred Hill at Puri) desired in His mind to be the killer of Kansa by which the Earth would be lighter for the loss of this demon. He wanted to be incarnated in disguise as a child of Nanda belonging to Braja in which he would be jokingly known as a cowherd. Lord, the giver of Nectar or eternal peace who desired to kill Kansa decided this. Sri Jagannath is the father of all incarnations like Kachhap (Turtle) and Machha (Fish) etc.

There are numerous narations in "Purans". Scriptures describing that Puri Dhama or Nilachala Dham or Nilagiri is the original Golakha Dham and Sri Jagannath incarnates into different Abatars and have His 'Leela' and returns back to His abode at this place and Sri Jagannath is the Bisnu or Bhagaban.

Veda also prescribes that Sri Jagannath is Bhagaban. There can not be any doubt about it.

What is the defination of Bhagaban ? Bhagaban possesses six good qualities ("Sadhhaaisarya's") which are unlimited and

highest or best in nature. Those are defined by the sage Parasar, the Father of sage Vyasa such as -

*"Aischaryasya Samagrasya Birjyasya Jasasya Sriya'
Gyan Bairagyayescheiba Sanman Bhaga Itingana"*

(Supreme elequence, Supreme Powerful, Supreme Virtue, Supreme Wealth, Supreme knowledge and Supreme relinquishment are six Inganas or qualities or Bhagas. One who possesses these qualities is Bhagaban.)

Only Supreme God possesses these six qualities. No other person or demigod equals with Bhagaban or Sri Jagannath.

There are three Gunas or qualities such as satwa, raja and tama; satwa is pure and heavenly quality. Raja is mixed with worldly senses and tama is destructive inhuman quality.

Sri Jagannath adopts heavenly or satwa quality or virtue. Sri Jagannath takes incarnation or Abatar or Abatari by adopting satwa quality or virtue.

Sati, the consort of Siva accused Her husband when She heard that her husband had dis-respected Her father Dakhya Prajapati for which he had not invited Siva and Sati, Siva refuted it and uttered the following as narrated in Srimad Bhagabatam :-

*"Satwam bisuddham Basudev Shabdditam,
Jadeeyate tatra Pumanapabrutah,
Satwescha tasmin Bhagaban Basudev
Hyadhakhyaje me manasa bidheeyate"*

(Bhagabatam - 4/3/23).

(Basudev is embodiment of Pure Virtues (Satwa). The person, whom prakriti or Maya (worldly attachment or universe) has not created, has adopted Basudev to come to the world, or took his incarnation as his son is Bhagaban Basudev. I always pay my reverence

in mind to the said Adhokhyaja (one to whom worldly qualities do not touch).

This sloka throws the righteous virtues of Bhagaban Sri Jagannath that He adopts a parent, who is full of Pure and righteous virtues for His incarnations. This Sloka also indicates that Prakriti does not touch Sri Jagannath. It is also revealed that Sri Jagannath is Adhokhyaja, i.e. one who is unattached to Gunas or senses - devoid of senses.

We also know that Sri Jagannath is "Risikesh" (Master of senses or embodiment of senses or full of qualities.)

That Sri Jagannath is Adhokhyaja or devoid of senses and He is also Risikesh or embodiment of senses. These words about Sri Jagannath appear contradictory but Lord Sri Jagannath is not contradictory. Whatever names Sri Jagannath is otherwise known or whatever names He holds these words can not be without any truth in it. Any individual may be known as Padmalochan having been blind from his childhood. But God's name of Padmalochan has some justification for it.

In this treaty the writer attempts to make a solution of these conflicting names which our Lord holds.

Kind attention may be drawn to "Srimad Bhagabatam", written by the sage, Vyasa :-

*"Narayane Bhagabati tadidam Biswamahitam.
Gruhitamayerugunah Sargadabagunah Swatah.*

(Bhagabatam 2/6/30)
Brahmaji to Naradaji)

(The entire universe exists within Bhagaban Narayan or Sri Jagannath, who is devoid of natural senses, yet He has adopted natural senses of Maya at the beginning of creation of universe.)"

*"Tasyapi drasturishasya Kutasthaswakhilatmanah
Srujyam Srujami Srustou hamikhyaye ibabhichoditah
Satwam rajastam iti nirgunasya gunastrayah,
Sthitisarganirodhesu gruhita mayaya Bibhoh.
Karya Karanka-trurtwe drabyagyankriya Shrayah.
Bandanti nityada Muktam Mayainam Purusam gunah,
Se esa Bhagaboulingei Stribhirebhira-dhokhyajah,
Swalkhitajatir brahman sawensam nama Cheswarah".*

(Bhagabatam - 2/5/18-20)
(Brahmaji to Naradaji)

(He is seer but He is Iswar or Lord. He is without worldly attachment but He is Omnipresent. He has created me (Brahma) and as per His direction I have created this Srusti according to His desire.

God or Sri Jagannath is devoid of natural senses or Mayikagunas. He has adopted mayeekagunas -

Satwa, Raja and Tama gunas meant for *srusti* (creation), *sthiti* (existence) and *pralaya* (destruction).

He also accepts three senses by adopting matter, knowledge and work being Mayatita Nityamukta Purusa (ever free person, untouched by worldly qualities) unite work, reason and duty.

Adhokhyaja who is devoid of senses accepted three senses and covered His Swarup (original form). Therefore the people fail to know Him. He is Lord of entire universe and that of me.

From the aforesaid analysis it can be well known that "gunas" or qualities or senses are of two types : Mayik or Prakrit guna (natural or worldly qualities or senses) and Aprakrit guna (Unnatural or super natural qualities or senses). Even though the worldly senses do not touch Sri Jagannath He adopts the same for creation, existence and destruction of Universe. Sri Jagannath possesses several Nitya

(ever lasting) or Sworup (Original heavenly and super natural) gunas (senses). But of the Gunas of Sri Jagannath, Dharani (the Earth) has classified 40 (forty) heavenly qualities to Dharma in Srimad Bhagabatam at Bhagabatam 1/16/27-30 but Sri Jagannath possesses as (sixty four) Gunas.

Out of these qualities of Sri Jagannath one of the qualities is Daya (Mercy, kindness). Sri Jagannath is known as Dayasagar (Sea of kindness). We all know whatever one asks from Sri Jagannath He offers him or blesses him by fulfilling that desire. It is said of Bandhu Mahanty that Sri Jagannath gave Abhada (cooked food offered to the Lord and after Bhog served to the people) on His Suna Thali (gold utensil where Bhog is offered to Sri Jagannath) to be taken by Bandhu Mahanty and his wife and daughter, when they were hungry. There are several instances as to how Sri Jagannath fulfills the desire of His Bhaktas (devotees), several books have been written on this topic. In this treaty it would throw light to Sri Jagannath's kindness or mercy as written in Srimad Bhagabatam and other books.

As expressed earlier Sri Jagannath was Sri Krishna who was incarnated as Abatari in Dwapar Yuga.

We know that Srimad Bhagabatam tells us that eventhough Sri Krishna did not desire to participate in war at Kurukhetra, Bhisma one of His devotees created a situation by piercing numerous Saras (arrows) upon Arjun, Sri Krishna was forced to raise His Sudarsan Chakra towards Bhisma.

It is also described there that Putana who came to kill Sri Krishna and offered milk applying poison on her breast but Sri Krishna placed her in His heavenly abode and She is recognised as mother or Dhatri (Nurse).

Bhaktakabi Dinakrishna Das described this incident in his book Rasakallol saying that -

*Kalabadane diante stana nei,
Kabala Matrake prana dele piyi,
Kahun kahun nijarupa prakasila,
Kaya bistar kari asuri mala,
Kutartha hoi se Bisnuloka gala,
Kala danda ghatare se na padila.*

*Krupanidhi Jahathare Krupakare,
Kumbhakar kita rupe mari tare.*

*Kanthagata prana hele badaloka,
Ketebele na chhadai nija teka.*

*Katibaku brukhya jeun loka jaye,
Kina kare se tehara Chhai paye,
Kala ati apakar daituni,
Kale upakar tara Jadumani.*

(Rasakollol - 4/26 to 32)

(Page (note) Ahari)

(When demon putana put her breast on the dark face of Sri Krishna, He sallowed her life within no time. She reproduced her own form and She-demon died by expanding her body. She was blessed to go to Bisnu Loka or Nilachala Dham. She was not caught hold of by Jama to be punished. When Krupanidhi (Sri Jagannath the kind) favours anybody with His kindness, He kills and revives his life like the insect Kumbhakar. When a rich person is at the last moment of his death he does not leave his prideness. However if one woodcutter goes to cut the tree he gets the shadow of that tree. She-demon was unkind towards the Lord. But Jadumani Sri Jagannath showed kindness to her. There is also instance of Nala Kubera who were Jamala Arjun (Twin Arjun trees) by curse were released out of curse. There is also description how Kalandi was pured from poison after Kaliyadalan. While describing this fact Sri Sukadeveji has clearly admitted Sri

Jagannath as Garudadwaja or Bhagaban as narrated at Bhagabatam - 10/16/66. There are several other instances of Sri Jagannath's kindness in Dwapar Juga.

In Tretaya Juga when Sri Jagannath took the incarnation of Sri Rama, He had sent Grudhha - Jatayu to Hari Dham for his little service in attempting to save Sita Thakurani from the clutches of Ravana while he was abducting Sita Thakurani.

*"Komala Chitta ati dinadayala,
Karan binu Raghunath Krupajala,
Gidha adhama khaga amisabhogi,
Gatidwihi jo jachak jogi."*

(Rama Charita Manas).

(Raghunath Sri Ram is kind towards poor and down trodden people, Gidha bird-Jatayu was a non-vegetarian. But He gave him a place which is ever desired by Jogis). If we attempt to describe Sri Jagannath's kindness in different Jugas it would be a never ending

process. But we have to stop here with only and absolute conclusion that Sri Jagannath is "Nisreyasodayah" (Bhagabatam-3/25/44), or only Supreme God who gives ultimate and permanent shelter which is man's last destiny or for man's wellbeing or kalyan. Bhagaban profounded in "Srimad Bhagabat Gita" at Gita 8/14 that He is easily accessible or "Sulabha" to that devotee who is constantly chanting His name.

One can achieve this very easily by his/her Bhaktijoga so that he/she can take shelter in His heavenly abode at Nilachala Dham taking nectar and enjoying His "Prema Rasa Madhuri".

"Namah Bhagabate Sri Jagannathaya"

Sibasundar Pattanaik is the Advocate and he lives at Jail Road, Khurda.



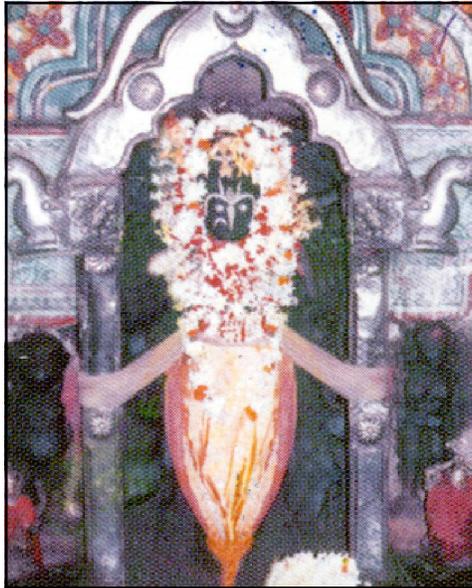
Shri Digambar Mohanty, Commissioner-cum-Secretary, Information & Public Relations Department making field visit in Raikia Block during his review tour to Kandhamal District.

Nilā Mādhava at Puri

Ratnakar Mohapatra

Introduction

The Lord Nilā Mādhava is considered as the earliest deity of Nilāchala, because before the emergence of Jagannātha Trinity, Lord Nilā Mādhava was being worshipped as the presiding deity of this kshetra. The present shrine of Nilā Mādhava is situated on the north-west corner inner enclosure of the Jagannātha temple complex at Puri. It is also closely located to the Bhubaneswari temple. M.M. Ganguli has referred that Puri is variously mentioned in the Purānas as Nilācal, Nilagiri, Nilādri, Purusottam kshetra, Sriksheetra and Sankha kshetra.¹ According to Pandita Surya Narayana Das, God Nilā Mādhava is the earliest presiding deity of Nilāchala.² From the religious point of view, Lord Nilā Mādhava is equal to the present Jagannātha Trinity of the kshetra. So those devotees who come to visit Lord Jagannātha, they have also to visit the shrine of God Nilā Mādhava, the earliest presiding deity of the kshetra.



The earliest reference regarding the cultural importance of Nilāchala is found mention in the Skanda Purāna, which tells that the kshetra(Puri) is situated on the northern side of the Ocean and the southern side of the river Mahānadi in the Odra country. The place is also known as Tirtharāja, the king of all places of pilgrimage. At the middle portion of the kshetra, there is Nilāchala or the 'Blue mountain', which is a bestower of Salvation.³ R.L. Mitra has also mentioned that the most ancient name of the Puri town was Nilāchala or 'Blue hill' given it to ennoble one of the sand ridges in the centre of the kshetra, barely 20 feet high, on which the temple of the divinity now stands.⁴ Pandita Sadashiva Rathasarma has referred that Lord Nilā Mādhava was the tutelary deity of ancient Savara tribe of Orissa and according to whose name, the *gotra* of Vishvavasu came to be known as Nilagotra. He further mentions that the name Nilāchala has been derived from the name of Lord Nilā

Mādhava.⁵ It is known that the place (Nilāchala) was an important cultural centre of ancient Orissa.

The legend says that a tribal was worshipping Nila Mādhava in the Nilasaila or Nilagiri (i.e. Nilāchala). At that time the place was unknown to everybody. It was Vidyāpati who was the priest of Rājā Indradyumna, came to this place first in search of the God Nila Mādhava. The place was turned into a sand strove. King Indradyumna guided by Nārada came to this place but could not see the Lord. He had seen the image of Narasimha in a dream. He also performed Asvamedha (sacrifices) here. As per the advice of the Lord, king collected a log of wood, which was floating in the sea and placed it in the Guëòicā temple, Visvakarmā in disguise of an old carpenter assured Rājā to make the image. The condition was he would not open the door for 21 days. After 15 days the king could not hear the sound of the carpenter. He thought that the old man perhaps passed away inside the room. On the request of his queen, the king could not control his emotion. When the door was opened king looked the deities in the incomplete form of the present. Then king constructed the temple and placed the Lord inside.⁶ (Stories and parables form the bedrock of Hindu religious belief). Thus, Lord Nila Mādhava is transformed into the present Jagannātha Trinity.

The Skanda Purāna mentions that Lord Nilamādhava was in the form of four images in the beginning. While the Brahma Purāna tells that the image of Nilamādhava was one form in the beginning but it subsequently became Trinity deities such as Jagannātha, Subhadrā and Balabhadra respectively.⁷

Different scholars suggest their personal views regarding the transformation of the

image of Lord Nila Mādhava to the Lord Jagannātha 'Trinity'. They are being mentioned as follows-

Pandita Surya Narayana Das has referred that the image of Nila Mādhava is one, which is mentioned in different works.⁸ R.K.Das has mentioned that from the very beginning of all the things, Jagannātha in other words Vishnu, dwelt on the Nilāchala Hill in the Utkal Desha, in the form of Nila Mādhava.⁹ On the basis of the Skanda Purāna, Pandita Sadashiva Rathasharma has identified that the present Chaturdhāmurtis Jagannātha, Subhadrā, Balabhadra and Sudarsana) were earlier in one form of Lord Nila Mādhava. In course of time this deity (Nila Mādhava) became famous as Chaturdhā murti.¹⁰

Kedarnath Mohapatra also refers that prior to the wooden images of the Jagannātha triad the Vishnu images in Orissa, invariably known as Mādhava and Nila Mādhava, were carved out of black Chlorite or blue, being the physical hue of Lord Vishnu. In here, Vishnu is shown in standing form with four arms.¹¹ Sachitananda Routray has referred that the God Nila Mādhava is a combination of three deities such as Nila+Mā+Dhāba. Nila means blue i.e. Jagannātha, Mā means Subhadrā and Dhāba means Balabhadra. The place of Nila Mādhava is also called as Nilāchala.¹² According to K.C. Mishra, this assimilation of Nila Mādhava with Purusottama Jagannātha appears to have been a remarkable feature of Orissan Vaishnavism.¹³ Most probably Lord Nila Mādhava was originally worshipped in one form before the emergence of Jagannātha Trinity.

On the basis of the Purānic reference, Balarama Mishra has mentioned that, due to the existence of the shrine of Lord Nila Mādhava, this kshetra has become famous as

the Baikunthapura for the Hindus.¹⁴ G.C. Tripathy has referred that the Nila Mādhava image is carved on black Chlorite and the shrine of Nila Mādhava was exactly located on the top of the Nilāchala.¹⁵ Jagabandhu Padhi says that here existed a mountain, either blue in colour of Nila by name, where Lord Vishnu used to reside with his consort Lakhmi. It is on this mountain that the present city of Puri has grown up, although no traces of the mountain are visible now.¹⁶ It is known from the different sources as well as the views of some eminent scholars that Lord Nila Mādhava is the original presiding deity of the kshetra (Nilāchala) and it subsequently transformed into the form of Lord Jagannātha-Trinity in this place.

Temple of Nilamādhava

There is no authentic historical evidence regarding the condition of the earlier shrine of Nila Mādhava except present Jagannātha temple. Due to the earlier importance of Lord Nila Mādhava of this kshetra, one of the rulers of the Ganga dynasty constructed a temple for the God Nila Mādhava which has existed till today. This temple was probably constructed after the erection of the main Jagannātha temple. The present temple of Nila Mādhava consists of two structures such as the Vimāna and the Jagamohana. It is built in sandstones which is locally called as Baulamālā and Kandā patharas respectively. This temple faces to the east.

A. Vimāna

The Vimāna or the main deula of the Nila Mādhava temple is a Saptaratha Rekhā order structure and its height is about 50 feet from the ground of the temple. It has four vertical parts such as *pistha*, *bāda*, *gaëoi* and *mastaka*. The structure of the Vimāna is erected on the

plinth of 2 feet in height. The *pistha* of the Vimāna consists of three horizontal mouldings. The *bāda* is triangle type i.e. having three fold divisions such as *pābhāga*, *jangha* and *bāraëöä*. The *pābhāga* of the *bāda* consists of the conventional mouldings of Khurā, Kumbha, Pattā, Kāni and Basanta. The *Jangha* of the *bāda* is decorated with *khākharā muëois* i.e. (miniature *khākharā* order deulas). The three side central niches of the *bāda* are housed with *pārsvadevatā* images of Varāha, Narasimha and Trivikramā.

Pārsvadevatās

The four handed image of Varāha is the *pārsvadevatā* of the southern side. He has been installed on the double petalled lotus pedestal. He holds *chakra* in the right upper hand, hand of a female figure, possibly *pāthvi* in the right lower hand, *conch* in the left lower hand and the left uplifted elbow bears the figure of Goddess *pāthvi*. The background slab of the deity is decorated with a flower medallion. The upper two corners of the slab are carved with flower designs. The image of Narasimha is the *pārsvadevatā* of the back or western side wall of the presiding deity. The four handed disfigured image of Narasimha has been installed on the double petalled lotus pedestal. All the hands of the deity are completely broken. The image of Trivikrama is the *pārsvadevatā* of the northern side. He has been installed on the decorated pedestal. He displays *chakra* in the right upper hand, flower (lotus) in the right lower hand, *Conch* in the left upper hand and *Gadā* in the left lower hand respectively. His right leg firmly sets of on the ground (pedestal) and the left uplifted leg is touching the image of *Brahmā*. There is an *apsarā* figure carved on the left side top corner of the background slab of the deity.

The bāraēōā of the bāōa consists of three horizontal mouldings, which are devoid of decorative ornamentations.

The *gandi* of the Vimāna is surmounted by the curvilinear superstructure and it exhibits seven pagas or *rathas* to outwards. All the *pagas* of the *gandi* are mostly undecorated. The *jhāpasimhas* are only projected on the middle portions of the three sides central *rāhā* pagas of the *gandi* except the eastern or the front *rāhā*. The base of the eastern side *Rahāpaga* is decorated with an *angasikhara*, which is crowned by *Gaja-krānta* (Lion on elephant) motif. Two small *pidhā* deula designs are flanked on either side of the central *angasikhara*. The *Garuda* figures are finely inserted in the four cardinal directions of the *beki* above the *rāhās*. *Dopichhā* lions are completely absent on the top of the *Kānika* pagas.

The *mastaka* of the Vimāna consists of *beki*, *amalakasilā*, *khapuri*, *kalasa*, *āyudha* (*chakra*) and *dhvajā*.

The sanctum preserves the image of Nila Mādhava as the presiding deity of the temple. The four handed image Mādhava has been installed on the double petalled lotus pedestal. He displays conch in lower upper hand, *chakra* in right upper hand, *gadā* in right lower hand and the left lower hand being marked with a lotus on the palm.¹⁷ The image of Nila Mādhava is made of black chlorite and it indicates the fine workmanship of the Ganga Art. An image of Lord Krishna is being worshipped on the left side of the presiding deity. Daru image of Lord Jagannātha is also being worshipped on the right side of the Nila Mādhava image. G.C. Tripathy has referred that by the side of image of Nila Mādhava, we can see a small image of Lord Jagannātha, which indicates that there is no distinction

between Nila Mādhava and Jagannātha and they are in one form and same.¹⁸ Some scholars wrongly say that the present Nila Mādhava image is the original image, which was made during the period of king Gālmādhava. This information has been referred by Pandita Surya Nārāyana Das.¹⁹ M.M. Tripathy has referred that here the image of Jagannātha is worshipped as Nila Mādhava by the *Daitāpati Sevakas*.²⁰ All the above images are installed on the *simhāsana* of 2 feet in height. The backside head of the presiding deity is decorated with the trefoil *Makara* head arch. The inner walls of the sanctum are completely covered with China plates.

The sanctum of the Vimāna has one doorway towards the *Mukhasālā*. The doorjambs of the sanctum are excellently decorated with the *Nāgabandhas*, lotus petalled designs and *jali* works (bordered elements). The centre or middle portion of the doorway lintel is carved with an image of *Ganesha*. Two flying *apsarā* figures are carved on either side upper portion of the doorjamb and they are displaying garland of flowers in hands. The figures of *Navagrahas* are carved on the architrave above the doorway lintel. They are all in seated postures with usual attributes in hands. The figures of *Jaya* and *Vijaya*, the two conventional *dvārapālas* of the deity are carved in standing posture on either side of the doorjamb. There is a *Lakṣmī* image carved on the single petalled lotus pedestal found above the *Navagraha* slab. The entire temple of Nila Mādhava has been deplastered by the Archaeological survey of India, circle of Bhubaneswar in 1980s.

B. Jagamohan or Mukhasālā

The *Mukhasālā* of the Nila Mādhava temple is a flat roof structure and its height is

above 12 feet from the surface of the temple complex. The outer walls of the Mukhasāla are completely plain. The inner walls are depicted with the paintings of the images of Brahma, Shiva, Garuda stambha, Jagannātha Trinity and the scene of the some Brahmanas who are carrying abhadā (Mahāprasāda) with earthen pots. The Mukhasāla of the temple is constructed in much latter period. It was probably built after the first half of the twentieth century AD.

It is known from the above discussion that Lord Nila Mādhava has been worshipping as the original presiding deity of this kshetra from the very beginning. Although the architectural features of the temple is not so important like Jagannātha temple, but from the religious points of view, Lord Nila Mādhava is equal to Lord Jagannātha Trinity of the kshetra. The cultural importance of the shrine of Lord Nila Mādhava exists from the time (period) of Indradyumna of Mālvā. The ancient name of the place (Nilāchala) is now famous as the Purusottama or Jagannātha kshetra of Orissa. The glory and sanctity of the Jagannātha Dhāma is being increased day by day due to the existence of Lord Nila Mādhava, the earliest presiding deity of the kshetra. So the temple of Nila Mādhava is an important Vaishnavite shrine of Orissa.

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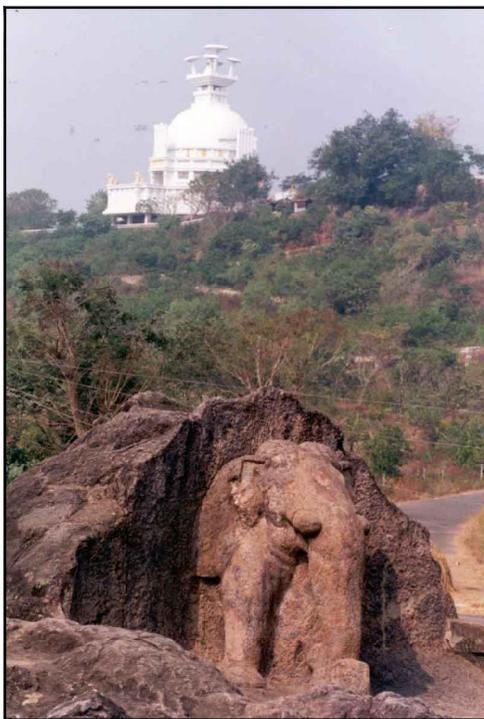
Dhuli : An Early Historic Urban Centre of Orissa

Dr. Benudhar Patra

Dhuli is an important early historic urban centre of Orissa. It is situated in Long. 85° 51' E and Lat. 20° 11' N on the southern bank of the river Daya at a distance of about 7 km from Bhubaneswar, the State capital of Orissa. The archaeological remains found at Dhuli traced back its antiquity to c.3rd century B.C, particularly to the time of Ashoka. Dhuli is of great historical importance as one of the famous Rock Edicts of emperor Ashoka is located here. Besides, the site contains a large number of artifacts which positively suggest to the development of an urban culture in ancient days. Dhuli also witnessed the horror and misery of the devastating Kalinga war of c.261 B.C as well as Ashoka's inculcation of the doctrine that conquest through love (Dharma Vijaya) was greater than conquest by sword (Dig vijaya).

The antiquity of Dhuli though traced back to c.3rd century B.C, scholars have

different opinion regarding its identification. D.C. Sircar,¹ Romila Thaper,² A.K. Rath³ etc. have tried to identify Dhuli with Toshali, the provincial headquarters of Ashokan empire in Kalinga. Romila Thaper who has identified



Dhuli with Toshali to which Ptolemy refers to as a metropolis is of the view that "It (Dhuli) was situated near the sacred pool of Kosala-Ganga and thus developed into a religious centre as well. The identification of Dhuli with Toshali is most convincing and is borne out by the text of the Ist Separate Edict which is addressed to the Mahamatras of Toshali". But on the basis of the text of the Ist Separate Edict which was addressed to the Mahamatras of Toshali, at present it is very difficult to

identify Dhuli with Toshali. Further, after the excavation of Shishupalagarh, a site very near to Bhubaneswar which contains all the required materials to be a full-fledged fortified city, the

identification of Dhauli with Toshali appears to be feeble. Scholars⁴ in contradiction to the above view, on the basis of archaeological findings have identified Toshali with Shishupalgarh which seems to be more plausible and acceptable. Hence, Dhauli and Toshali are not the same place and Dhauli cannot be identified with Toshali. It developed as an independent settlement though its subordinate position to Toshali or Shishupalagarh is beyond doubt. Having come under the peripheral zone of Shishupalagarh, Dhauli could have come under the direct influence of Toshali. Romila Thaper⁵ even agreed that "it seems reasonable that the edicts would be as near the city as possible if not actually within it."

The Dhauli hill otherwise known as Surabha hill consists of three very short rocky ranges of hills running parallel to each other. The three ranges of the hill with several depressions and prominences contain a number of rock-cut monuments. On the north face of the southern range, the rock, which is called Asvathama, has been hewn and polished encompassing a space of 15 feet long and 10 feet high, where the famous rock edicts of Ashoka have been inscribed. Immediately above the inscription is a terrace, on the right side of which is the forepart of an elephant, about 4 feet high, hewn out of the solid rock. The elephant is as old as the inscription and is recognized as the earliest figure of sculpture in Orissa. Originally, designed as an emblem of Gautam Buddha, the elephant has become an object of popular worship. It is said that the elephant has evidently given the hillock its name Asvathama, meaning the famous elephant of the Mahabharata⁶. According to R.P. Mohapatra⁷ "the elephant figure at Dhauli is a remarkable piece of art and although the anatomical

treatment of its limbs is not so pronounced its workmanship is not inferior to that of any other Ashokan animal figure. It breaths a completely indigenous and at the same time, an unconventional spirit of creative art". According to R.Thaper⁸ "it was probably carved by local craftsmen and not by the special craftsmen who were responsible for the animal capitals. The image of the elephant emerging from the rock is a most impressive one, and its purpose was probably to draw attention to the inscription near by".

J.D. Beglar⁹ an eminent archaeologist informs us that there appeared to me the remains of a stupa on the flat terrace of the hill near the elephant, and also one facing it on the opposite ridge, but they had long ago been dug into. A few bricks are to be found scattered about in the vicinity of both and at the foot of the hills". Lieutenant Markham Kittoe,¹⁰ who visited Dhauli in 1838 informs that "there are five caves in a row on the high rock, south of the elephant called by some 'Panch Pandava' or by others 'Pancha Gosain'. Besides these caves (where there are traces of many others) there are numerous small holes like mortars cut in the rock. These were probably used to compound the drugs and medicines by the medical devotees mentioned in the inscription".

In 1949, the Archaeological survey of India carried out some excavations at Dhauli in the site very close to the Ashokan inscription. K.C. Panigrahi¹¹ who was present at the excavations had seen that "a trench laid in the close vicinity of the Ashokan inscription exposed a thick wall, made of rubble and mud mortar, similar to the walls of new Rajagriha at Rajgir. The trench also yielded some terracotta snakes and multispouted vessels of which the prototypes had been recovered from

the excavations at Maniar Math at Rajgir". From this it is evident that the recovered artifacts might have belonged to the Ashokan period.

The most prominent hill range of Dhauri contains the renovated Dhavalesvar temple on its eastern extremity. The present temple was built on the ruins of the earlier temple datable approximately to the Bhaumakara period. J.D. Beglar¹² who furnishes a graphic description of the ruins of the Dhavalesvar temple assigns its construction to c.5th century A.D. But from architectural features, sculptural art and iconography of cult icons, the temple can safely be placed in the Bhaumakara period.¹³ K.C.Panigrahi¹⁴ on the basis of the surviving evidences on the body of the temple is of the opinion that 'it was a contemporary of the Lingaraja and Brahmesvara group".

The much renovated Bahirangesvar Siva temple and the dilapidated Ganesh shrine are two other important features located at the foot of Dhauri hill (western side). The Orissa State Archaeology had undertaken the reconstruction of the main shrine and renovated it in rekha order on the ruins of the earlier structure. The ground plan of the temple which was originally in square shape is still visible. Several pillars in dilapidated condition are lying in the temple premises. From the ruined sculptures and architectural fragments it can safely be presumed that the original temple belongs to the Bhaumakara period.¹⁵

A small modern temple by the side of the Bahirangesvar temple now houses a beautiful image of Ganesh as its presiding deity. This deity is strikingly similar to the image of Ganesh to be found in the southern niche of the Lingaraj temple of Bhubaneswar as its parsvadevata.¹⁶ The sarpopavita on the chest,

Jatamukuta on the head and the personal ornaments attached to various parts of the body of the Ganesh image are remarkably executed representing artistic tradition of the Somavamsi period. From this it is evident that Somavamsi construction activities were not only confined to Bhubaneswar but also extended to the township of Dhauri.

In the East of the hills is a large tank named Kausalyaganga. The tank is said to have been originally a Kos (4.02 km) long on each side though a great part of it is now silted up.¹⁷

An inscription¹⁸ in one of the caves of the Dhauri hill in front of the Ashokan edict belonging to the reign of the Bhumakara king Santikaradeva (c.829 A.D.) records the construction of a Buddhist monastery named Arghyaka Varati by Bhimata and his son Loyamaka of Viraja (Jajpur). This refers to the building activities at Dhauri during the Bhaumakara period. The Shanti Stupa or the Peace Pagoda constructed by Japan Buddhist Sangha with the collaboration of the Govt. of Orissa in 1971-72 has further enhanced the importance of Dhauri hill from tourist point of view.

But the most important of the remains at Dhauri are the edicts of Ashoka. Discovered by Lieut. M.Kittoe it was first deciphered by James Princep in 1838. The Dhauri edicts are written in the Prakrit language using Brahmi script. It is here that Ashoka enunciated his famous doctrine of paternalism i.e. "All men are my children" and addressed his officers posted at Toshali to exert for the welfare and happiness of the people of Kalinga. The Dhauri edict is in fact the earliest epigraphic evidence of the antiquity of Toshali as a metropolis.¹⁹

The Major Rock inscriptions of Ashoka contain a series of fourteen Edicts. But here

we do not get the full set of 14 edicts. In the Dhauri version, Edict No. XI, XII and XIII are missing and two special edicts known as Separate Rock Edict I and II or Special Kalinga Edict I and II²⁰ have been added to it. The entire inscription has been arranged in three distinct columns. The left hand column in twenty six lines is Separate Rock Edict I; the middle column in thirty three lines contains General Edicts I to VI; the right hand column has two parts, the upper in nineteen lines containing General Edicts VII to X and XIV, and the lower, in eleven lines within a frame, Separate Rock Edict II. A duplicate version of these Edicts is also noticed on the surface of a low rock at Jaugada now represented by a ruined fort about 30 km from Berhampur town in the Ganjam district on the left bank of the river Rushikulya.)

The question naturally arises as to why Edicts XI, XII and XIII have been excluded from the Dhauri and Jaugada versions. Scholars have different opinions in this regard. An explanation, however, is to be found in the statement in Edict XIV, that "This set of dhamma edicts has been written by command of the king Piyadasi, beloved of the gods, in a form some times condensed, sometimes of medium length, sometimes expanded, for everything is not suitable in every place, and my dominions are extensive". The Edict XIII refers to the conquest of Kalinga, the terrible massacre in that war, the king's remorse, his desire for true conquest (dharmavijaya) - the conquest by means of dhamma and not by force of arms-and his efforts for ensuring that end. Such an edict may not have been considered suitable for the conquered territory of Kalinga. As regards the other two edicts, Edict XI defines dhamma, and Edict XII declares the king's reverence for all sects, defines toleration, and speaks of the appointment of censors. But the

appointment of these censors had already been notified in Edict V, and the King's toleration in Edict VII, while dhamma had been defined in Edict III. It is probable, therefore, that the edicts were omitted partly for condensation and partly because they were not applicable to the conquered tract.²¹ It can also be interpreted from a different angle that Ashoka who gave up his sword after the Kalinga war and who became a pacifist did not want to further hurt the grief-stricken sentiment of the people of Kalinga by engraving the Rock Edict XIII.

The edicts were meant for the general public as well for the king's officers and Mahamatras and therefore, must have been inscribed close to a big town on or near the public highway. From this it is evident that Dhauri either was a town or an extension settlement of the capital city Toshali. The second view is more plausible because the Separate Dhauri Edicts addressed to the Kumaramatya and Mahamatras of Toshali which was the provincial capital city.

To conclude we can say that urban settlements developed in and around Dhauri from the time of Ashoka and continued with ups and downs atleast till the period of the Somavamsis. Traces of ancient habitation which are noticed in stretch of land around the Dhauri hill still awaits archaeological excavation. A concrete view about the habitation can be given after the extensive archaeological explorations and excavations. Dhauri has a special significance, having been the site of the Kalinga war of c.261 BC which is considered the sheet anchor of the Orissan history. The dated history of ancient Orissa or Kalinga, thus can be traced back to the Kalinga war of Ashoka and naturally to the historic battle field of Dhauri. It is true that Dhauri

developed as an urban centre only after the Kalinga war and owing to its varied importance find its place in the tourist map of the world. The tourists coming from far and wide to Orissa are definitely filled with enthusiasm while visiting this historic place Dhauri. The Ashokan Edicts alongwith the fore part of an emerging elephant, presence of some old temples, and the Peace Pagoda have tremendously enhanced the importance of Dhauri as a captivating place of tourism.

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Forestry Vision

Harsha Bardhan Udgata

Forest cover all over India has been reducing day by day. Vast forest cover has turned to islands in the ocean of human habitation. Periodic photo-imageries taken by IRS satellites have established the fact. According to Forest Survey of India's (FSI) report the forest cover of Orissa is 48366 sqkm, which is 31.06% of total geographic area of our State as against 33% required as per National Forest Policy, 1988.

FSI report says, till 1993, the dense forests have turned to open forest and open forest to scrub forest. This degradation has been caused due to several factors. Human population is increasing explosively resulting in increase in the demand for fuel wood, building materials, small timbers for agricultural implements and fodder requirement of their domestic cattle, whose population is also at par with human population. Besides, deforestation for the sake of infrastructural development like construction of roads, railways, transmission lines, irrigation projects, dams and canals, hydro electric projects have made the situation worse. However, due to enactment of Forest Conservation Act in 1980 the rate of devastation for development has been slowed down.

The National Forest Policy, 1988 envisages to identify the alternatives of use of

timber. The urban people have been acquainted with use of LPG gas for cooking, but the rural mass still indulge in consuming wood as fuel. One nuclear family consume 2 kg of fuel wood per day to prepare 2 meals a day. They do not bother to collect dry and fallen timber from forest floor, rather they hack the young poles and saplings to use them as fuel resulting in disturbance of natural regeneration of the forest. Women carry fuelwood on their heads, but men carry with the help of bicycles and bullock carts. They store these for their own use and also sell these too in villages moving from door to door in order to earn their livelihood. Use of gober gas, electric heaters, solar cookers and use of fuel efficient chullas are yet to substitute fuel wood.

Due to urbanisation, multistoried buildings are mushrooming every where. The concrete forests exploit a lot from natural forests. Door and window frame and shutters and furnitures furnished inside the newly constructed buildings are made up of valuable timbers like sal, teak, piasal, asan, ruse wood, sissoo, gambhar and halenda and Kasi. The forest brigands and timber mafias have adopted it as their profession to engage their gangmen to forcibly enter into rich forest enmass with lethal weapons to cut valuable and large size

trees, convert them into logs, drag them by animals or on bicycles or on shoulders to a loading point. Vehicles of different forms wait there to load immediately and carry them to the destinations already decided by them. A well built chain of action is already there from source to sink. The present strength of forest department is not so capable to break the chain effectively. After all the forest staff are not trained in that line.

I would like to explain the present condition of frontline staff of Forest Department, who fight the battle with forest brigands equipped with guns pistols, swords and axes. Regular recruitment has been stopped since long resulting in nearly 50% vacancy at the lower level. The staff in position have attained an average age of 50 years and are suffering from old age ailments, common Malaria as well as Cerebral Malaria. They work in an unhealthy atmosphere spending a lot towards their treatment. They feel demoralised when they are asked to face the well equipped and organised gangs of timber smugglers in the solitude of forest.

Now alternatives of building materials have been evolved. RCC frames of doors and windows have substituted the timbers. Iron grills and PVC doors have substituted wooden shutters. Plastic and iron made furniture are becoming more attractive than timber furniture and they are easy to handle. In villages people are using iron angle trusses and G.C. sheets to make roofs of their houses. Brick walls, RCC pillars and beams have replaced the use of wood and bamboo in rural house constructions. They are not only strengthening the houses but also protect them from fire hazard. So it is high time to impose ban on use of timber in building construction in urban and semi urban areas.

Legislatures should take initiatives to frame rules to this effect. This will be in consonance with the provisions in the National Forest Policy, 1988.

Joint Forest Management, Participatory Forest Management and Community Forest Management are emerging concepts to manage the forest sustainably and protect it effectively. These concepts work with active participation of the people dwelling adjoining to the forest. The sense of belonging over a chunk of forest acts as a catalyst in protecting the forest. They consume the usufructs, but in a conservative manner. Earlier when the forests were managed exclusively by the Government, the people were thinking forest as 'Sarkari mal' and for which they were exploiting it ruthlessly. Now when the same exploiters are given ownership over the woods and rights over the returns, they are keen in its protection and conservative in its utilization.

At present there are 9606 nos of Vana Samrakshyana Samities (VSS) in Orissa protecting 8628 sqkm. of forest land. Massive plantation of 50727 ha have been completed by them within their assigned forest areas during 2003-04 to 2005-06 with the financial assistance from National Afforestation and Eco development Board (NAEB) of Govt. of India, through the 34 Forest Development Agencies of Orissa. Under Revised Long Term Action Plan (RLTAP) till 2005-06, 58852 ha. block plantation and 76868 ha of RDF have been undertaken in KBK districts. 2370 ha of phasi plantations have been undertaken under Jagannath Bana Prakalpa (JBP) during 2000 to 2004. In-situ conservation and ex-situ plantation of medicinal plants have been raised over 1212 ha area during last 3 years. Besides millions of seedlings have been freely

distributed to the people by forest department to plant them in private holdings and institutions. Now the Japan Bank for International Cooperative (JBIC) has come up to finance for Forestry Sector Development in 14 forest divisions in Orissa through the VSS. So there is every possibility for increase of forest cover. Due to above plantations and active participation of people in forest protection the forest cover of Orissa as per FSI report, has increased gradually after 1993. The increasing trend implies that it is the people who can bring a significant change in the forest conservation.

JFM has become successful in places where the protecting population is homogeneous, united, smaller having dedicated natural leader and where the protectors are the only consumers. Therefore the JFM/CFM is to be encouraged in those places where above ideal conditions persist.

JFM cannot succeed everywhere. Where different groups of people / villages claim their rights over a single patch of forest conflict arises. This is to be amicably settled with intervention of Forest Department and district administration. But when well organised timber mafias and their gang operate in a forest to loot the valuable timbers, the local people also fear to face them. In that case, the government, instead of going for JFM, should opt to combat with them with equal strength and capability.

First of all the moral of the forest staff working in those vulnerable areas needs to be boosted up. This can be achieved if strong, energetic youth are engaged in protection duty alongwith the existing old but experienced staff. The forest staff will feel confident when they will be trained like police how to fight back the organised forest brigands by using

modern fire arms and with a deligated power to open fire in the forest in alarming situations to protect the valuable wealth. The police training should be in addition to the traditional forest management training. Incentives special Malaria allowances and other amenities are to be provided to the forest staff working in interior areas to enhance their moral and capability.

Recent amendments in the Orissa Forest Act and Wild Life (protection) Act during 2003 have made penal provision more stringent, but their enforcement is a problem. Once their enforcement is ensured by well trained, intelligent, strong, capable, encouraged and self confident forest staff, illicit felling will definitely come to an end.

This is high time to review the strength and weakness of Forest Department and to restructure it with need based interventions. Protection of natural dense forest is to be ensured either through people's participation or through gun points. Simultaneously the tree cover on earth can be increased with planting trees on private lands, court yards, and around the house followed by their maintenance and care.

Now 57th Vana Mahotsav is being celebrated to generate awareness among the people, administrators, politicians and legislatures on problems regarding forest conservation and the strategies to be adopted for overcoming the problems.

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Role of Chromite Mineralisation in Orissa

Er. Suryanshu Choudhury

Chromium is one of modern industry's essential element. Its strategic importance is attributed to critical application in Defence, Aero-Space, and Aviation among others. Chromite is the only economic source of chromium and India has fairly large resources of this mineral mostly concentrated in the state of Orissa.

Introduction :

Chromite is the chief element for the production of stainless steel, refractory, ceramics, chemicals, electrode, fundry etc. It is the only economic source of chromium and Orissa has got large potential resource of this mineral. Chromite ore mostly consists of chromite with subordinate amounts of ferrichromite, magnetite, ilmenite and secondary silicates like serpentine, talc, tremolite, uvarovite and kammererite. Though the chromite grains are predominantly euhedral in nature, they exhibit two fold variations in physical, mineralogical and chemical characters which can be correlated with their formation at different stages during crystallization process. In this complex, chromites have crystallized in two stages. The chromites from two stages differ in these following aspects.

Geological Set Up :

Chromite deposit of Orissa region mainly occur as bands, lenses and pockets in the serpentinitised dunite peridotite. The ultrabasin rocks are all of Precambrian age parallel or sub parallel to major tectonic zones of peninsular India and are intrusive into the pre-existing sediments and volcanics, subsequently regionally metamorphosed and tectonically deformed. The Sukinda ultramafic belt as well as igneous complex of Boula-Nuasahi are intrusive into the Precambrian metamorphites, namely the quartzites and quartz muscovite sericite schists. Both are well differentiated layered igneous complexes. Chromite deposits of Pre Cambrian (Iron Ore Group and Eastern Ghats) and Tertiary age are distributed in shield and tectonically mobile areas in India. Out of the 11 major chromite deposits distributed in 9 states of India, In Orissa, the two major deposits i. e. Sukinda Ultramafic Belt and Boula Nuasahi Igneous Complex hold around 98% of the total Indian reserve. Boula-Nuasahi Igneous complex consists of three rock units i e., the ultramafic rocks, mafic rocks and the felsic rocks. The ultramafic body, which hosts four chromite lodes, occurs as a dyke like pluton of 3 km long and 0.6 km width at the central part.

Besides chromite, the ultramafic-mafic rocks host PGE mineralisation along with sulphides (Cu-Ni-Fe-Ag).

The chromite bearing ultramafics of Sukinda area have intruded into the Precambrian metamorphites in the form of lopoliths. The intrusive has a width of 2-5 kilometers and extends for about 20 kilometers in an ENE-WNW direction from Kansa in the east to Maruabil and beyond in the west. The ultramafic body consists essentially of magnesite-rich dunite-peridotite with the chromite bands and subordinate amount of pyroxenite devoid of chromite mineralization. There are as many as six chromite seams, fairly thick and persistent both along strike direction of the intrusive and with depth as observed in the quarry and bore-hole sections from Saruabil in the east to Bhimtangar in the west. Further west at Kalarangi, Kathpal, Maruabil the chrome ore bodies do not exhibit any regular alignment, rather these are exposed in disjointed bands and lenses apparently disrupted by the emplacement of younger granite. The granite is exposed at several places around Maruabil and also encountered in the borehole sections at the western part of TISCO's quarry, Kalarangi and kathpal mines. Small exposures of diorite are found in kathpal and Bhimatangar. Besides, several dolerite dykes have intruded into the ultramafics, quartzites as well as the granites. This happens to be the last stage of igneous activity in this Precambrian terrain. Soil, alluvium and laterite of recent origin overlie ultramafics unconformably.

The area around Boula-Nuasahi consists of older quartzites which include massive, ferruginous and micaceous varieties. The intrusive into these Precambrian metasediments

are a suite of dunite-peridotite pyroxenite rocks with less magnesium and pronounced gabbroic differentiate, a younger granite and a still younger swarm of dolerite dykes.

The ultramafic body to the west of village Nuasahi extends for about 3 kilometers in a NNW-SSE direction from phuljhora Huli down to the village Jauthabahali. This is a dyke like steeply inclined body having distinct intrusive relationship with the older quartzite and epidiorite hills to the north. The ultramafic body has a maximum width of about one kilometer in the middle tapering gradually towards north and south and mainly consists of a serpentinised dunite peridotite core and a subordinate amount of pyroxenite, almost in bysmalith form. The chromite bodies occur in the form of discontinuous bands and lenses, as well exposed in the mines at the central part and confined to the altered dunite peridotite. These bands have a NW-SE to NNW-SSE strike with moderate easterly dip and an average width of 5 meters¹.

Classification of Chromite Ore:

Chromite deposits have been classified broadly into two groups as stratiform and Alpine type. Stratiform deposits are sheet-like or lopolith in form, extend over large area and characterized by both rhythmic and cryptic layering, thickness of individual layers varying from a few centimeters to meters. This accounts for about 90% of the total chromite resources. The Alpine type deposits are characterized by irregular form such as pods or lenticular, limited extension, small reserve and high chromium content.

Depending on compositional variation, chrome ore can be divided into the following three categories:

Ore Type	% Cr ₂ O ₃	% Al ₂ O ₃	Cr:Fe
High Chromium	46-55	----	>2
High Iron	40-46	----	1.5-2
High Aluminium	32-38	22-34	2-2.5

Resources of high aluminum chromites are negligible. Orissa deposits are predominantly stratiform, high chromium and high iron types. Sukinda chromite is relatively rich in chromium and magnesium contents, does not exhibit pronounced variation in the spinel constituents of different horizons and invariably has Cr/Fe ratio of more than three.

Reserve and Grade :

The world resources of chrome ore are of order 7,500 million tones, of which Republic of South Africa and Zimbabwe account for 85% and 10% respectively. Although India with a resource of 186 million tonnes account for only 2.5% of world resources, chrome ores of Sukinda valley of Orissa State have a distinct edge over other major deposits of the world in terms of quality, large widths of ore bands and amenability to simple beneficiation process. Out of 186 million tones in India, Orissa accounts of 183 million tones i.e 98.39% and bulk of it are confined to Sukinda ultramafic belt.⁵

Mining :

Deposits of Chromite in Boula-Nuasahi area of Keonjhar district was discovered in 1942 and mining started from 1943. The area around Nuasahi lies at the south-eastern fringe of Boula state forest. About 70 Kms. south-west of Boula-Nuasahi lies the Chromite deposits of Sukinda Ultramafic belt of Jajpur-Dhenkanal district.

In Orissa eighteen leases have been granted for mining of chromite covering an area

of 78.39sq.kms. Of these fourteen are in operation. The leasees include TISCO, OMC, FACOR, ISPAT ALLOYS, IMFA, IDC, Mishrilal Mines, B.C Mohanty & sons etc. Except Kathpal mine of FACOR, all mines in Sukinda sector are open cast. The ore to overburden ratio ranges from 1t: 3m³ to 1t:20m³. Production of chromite in India during 2001-2002 is estimated to be 19.67 lakh tonnes out of which Orissa accounted for 19.47 lakh tonnes (99%) of total production.

Uses :

Chromite is the only Commercial ore mineral of chromium. Traditionally, chromium ores have been classified as metallurgical, chemical and refractory grades, according to the expected industrial end uses. However, recent technological advances have allowed some degree of interchange in the usage of these three product categories so that the classification has become less meaningful. Current nomenclature is based upon chromite composition in addition to end use. High-chromium ores, defined by high chromium-to-iron ratios, are used for making ferrochromium for metallurgical applications. High-iron chromites, previously limited almost entirely to the production of chromium-based chemicals, are now finding growing usage in the production of low-quality ferrochromium, refractories and foundry sands. High-aluminum chromites with relatively low iron and silica have application mainly for refractory purposes, primarily in the manufacture of magnesite-chromite and chromite-magnesite bricks³.

The principal use of chromium ferroalloys is in the production of stainless and specialty steels, such as heat-resistant and tool steels. Most applications of stainless and heat-

resistant steels or refractory metals are in corrosive environments such as petrochemical processing; in high-temperature environments, such as turbines and furnace parts; and in consumer goods, such as cutlery and decorative trim. Chromium is added to alloy and tool steels to increase their hardening ability and improve their mechanical properties such as yield strength. Super-alloys containing chromium has a high degree of resistance to oxidation and corrosion at elevated temperatures and is used in jet engines, gas turbines and chemical process equipment. Chromium-containing castings are usually used in high-temperature applications. The refractory industry uses chromite in the manufacture of refractory bricks, castables, mortars and ramming gun mixes. Refractories containing both chromite and magnesite are used in furnaces wherever basic slags and dust are encountered, such as in the ferrous and nonferrous metal industries. In the ferrous industry, a chromite-magnesite brick is used in electric arc furnaces, while basic oxygen furnaces, which operate at higher temperatures, require magnesite bricks. In general, refractory requirements in the steel industry have changed to a higher magnesite-content brick, thereby decreasing the consumption of chromite in this application. However, overall chromite refractory consumption in the steel industry is expected to stabilize in the next few years. In the nonferrous industry, chromite-magnesite bricks are used mainly in converters, while the glass industry uses a chromite-magnesite brick in the reheating chambers of glass furnaces. Most chromium chemicals are produced from sodium dichromate, which is manufactured directly from chemical-grade chromite. Chromium compounds are used as pigments, mordants and dyes in the textile industry; as

tanning agents for all types of leather; and for chromium electroplating, anodizing, etching and dipping. Chromium compounds are also used as oxidants and catalysts in the manufacture of various products such as saccharin; in the bleaching and purification of oils, fats and chemicals; and as agents to promote the water insolubility of various products such as glues, inks and gels².

Conclusion :

Orissa is endowed with vast mineral deposit of Chrome ore and hosts the largest chromite reserve of the country. Being a lion share holder of chrome ore in India, Orissa bears huge industrial potential in near future. This is one of the chief export items of the State due to which Orissa enjoys a strategic position in mineral trading in the country and has appeared on the investment map of India with a long list of investment proposals, largely backed by foreign investors due to this resource potential. As far as economic benefits of new investments and are concerned, the State government boasts that the new investments will spur growth which, in turn, will help in industrialization of the State.

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A Story of Straying Continents

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Saumyasree Pradhan*

Abstract

Continents are roaming. There was a super-continent known as Pangaea and ocean panthalassa until Carboniferous. Later on Pangaea fragmented and began straying. This break up lead to many changes in the world. The thermal convection generated in the upper mantle is thought to be the cause of this roaming. Different Geometric, Stratigraphic, Palaeoclimatic, Tectonic, Glacial, Geophysical, Palaeontological evidences cited by Wegener and subsequent workers have been summarised briefly in the present article. Forces behind roaming of continents, straying of continents with special reference to Indian sub-continent, probable displacement of present continents have been analyzed and discussed here.

Introduction

We can feel the motion of the earth's surface for a few minutes only during a major earthquake. But the floor beneath our feet, even though it feels stable and motionless, rests upon a landmass that is in continuous motion. This horizontal movement of the continents on a vast scale is called continental drift.

Early in the Earth's history, continents of the world were once united to form a large

super-continent known as Pangaea until Carboniferous. The remaining surface of the Earth was covered by a large ocean called panthalassa. The super-continent Pangaea began to break up about 225-200 Ma (million years) ago. Due to some causes in the beginning of Mesozoic era the fragmented Pangaea began straying. Pangaea rifted apart into two large subcontinents called Gondwana and Laurasia. Southern continents such as South America, Africa, Arabia, India, Australia and Antarctica resembled to form Gondwana and northern continents such as North America, Europe, Greenland, Asia and Scandinavia resembled to form Laurasia. There was a sea between these two continents called Tethys (Fig. 1).

Gradually these continents rifted and moved to the present position. The mechanism

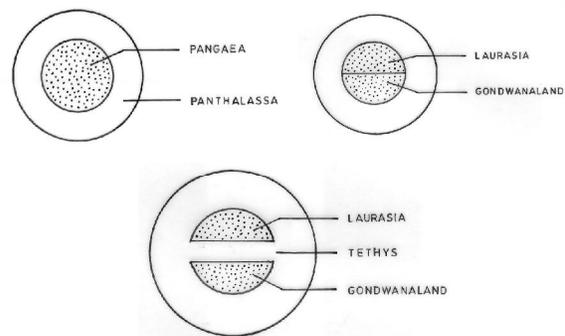


Fig. 1

is plate tectonics. Radioactivity in the Earth's core causes uneven heating of the lower mantle. As the semi-molten rock of the mantle is heated, it rises, creating massive, slow convection currents within the Earth. The heated rock spreads laterally at the base of the solid lithosphere, dragging fragments of the Earth's crust with it. This thermal convection generated in the upper mantle is thought to be the cause of plate motion i.e. sole cause of drift. Continents themselves are not moving but they travel on moving lithospheric plates. The Earth's crust has been in constant motion since its formation i.e. 4.6 billion years ago. The modern world is still in motion. Being fractured into a patchwork of plates and floating on currents of molten rock beneath, the plates collide and pull apart. This process of straying continents is called continental drift. The continental crust is significantly less dense than either oceanic crust or the upper mantle rocks.

It explains long-standing puzzles about the distribution of modern and ancient life. It also helps us to understand past environments. By the process the continents have not only been changed but also the Earth's climate has been modified dramatically over time. Chemical changes in the oceans continue to affect many living organisms. Even the air we breathe is radically changed from that enjoyed by earlier inhabitants of the planet.

Wegener's concept and evidences supporting drift theory

Alferd Wegener a German geologist, meteorologist, explorer and the pioneer of drift theory had been struck by the remarkable fit of the coastlines of South America and Africa. But, unlike the others, to support his theory Wegener sought out many other lines of geologic and paleontologic evidences that these

two continents were once joined. During his long convalescence, Wegener (1915) was able to fully develop his ideas into the Theory of Continental Drift, detailed in a book entitled "Die Entstehung der Kontinente und Ozeane" in German (meaning, The Origin of Continents and Oceans). The book was revised in 1920, 1922, 1929 in response to criticisms of the theory and advances in the earth sciences.

On the basis of geology, biology, climatology and the alignment of the continental shelf rather than the coastline, Wegener (1915) believed that during the late Paleozoic and early Mesozoic eras, about 275 to 175 million years ago, all the continents were united into a vast supercontinent, which he called Pangaea. Later, Pangaea was broken into two supercontinental masses-Laurasia to the north and Gondwanaland to the south. The present continents began to split apart in the latter Mesozoic era about 100 million years ago, drifting to their present positions. According to him the force might be due to (1) the spin of the earth (centrifugal forces) and time to time change in earth's spin axis, (2) the gravitational attraction of the Sun and Moon on the earth. Pole flight force ascribed its origin to rotation of the earth pushed continents from the poles to the equator, while tidal force pushed the continents towards east or west. Finally he proposed that drift might be due to thermal convection, involving the rise of hot rocks under continents and sinking of cold rocks beneath the oceans. His concept explains the variation of the climate in the past, occurrence of identical fossils in separated parts of the earth, similar geological structures in different parts of the earth and mountain building.

Drift of continents, away from poles, was termed by Wegener (1915) as Polflucht. To

explain this he stated that (1) African, Eurasian block moved towards equator, (2) Americas drifted towards west, (3) North and South America rotated about a point in North America and were drawn apart leaving scattered fragments which now constitute the West Indies, (4) Australia was left behind in beginning and later on it strayed to the east, (5) Antarctica was recently separated from South America, (6) Labrador and Newfoundland were separated from Europe during Quaternary and they roamed southwest, Greenland was left behind as a separate block. The following evidences in support of continental drift are cited by him and subsequent workers.

The east coast of South America and the west coast of Africa look as though they would fit together like the pieces of a jigsaw puzzle (Fig 3). With a bit of rearranging, most of the continents can be put together too (Fig. 2). This was one of the first clues to the continental drift.

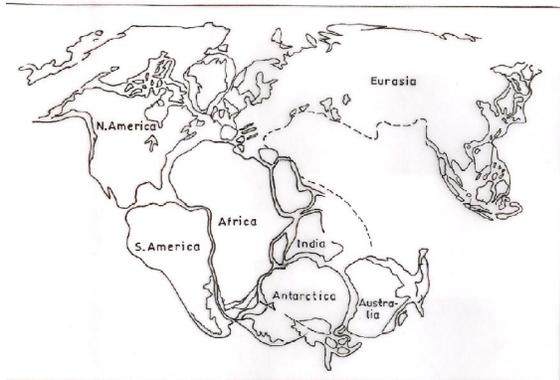


Fig. 2 : A recent reconstruction of the super continent of Pangea at about 200 Ma. (after Owen, 1983)

South America particularly Brazil can be fitted into Africa in the Gulf of Guinea region. Antarctica can roughly fit into South Australia and South-east Africa coasts. There is



Pre-drift alignment of South America and Africa
Fig.3

similarity of shape between Northwest Australia and Eastern India coast. North America, Greenland and Europe also show a considerable fit. Africa and Arabia join when the Gulf of Aden and Red sea are removed. Besides few gaps and overlaps, New Zealand and Australia can be fitted.

Stratigraphic sequence of rock formations of Southeast Brazil and Southwest Africa are identical. A correlation can be made between the formations of South America, Africa, India, Australia and Antarctica. Especially Permian carboniferous tillites, Permian shales, Lower Triassic red beds and Jurassic lavas all are found in all the above-mentioned continents. With regard to age, mountains of Europe, Greenland and North America are similar.

Appalachian geosyncline abruptly ends in northeast of New Foundland. Like wise Caledonian geosyncline has a common

boundary at west of Ireland. Linking segments are absent in the intervening oceans. A reconstruction of Laurasia reveals the continuity of the trends of these geosynclines. In southern hemisphere the same is in case with the Tasman geosyncline ending in Tasmania and Transantarctic geosyncline ending in Victorialand. They may have continuity. Other tectonic evidences are development of fold mountains, mid-oceanic ridges and island arcs.

During Permocarbiniferous times all of the southern continents were glaciated. The proof of that glaciation is recorded in all these continents. Beds of tillite, consolidated glacial rubble have been studied in known glaciated regions and are unquestioned evidence of action of deep ice cover. In addition many of the tillites rest on typically glaciated surfaces of hard crystalline rock filled by ice, moving over them. This kind of evidence has been found throughout the Southern Hemisphere. A study of glacial deposits of Brazil and Africa reports that the tillites are uniform and wide spread. Glaciers moved from southeast to northwest as inferred from the grooves, wrinkles, folds and thrusts in the underlying sediments. The ice flow directions and deposits favour the reconstruction of Gondwana land. Unmistakable evidences of wide spread glaciation towards the Palaeozoic era found on the continents of the southern hemisphere support the idea of continental drift.

Wegener (1915) observed palaeoclimatic evidences from the sedimentary rocks of each geologic period and found that many ancient climatic belts were in different position from the present belts. The shift in climatic belt through geologic time is related to the phenomenon of polar-wandering. So poles had remained stationary while continents had actually moved.

Corals and rudist bivalves occur in a belt along the present colder regions of Central Europe and Central America. The growth of them largely depends upon warmer climate. It necessitates the drifting of continents from south to north position. Coal is found in the Antarctica. It means it permitted vegetation once when it was in a different climatic zone. Palaeozoic evaporites are found in colder latitudes. Carbonates are found in Arctic regions. Aeolian deposits reveal the prevailing wind direction during their formation times. An easterly wind direction is inferred from the cross bedding of the aeolian sandstones in the USA and UK contrary to the present westerly direction in those regions. Ordovician glacial deposits of North Africa and South America; Permocarbiniferous glacial deposits of South America, Africa, India, Australia, Antarctica all lead to the drift of continents from colder latitudes to present warmer ones. It is inferred that the climates prevailing at the times of their formation were different from the present climate at the respective sites. It could be explained by postulating that the continents had shifted north and south by suitably large distances.

Recently, the magnetic properties of rocks have been used to demonstrate the movement of continents. Magnetic mineral (Magnetite Fe_3O_4 ; Hematite Fe_2O_3) bearing rocks can record the direction and inclination of the past magnetic field. This is known as Palaeomagnetism or Remnant magnetism or Fossil magnetism.

Earth's magnetic inclination bears a relationship with the latitude, i.e. $\tan i = 2 \tan L$. Here i is Inclination and L is Latitude. Palaeomagnetism reveals the palaeolatitude and not the palaeolongitude.

At the time of cooling of magma the paramagnetic minerals acquire earth's magnetism and get themselves aligned in the vector in the earth's magnetic field, thus preserve a record of the earth's magnetic field when the magma solidifies. This is known as Thermo-remnant magnetism (TRM). In the case of physical alignment of the particles during the general process of sedimentation, the term detrital magnetism is used (DRM). From the study of the magnetic properties of magnetic minerals of the rock, magnetic pole may be located. As a result magnetic pole positions for different times on the earth may be demarcated. A curve called polar wandering curve is obtained when these past pole positions are connected. Polar wandering curve is the line drawn connecting palaeomagnetic poles for successive ages of any continent.

In fact, magnetic poles have not changed their positions on the surface of the earth. It is the continent that moved over the poles. But magnetic polarity reversals may take place from time to time. Palaeomagnetic studies reveal that until Middle Cretaceous the continents were united. Palaeomagnetic study of the rocks shows single polar wandering path up to Middle Cretaceous. Different paths are obtained for later times, which mean the continents were drifting.

Ship borne magnetometers have been used to obtain a detailed picture of the earth's magnetic field in ocean covered areas, which helps in reconstructing a detailed chronology of events. Similar observations on the Indian Ocean reveal that the eastern part of Gondwana-land, comprising Malagasy, India, Antarctica and Australia, separated from the western part consisting of Africa and South America at about 200 Ma. India separated from

Antarctica and Australia ca 127 Ma. Australia also started moving north at 45-50 Ma. India collided with Eurasia at about 35 Ma (Chander, 1999).

Same Glossopteris flora (comprising several extinct) has been found in the coal beds of South Africa, South America, Antarctica, Australia, and India. Fresh to Brackish water reptile, Mesosaurus of Lower Permian occurs as fossils in South Africa and Brazil. Antarctica is now bounded by deep oceans; but surprisingly terrestrial reptilian fossils occur in the Antarctic Triassic rocks. Triassic reptiles such as Cystnosdurus, Kannemayeria and Cynognathus found in Antarctica, South America, Africa, India and China. The present day garden snails and earthworms of North America and Europe are related. Here some question arises. Can land dwelling animals cross wide oceans? Is there any contemporary evolution of animals and plants of same species in different parts of the world ? The logical answer will be never, which explains the drifting of continents.

Forces behind the Roaming of continents

The crust and upper part of the Guttenberg layer (a sub-layer of the mantle) together constitute the lithosphere. Lithosphere is underlain by asthenosphere. Asthenosphere is considered to be a comparatively a weaker zone and behaves plastically. It is a low seismic velocity zone. The Lithosphere is divided into a number of small and large plates. The plates move with velocities of 1 to 6 cm per year and behaves plastically. The theory of plate tectonics states that the a number of large and small plates that are moving relative to one another as they ride hotter, more mobile material. The hypothesis of plate tectonics is mainly dealt with the discovery of zones of

formation of young oceanic crust (mid oceanic ridges) and zones of the absorption of the crust (trenches). Lithosphere consists of 6 major plates bounded by zones of spreading, subduction and folding. These are Pacific, Eurasian, American, Indian, African and Antarctic. The passive continents move on the spreading oceanic crust, which supports the theory of continental drift. Sometimes the continents (Plates) drifted apart, as in the case of South America and Africa and sometimes they collided as in the case of India and Eurasia. The Himalayas was pushed up due to collision of the Indian subcontinent with the Eurasia.

There is high degree of heat flow at the midoceanic ridges and this is regarded as a hint of thermal convection within the solid earth. According to Holmes (1975), when the difference between the temperature of the top and bottom is so much that it cannot be transferred by conduction, then convection results. Therefore thermal boundary layers, flow pattern of thermal currents, movement pattern of thermal convection current, low velocity zone, benioff zone (characterized by high seismicity) must be studied in detail for knowing basic causes of continental displacement. Dynamic forces such as distribution and quantity of radioactivity in the earth, is the source for force for continental drift. Viscosity of rocks in the substratum, the velocity of movement of the earth and the rate of heat transfer are all important factors. A number of factors like oceanic topography, convection current, gravity, temperature difference between the ridge crest and ocean floor play major role in straying of continents.

Straying of Indian sub-continent

The Indian plate is bordered by the Ninety-East ridge on the east and the

Laccadive- Maldive Chagos ridge on the west. Indian Ocean ridge lay to the south and Tethyan trench was to the north. India was a part of Gondwana land. Its present position in space to the north of the equator is recognized to be the outcome of northerly drift of India from South Pole. Starting from a position in the Southern Hemisphere, the Indian Sub-continent may have moved over a distance of about 5000 km to reach its present position, north of the equator. The rectilinear Indian Plate could be visualized to constitute a low-friction system, which could operate independently of the other plates. While the movement of most of other major plates was in an east-west direction, the displacement of the Indian plate from south to north was unique.

Mc Elhinny and Senanayake (1982) observed the rate of movement of Indian plate. During the time span the Deccan Trap erupted, the central part of India moved from 30°S latitude to 20°N latitude. If India reached its present position in space in Miocene times, the 50° change would mean that the plate drifted at a rate of 10 cm per year during Tertiary times.

There are different schools of thoughts regarding the Palaeo-position of the India. They are as follows:

* According to Toit (1937) India was placed along the eastern coast of Antarctica. Smith and Hallam (1970), Bullard et al. (1965) from computer fit study proposed that India and Antarctica was as one unit and was placed against the east coast of Africa with such adjustment that India just touched Africa and Arabia. From the study of magnetic lineament patterns in Indian Ocean, Barron and Harrison (1980) juxtaposed the east coast of India against Antarctica.

* Smith and Hallam (1970) showed the juxta position of Malagasy (Madagascar) along the south western part of India. But it is subject of controversy that whether it was along east coast of Africa or along west coast of India. Smith and Hallam (1970) correlated the Narmada-Sone lineament in central India, with a lineament in north Malagasy. According to Bullard et al. (1965), Malagasy was along the east coast of Africa against Kenya and Tanzania in the north and Mozambique in the south. They opined that Malagasy is a remnant of the easterly extension of the continental crust of Africa.

* Bullard et al. (1965) proposed the models showing Srilanka as a southerly continuation of India. According to them Srilanka was lying close to the South eastern coast of India. Smith and Hallam (1970) described India, Srilanka and Malagasy as one unit and later on Srilanka was detached and placed to the south of India and Malagasy. Later Malagasy was separated from India. The Garnet-Quartz- Sillimanite-Graphite Gneisses (Khondalites) in the southwestern part of India (Kerala) continue into the southwestern series to Srilanka. Jaffna limestone of Srilanka is correlatable with the Quilon-limestone (Miopliocene) of Kerala. From the structural point of view, the impress of the Eastern Ghat trend (NE) and the Western-Ghat trend (NW-SE) in south India is reflected in Srilanka.

* Wegener (1915) showed Australia juxtaposed along the east coast of India. Gradually both were detached and India moved towards from south to north, Australia from west to east. Antarctica can roughly fit into south Australian coasts. The Northwest Australia and Eastern India coast have almost been matched (fitted), but some gaps are found.

The pieces required for filling the gaps of Western Australia and Eastern India might be underlying the Indian Ocean. It meant that Indian plate was attached with Australia and Antarctica in the past. After detachment from India, a part of Australia deformed to form New Zealand. Due to the deformation of New Zealand, gaps and overlaps occur when New Zealand and Australia are united.

Breaking of Gondwanaland: A bird's eye view

It has been concluded from various opinions of geologists (Baumgardner, 1994; Bernhard, 2002; Bullard et al., 1965; Cann, 1998; Chander, 1999; Coe et al., 1995; Dewey et al., 1973; Fraser, 1967; Funnell and Smith, 1968; Hall and Robinson, 1979; Holmes, 1975; Humphreys, 1986; Le Grand, 1988; Mahapatra, 1990; Moresi and Solomatov, 1998; Snelling, 1991; Suess, 1936; Tackley et al., 1993; Tarling and Tarling, 1971; Tarling and Runcorn, 1973; Tanner, 1973; Tyrell, 1954; Vidale, 1994; Wylli, 1976) that:

* In Late Jurassic-Early Cretaceous (140-120 million years ago), rifting and fragmentation of Gondwana land occurred.

* At first South America was separated from Africa (India was at that time a part of Africa).

* Then a major plate comprising India, Australia and Antarctica was separated from Africa.

* In the third step India was separated from Antarctica (By that time India and Australia were united).

* In the fourth step Australia was separated from India.

* In fifth step Srilanka and Malagasy were detached from India and New Zealand from Australia.

It was assumed that this landmass became separated when the intervening continental areas sank to form the present day Indian and South Atlantic Oceans.

Probable displacement of present continents:

On the basis of the evidences of palaeomagnetism and sea floor spreading it has been observed that continents and ocean basins have always been mobile throughout the geological history of the earth and they are still moving in relation to each other. Scientist using Satellite Laser Ranging (SLR) systems, Synthetic Aperture Radars (SARS) and Global Positioning System (GPS) study the motion of the different continental and oceanic plates. The scientists have cited evidences to describe the opening and closing of ocean basins. For example, the Mediterranean Sea is the residual of once very vast ocean (Tethys Sea) and the Pacific Ocean is continuously contracting because of gradual subduction of American plate along its ridge. On the other hand the Atlantic Ocean is continuously expanding for the last 200 million years. Red Sea has started to expand. It may be mentioned that continental masses come closer to each other when the oceans begin to close, while continents are displaced away when the oceans begin to expand.

Satellite studies reflect that North America drifts closer to Asia. Measurements from satellites depicts that North America and Europe are drifting apart at the rate of about 4 centimeters a year. SLR Satellite shows that the island of Maui and Hawaii is moving northwest towards Japan at approximately 7

cm per year. Similarly, Maui is also moving away from South America at 8 cm per year. Plate tectonic theory predict that Srilanka is moving away from India at 3-4 cm per year.

Satellite based GPS observations indicate that India is moving northward at 5.5-6 cm per year relative to an earth fixed coordinate system, but only at 3.5-4 cm per year relative to a point, e.g., Kathmandu, in the Himalayas. Many of earth scientists suggest that the difference in the rates arises because India is sleeping under the Himalayas at about 20 mm per year (Chander, 1999).

Continents are mobile throughout the geological history and have been roaming since their origin. Undoubtedly they will stray here and there.

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IDCO : Its Role and Objectives

Manas Ranjan Khuntia

IDCO was established in 1981 under Orissa Industrial Infrastructure Development Act (OIIDC Act), 1980 with the mandate to develop, manage and maintain industrial estates/areas. Later on, it diversified to project land acquisition and engineering works for clients and was declared as the "Nodal Agency" of the State Government to develop industrial infrastructure.

Functions: The functions of IDCO are as follows :

- 1) Development, management and maintenance of industrial estates and industrial complexes
- 2) Land acquisition for mega-projects
- 3) Facilitate infrastructure development through private sector participation
- 4) Project construction services

Organisation : As an organization, IDCO has many functional areas. These are 1) Industrial Development, 2) Land Acquisition, 3) Civil, Electrical & PH engineering, 4) Planning & Co-ordination 5) Finance, 6) Personnel and Administration. It has 15 field Divisions all over the State. It is headed by Chairman-cum-Managing Director and 5 CGMs namely CGM (Civil), CGM (P & C), CGM (Kalinganagar), CGM (ID), CGM (P & A I Land) and one

GM in charge of Finance work under him. BCD-I, Bhubaneswar, Cuttack, Angul, Balasore, Jajpur, Rourkela, Sambalpur, Berhampur, Sunabeda, Balangir are territorial field divisions and Electrical, Bhubaneswar, Water supply, Bhubaneswar, Asset Mtc., Bhubaneswar are functional field divisions and BCD II, GA Qtrs, Bhubaneswar are project field divisions of IDCO.

IDCO has an employee strength of 907 out of which 774 are regular employees of which 28 are Group A, 79 are Group B, 396 are Group C and 271 are Group D. 43 are in deputation and 90 are NMRs.

Financials : IDCO's uniqueness is that it is a zero-Equity Corporate structure and State Govt. has no share capital investment in it. It is a debt-free Corporation and Govt. loans of Rs.43.74 crores to it have been repaid fully.

Financial performance :

Year	Turnover	% of change	Surplus	% of change
2000-01	53.67		2.01	
2001-02	67.75	+ 26.23	3.59	+ 78.60
2002-03	55.94	(-) 17.43	3.28	(-)8.63
2003-04	50.02	(-) 10.58	4.45	+ 35.67
2004-05	139.33	+ 178.54	24.78	+ 456.85

Industrial Estates :

IDCO has established 86 Industrial Estates/ Areas throughout the State. It has acquired 7783 acres of land, developed 5308 acres of land, allotted 3149 acres of land, constructed 1562 sheds and allotted 1402 sheds in toto. Nearly 3200 industries are provided with plots and sheds. As the industrial estates are in need of maintenance, there is a proposal to decentralize and leave this responsibility to local association or society of industries. There is also a proposal for upgradation of facilities in Mancheswar, Jagatpur (New), Kalunga (Rourkela), Balasore etc. under submission to GOI under IID Scheme.

Info City :

This is a 250 acre sprawling complex in Chandaka built with an investment of Rs.25 crore. Out of total 180 acres of saleable area, 160 acres has already been allotted. Infosys, TCS, WIPRO, ESS & MITS, Trident Softech, Masseys Infotech are major occupants. There is a proposal to convert it into IT & ITES SEZ under submission to GOI.

Fortune Towers :

Fortune Towers is a modern edifice of 3.51 lakh square feet built-up area with an investment of Rs.51 crore. More than 90% of its space has already been allotted to Reliance, Tata Teleservices, STPI, OPGC, Dhamra Port Company, Dishnet, Tata steel, BHP-Billiton and POSCO.

Ekamra Haat :

Developed over 5 acres with project cost of Rs.186 lakhs, Ekamra Haat has 42 shops, 10 Food Stalls and 8 open pendals. 70% occupancy has been achieved.

New Haats :

Construction of Urban Haat, Konark has already been started. Boundary wall work has been completed. Construction of Urban Haat, Puri will start after diversion of nullah. Its layout plan and estimate are already prepared. The project cost of Urban Haat, Konark is 2 crores of which 1.4 crore is GOI share and the rest 60 lakhs will be State Govt. share. The project cost of Urban Haat, Puri is 2.4 crores of which GOI share will be 1.4 crore and the rest 1 crore will be State Govt. share.

IDCO Towers :

IDCO Towers is the Corporate Headquarters building. Its front block is being used as Head Office. The Main tower has 1.20 lakh square feet of which about 1 lakh square feet is occupied. An area of 83837 square feet is let out on rent to SBI, Oil India, CESCO, VSNL, Beverage Corporation, BSNL, Stock Exchange etc.

Tower 2000 :

Tower 2000 is a 7 storied building located in Mancheswar Industrial estate. It is a Rs.8 crore complex built with IDCO's own funds having 94,000 square feet built-up area. Both outright sale as well as rental options are there. About 78,000 sft. of modular space has already been occupied.

Growth Centres :

Growth Centres are GOI funded scheme. The approved locations are at Duburi, Jharsuguda, Kesinga and Chhatrapur. Each location has a project cost of Rs. 30 crore of which GOI contribution is Rs.10 crore, State Government's contribution is Rs.5 crore. GOI's funds to the tune of Rs. 15.93 crore and Rs.8.55 crore from State Govt. have already been received. GOI assistance has been utilized in

full and Rs.7.00 crores of State assistance has been utilized. Development works are in progress at Kalinganagar, Jharsuguda and Kesinga (Bolangir).

IID Centres :

IID Centres are GOI funded scheme. The approved locations are at Khurda, Rayagada and Paradip. Each location has a project cost of Rs.5 crore of which GOI grant is Rs.2 crore, State Government's grant is Rs.1.75 crore for Rayagada project. GOI's funds to the tune of Rs.2.99 crore has been received. Rs.1.39 crore of GOI assistance has been utilized. Development works are in progress at Khurda and Rayagada .

Food Park, Khurda :

Food Park, Khurda has been developed over 162 acres for setting up food processing industries. It has a project cost of Rs. 9.90 crores of which central assistance is Rs.4 crores. GOI's grant to the tune of Rs.2 crores has been received. Basic infrastructure works have already started. Out of total saleable area of 115 acre, 84 acres have already been allotted to 14 units namely Cocacola, Denzong Brewery, McDowel Alcobey, Mamata Agro Industries etc.

Land acquisition services :

IDCO provides land acquisition services for mega and medium projects. Private lands are acquired on fast track mode. Collectors are delegated with powers to sanction any quantum of Govt land in favour of IDCO without any reference to Government under OGLS Act. So far total 32,087 acres of land has been allotted to different industries, of which more than 16,000 acres is allotted in last 3 years.

Kalinganagar Industrial Complex :

Kalinganagar Industrial Complex is located at a distance of 30 kms. from Daitari Iron Ore mines, 15 kms. from Sukinda Chromite Ore mines, 96 kms. from Talcher Coal mines, 5 kms. from River Brahmani, 120 kms. from Paradip Port. Railway network is close to the Complex. The Complex is being developed as a steel and metallurgical hub.

Nearly 12,999 acres of land have been acquired for the Complex. 8,217 acres have been allotted and 835 acres are soon to be allotted. 812 acres is earmarked for common corridor and 1,709 acres for greenbelt and unusable project side corridor. 140 acres is earmarked for rehabilitation of oustees. Leaving apart 477 acres of hills, balance 309 acres are yet to be allotted.

Sl. No.	Project	Capacity (MTPY)		
		Ph- I	Ph -II	Total
1	NINL	1.100	-	1.100
2	MISL	0.500	-	0.500
3	Visa Industries Ltd.	0.350	1.150	1.500
4	Jindal Stainless Ltd.	0.800	0.800	1.600
5	Maharashtra Seamless Ltd.	0.200	0.280	0.480
6	Maithan Ispat Ltd.	0.135	0.135	0.270

7	Dinabandhu Steels Ltd.	0.060	0.100	0.160
8	Orion Ispat Ltd.	0.250	-	0.250
9	Rohit Ferro Tech Ltd.	0.050	0.050	0.100
10	Sarita Steel Ltd.	0.122	-	0.122
11	KJ Ispat Ltd.	0.060	0.060	0.120
12	Tata Steel	2.650	2.650	5.250
13	Uttam Galva Steel Ltd.	2.000	-	2.000
TOTAL		8.277	5.225	13.452

Sl. No	PROJECT	Investment Ph -I	In Crores Ph -II	Total	Employment
1	NINL				1100
2	MISL				1000
3	Visa Industries Ltd.	346			1000
4	Jindal Stainless Ltd.	4000		4000	2000
5	Maharashtra Seamless Ltd.	245	205	450	388
6	Maithan Ispat Ltd.	335		335	1390
7	Dinabandhu Steels Ltd.	85		85	400
8	Orion Ispat Ltd.	114		114	500
9	Rohit Ferro Tech Ltd.	100		100	200
10	Sarita Steel Ltd.	45		45	200
11	KJ Ispat Ltd.	75		75	300
12	Tata Steel	10,400	5000	15,400	15000
13	Uttam Galva Steel Ltd.	1179		1179	1600
TOTAL		16,924	5,205	21,783	25,078

Additional area at Kalinganagar is being acquired namely on Nadaibhanga side & Pankapala side. Details are given below:

	Land Type	Category A (Nadiabhanga side)	Category B (Pankapala side)	TOTAL
A	Private Land	1407	2325	3732
B	Lease-hold Land	875	302	1177
C	Forest Land	3079	1878	4957
D	Non-Forest Land	203	1207	1410
TOTAL		5564	5712	10,276

Jajpur Culster Development Ltd. :

Jajpur Cluster Development Ltd is a Rs.62.50 crore steel and metallurgical cluster development project for infrastructure upgradation approved by the GOI under IIU Scheme. GOI grant will be 75% and the balance 25% would be contributed by the industries. The Special Project Vehicle (SPV) is already operational and Premier consulting organizations like RITES, WAPCOS have been engaged for planning and execution of projects. Works on ground would start at right earnest after rainy season.

Handicraft & Handloom Custer, Bhubaneswar :

Its concept proposal is submitted to GOI for approval under IIU Scheme. The total cost will be Rs.29.80 crore of which 75% will be Central grant and the balance to be contributed by the shareholders. 25 acre land has been identified at Gothapatana.

CMP related scheme for infrastructure development of Eastern & North Eastern region :

It is a new scheme providing central assistance up to Rs.100 crore for each location. 2 locations have been approved for Orissa. Concept proposal for (i) infrastructure development at Bhubaneswar and (ii) industrial water supply system for Gopalpur have already been submitted to GOI.

Paradeep SEZ :

Paradeep SEZ is being established at Kalinga Nagar and the land is under acquisition. Paradeep SEZ Limited (SPV) is already formed with Central Assistance of Rs.3 crore under ASIDE scheme and Financial assistance of Rs.998 crores sought from

Japanese ODA for infrastructure development of the Kalinga Nagar Region.

Gopalpur SEZ :

Gopalpur SEZ is to be established jointly by Tata Steel & State Govt. over 2500 acres of land. Land originally acquired for steel plant will be used for SEZ development. Modalities of joint venture agreement are under finalisation. It is proposed to be implemented by an SPV to be constituted especially for the purpose.

DFID assistance for PPP infrastructure development :

DFID is providing technical assistance for PPP infrastructure development as a part of IPR implementation. DFID has engaged M/s Ernst & Young as Consultant. The draft "Policy facilitating PPP for Infrastructure development in the State" has already been prepared and submitted to the Industries Department last month. An Apex Committee under the Chief Secretary has been constituted. Demonstrative projects namely (a) BOT Roads of Works dept (b) Smart City, Bhubaneswar (c) Handicraft & Handloom Cluster, Bhubaneswar are being taken-up for implementation.

Project Construction Services :

IDCO also provides integrated project management Services i.e. Concept to Commissioning to clients in the areas of civil, electrical, water supply engineering and sewerage management etc. Works are executed either as Deposit work or as Contract work.

Landmark Projects of IDCO

Naraj Water supply scheme for BBSR, Kalinga Stadium, Pathani Samanta Planetarium, BBSR, Security wall, quarters,

office for OFBL, Xavier Institute of Management, Gopabandhu Academy, Corporate offices of IDC, Orissa Forest Corpn, OSFC, OSIC, OFDC, OCSC, ORSAC, Navodaya Yidyalaya schools, NALCO staff quarters, Institute of Physics, Orissa Niwas, Orissa Pavilion at New Delhi, Nayagarh Sugar Factory, Hospitals, PHC/CHC, quarters under UK Aid, World Bank funded Engineering School & Polytechnic buildings are the major landmark projects of IDCO.

IDCO's Commitment :

- * Implementation of Govt. policies and programmes on Infrastructure Development
- * To assist in the economic development of the State

- * To be a catalyst for infrastructure development and industrial growth

Orissa has been recently witnessing a boom in industrial investment. Thirty-seven companies have already signed MoUs for the establishment of steel projects involving a total capacity of 46 MTPA with investment of Rs.1,13,000 crore. Similarly, in aluminium sector three MoUs have been signed for 3 MTPA capacity involving an investment of nearly 20,000 crore. Facilitating infrastructure development for all these industries especially acquiring and providing land are gigantic tasks and IDCO is fully geared up to meet this challenge. Truly, IDCO has played and will continue to play a pivotal and dynamic role in the infrastructure development. It has contributed much and will become a partner in the fast track industrial growth of our State.

Major Ongoing Projects :

Work	Establishment cost Rs. in lakhs.
GA Deptt. staff quarters	1360
Orissa Niwas, Navi Mumbai	705
Ekalabya Model Schools at 4 locations	960
Baniyakar Bhawan	750
Kalamandal	200
Swimming Pool in Kalinga Stadium	272
High School cum Cyclone Shelters	100
Health Dept. works (RCH, OHSDP)	950
North Orissa University	80
Biju Patnaik University of Technology, Rourkela	108
Synthetic Hockey Surface, Panposh, Rourkela	195
Hockey & Sports Academy, Bhubaneswar	2000
Navodaya Vidyalaya	1300
PMGSY roads	629
TOTAL	9609

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Shifting Cultivation Among the Tribes of Orissa

Balaram Dash

Shifting cultivation is considered to be the most ancient system of agriculture dating back to the lower Neolithic period. It is also known as "*Field Forest Rotation*" or slash and burn agriculture. Shifting cultivation is practiced in some form or other in almost all the tribal areas of Orissa.

A number of tribes inhabiting different areas of the state are practicing shifting cultivation. These tribes are Bondo, Didayi, Koya, Gadaba, Paroja, Soura, Kutia Kondha, dongaria Kondha, Kandha, Parenga, Jatapur, Juang, Paudi Bhuyan, Erenga Kolha etc. Majority of these communities have been identified as Primitive Tribal Groups (PTGs). The following statement reveals information on the tribes with reference to the area where shifting cultivation is practiced.

Statement showing a list of tribes practicing shifting cultivation in different areas of the state;

Tribe	District (undivided)	Area
Bondo	Koraput	Khairput area of Malkangiri Sub-Division
Didayi	-do-	Kudumulgumma area of Malkangiri Sub-division

Koya	-do-	Malkangiri sub-Division
Gadaba	-do-	Similiguda & Pottangi area of Koraput Sub-Division
Paroja	-do-	Dasamantapur area of Koraput Sub-division
Lanjia Soura	-do-	Puttasingi area of Gunupur Sub-Division
	Ganjam	Parlakhemundi Sub-division
(a) Kondh	Koraput	Koraput Sub-Division, Rayagada Sub-division
	Phulbani	Kandhamal Sub-division
	Kalahandi	Th. Rampur and Lanjigarh of K a l a h a n d i Sub-division
	Sambalpur	Bamara area of Deogarh Sub-Division, Rairakhol Sub-Division

(b) Kutia Kondh	Koraput	Gudari, Ramanguda Muniguda, Chan- drapur area of Gunupur Sub- Division.
	Phulbani	Balliguda Sub- Division
(c) Dongria Kondh	Koraput	Bisamcuttack area of Gunupur Sub- Division.
Juang	Keonjhar	Telkoi, Harichan- drapur area of Keonjhar Sub- division
Paudi Bhuyan	Keonjhar	Telkoi, Banspal area of Keonjhar Sub-division
	Sundargarh	Bonai Sub-division
	Dhenkanal	Pallahara Sub- Division
	Sambalpur	Bamara area of Deogarh sub- Division
Erenga Kolha	Sundargarh	Bonai Sub- division
Parenga	Koraput	Puttasingi area of Koraput Sub- Division

Cultivation

Different tribes of Orissa practicing shifting cultivation have different names for this kind of subsistence activity. These are usually expressed by the names given to their swiddens among different categories of land under cultivation. The Juang of Keonjhar call it Toila chasa and their brother tribe, the Paudi Bhiyan identify it by Toila, Biringa or Kaman, Bagada,

Saraba or Baru is the term used by the Saora of Ganjam to distinguish their swiddens. The Dongria Kondh of Rayagada district call it Haru and the Desia Kondh of Rairakhol and Bamra sub-division, 'Rama'. The Kondh of Kalahandi district use different term, '*Dongar Chasa*' and livang or Kunda Chasa is the term prevalent among the Bonda of Malkangiri district. Shifting cultivation practiced by the Koya of Malkangiri district in the foot hills is called Lanka podesanad. It is more or less like Dahi cultivation which is extensively practiced in Sambalpur, Bolangir, Kalahandi, Koraput and Ganjam hill areas.

Area Under Shifting Cultivation :

The problem of shifting cultivation is perhaps most acute in Orissa than any other State in the country. Although at present an accurate data on the areas under shifting cultivation is not available, yet some rough estimates have been made. Before 1936 when the new State of Orissa was formed, this was not a matter of much concern to the administration for the only locality where it was practiced was in the Kandhamals and the tribes involved were the Kondh, the Soura of Ganjam and Koraput districts. At that time certain tribal belts where shifting cultivation was being practiced were under princely states and those states were annexed to the State of Orissa later.

The areas affected by Podu cultivation was about 300 sq. miles approximately prior to 1936. It became nearly 12,000 sq. miles in 1948 after annexation of princely States. The population of tribes engaged in this type of cultivation was about 10 lakhs. In the pre-plan periods, attempts were made to make an estimate of the area under shifting cultivation in the State. Dr. H.F. Mooney had made an

estimation about the area under shifting cultivation in 1951 as 12,770 sq.miles or about one-fifth of the tribal land surface in the state was affected by shifting cultivation and nearly one million tribal people depended upon this method of raising crops for their living.

The best source of information now available regarding coverage under shifting cultivation are the vegetation map of India, prepared by institute, Francis, Pondicherry, India.

The following statement gives the area under shifting cultivation as available from different sources :

by all the villagers in common. Every year in the month of Magha (January-February) the village headman and the priest select the land for cultivation. Generally the patch which has completed its rotation cycle and is sufficiently covered with trees and bushes is considered suitable to be cleared for shifting cultivation. After the patch is selected, the headman demarcates the boundary lines by putting mark on trees by axe and the land is sub-divided into several plots which are allotted to the households. The ownership of land after allotment is transferred to the head of the household for a period of 2 to 3 years till he cultivates it actively.

Sl. No.	Source	Year	Pop.Size	Area affected	
				Sq.Km.	Hectors
1.	H.F. Mooney	1951	9,35,700	32681.2	32,68,120
2.	ICAR	1958	10,00,000	8000.0	8,60,000
3.	Dhebor Comm.	1960-61	9,35,700	8333.35	8,33,335
4.	French Inst. Pondichery & ICAR	1967	7,06,412	30233.0	30,23,358
5.	FAO/UNFPA	1980	7,06,400	26490.0	26,49,000
6.	Task Force	1983	-	26490.0	26,49,000
7.	F.R.T.S.-I Imaginary	1984	-	9200.92	920092.30

Ownership Right :

The type of ownership of swiddens varies among the tribes from individual ownership to communal ownership which is governed by tribal customary rules.

Among the Juang and Pauri Bhuiyan of Keonjhar district the land under shifting cultivation is the communal property owned

In Koraput and Ganjam areas the communal ownership of the village over Podu land is completely absent. Each household owns a number of sites on hill slopes and uses these in rotation. In course of time Podu land has become private property which can be owned and inherited by customary right. There is no legal sanction behind it. A Bonda even sells his plots under shifting cultivation to

another and mortgages it whenever he is in need. Among the Koya the unreserved forest land, is treated as private property and is also inherited by the legal heirs.

Techniques of Shifting Cultivation : Few Case Studies Lanjia Saora :

The Lanjia Saora constitute a primitive section of the Saora tribe. The main concentration of the Lanjia Saora is in the districts of Ganjam and Koraput. According to 1981 census the total population of the Saora was 3,70,061.

The Lanjia Saora is distinguished among other tribes for absence of clan system. The main exogamous unit is the extended family called Birinda descended from a common ancestor, which is based on patrilineage. Each Lanjia Saora village, politically speaking is autonomous, locally self-supporting and self contained.

The economic life of the Saora centers around two types of agriculture, shifting cultivation in the hill slopes and terrace cultivation in the gentle slope at the foot-hill. They supplement their income by forest collections.

Most of the agricultural activities particularly the works relating to shifting cultivation is done on a cooperative basis, on the principles of reciprocity. The shifting cultivation of the Lanjia Saora is known by the term Bagada Chasa or Barun and every family, irrespective of economic status has a few patches of swiddens in the hill-slopes yielding mainly minor millets and pulses.

The Saora carry out shifting cultivation in the hill-slopes. Due to the impact of growing population the period of Podu cycle has shrunk from 12-18 years to 4-6 years.

Among the Saora the swiddens are owned individually and are mortgaged whenever needed shifting cultivation starts with the work of tree-felling and bush clearing in the month of November-December. After the trees are felled, these are allowed to dry up in situ for three months. The Saora do not cut useful fruit bearing trees and creepers. In the month of March they are set on fire. In the month of April the Saora sow Kandula by dropping the seeds in the dibbled holes made in rows. After the germination of red grams they sow all other seeds such as, small and large millets like kangu, Jena, ganga ghanthia and pulses like jhudunga and burubudi mixed together. As soon as the seeds are sown they do the hoeing so that the soil get mixed up with the ash covering seeds.

The task of weeding is taken up in the month of June by women only. For six months from August to January both men and women guard the crops grown in the swiddens against the ravage of wild animals by raising temporary huts. In August crops like Kangu, small ganga, in November ganga ghanthia, burubudi and Jhudunga, in December Jena, in January Kandula is harvested. Every two years the Saora plant turmeric in part of the swiddens.

Paudi Bhuyan

The Paudi Bhuyan, a primitive section of the Bhuyan tribe inhabit a contiguous mountaineous pocket called Bhuyan pirh in Keonjhar district, and also found in Bonai and Pallahara sub-divisions of Sundargarh and Dhenkanal districts respectively. The total Bhuyan population according 1981 census was 2,07,792.

The economic life of the Paudi Bhuyan mainly revolve round shifting cultivation. It is supplemented by collection of minor forest

produce and to some extent by wet and dry cultivation, hunting and fishing.

Among the Paudi Bhuyan shifting cultivation in general is known by the name Taila chasa, the field under first year of cultivation is known as Biringa, the second year as Kaman and the third year as Guda. The Podu land are located on the hill slopes, hill-tops and at foot hills between 5 to 12 degree slope.

After cultivating a patch for three years the fallow period is observed for 5 to 7 years for recuperation. The reduction in recuperative cycle is chiefly on account of increase of population and shortage of land. The swiddens are owned communally and distributed among individual families according to their need and capacity.

The first year shifting cultivation (Biringa) involves several stages such as selection of hill slopes in the month of December-January, tree felling and bush clearing (Guchakata) February-April, drying up of felled trees and firing in April-May, sowing in July, ploughing & Hoeing in July, weeding and debushing in September-October, guarding the crops grown in the first year are Kulthi, Biri, Rasi and various types of vegetables, pulses and creepers.

During the second year (Kaman) the main crops grown are short duration paddy and Jawar, the former sown in the middle of the plot and the latter on the borders. Besides they cultivate Kada, Mandia, Kangu and various types of vegetables in the second year. If a crop fetches good harvest in the second year then it is continued for the third year (Guda), and only niger is cultivated. The same patch can be brought under cultivation for the fourth year in case there is a good harvest in the third year.

Kutia Kondh :

The Kutia Kondh constitute a primitive section of the great Kondh tribe of Orissa. They are found in a contiguous pocket comprising the Belghar area of Balliguda sub-division in Kandhamal district and Lanjigarh area of Kalahandi district.

The Kutia's derive their livelihood primarily from shifting cultivation. A particular patch of forest or hill slope land is used for shifting cultivation for three years consecutively and then it is left fallow for more than five years to recuperate. After selection of site and allotment of plots, each family takes care of its respective plot in giving boundary mark and cleaning the area.

Forest clearing takes place in the month of March-April. They do not cut the trees from ground level and also the fruit bearing trees. After the felled trees dry up they set fire on it in the month of April-May. Then they work the soil with digging sticks to mix the ashes in the soil. After first showr a mixture of seeds such as kandul, jhudang, black gram, kating are sown by dibbling. When the soil get sufficiently wet they sow a mixture of seeds of ragi, kosla, gonga and kangu by broad cast. Both men and women take part in the operation. Then weeding is done in the month of June-July and the weeds are left in the site to be decomposed. The crops are then guarded round the clock to protect these from destruction by wild animals. The crops are harvested in succession one after another. Kosla and ragi are harvested in the month of October-November and Kandula in the month of February-March. Threshing is done in the Podu fields and grains are stored in bamboo baskets and earthen pots.

Juang :

The Juang are found in the district of Keonjhar and Dhenkanal. As per 1981 census their population was 30,871. Shifting cultivation is the mainstay of Juang subsistence economy. In addition, they resort to hunting and food gathering. The swidden plots are called Toila. A patch of swidden is cultivated for two or three consecutive years and there after it is left fallow for 5-6 years. The first year cultivation is called Toila, second year, 'Ekan' and third year and fourth year 'Nata'.

The traditional village council traditionally owns the toila lands located on hills within the village territory. During puspunei festival, under the leadership of the village priest, the village elders and family heads select and distribute plots among themselves after performing rituals. Then cleaning and felling of trees begins by the respective allottees. The next phase involves firing the dried vegetations. The rain water helps in spreading the ashes all over the field which serves as manure. The toila field is then ploughed with the help of bullocks and where ploughing is not possible they work the soil with the help of hand axe.

They sow rasi (niger), Biri, Koltha and dibble seeds of beans near the standing dried trees. When the crops ripe, they watch their fields to ward off wild animals. After harvesting, the food grains are stored in bamboo baskets for future use.

In the second year the site is called 'ekan'. Along with Paddy, in Ekan, a variety of other crops and vegetables including Kalort, Akoyang Jinjani, Kasalak, Pumpkin gourd, Saru Khangra Juani and Khude are also grown. Besides gourd and cucumber seeds are also planted near the dried trees which provide support.

The Podu land under third year of cultivation is known as Nala, where they sow paddy or Rasi. After the third year cultivation, if the land still have some fertility left, it is again brought under the fourth year cultivation.

Didayi :

The Didayi are a small primitive hill tribe inhabiting forest clad hill-tract hidden inside the inaccessible 4,000' plateau of Kondakamberu range of Eastern ghats which stretches along the eastern border of Malkangiri district. Living far away from the mainstream of civilization, this little community is almost unknown to outside world. The name Didayi meaning the "wild people" has been bestowed upon them by their Oriya neighbours, which they have accepted unhesitatingly.

They are shifting cultivators and so used to shift their houses from one site to another in tune with the rotation of their shifting cultivation. As a result, the houses in hill ranges are found lying almost scattered. The houses in hill villages are more isolated than the houses in plains. Formerly, the Didayi used to live more in the tiny mountain settlements. Today only a small percentage of households are found to live in their traditionally favoured mountain habitat, the majority having comedown and settled on a permanent basis on the bank of Machkund river or in the valley of Kondakamberu range.

The population of the tribe was 1984 as per 1981 census.

Shifting cultivation on hill slope is the principal means of subsistence to a large majority. It is described as 'bri' a term which is synonymous with the term Podu. The Didayi follow their traditional method of practicing shifting cultivation. The crops cultivated are

Red gram, Jawar, Black-gram, Brinjal, Niger, Ragi, Suan, etc.

Generally the steep hill slope with rich vegetations located close to the village is selected for practicing shifting cultivation. The operation starts from winter (January-February) when the patch is cleared off. The Didayi use axe and sickle to cut trees and shrubs respectively. The felled materials are allowed to dry up for a month or so after which the fire is set on it. Then the ashes are distributed all over the plot. The sowing of seeds starts from June after the on set of monsoon, followed by hoeing and weeding after one and half months, small iron sickles are used for reaping the crop. Threshing is done on a clean field specially prepared for this purpose. The grain and seeds are stored in storing baskets. Alternatively the plot at one site is cultivated in cyclic rotation for three consecutive years and then abandoned for 10 to 12 years.

Economic Aspect :

In Orissa there are 11 tribal communities who are partly or wholly dependent on shifting cultivation. All these tribes have a very low economic status. It is estimated that the approximate yield of corn per acre including the creeper grains is 4 puttis (240 kgs.) whereas it comes to 8 to 10 puttis (480 to 600 kgs.) in case of low land on the plains. (Ref : H.K. Ghosh, Economic Condition of the Tribals in the district of Ganjam). One of the main reasons of economic backwardness of the primitive tribes in Orissa is their practice of shifting cultivation. They are still at the subsistence level that is at the level where each family can only produce the bare requirements for its direct consumption. It is also found that the per capita income of some of the tribes

practicing shifting cultivation in Orissa was as low as Rs.158.40 in the year 1967-68 at current prices as against the State average of Rs.324.83 for the same year.

Evils of Shifting Cultivation :

The shifting cultivation is considered devastative and dis-advantageous as it not only causes harm to the eco system but also exerts negative impact on economy. Some of the evil effects of such cultivation are :

- i) helps the springs to dryup.
- ii) results in soil erosion
- iii) destroys valuable timber
- iv) responsible for causing very heavy floods, and
- v) silting of the tanks and fields and damage to crops.

Past attempts to check the practice :

In view of the extent of the area and population affected by shifting cultivation the State Government have attempted to tackle the problem by controlling or nationalizing the practice. The colonization programme was introduced during the sixties in the problem areas to divert the primitive tribes to settled agriculture by providing cultivable land, necessary inputs and residential accommodation. During the first four plans a number of colonies have been established in the tribal areas. However, in most of the areas the scheme has not achieved the desired results. In this connection a study conducted by THRTI in the year 1960 revealed that in certain colonies the tribals are engaged as agricultural and hired labourers although the purpose of the colonization scheme was to rehabilitate them as owner-cultivators.

Besides the colonization scheme, the programme of rational land use on watershed basis has been taken up by the State Government through Soil Conservation Department. The programmes included the following :

- (a) Providing land to the tribals who was willing to give up cultivation on steep slopes.
- (b) Plantation of economic species useful for tribal community.
- (c) Introduction of conservation farming to allow tribal people to obtain higher production from crop land.
- (d) Utilization of steep slopes for production of timber. Under the above scheme a suitable watershed in the shifting cultivation area is selected and rational land use programme is executed on the existing catchment. A schematic land classification of watershed management units together with land use programmes was recommended for watershed areas for rationalization of shifting cultivation.

The above programme was first started in selected catchments of Koraput district on pilot basis and then it was extended to other problem areas in Phulbani, Kalahandi and Keonjhar districts. However, these programmes were inadequate in view of the vast population and the area affected by shifting cultivation.

Recent Approach to the Problem :

In June 1987 Government of India, Ministry of Agriculture floated a pilot scheme for control of shifting cultivation. It has two fold objectives i.e. restoring ecological balance in the hill areas and improving socio-economic conditions of tribal podu practicing families by weaning them away from podu cultivation with 100% Central Assistance.

H.& T.W. Department took up the responsibility for implementing the pilot scheme. The schemes were actually grounded in 1988-89. Altogether 185 villages were identified in 7 ITDA areas covering six districts for rehabilitating 6181 podu practicing families.

The pilot scheme covered 11,000 ha of podu areas in Orissa. The scheme was implemented by multidisciplinary organization comprising of Agriculture, Horticulture, Soil Conservation, Forest, Animal Husbandry, Fishing, Irrigation, etc.

Strategy :

Keeping in view the recommendations of ICAR as well as World Bank in the proposed model, the following strategies have been included.

- (a) To promote forestry on upper reaches with silvipasture development.
- (b) To break middle slope length for annual or perennial fruit trees and inter-crop.
- (c) The lower slopes will be put under agricultural crops.

Under this scheme a number of programmes were proposed to be implemented during the 8th plan period for control of shifting cultivation with the assistance of Central Government.

The programmes are, Land/Jhola land Development, Development of Irrigation, Agriculture Development, Raising of orchards and Horticulture Plantations, Raising of plantation crops, Forest Plantation, Pasture development, Animal Husbandry, Development of Pisciculture, Owner's subsidiary occupation, construction of village path, soil conservation works, training programmes, other works.

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**PUBLIC HEARING FOR M/S JINDAL STAINLESS LTD. KALINGA NAGAR
HELD AT JAJPUR ROAD**

Public hearing for M/s Jindal Stainless Ltd. Kalinga Nagar Industrial complex for their expansion and modification was held on 30.6.2006 at Jajpur Road. On behalf of M/s Jindal Stainless Ltd their environmental consultant, M/s global Experts described briefly about the proposed expansion and modification project of 1.6 MTPY. The company has earlier obtained no objection certificate from State Pollution Control Board, Orissa and environmental clearance from Ministry of Environment and Forest for their earlier proposed projects.

The total plant area of 526.09 ha is acquired from IDCO. The plant is based on the Blast Furnance-EAP-AOD-LF-Continuous casting Rolling Mill (HRM & CRM) routs to produce finished stainless steel product. It will have 65 MW WHRB power plant to meet the power requirement. The company will invest nearly Rs.5575 cr. where the capital investment towards pollution control environmental management and implementation and community development will be nearly Rs.353 cr. The total employment generation will be 1844. The company will give preference to local candidates during its employment process.

However considering the technological / economic viability of the previous project the management wanted modification / expansion in order to meet the present market scenario.

Mission Shakti : Success Beyond Target

Bikrama Maharana

Indian culture as well as tradition respects women as 'Shakti', the source of power. She serves being the form of Mother, Sister, Wife and Daughter. Days have passed. Now she is free of every burden and has proved herself quite capable. After the successful political role of women in Panchayati Raj system, for which Late Biju Babu deserves all the credit, now they have proved their excellence in economic sector being a part of family's income source through Mission Shakti. Groups constituted under Mission Shakti are basically non-formal organizations. In order to get rid of financial crunch, this idea was conceived in the mind of the poor people. They assembled themselves and initiate such effort. 36,000 WSHGs were there in the State prior to the launching of 'Mission Shakti'. Banking organizations, Co-operative Banks, Private Banking sectors, N.G.Os and both the Union and State Governments extend a helping



hand. Where Banking organizations were reluctant to sanction individual loans apprehending the uncertainty in repayment there they cheerfully grant group loans and also double the loan amount. Group loans generally grow with small business, agriculture and consumer loan including repayment of the previous loan from the private money lenders (Sahukar) and for medical treatment etc. Most of the people, who were below poverty line, now by this way, have been excluded from the B.P.L list. The definition of the word 'poor' impacts in a certain directive to their mentality and they try to come out of the said depressive word with self-confidence. According to CARE India and SIDBI, there are over 16 lakh Self Help Groups throughout the country. An amount of over Rs. 6500 crore has been sanctioned towards these S.H.Gs. The aforesaid statements were expressed by the said Organisations in the year 2005. Orissa, among

the eastern States, occupies a distinct place in formation of record number of Women Self Help Groups. The Scheme 'Mission Shakti' was launched in Orissa on 8th March, 2001 on International Women Day. A target was fixed for at least one lakh S.H.Gs by the end of the year 2005. But in fact, 1,49,233 WSHGs were formed with 1878985 members by the end of February 2005. Latest on Govt. papers reveals that 1,93,652 S.H.Gs with 24,57,555 nos. of members and saving of an amount of Rs.18292.62 lakhs are in total by the end of May 2006. But the Bank report says that till date, 2,40,000 S.H.Gs are planning their way of life throughout the State. Women Self Help Groups are actively performing the role of reorganizing the village as well as the country. Saving of an amount nearing Rs. 200 crore has been possible through Women S.H.Gs where as more than Rs. 55462.18 lakhs have already been sanctioned as loan assistance towards 2,22,142 A/c holders by the end of March-2006. The Units run by S.H.Gs are in Cattle rearing, Goat farm, Poultry, Bee keeping, Horticulture, Tissue culture, Floriculture, Pisci-culture, Vegetable and Mushroom cultivation, Sewing, Handicrafts, Making of soft toys, Cottage industries' products handicrafts, Pickle and Spice production etc. S.H.Gs. are also carrying out labor-intensive Programmes. Selling of control kerosene and L.P.G has also been handed over to these S.H.Gs. The State Government has directed to the Health and Urban Development Department for purchasing phenyl and pesticides prepared by the S.H.Gs. 1080 S.H.G candidates have been imparted with Computer Training. During natural calamity, S.H.Gs are being engaged in relief and restoration works. Panchayati Raj and Horticulture Departments are also one step ahead in providing special

loan assistance to some selected S.H.Gs. A Programme named 'Trupti' is being implemented including the S.H.Gs in 36 Blocks of 9 districts i.e. Balasore, Bhadrak, Jajpur, Kendrapara, Jagatsinghpur, Puri, Nayagarh, Khurda and Angul in first phase under Orissa Poverty Alleviation Mission. The State Government has also requested D.F.I.D to include Mayurbhanj, Keonjhar, Sundargarh and Sambalpur districts in this Scheme. For about 500 industrial entrepreneurs in each Block has been conceptualized. They will be provided with an amount of Rs.1 lakh each out of which 50% is grant-in-aid and rest 50% has to collect by these S.H.Gs. Women once engaged only in household work are now generating income for their family. By the help of the S.H.Gs, women in village are discussing themselves regarding the day-to-day development in social, political, economical, cultural and spiritual fields. They also discuss their personal and family problems and find a way for solution to their impediments through S.H.Gs. Participating in the process of development and welfare of their village they successfully perform their role. In Adivasi populated areas, the S.H.Gs are fighting against illiteracy, poverty, superstitions and sale and distillation of spurious country liquor. They also create public awareness regarding the eventuality bursts out of drinking wine or using other excise-goods. People can escape their problems by helping each other. It does mean not only to the fiscal but also to every aspect of life. The moral power of women representatives in Panchayati Raj system becomes strong and decisive owing to these S.H.Gs as they certainly create congenial atmosphere for Co-operative movement as well as social reforms. The 'zoolum' of the 'Sahukar' lessens by this way. Programmes and

preparations undertaken by the Government for proper health-service towards women and children are successfully being implemented; infant mortality rate has been reduced and "care of the pregnant one helps in bringing out a healthy child" is well taught in the areas where S.H.Gs are active.

A statistics reveals that over 24 lakh families have been included in this economic movement. They are making efforts for betterment of their living standard through 244 income-generating Programmes. Observing the unexpected success in the State, the jubilant State Government has decided for sanctioning another loan assistance of Rs. 343 crores towards 1,47,951 S.H.Gs. A target for 2 lakh Women S.H.Gs by 2008 was fixed. But the above-mentioned figure i.e. 2,40,000 S.H.Gs have already been possible by the end of July 2006 clears that the Mission is success beyond target. High-level discussions and field-level workshops are being held regularly for chalking out strategy for marketing facility. Exhibition-cum-sale is also being organized thrice in a calendar year at Delhi, Mumbai including 9 places of the State. Besides, Sales Centers are also there in Bhubaneswar Ekamra Hat. Emphasis has been laid on selling of the products by the Self Help Groups. Considering into all bearings, necessary training is being imparted in phase wise and over 20,000 Women Self Help Groups have been imparted with training so far. There is no problem for the Banking Organisations as 95 % of the loan

amount is being collected timely. Really it is an investment at grass root level.

Recently it is learnt that, 25 % of the S.H.Gs lacking managerial skill and requisite knowledge as well as art to successfully run the institution are being extended with necessary helps by the Government. Role of a woman is there in every man's success. Village women help their family being an active member of S.H.Gs. They discuss various problems pertaining to the progress of their village. Self-confidence in women increases and gender biases operating against them decreases. It is said that our country lives in village as 70 % of the total population of the country reside in rural community. If we make the village socially, politically, economically, culturally and spiritually sound, the fortune of the country would be like-wise. And the Indian culture will certainly be able in creating a congenial atmosphere for 'Basudhaiba Kutumbakam'; the whole world is a family, basing upon the truth that the Omnipotent always act for peace, progress and prosperity for the whole mankind, His best creation on this planet.

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Water for the Shrine

(Bom Bom Bhole)¹

O.P. Mohapatra

Water for the shrine-Siva Divine;
The weather in pick of rain, clad feminine;
"Bom Bom Bhole" they chant in gallop twine;
Siva in thirst will submerge to feel fine.

Devotees despite caste, creed and age,
Crave for blessings a sublime craze,
Bare foot and piously dressed masses,
Gallop and move the highway bases.

Water from "Gadgadiah"² shoulder they,
A tough and strenuous work in fray,
The journey ends in "Lingaraj Loknath"³ far away,
Care, share and hospitality pours on the way.

A rare culture thrives test of time,
Creeps extensively yard vine,
Test of stamina in devotion to shrine,
Religion-culture-social activities all combined.

Unity in strength is the message to masses,
Annual exhibits renew fresh cases,
Life is a journey with hazards as brakes,
Bless of divine are victory kisses,
A culture so fine should shine,
Keep swelling in number devotion sublime.

1. An utterance to initiate the feeling of Lord Siva.
2. A sacred river ghat at river Mahanadi near Cuttack.
3. Ancient Saivite shrine at Ekamra Khetra, Bhubaneswar and Shreeksheeta, Puri

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EDITORIAL



The information set-up of the State Government has undergone many changes. There has been a complete shift in vision and performance. As the nodal Department, the Information & Public Relations wing has adopted multi-pronged strategy to implement the Right to Information Act in the State of Orissa. The process of implementation has been accelerated with the application of Information Technology. Adhering to stipulated time frame the State Implementation Cell of Right to Information formed in the state headquarters has adopted the methodology of desk office disposal. This is really a splendid achievement. Formulation of Rules and Guidelines, effecting amendment and putting in place a mechanism to arrest all hurdles in the post implementation scenario, these efforts certainly have carried unique features. Many obsolete principles have been replaced with pragmatic provisions. Targeting the welfare of media personalities, streamlining the procedures for granting accreditation and bringing out qualitative publications the Department is now being fully revitalised. A mega information campaign is being planned with a motto to reshape and reconstruct the whole edifice of State Information. Encouraged by the inspirations from top guards of the Department, the whole machinery is all set to disseminate information in its proper perspective so that the common man of the state is mostly benefited by this target specific exercise. Some of these modifications have been highlighted in the present issue of Orissa Review. We hope readers may like it.

Bibekanda Bhowmik