ORISSA DISTRICT GAZETTEERS

6 OCT 1978
SCHOOL, KAMRASA.

PURI

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GAZETTEERS UNIT
DEPARTMENT OF REVENUE
GOVERNMENT OF ORISSA

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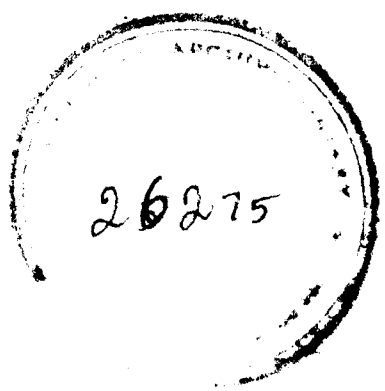

Printed by the Director, Print'ng, Stationery & Publication, Orissa, Cuttack-10, and obtainable from him.

PREFACE

A district gazetteer is the most comprehensive single source of knowledge about the district. While presenting a broad picture of its physical features, history, administration and socio-economic life, it also aims at providing useful and authentic information relating to the field of agriculture, industry, education, medical and public health services, places of interest etc., in the district. As such, it forms an important reference book for administrators, research scholars and general readers.

Historically and culturally Puri is one of the most important districts in the State of Orissa. The first District Gazetteer of Puri was written by L. S. S. O'Malley and published in 1908. It was revised by P. T. Mansfield in 1929. Since then, significant political, social and economic changes have taken place in the country. The achievement of independence by the country in 1947 and the declaration of India as a Sovereign Democratic Republic in 1950 have brought in new social and political consciousness among the people. The implementation of the Five Year Plans and other development programmes have ushered in a new era of prosperity and progress in the country. In the context of these far reaching changes, the present series of district gazetteers written under a scheme jointly sponsored by the Government of India, the State Governments and the Union Territories are not mere revisions of the old gazetteers, although the scheme has been termed as the 'revision of district gazetteers'. The general scheme and contents of the present series of district gazetteers have been adapted to the needs of altered conditions.

With the merger of the ex-States with the province of Orissa in 1948, some areas have been added to the old district of Puri. The ex-States of Nayagarh, Daspalla, Khandapara, and Ranpur, which are contiguous, now form the Nayagarh subdivision of the Puri district. These ex-States had no gazetteers worth the name excepting the sketchy accounts of them given in L. E. B. Cobden-Ramsay's 'Feudatory States of Orissa' published in 1908. All available references which include various survey and settlement reports, Annual Reports on the Administration of the Feudatory States of Orissa and Chota Nagpur, Administration Reports on the Nayagarh State, Cobden-Ramsay's work, O'Malley's Puri District Gazetteer and other old time records have been profitably made use of in compiling this volume. Useful appendices, a comprehensive index, glossary of Oriya words and terms used in the text, and maps have been provided. To avoid repetition in the text and to simplify printing diacritical marks have been used in the Glossary.

The Puri district gazetteer was first drafted and approved by the Central Gazetteers Unit in 1962. But its publication was withheld as considerable improvements

on it were felt necessary. The old draft has now been revised and rewritten and made up to date with latest available data. Useful appendices on Puri, Bhubaneshwar, and Konarak have been provided to Chapter XIX and special Chapters on Jagannath, and the Naba-kalebara of 1969 and the Car Festival have been given at the end of the book as supplements. Copies of the revised draft were circulated among the members of the Gazetteers Advisory Committee which is constituted as follows:—

1. Chief Minister .. Chairman
2. Minister, Revenue .. Vice-Chairman
3. Chief Secretary and Development Commissioner .. Member
4. Additional Chief Secretary .. Member
5. Member, Board of Revenue, Orissa .. Member
6. Dr. P. N. Chopra, Editor, Gazetteers, Government of India Member
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9. Dr. Manmathanath Das, Professor of History, Utkal University Member
10. Shri Nilamani Senapati, I.C.S., (Retd.), Chief Editor, Gazetteers, Orissa Member--Secretary

We take this opportunity to thank Dr. P. N. Chopra, Editor, Gazetteers and the staff of the Central Gazetteers Unit, Department of Culture, Ministry of Education and Social Welfare, Government of India, New Delhi, for their painstaking scrutiny of the draft and the helpful suggestions given by them with a view to improving the standard and quality of the publication. It may be mentioned here that the Government of India bears a part of the expenditure incurred on the compilation and printing of the gazetteers.

We thank the local officers of the Ministries of Finance, Communications, and Railways, Government of India; the Geological Survey of India, all the Departments of the Orissa Government, all Heads of Departments; various branches of Puri district administration, a host of non-official persons and organisations for rendering ungrudging assistance for the compilation of this volume. We are particularly indebted to the officers of the Orissa State Museum, officers of the Home (Public Relations) Department, and the Deputy Director, Map Publications, Government of Orissa, for rendering valuable assistance in bringing out this volume. Our thanks are due to Dr. N. K. Sahu during whose tenure of office as State Editor, the Puri District Gazetteer was first drafted. Dr. Sahu has written Chapter II (History) of this gazetteer. We also thank Shri Kedarnath Mahapatra, the reputed scholar and historian, for going through the draft on 'Jagannath' and the literature portion of Chapter XV and making valuable suggestions for their improvement.

The following staff of the Revenue (Gazettrers) Department have worked whole-heartedly in the preparation and publication of this volume. Shri Amulya Kumar Satpathy, Research Officer; Shri Basanta Kumar Das, Oriya Translator; Compilers—Shri Gour Prasad Patnaik, Shri Prafulla Behera, Shri Pranakrushna Satpathy, Shri Susanta Kumar Nayak and Shri Ramakanta Mishra; Shri Sarat Chandra Mohapatra, Head Assistant, Shri Durga Charan Mohapatra, Gr. I Assistant; Stenographers—Shri Pratap Kumar Ray, Shri Maheswar Mohanty and Isad Ali Khan; Typists—Shri Satyananda Mahapatra, Shri Braja Kishore Parida, Shri Akshya Kumar Barik, and Smt. Bijoylakshmi Praharaj.

Our thanks are due to the Director, and the Deputy Director, Printing, Stationery and Publication, Orissa, and the staff of the Orissa Government Press, Cuttack, for their hard work and co-operation in bringing out this publication.

Bhubaneshwar
The 15th August, 1977

NILAMANI SENAPATI
DURGA CHARAN KUANR

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CHAPTER I

GENERAL

INTRODUCTION

Puri, one of the coastal districts of Orissa, is famous for its historic antiquities and religious sanctuaries. It boasts of a continuous history from the 3rd century B. C. to the present day and its unique monuments like those of Jagannath at Puri, Lingaraj at Bhubaneshwar and the Sun-God at Konarak are famous in the world. It has the Chilka lake, one of the largest lakes in India, that holds a picturesque sea-scape and offers an ideal resort for birds who migrate from different parts of the continent. There are two perennial hot springs with their sulphuretted water containing curative properties. Besides, there are many a natural spring reputed throughout India for their health-giving mineral water. By virtue of its geographical location, the climate of Puri is equable throughout the year. Thus, Puri with its historicity, religious sanctity, architectural grandeur, sea-scape beauty and moderate climate holds a wealth of attraction for the visitors.

Origin of the name of the District

The district has been named after its headquarters town, Puri. According to Cunningham the ancient name of this town was Charitra mentioned by the Chinese pilgrim Hiuen Tsang as Che-li-ta-lo. But the restoration of the word Che-li-ta-lo as Charitra and its identification with the town of Puri are open to doubt. The importance of the town as a seat of Vaisnavism increased when Chodaganga Deva constructed the temple of Purusottama Jagannath and installed the images of the deities. Thereafter, it became famous as the abode of Purusottama and was popularly called Purusottama Kshetra.

In the drama Anargharaghava Natakam attributed to cir. 9th century A. D. we find the name Purusottama applied to this town. In the Nagari Plate of Anangabhima III of the Saka year 1151-52 i.e., 1229-30 A. D., the place is called Purusottama Kshetra. This name in the form of Purusottama Chhatar or only in the form Chhatar was used by the Mughal, the Maratha as well as the early British rulers in their official records. Even in Yoginitantra[1] and Kalikapurana the city is referred to as Purusottam. Puri[2] region was also known as Utkal.

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1. B. C. Lal—Historical Geography of Ancient India, p. 184
2. D. C. Sircar—Study in Geography of Ancient and Medieval India, p. 84.

The name Purusottama Kshetra was also for sometime known as Purusottama Puri and as the word Purusottama Kshetra was contracted into Kshetra or Chhatra so also PurusottamaPuri was expressed in the contracted form Puri. In fact, in many early British records this town is known by the name Pooree. In modern times Puri has become the most popular of all the other names of this town.

Location, general boundaries, total area and population

The district of Puri lies between 19°28′ and 20°35′ North latitude and 84°29′ and 86°25′ East longitude. It is bounded on the north and north-east by the districts of Dhenkanal and Cuttack, on the west and south-west by the districts of Baudh- Khondmals and Ganjam, and on the south and south-east by the Bay of Bengal.

It extends over an area of 10,159 sq. km. (Surveyor General of India) and had a population of 2,340,859 souls (1,183,838 males and 1,157,021 females) in the year 1971. The district with 6.52 per cent of the State's area and 10·67 per cent of the State's population occupies the nineth and the second place respectively among the thirteen districts of Orissa.

History of the District as an administrative unit and changes in its parts.

Under the Mughal rule (1592-1751), Orissa for the purpose of Revenue Administration was divided into three *circars*, namely, Jaleswar, Bhadrak, and Kataka, each of which was subdivided into Mahals or Dandapatas, and the Mahals were again subdivided into Bishis. Puri formed a part of Kataka *circar* and comprised the following Mahals :

Khettra—Areas about 25 sq. km. neighbouring Puri town.

Chabiskot (Chabiskud)—It comprised Manikapatna and Malud.

Sirai—Consisted of Bishis, namely, Aru, Kavara, Talitara and Sirai and comprised the territory to the north-west of the Chilka lake.

Kotdess—The present Kotdesh pargana of Puri district. It consisted of two Bishis, namely, Ormola and Karmal.

Dakhandikh (Dakhinadiga)—Consisted of 17 Bishis, namely, Athais, Antrodh, Oldhar, Kate, Kurulo, Kudahara, Kotrahang, Kodhar, Domarkhand, Deogaon, Paschim-duai, Purb-duai, Banchas, Marada, Rahang, Saibir and Sailo.

The Ain-i-Akbari mentions Manikapatna as one of the Mahals. But it was, in fact, included in the Dandapata of Chabiskot. According to it there were 21 Mahals under Kataka *circar* but actually it gives only the names of 20 Mahals. But as viewed by M. M. Chakravarti Lembai Dandapat identified with the Lembai Pargana of Puri district was the 21st Mahal of Kataka *circar*.

After their occupation of Orissa in 1751, the Marathas brought about some changes in the revenue divisions of the Province. They divided Orissa, which then extended from the river Suvarnarekha in the north to the lake Chilka in the south, into five *chakalas*, viz., (*i*) Pipli (*ii*) Kataka (*iii*) Bhadrak (*iv*) Soro and (*v*) Balasore. The Chakala of Pipli comprised major portions of the modern district of Puri. The Chakalas were divided into Parganas and the Parganas into Mahals or Taluqs.

The Raja of Khurda was a very influential ruler since the Mughal time and under him there were two hundred *killas* and thirty-one Zamindars. Out of these thrity-one Zamindars, some chiefs like those of Baramba, Tigiria, Narasinghapur, Talcher, Athgarh, Nayagarh, Ranpur, and Daspalla became feudatory chiefs under the British rule while some continued as Zamindars. The last named three feudatory states are now included in the Nayagarh subdivision of the Puri district.

The conquest of Orissa by the British in 1803 set forth great changes in revenue divisions and political relations. In June 1804, the Province was divided into two divisions, namely, the northern and southern divisions, the river Mahanadi, forming the natural boundary. Robert Ker and Charles Groeme were appointed as Judge, Magistrate and Collector in northern and southern divisions respectively. But by the Regulation XIII of 1805 the northern and southern divisions were amalgamated and placed under one Collector. Regulation XIV of the same year created two separate posts. Accordingly G. Webb succeeded Groeme as Collector and Robert Ker became the Judge and Magistrate of the whole province.

As the Raja of Khurda revolted in 1804, he was arrested and was placed in confinement in the Fort of Barabati at Cuttack. His territory was confiscated and the Raja was subsequently released. In 1807 he was permitted to live at Balisahi in the town of Puri and functioned as the Superintendent of the temple of Jagannath.

Puri (Pooree) was the capital of the province of Orissa and the headquarters of the Collector till 1816. In 1806 there was a proposal to remove the headquarters to Jajpur (Jajipur), but it did not get government sanction. In August 1814, a part of the Collector's

establishment was removed to Cuttack, which was again brought back to Puri in December. A petition from a number of Zamindars for the removal of the Collectorate to Cuttack, which was the seat of administration under the Mughal and the Marathas, although rejected by the Collector, was finally approved and the headquarters was permanently shifted from Puri to Cuttack in 1816.

By the Regulation I of 1818 the office of the Commissioner was established and Robert Ker became the first Commissioner. From 1813 to 1819 there was a Joint Magistrate at Puri with jurisdiction over the Thanas of Pipli, Gop, Hariharpur and Kiran. But this office was abolished in 1819 and the Joint Magistrate of Khurda was given the charge of the above Thanas. On 14th February 1822, the office of the Joint Magistrate of Khurda was also abolished and the Collector of Cuttack was given the charge of that office. By this arrangement Orissa was again divided into two divisions with the river Baitarani as the dividing line. Wilkinson, the Collector of Cuttack, was placed in charge of Cuttack and Khurda, and Ricketts with powers of a Collector was given the charge of Balasore and Bhadrak. Finally on the 23rd October 1828, the province was divided into three districts, namely, Balasore, Cuttack, and Jagannath, later known as Puri.

Regulation IV of 1821 had provided that the power of a Magistrate and Collector might be vested in one and the same person and accordingly one Magistrate and Collector was appointed in each of the above three districts. H. Ricketts, R. Hunter and W. Wilkinson were the first Magistrates and Collectors of Balasore, Cuttack and Puri districts respectively.

In 1837 it was decided to separate the magisterial powers from that of the Collectors. And although by 1845 the separation of powers was effected in Bengal, Bihar and Assam, the three districts of Orissa continued to have the old arrangements as laid down in the Regulation IV of 1821.

In 1912 the new Province of Bihar and Orissa was formed and subsequently Orissa became a separate province in 1936. During these years no conspicuous change had occured in the territorial extent of the district. But after integration with Orissa on 1st January 1948 of the feudatory States of Nayagarh, Daspalla, Khandapara and Ranpur with a total area of 3941·1 sq. km. a separate subdivision comprising these ex-States was added to Puri district with headquarters at Nayagarh. The fourth subdivision of Bhubaneshwar was carved out on 26th January, 1959.

Thirty-one revenue villages comprising an area of 78·06 sq. km. pertaining to Nimapara, and 35 revenue villages with an area of 85·47 sq. km. of Daspalla Tahsils of Puri district were transferred to Cuttack district and tagged to Jagatsinghpur and Narasinghapur Tahsils respectively under Revenue Department Notification No. 67290-R., dated the 7th November 1969 and No. 63013-R., dated the 6th November 1967. Similarly 28 revenue villages covering an area of 67·34 sq. km. of Sadar Tahsil of Cuttack district were transferred and attached to the Bhubaneshwar Tahsil of Puri district under Revenue Department Notification No. 61402, dated the 30th September 1969. Thus ultimately Puri district parted with an area of 95·79 sq. km. in the exchange.

Subdivisions, Tahsils and Thanas

The district is divided into four subdivisions, namely, Puri Sadar, Khurda, Nayagarh and Bhubaneshwar. It consists of eleven Tahsils and twenty-eight police stations. The five towns of Puri district are Puri, Bhubaneshwar, Khurda, Nayagarh and Jatni. Of them, the population of Bhubaneshwar exceeds one lakh.

The Sadar subdivision occupies mostly the south-eastern portion of the district and has an area of 3558·8 sq. km., and had a population of 899,032 persons as enumerated in the 1971 Census. It consists of four Tahsils and nine police stations. Puri, the famous historic town, is the only town of this subdivision.

Khurda subdivision occupies the tract intervening between Nayagarh on the west and Puri and Bhubaneshwar on the east. Its area and population in 1971 were 1914·1 sq. km. and 467,819 persons respectively. Khurda and Jatni are its towns. It is divided into two Tahsils and five police stations.

Nayagarh is the westernmost subdivision of the district. According to 1971 Census its area was 3941.1 sq. km. with a population of 578,498 souls. Nayagarh is its only town. It has four Tahsils and nine police stations.

Youngest of the subdivisions, Bhubaneshwar, occupies the north-eastern portion of the district. Its only town Bhubaneshwar is the Capital of Orissa. Its area and population were 935·2 sq. km., and 395,510 souls respectively in the year 1971. It has five police stations and one Tahsil coterminous with the subdivision.

The subdivisions derive their name from the names of their respective headquarters towns.

The names of Tahsils of each subdivision with their area and population and the names of component police stations are given in the Table below.

Subdivisions	Tahsils with area in sq. km. and population	Police Stations
Puri ..	1. Krushnaprasad A-772·7 P-25,990	(*a*) Krushnaprasad
	2. Sadar A-1,438·5 P-395,170	(*a*) Sadar (*b*) Brahmagiri (*c*) Satyabadi
	3. Pipli A-388·0 P-149,277	(*a*) Pipli (*b*) Delang
	4. Nimapara A-959·6 P-328,595	(*a*) Nimapara (*b*) Gop (*c*) Kakatpur
Khurda ..	1. Khurda A-997·2 P-259,573	(*a*) Khurda (*b*) Bolgarh (*c*) Begunia
	2. Banpur A-916·9 P-208,246	(*a*) Banpur (*b*) Tangi
Bhubaneshwar ..	1. Bhubaneshwar A-935·2 P-395,510	(*a*) Bhubaneshwar (*b*) Balipatna (*c*) Balianta (*d*) Chandaka (*e*) Jatni
Nayagarh ..	1. Nayagarh A-1429·7 P-271,469	(*a*) Nayagarh (*b*) Odagaon (*c*) Nuagaon (*d* Sarankul
	2. Daspalla A-1366·5 P-83,074	(*a*) Daspalla (*b*) Gania
	3. Khandapara A-621·7 P-138,702	(*a*) Khandapara (*b*) Fategarh
	4. Ranpur A.-523·2 P 85,253	(*a*) Ranpu·

Besides, Puri Municipality area is covered by the Town Police Station, Puri; and Bhubaneshwar Notified Area by Capital Police Station and Saheednagar Police Station. The last named police station comprising some areas of Bhubaneshwar and Capital Police Stations was constituted under Home Department Notification No. P 6 P-37/74 Pt. 14189/P dated 22nd April 1974.

TOPOGRAPHY

Natural divisions

The whole of the district may be divided into three dissimilar natural divisions, the littoral tract, a level alluvial tract and the hilly tract. Of these the last two tracts are conspicuous.

Khurda subdivision marks the transition from the peaceful, thickly populated deltaic region to the wild jungles and the mountain passes of the Nayagarh subdivision. The country along the Daya is flat and alluvial, while further inland, there are long ranges of rugged hills. The river Daya is, in fact, the boundary between the plains and the inland hilly tract. The country to its north and west is studded with hills, while to the south and east it is plain and fertile.

The littoral tract

This strip of the country lies between the alluvial plain and the Bay of Bengal. It assumes the form of a bare belt of sandy ridges which stretches along the sea-shore for the full length of the district, varying from 6·5 km. to a few hundred metres in width. Accumulations of wind-blown sand give rise to ridges parallel to the coast. It forms the dividing line between the Chilka lake and the ocean.

The level alluvial tract

This level alluvial region is full of villages and rice fields, watered by a network of channels, through which the water of the Kuakhai, the most southerly branch of the Mahanadi, find their way to the sea. In this region there are a few detached hills, such as the Dhauli hills and the hills close to the Delang Railway Station, which rise somewhat abruptly from the alluvial plain. Almost the whole of the cultivable land is under plough. The highlands, for which no means of irrigation has yet been devised, are under cultivation of *biali* or autumn rice, pulses, etc, while *sarada* or winter rice is grown in the marshy depressions known as *pats* and in other low-lying land. To the north of Puri, *dalua* or spring rice is grown.

The higher lands are occupied by small patches of forest, by extensive mango, jack and *polang* groves and by village sites concealed from view in the foliage of banyan, tamarind and other trees. Rice lands of varied levels fill up the intervening space and the whole combines to form a pleasing picture, the eye being nowhere wearied in the dull flat expanses stretching unbroken to the horizon. As we proceed further south we come to the second zone of the delta where there is less diversity and level and woodland scenery is rare. The village sites are more exposed and clusters of coconut, palmyra and date-palms take the place of the more leafy groves of the north. The villages are surrounded by picturesque groves of trees.

To the extreme east, however, between the Kushabhadra river and the boundary of Cuttack, there is a strip of high and less fertile land where cultivation is varied by stretches of moor-land and patches of scrub jungle; this tract eventually merges in the jungle round the mouths of the Devi river, where it finds an outlet to the sea in a network of creeks.

Hill tract

Corresponding with the Khurda and Nayagarh subdivisions, this tract is a hilly broken country. This territory unlike the alluvial plain country is well above the flood level and forms the watershed between the Mahanadi and the Chilka lake. The hill ranges break the country into small but well cultivated fertile valleys intersected by hill streams. The west and north-west of the Khurda subdivision is rocky and separates it from the Nayagarh subdivision. All the Tahsils of the Nayagarh subdivision which are coterminous with the ex-State areas are almost separated from one another by long tree-clad hill ranges. In the open undulating country of this tract are found extensive fertile and populous villages. The natural beauty of this hill-tract is exceedingly fine. With its wide ranges of tree-clad hills, well-watered valleys gleaming bright in the sun, green waving crops of paddy and the deep green foliage of the forest the whole country assumes the form of a gigantic park.

Hill System

Describing the hill system of the old Puri district, that is, the present district barring the Nayagarh subdivision, P. T. Mansfield writes;

"Practically all the hills in the district are in the Khurda subdivision, where they are found in more or less extensive ranges or in detached peaks and blocks, with elevations varying from under five hundred to three thousand feet above sea-level. One of these ranges beginning in Dompara in the Cuttack district and running south-east in an irregular line towards the Chilka lake, forms the watershed between it

and the Mahanadi valley. The eastern faces of the hills are usually rocky and precipitous. The western slopes are easier, and are well covered with earth and jungle, often with beds of laterite and gravel, from which issue good springs of pure water. On the north-west of the Chilka the hills become bold and very varied in shape, with fertile valleys running far inland between the ridges, and throw out spurs and promontories into the lake, forming island-studded bays.

The most conspicuous peaks are Solari in Banpur, Bhelari on the south-west boundary of the Khurda subdivision and Baitha and Barunai, a mile to the south-west of Khurda town. Solari is a group of peaks rising one above another from the flat land near the Chilka lake, and the other three are saddle-backed hills rising into bare and often inaccessible precipices. There is a splendid tank, believed to be the work of prehistoric builders, on the Solari hill; and both this and the Barunai hill contain caves which have been hermitages and places of pilgrimage from the time immemorial. Historically, however, the most interesting hills are Khandagiri and Udayagiri, two hills, separated by a narrow gorge, which rise abruptly from the rocky soil near Bhubaneswar, and are honeycombed with cells and cave dwellings cut from the solid rock by the Jains over two thousand years ago. Among other interesting places in the hills may be mentioned Atri, where there is a hot mineral spring in the midst of highly-cultivated valley; and two picturesque passes on the Ganjam road, one at Singeshwar and one at Kurarhmal, five miles south of Khurda.

There are a few outliers of the Khurda hills in the alluvial plains which constitute the rest of the district. They cross the valley of the Daya at Dhauligiri, an isolated peak which is famous for the Asoka inscription carved on a great slab of rock at its base, and at Jagdalpur, where there is a line of low hills intersected by the railway. The highest peak in this range is about five hundred feet above sea-level and is crowned by an ancient Hindu temple."

Important hill ranges of the district are generally seen in the Nayagarh subdivision. On the west and south of the Daspalla Tahsil there are fine hill ranges without any peaks of special height. These ranges are covered with dense forest specially to the north where there are large tracts of valuable Sal (*Shorea robusta*) forests. A continuous range of hills stretches along the south bank of the Mahanadi from Gania to the border of Baudh broken only by the valley of the Burtanga river near Chhamundia. The range increasing in height and steepness as it passes west into the Satkosia gorge of the Barmul pass where the slopes facing the river are extremely precipitous. To the south and west of Khandapara Tahsil are found hill ranges of

negligible height clad with fine Sal. A splendid range of hills varying from 610 to 762 metres in height runs through the centre of the Nayagarh Tahsil. Another chain of precipitous hills surrounds the southern and eastern boundaries of the Tahsil in the form of a semi-circle. These ranges are unbroken though at places alternated by small peaks. In south-west of Ranpur Tahsil is found a region of forest clad hills which walls whole of its western side except a single pass leading into the Nayagarh Tahsil.

Other important hill ranges of Nayagarh are the Langalkhol range (between Daspalla and Baudh whose highest peak is 610 metres above sea level), the Aswinkhol hills(said to contain lime-stone in large quantity), the Goaldei range (on the right bank of the Mahanadi), the Birigadei range (a circular range in the centre of Daspalla) and the Sikharpanga range (on the boundary between Daspalla and Ganjam district).

In Nayagarh subdivision are found almost all the principal peaks of the district. They are Mundula Parbat (784 metres) and Balimunda Parbat (855 metres) in Daspalla police station; Goaldei (779 metres) and Burudhani (720 metres) in Gania police station. Chiklikhai (737 metres) in Khandapara police station; Suliya (682 metres) in Nayagarh police station and Badamal (607 metres), Bharisahi Parbat (585 metres) and Tamna (749 metres) in Sarankul police station. Besides, many unnamed peaks of considerable height are also met with. Khundabola (949 metres) the highest peak in the district is in Banpur police station of Khurda subdivision. Another notable peak of Banpur is Bankar Pahar (547 metres).

Sea coast, Bays

The length of the sea coast of the district of Puri is nearly 150·4 km. Sandy ridges are found along the sea coast, which stretch into the districts of Cuttack and Ganjam. One such narrow sandy spit divides the lake Chilka from the Bay of Bengal. These sandy ridges and dunes are formed by the strong monsoon currents which blow over the country for nearly 8 months of the year. The ridges vary from about 7km. to a few metres in width and have prevented most of the rivers of the district from finding their way into the ocean.

Estuaries

The following are the important estuaries in the district:

Devi Estuary : The river Devi debouches into the ocean through a net work of creeks. It forms a wide tidal estuary which is navigable up to Machgaon, a distance of nearly 13 miles (21 km.) on the river. The estuary, while nearly half a mile (0·8 km.) wide at the mouth, gets wider towards the interior. The river Kadua joins the Devi in its right bank near the mouth.

Prachi Estuary: The river Prachi falls in the ocean some 7 miles (11·2 km.) to the south of Kakatpur forming a narrow estuary. The tidal effect is felt up to a distance of nearly 6 miles (9·6 km.) upstream.

Kushabhadra Estuary: To the south of Ramachandi the river Kushabhadra having been pushed north-wards by the coastal sand ridges falls into the ocean. It produces a shallow water mass just before entering the sea. Tidal effects are seen in the lower portion of the reaches.

Island

No island is found in the coastal waters of Puri. But the Chilka lake is separated from the Bay of Bengal by a group of islands formed by silt deposit. The important islands found in Puri portion of the Chilka lake are (*i*) Nalabana island which was formerly covered with reeds, but is free from them at present, (*ii*) Barunikuda island and lastly (*iii*) Kankarkuda island. Besides these, isolated hillocks are found in some areas of Chilka.

Port

Puri is endowed with no natural harbour nor its coast is suitable for any a rtificial one. Being on the roadstead some amount of import and export trade used to be made from Puri town in the past. It was open only for six months from middle of October to the middle of March. Usually the vessels stayed at a distance of about a kilometre from the shore in good weather, and the goods were loaded and unloaded through the fishing boats.

River System and Water Resources

All the rivers of Puri district have a common characteristic. In the hot weather they are beds of sand with tiny streams or none at all, while in the rains they receive more water than they can carry. They enter the plains from the hills and during monsoons are charged with large quantities of silts. On entering the plains their velocity is retarded and is reduced to a point where the water can no longer carry the whole of the suspended matter which is deposited in the river-bed.

The bed thus tends to rise and so also the flood level. Consequently the water of the river overflows either of its banks and spreads the silt on the land in the vicinity. This process continues till the river is no longer able to flow along its course and a position of unstable equilibrium is reached when the river bursts into the bank and throws out a branch. The process is repeated as more and more silt is gradually deposited on the land. This is the typical feature of a 'deltaic country' where the river-bed rises up constantly overflowing their bank and casting off a network of branches. The deltaic characteristics are very noticeable in the coastal districts.

The rivers emerge in the plains subdividing themselves into main branches and innumerable minor streams, eventually re-uniting and flowing into the Bay of Bengal through estuaries. The construction of the Hirakud Dam at Sambalpur appears to have brought about a considerable change in the characteristics of these rivers.

Main rivers and tributaries

The principal rivers are the Mahanadi, the Kuakhai, the Kushabhadra, the Daya and the Bhargavi. The description of the rivers of the old Puri district comprising the present Puri, Khurda and Bhubaneshwar subdivisions by P. T. Mansfield is as follows.

Kuakhai

The Kuakhai, a name meaning the crow's channel, is an offshoot from the Kathjori river, from which it takes off nearly opposite Cuttack. After flowing in a south-south-easterly direction for twelve miles, it throws off the Kushbhadra, and then travels nearly due south for seven miles until it reaches the village of Sardeipur, where it divides into two big branches: the Daya to the west: and the Bhargavi to the east. This river is practically a spill channel of the Kathjori, and its head is closed by a bar, so that little water flows into it except at flood time. There appears to be little doubt that the head of the Kuakhai is fast silting up : and it has been held by competent authority that, unless steps are taken to reduce the silting there the Kathjori, from which it derives its supply, may form a new bed for itself and leave the Kuakhai high and dry. Such a diversion would be disastrous to the district.

Kushabhadra

The Kushbhadra leaves the Kuakhai at Balianta and flows in a south-easterly direction for some forty miles till it enters the Bay of Bengal near the shrine of Ramchandi, fifteen miles east of Puri. For the last few miles of its course it is called the Niakhia. The mouth of the Kushabhadra below Ramchandi is free from silt, but the river bed between the Niakhia ferry and its mouth is shallow. This is due to the meeting of the river current and the tide, which has resulted in the formation of a sandy bar at its mouth which checks the river discharge in time of heavy flood. During the cold and hot weather months the tide is felt as far inland as Padampada, but during the rainy season only as far as Matkatpatna, somewhat below Takna village. After the first three miles of its course the Kushbhadra narrows considerably, and as a result, at the time of flood, breaches are liable to occur anywhere in the embankments on either bank. The Kushabhadra receives no important contributions from the east ; but on the west, at a point six miles from the sea, it receives the whole of the drainage of the tract between its own and the Bhargavi channels. The Dhanua, with its tributary

the Mugai, brings this large volume of water to the Kushabhadra, and the point of junction is said to be the lowest point in the delta. The distance of this point from the sea by a direct line is only six miles, but, as the fall is very gradual, the river follows a winding course, and does not reach its destination till it has covered twice that distance.

Daya

The Daya river, as already stated, takes off from the Kuakhai at Sardeipur. It runs due south for eight miles and then makes a sharp turn westward for four miles, and after that continues its course southward for the rest of its length, emptying itself into the north-eastern corner of the Chilka lake some thirty-seven miles from its off-take. The river is tidal as far as Bhatpara, but the action of the tide is inappreciable in the flood season. Two small rivers enter the Daya, the Gangua just above the village of Kanti, and the Managuni river a mile or two below Kanas ; though small, these streams drain a considerable area, and during the rains add a large volume of water to the Daya. On the right bank the Daya is embanked from its off-take as far as Dakshin Nuagan, two miles above Kanti, and then the country is open to spill until the Teremul embankment is reached opposite the Ghoradiha hills. This embankment is carried on to the outfall of the Managuni river, but from there to the Chilka lake no embankment exists. The Teremul embankment, it may be added, has been abandoned and is in a bad state of repair. An important problem in connection with the Daya is that the Chilka lake at its outfall is silting up, owing to the enormous quantity of silt which it brings down. The result is that a large volume of water cannot find a a free outlet and overflows into the surrounding country.

Bhargavi

The Bhargavi, after leaving the Kuakhai at Sardeipur, and following a circuitous course for forty miles finally empties itself into the outfall of the Daya, breaking up into numerous branches in the last two and half miles of its course. The Bhargavi is fifty-three miles in length, and for all this distance is very much constricted, owing to embankments constructed on either bank close to its channel. In consequence of this, breaches are apt to occur in any portion of the embankment during floods of any intensity; the growth of jungle and the cultivation of plantain and castor oil plants on any cultivable land between the embankments have gone on to such an extent as to retard the current materially, and this increases the danger of flooding.

A detailed description of the network of rivers forming the tributaries and offshoot of the Bhargavi would be tedious. There are four main branches, all taking off from the left bank, viz., the Kanchi,

APPENDIX II

The Butterflies of Khorda in Orissa *

Family

NYMPHALIDAE

Sub-family

DANAINAE

[Genus]	[Species]	[Remarks]
Danais (Parantica)	.. Aglea, Cramer	Rare
Danais (Tirumala)	.. septentrionis, Butler	Very rare
Danais (Salatura)	.. hegesippus, Cramer	Not common
Euploea (Trepsi chrois)	.. kalinga, Doherty	Seen, but not taken
Euploea (Narmada)	.. coreoides, Moore	Rare

Sub-family

SATYRINAE

Mycalesis (Orsotriaena)	.. medus, Fabricius	Occurs only in the rains; not common
Mycalesis (Samanta)	.. rudis, Moore	Rare. The wet season form of this species, which is named M. malsara, Moore, has yet to be obtained in Orissa
Ypthima	.. philomela, Johanssen	Rare
Ypthima	.. huebneri, Kirby	Not common
Melanitis	.. duryodana, Felder	Rare
Melanitis	.. zitenius, Herbst	Rare
Elymnias	.. undularis, Drury	Not common

Sub-family

NYMPHALINAE

Atella	.. sinha, Kollar	Rare
Cethosia	.. cyane, Drury	Very rare. One female in October
Neptis	.. viraja, Moore	Rare
Hypolimnas	misippus, Linnaeus	1st form mimics Danais chrysippus, 2nd form mimics D. klugii, Butler 1st form of common, 2nd form very rare
Limenitis (Moduza)	.. procris, Cramer	Not common
Athyma	.. perius, Linnaeus	Not common
Athyma	.. inarina, Butler	Not common
Euthalia	.. lubentina, Cramer	Very rare ; only two taken
Cyrestis	.. cocles, Fabricius	including C. formosa and C. earli
Charaxes (Eulepis)	.. fabius, Favricius	Not common
Charaxes (Haridra)	.. imna, Butler	Rare

* Compiled in 1888, by W. C. Taylor, I. C. S.

Family

LEMONILDEA

Sub-family

MEMEOBILNAE

[Genus]	[Species]	[Remarks]
Curetis	.. bulis, Doubleday and Hewitson	Very rare
Spalgis	.. epius, Westwood	Not common
Chilades	.. trochilus, Freyer	Not common
Azanus	.. gamra, Lederer	Not common
Megisba	.. thwaitesi Moore	No tail to hindwing
Pathalia	.. albidisca, Moore	Tail to hindwing; probably dimorphic form of preceding
Tarucus	.. plinius, Fabricius	Not very common
Castalius	.. ananda, de Niceville	Rare
Castalius	.. decidia, Hewitson	Not common
Castalius	.. elna, Hewitson	Not common
Castalius	.. interruptus, de Niceville	Probably winter form of preceding. Rare
Nacaduba	.. ardates, Moore	.. Has both a tailed and tailless form. Both forms common, but locally distributed
Catochrysops	.. pandava, Horsfield	Not common
Polyommatus	.. boeticus, Linnaeus	Not common
Loxura	.. atymnus, Cramer	Not common
Lycaenesthes	.. lycaenina, Felder	Not common
Lycaenesthes	.. orissica, Moore	Not common. Probably variety of preceding
Lycaenesthes	.. emolus, Godart	Not common.
Catapoecilma	.. elegans, Druce	Very rare
Horaga	.. onyx, Moore	Very rare
Spindasis	.. ictis, Hewitson	Not common
Spindasis	.. elima, Moore	Not common
Spindasis	.. Khurdanus, Moore	Not common
Spindasis	.. orissanus, Moore	Not common
Spindasis	.. trifurcatus, Moore	Not common
Spindasis	.. lilacinus, Moore	Not common
Tajuria	.. longinus, Fabricius	Not common
Tajuria	.. jehana, Moore	Not common
Virachola	.. isocrates, Fabricius	Common in some localities. Larva feeds on growing fruit of pomegranate, and is attended by Formica nigra, who clear away their droppings and act as sweepers, as well as guard the pupa

[Genus]	[Species]	[Remarks]
Sithon	.. indra, Moore	Rare
Hypolycaena	.. etolus, Fabricius	Uncommon
Iraota	.. timoleon, Stoll	Uncommon
Rapala	.. schistacea, Moore	Uncommon
Rapala	.. orseis, Hewitson	Uncommon
Vadebra	.. petosiris, Hewitson	Uncommon
Deudorix	.. epijarbas, Moore	Uncommon
Nilasera	.. amantes, Hewitson	Butterfly frequents the nest of the red mango tree ant, Formics smaragdina, Common, but very locally distributed.
Amblypodia	naraboides, Moore	Larva said to be protected by Formica smaragdina. Not common.
Surendra	.. quercetorum, Moore	Rare
	Family	
	PAPILIONIDAE	
	Sub-family	
	PIERINAE	
Terias	.. harina, Horsfield	Uncommon
Terias	.. drona, Horsfield	Not common
Hebomoia	.. glaucippe, Linnaeus	Not common
Teracolus	.. surya, Moore	Not common and very locally distributed
Catophaga	.. paulina, Cramer	Rare
	Sub-family	
	PAPILIONINAE	
Papilio	.. telephus, Wallace	Not very common
Papilio	.. antiphates, Cramer	Not common
	Family	
	HESPERILDAE	
Suastus	.. gremius, Fabricius	Rare
Suastus	.. aditus, Moore	Rare
Parata	.. chromus, Cramer	Rare
Parata	.. alexis, Fabricius	Not common
Parnara	.. bada, Moore	Not common
Parnara	plebeia, de Niceville	Not common
Parnara	.. bevani, Moore	Not common
Telicota	.. augias, Linnaeus	Not common
Padraona	.. dara, Kollar	Not common

[Genus]	[Species]	[Remarks]
Padraona	.. gola, Moore	Not common
Padraona	.. maesa, Moore	Not common
Padraona	.. maesoides, Butler	Not common
Padraona	.. pseudomaesa, Moore	Not common
Cupitha	.. purreea, Moore	Not common
Taractrocera	.. sagara, Moore	Not common
Halpe	.. ceylonica, Moore	Rather common in jungly place
Tagiades	.. obscurus, Mabille	Not common
Tagiades	.. Khasiana, Moore	Not common
Plesioneura	.. alysos, Moore	Not common
Plesioneura	.. leucocera, Kollar	Uncommon
Coladenia	.. indrani, Moore	Rare
Satarupa	.. bhagava, Moore	very rare
Hesperia	.. galba, Fabricius	Rare
Isoteinon	.. satwa, de Niceville	Rare

CHAPTER II

HISTORY

PRE HISTORY

Like many other parts of Orissa, in the Puri district, river gravels and silts may be included among the various Pleistocene formations. But no formation of this period has so far yielded any type of pre-historic stone tool though they are found in a large number from similar formations (river gravels, secondary laterite pits and murrams) in the districts of Dhenkanal, Mayurbhanj, Keonjhar, and Sundargarh. So, whatever information we have regarding the pre-historic cultures of this district are mainly derived from different types of stone tools collected from the surface.

To begin with, we have a pebble-butted hand-axe coming out of the shrub covered waste land in the Bhauma Nagar (Unit-IV) of the New Capital, Bhubaneshwar. This is the first and the only Early Stone Age (Lower-Palaeolithic) tool discovered in this district. Since the soil of the New Capital area is lateritic and the lateritic murram quarries are situated in its vicinity, the stratigraphic and the cultural context of this tool may be similar to those from Kuliana, Talcher, Madras and other areas which have yielded tools from the secondary laterites. A smaller stone tool of chert was also found shortly afterwards in the same area.

Probably during the Middle-Pleistocene period, there were a set of people living round about the place which is now called Bhubaneshwar. Most probably the climate was not very humid and the settlement was just above the un-weathered primary laterites formed during the Lower-Pleistocene times. These people, the first inhabitants of this district, used stone tools of bigger dimensions made by the help of a much cruder technique block on block. Very likely these people would have also used hard bone and wood for making suitable tools which they could have obtained from the very luxurious fauna and flora growing due to warm climate. During this time man was solely dependent on nature. He was a hunter, a food gatherer and probably a scavenger too.

Like many other places in India, in Orissa, the climate gradually deteriorated after the Lower-Palaeolithic times. Comparatively heavy rainfall changed the climatic condition as a result of which probably the old fauna and flora vanished and with them also vanished the Early Stone Age man.

In the succeeding drier climate the people of the smaller flake-tool using culture, which archaeologists call the Middle-Palaeolithic or the Middle Stone Age, perhaps lived in this area. Excepting one solitary tool found at Bhubaneshwar we have no further evidence of this culture in this district. From the evidence collected from other places of Orissa, it seems that the food habits, economy and the general cultural set up of these people were the same as those of the Early Stone Age people. Only the form and size of the tools and the technique of their preparation underwent a change. Hence the Middle Stone Age is just a technological advance from that of the Early Stone Age.

Microliths found in Udayagiri near Bhubaneshwar are generally assigned to the Holocene. They are mostly surface finds without any stratigraphic context. Those are mainly non-geometric in character and are mostly lunates, parallel-sided blades, points, various kinds of scrapers, fluted-cores and flakes. Hence they may be taken as a branch of the same microlithic culture which flourished in other parts of Orissa.

The Late Stone Age Culture can he divided into two phases (1) the phase of microliths and (2) the phase of polished stone celts (Neoliths).

Ordinary celts, generally of the pointed-butt variety have come out from many places in this district. They are found at Daspalla, Ranpur, Udayagiri, and Bhubaneshwar. During the Neolithic times the economy was revolutionised by the invention of agriculture, pottery making and domestication of animals, etc. Perhaps the people for the first-time started to live in groups with permanent or semi-permanent settlements. Among other things, perhaps, ring-stones for weighing and the digging stickets for agricultural purposes were also made. The celts were mainly used for cutting the grains during the harvest. Hence the Neolithic man was a food-producer rather than a food-gatherer like his predecessors.

The latter phase of this Neolithic culture is represented by a few shouldered-celts found from Sisupalgarh and Ranpur.

Since all the shouldered-celts come from the surface and there is no excavated data for this culture it is not possible for us to link this culture with the lowest habitation layer at Sisupalgarh, from which archaeologically the early history of Orissa begins.

ARCHAEOLOGY

The district is very rich in historical antiquities. Bhubaneshwar and its neighbourhood preserve till today valuable archaeological remains dating back to the 3rd century B. C. The Dhauli rock situated on the south bank of the river Daya, about 10 km. to the south of Bhubaneshwar contains among many important relics a set of Rock

Edicts of Emperor Asoka, the description of which finds place in chapter XIX. Mention may be made here of the rock-cut elephant figure which stands on the fringe of the flat terrace just above the Asokan inscription. It is four feet in height and its workmanship is not inferior to any of the Asokan figure sculptures found in other parts of India. The Asokan lustre is, however, lacking in this figure and it appears to be the product of an indigenous school of art.

The hills of Khandagiri and Udayagiri close to the New Capital are honey-combed with caves dating back to the 1st century B. C., and 1st century A. D. Detailed discussion about the caves and the relief sculptures engraved inside them finds mention in chapter XIX. The architectural and artistic activities in the district during the early Christian centuries can be known from the remains of railings of some Stupas discovered near the Bhaskareswar temple in Bhubaneshwar and the Yaksha and Naga images found at Jagamara, Dumuduma, and Badagada, the suburbs of Bhubaneshwar. Some of the railing posts now preserved in the Asutosh Museum, Calcutta, have lenticular sockets for insertion in two adjacent sides, while on the other two sides decorative male figures are found in the attitude of adoration. Other railing posts lodged in the Orissa State Museum, Bhubaneshwar, also have lenticular sockets to receive the cross bars in two adjacent sides, and the other two sides have decorative female figures. "The female figures, convey a feeling of roundness and soft flesh, which is lacking in the reliefs of Bharhut, and although they are endowed with individual vivacity and swaying grace, so often noticed in the figures of the south and west gates of Sanchi, they do not possess the sensuous touch that marks the female figures of Bodh-Gaya[1]". About the male figures, the following observation may also be quoted. "The heads of the human figures are turbaned, with occasionally a knot done somewhat in the fashion of Bharhut. The nature of the turbans, the globed hands, the high boots and the short clothing suggest, however, that the figures should be equated with similar figures in the Ranigumpha at Udayagiri. The modelling is more in the round, the folded hands do not lie flat upon the breast, but are pointed forwards. It is possible, therefore, that this sculpture is posterior to Bharhut. This is perhaps all that can be said at present regarding the date of the railing pieces[2]".

The Yaksha and Naga figures referred to above are now preserved in the Orissa State Museum, Bhubaneshwar, and they may be equated with their proto-types in the gateways of Sanchi on stylistic consideration. "Their frontal pose, the bulged out bellies, bent knees, broad

1. N. K. Sahu, Buddhism in Orissa, pp. 32-33.
2. Nirmal Kumar Bose, Journal of Bihar and Orissa Research Society, Vol. XV, p. 262.

torques, heavy ear ornaments, bracelets, numbering more than one in each hand, and the folds of their dhotis hanging down in between their legs, are so strikingly similar to those of the Yakshas forming the capitals of the pillars that support the architraves in the gateway of Sanchi, that it is perfectly reasonable to infer that they were close contemporaries and that there was close cultural contact between Sanchi and Bhubaneshwar[1]". These figures have also sockets on their heads intended for insertion of some structural parts, and these were very probably associated with the Stupa that was once existing at the vicinity of Bhubaneshwar during the early Christian centuries.

The broken pillar which is being used as a huge lingam 9 ft. (2·7432 metres) in height and 12 ft. (3·6576 metres) in circumference at the base, enshrined in the Bhaskareswar temple at Bhubaneshwar, is considered by some scholars as the stump of an Asokan pillar, while the Bell capital (collected from the bed of the tank near Parasurameswar temple) and the Lion head now preserved in the Orissa State Museum are also sometimes associated with this pillar. But recent investigations have revealed that these specimens have no Asokan characteristics in them and they may be taken as parts of some architectural monuments of the Pre-Gupta period.

SISUPALGARH

The fort of Sisupalgarh is located about 2·5 km. to the south-east of the town of Bhubaneshwar. The fort is roughly square in plain, each of its sides measuring about ¾th of a mile in length. From contours of the Fort, it is known that there were corner towers and on each side of the ramparts there were two gates. The fort is circumscribed by a streamlet known as Gangua. This stream meets the river Daya, 11·2 km. south of Sisupalgarh. In 1948, the Department of Archaeology, Government of India, undertook excavation at this fort in order to ascertain the culture sequence and chronology of the site, the nature and formation of the defences and the plan of the gateways. The excavations revealed that the site was inhabited since the beginning of the 3rd century B.C. The habitation continued till the middle of the 4th century A.D. Throughout this habitation period an integral culture developed in that area although there were gradual changes in the fabric and the technique of the wares in course of time. The defence walls were erected at the beginning of the 2nd century B. C. At the beginning these were lay ramparts. But later on thick covering of laterite gravel was added on to it and in still later period baked brick rivetments were built on either side. Each gateway was constructed with large well-dressed laterite blocks. It was about 25 ft. (7·6200 metres) wide and was provided with two gates. One near the entrance

1. Krushna Chandra Panigrahi, Journal of Asiatic Society, Vol. XVII, pp. 104-05,

and the other about 100 ft. (30·4800 metres) further back. Immediately behind the first gate there was a room which was probably the guard room, and adjacent to the second gate there was an ancillary passage. It was probably meant for controlled admission outside normal hours.

Sisupalgarh probably represents the ancient Kalinganagar which was the capital of Kalinga under Kharavela about the 1st century B. C.

TEMPLES

The district is famous for temple architecture and, in fact, this district with varieties of temples presents the Orissa School of Architecture in its well-developed forms. There are altogether four different types of temples in the Orissan School and all these four varieties are found in the district of Puri. These four types are 'Rekha', 'Bhadra', 'Khakhara' and 'Gauriya'. As to the characteristics of the first three types, N. K. Bose, gives the following observations.

"The gandi of the Rekha rises straight up to a short height and then begins to curve inwards at an increasing rate. The line so formed presents the appearance of a tall bamboo-post which has been slightly bent towards the top by a rope tied tightly at its upper extremity. The cross-section at any point of the gandi is square. The mastaka of the Rekha starts from above the gandi. It is composed of several elements, which are all circular in cross-section. Just above the gandi is the beki or the throat ; then comes the amla or amalaka, a flattened spheroid, ribbed at the sides and resembling an enormous fruit of the amalaki in appearance. Above the amla comes the Khapuri or skull, and on it is placed the Kalasa or water-pot and ayudha or the weapon of the deity to whom the temple is consecrated.

In Bhadra temples, the gandi is composed of a number of pirhas or horizontal platforms, piled up in the form of a pyramid. The pirhas rapidly decrease in size from bottom upwards, in such a manner that the sides of the pyramid strike the horizontal at an angle of 45 or less. The diminution proceeds until the topmost pirha is half in size to the lowermost one. The pirhas may be arranged in one or two tiers, with moderate height of vertical wall intervening between them. Each of these tiers is called a potala. The cross-section at any point of the gandi is also square as in the case of the Rekha temple. Above the gandi comes the mastaka, composed of several elements which are circular in cross-section—First comes the beki, then the ghanta, an enormous ribbed structure shaped like a bell. On the top of the ghanta is a succession of beki, amla, khapuri, kalasa and ayudha as in the Rekha.

The gandi of the Khakhara is composed either like that of a Rekha as in the Vaital temple in Bhubaneswar or like that of a Bhadra, with certain minor differences, as in the temple of Gauri in the same place. The cross-section all through is, however, rectangular. The mastaka is composed of one or two khakharas, this being a structure resembling a rectangular parallelopiped with the vertical sides substituted by crma reversa. The vertical sides may curve inwards either along one horizontal axis only, or along both. In the former case, the cross-section of the mastaka, at different heights above the base, is reduced from those lying below it only in the matter of its width, the length remaining the same at all heights. In the other case, it is reduced both in length and in width. An example of the former is afforded by the temple of Vaital, and the other by the Gauri temple in Bhubaneshwar. One or more miniature amlas may be placed along the crest of the khakhara, or there might be a kalasa in the middle with figures of crouchant lions at both sides placed instead".

Gauriya type originated in Eastern India as a result of the impact of the west in the sphere of Indian Architectural activities. It is said to be the combination of the Gothic style and the Indo-Aryan style of architecture. There are a few Gauriya temples in the district of Mayurbhanj and there are only two examples of this type of temples in the town of Puri. One beside the Markandeya temple, the other at the gateway of Uttara Parsva monastery.

The early known temples in this district as well as in Orissa, are the group of three dilapidated shrines, viz., Bharateswar, Lakshmaneswar and Satrughaneswar, located in between the old town of Bhubaneshwar and the New Capital. The temples have no porch in front and each of them consists of only a Vimana or tower which rises straight from the ground. The relief sculptures of the temples as well as one small inscription found in one of them indicated the date not later than the 1st half of the 7th century A. D. Almost contemporary with this group is the temple of Swarnajaleswara in the old town of Bhubaneshwar not far off the Kedar-Gouri spring. This temple is also in a dilapidated condition but the wealth of sculptures exhibited by it indicates the art of later Gupta period.

Next in order of chronology, comes the Parasurameswara temple which in the light of inscription and sculptures may be placed in the 8th century A. D. We notice here for the first-time the porch or Jagamohana attached to the main tower and this new addition unlike the porches of the later period is rectangular in size. It has massive caves and perforated stone windows, while the interior is found to be a hall of pillars with two door-ways.

Among the temples of the 9th century A. D., mention may be made of Sisireswar, Vaital and the Markandeswar temple in the old town of Bhubaneshwar. Some sculptures of Sisireswar and Markandeswar have close resemblance with the relief figures found at Ratnagiri and Lalitagiri in the district of Cuttack. The Naga and the Dwarapala images at Ratnagiri and Lalitagiri are almost identical in style with those found in Sisireswar and Markandeswar temples. The Sisireswar temple exhibited to a very remarkable degree the influence of Buddhist art and Buddhist images like Amogha Sidhi, Avalokitesawar and Manjusri carved in relief on its walls. The figure of Lakulisa seated in preaching posture (Dharma Chakra Pravartana Mudra) with club (Lakuta) placed on his right shoulder is exactly similar to the image of Buddha in that pose. If the club is removed, the sculpture may pass as the image of Buddha. At the pedestal of it there is the Tri-Ratna symbol superimposed with a lotus and flanked with a deer and the Naga on each side. The Vaital temple, as has been mentioned above, is built in the Khakhara style but it has the same type of artistic designs as found in Sisireswar and Markandeswar temples.

Among the temples of the 10th century A. D., the most important are the temples of Mukteswara and Rajarani. The Mukteswara is elegantly decorated from top to bottom with relief arts which reveal extraordinary sense of proportion and artistic skill. It is rightly remarked by Mono Mohan Ganguly as a dream realised in stone. It has a beautiful Torana in the front and its porch adorned with the well-set Pidha marks the attainment of the Bhadra style of architecture. It is here for the first-time that we find Ketu among the planets making the total number of planets nine (Navagraha). Here again, we find probably for the first-time the mouse and the cock associated with Ganesa and Kartikeya respectively. The temple of Rajarani is a superb representation of Orissan temple architecture although it has some exotic characteristics. The exotic nature of it is indicated by the miniature temple motifs which adorn the Vimana or the tower giving it the curvilinear shape. It is on this temple that we notice for the first-time the Dikpal (guardian of the quarters) images which are found in graceful standing postures. Images of the guardian deities were carved on the temples in subsequent period, but unlike in Rajarani, these later images were no more found in standing posture, they being invariably seated figures. The temples of Brahmeswara and Lingaraja present the same school of architecture datable to the 11th century A. D. The date of Lingaraja temple has been discussed in chapter XIX (Places

of Interest). By the middle of the 12th century A. D., the present temple of Jagannath at Puri was constructed by Ganga king Chodaganga Deva who conquered Utkal sometime before 1112 A. D., and it marked the revival of Vaishnavism in Orissa.

The Sun temple of Konarak, which is the result of accumulated experience of the Orissan temple building art, and as such, is one of the most magnificient edifices in India was constructed by the Ganga king Narasimha Deva I (1238 A. D. —1264 A. D.). The temple of Ananta Vasudeva in Bhubaneshwar was constructed in 1200 A. D., by Chandradevi, the daughter of Anangabhima Deva III and the sister of Narasimha Deva I. In this temple we find separate shrines for the three Parsva Devatas and the guardian deities appear on the temple walls along with their consorts. Besides this, the temple is found to be consisting of a suite of four buildings standing on a line with chambers opening one into another. These four buildings are known as Bhogamandap or the Hall of Offerings, Natamandira or the Dancing Hall, Jagamohana or the Audience Hall, and the Vimana (the lofty tower). In the temple of Konarak, experiment was made for the construction of a dancing hall but it was not placed as an attached chamber to Jagamohana and was considered as a distinct structure from the main temple. But in the temple of Ananta Vasudeva, the four buildings mentioned above are regarded as component parts of the same temple and thus, in more than one respect the Ananta Vasudeva marks the full-fledged development of the Orissan temple architecture. In subsequent periods the temples of Lingaraja at Bhubaneshwar and Jagannath at Puri were provided with the hall of offerings and the dancing hall. The other notable temples of the 13th century A. D., are Nageswara, Bhaskareswara, Chitreswara, Mitreswara, Jameswara, Go-Sahasreswara, Sarideul, Papanasini, etc., all located in the Old Town of Bhubaneshwar.

In the 13th and 14th centuries, the temple building activities began to decline. This was the period when some old temples were re-constructed and a few temples were also freshly built. The Siddheswara and the Rameswara temples in Bhubaneshwar were without doubt built on older shrines with old materials. Among newly built temples of this period, mention may be made of Kedareswara and Kapileswara. The architectural features of these temples indicate that there was a visible decline in the artistic excellence attained during the days of the Imperial Gangas.

EXTENT OF KALINGA

Kalinga in ancient times was a far-flung territory stretching from the Ganges' mouth up to the Godavari and from the sea in the east to the mountains and uplands in the west. The boundary in the west was not always well defined but according to Puranic evidence, the Amarkantak hills formed the western limit of Kalinga. That Kalinga stretched up to the mouth of the Ganges in the north is attested to by the Mahabharata. In the Vana-parva, the sage Lomasa is found to be addressing Yudhisthira at the Ganges' mouth. "This is the territory of the Kalingas where flows the river Vaitarani". Some scholars suppose on the basis of this epic version that Kalinga in ancient times extended from the Ganges to the Vaitarani. But such supposition is not tenable as the Mahabharata only indicates that the river Vaitarani flows in Kalinga and it is never regarded as the boundary of Kalinga. The classical writers referred to the geographical location of Kalinga and their writings corroborate the account of the Mahabharata regarding the northern boundary of this territory. As regards the southern boundary, Pliny mentions the Cape Calingae identified with point Godavari at the mouth of the same river. The description of Kalinga by Pliny appears more comprehensive than that of other Greek writers. He divided the entire Kalinga territory into three parts the Gangaridae, Calingae, and Macco-Calingae. He, however, presents a common political boundary and points out a single capital known as Parthalis which is not yet been properly identified.

THE NANDA RULE

In the 4th century B. C. Kalinga was conquered by Mahapadma Nanda and became a part and parcel of the Nanda Empire. The Hathigumpha Inscription reveals that Kalinga was conquered by Nandaraja 300 years before the rule of Kharavela. According to the Puranas, Mahapadma Nanda defeated and killed the 1st of the series of 32 Kshatriya kings of Kalinga who ruled since the Mahabharata War. Nandaraja of the Hatigumpha Inscription may be identified with Mahapadma Nanda of the Puranas as both of them have been credited with the conquest of Kalinga. Dr. R. K. Mookherji is of opinion that Mahapadma Nanda did not conquer the entire Kalinga but he simply occupied a small part in northern Kalinga. But according to the Puranas this Nanda king not only conquered Kalinga, but also the territory of Asmaka which lie beyond the Godavari. The Hathigumpha Inscription reveals that the Nanda king excavated an aqueduct in Kalinga which was later on extended by Kharavela through Tanasuli (Tosali) and Nagar (Kalinganagar). Kalinganagar has been identified with modern Sisupalgarh in the light of the excavation of the site in 1948. It, therefore, appears that the aqueduct excavated by king Nanda was located in the region now comprising the Puri district.

Some scholars are inclined to believe that the river Daya represents the canal originally excavated by Mahapadma Nanda. It may, therefore, be concluded that the whole of Kalinga was included in the empire of the Nanda king and not a portion of Northern Kalinga only as supposed by Dr. R. K. Mookherji.

Mahapadma Nanda is regarded as a great conqueror in the history of India. The Puranas declare that he extirpated all the Kshatriya kings belonging to the dynasties of the Ikshavakus, Panchalas, Kosis, Haihayas, Kalingas, Asmakas, Kurus, Maithalas, Surasenas, Bitihotras, etc. According to the Hathigumpha Inscription, Nanda raja after his conquest of Kalinga carried away the image of Kalinga-jina to Magadha as trophy of his victory. It is difficult to ascertain as to who among the 24 Tirthankaras was known as Kalinga-jina. It, however, appears to be certain that the tradition of the 24 Tirthankaras is not as old as the time of Mahapadma Nanda. Only 4 Tirthankaras, namely, Rishabhanath, Neminath, Parsvanath, and Mahavira were known in India in ancient times and these four appear prominently in sculptural representation in the caves of Udayagiri and Khandagiri Hills. Out of these four Tirthankaras, Rishabhanath has been named at many places after the name of the locality. At Abu, for example, he is called Arbuda-jina, at Dhulew he is Dhulew-jina and at Saturnjay as Saturnjay-jina. On this analogy we may take Kalinga-jina as Rishabhanath, the first Tirthankara. The image of this jina was being worshipped in Kalinga as early as the 4th century B. C. and this is the earliest example of image worship in India so far known to sober history. This image was being regarded as symbol of national glory in Kalinga and it was because of this account that Mahapadma Nanda took it away to Magadha to signify his victory over Kalinga. The Nanda king in later years tried to pacify the people and consolidated his conquests. The excavation of the canal in Kalinga clearly indicates that he attempted to improve agriculture and avert the recurrence of famine in that territory.

After Mahapadma Nanda, his eight sons succeeded one after the other to the throne of Magadha and the 1st Nanda king was overthrown by Chandragupta Maurya with the help of Kautilya. It was probably by the time of the change of sovereign authority that Kalinga declared herself independent of the Magadha rule. Chandragupta Maurya ruled over a mighty and far-flung empire extending from the Hindukush in the north-west and Mysore in the south but he did not attempt to conquer Kalinga. His son and successor Bindusara was engaged mostly in the task of internal consoli-

dation than in expansion of his empire. But his son Asoka who came to the throne in 273 B. C., made huge preparations for the invasion of Kalinga and in the 8th year of his coronation (261 B. C.) he mobilised his vast army against this territory.

KALINGA UNDER ASOKA

The Kalinga war of Asoka is one of the most important landmarks in the history of India. The Rock Edict XIII graphically describes its horrors revealing that in this war as many as 150,000 were taken captives, 1,000,000 were slain and as many as that number succumbed to the after-effects of the war. The figure of casualities indicates that Kalinga had a vast force in readiness and had put up a stalwart resistance against Asoka. The Rock Edict further indicates that the war brought disaster not only to the military force but also to the civil population including Brahmanas and Sramanas and other religious house-holders. Asoka witnessed the horrors and miseries personally and had a strong reaction in his mind which was touchingly expressed in his Edicts. He thus stated "in conquering indeed, an unconquered country the killing or deporting that occur there, is considered an extremely painful and serious matter by that Devanampriya. Even more serious than this, that those who live there whether the Brahmanas or Sramanas or the other sects of householders, etc., to them occurs injury or death or the deputation of the beloved ones, and also to the people who are well provided for and who have undiminished affection occur injury as their friends, acquaintances, companions and relatives also suffer from the same misfortune. This is shared by all men and is considered very deplorable by the Devanampriya". The bloodshed and havoc experienced in the war brought forth a great transformation in the impressionable mind of Asoka, which was responsible for his conversion into Buddhism. He clearly declared in the Rock Edict that after the conquest of Kalinga, there commenced in his mind a strong desire for the practice of Dhamma, the intensive love for Dhamma and a sincere longing for the inculcation of Dhamma. It may be said that Buddhism in ancient time was known as Sadhama or Dhamma hence Asoka's reference to Dhamma is no other than Buddhism itself. It is known from the Rock Edict VIII that the Emperor made a pilgrimage to the place of Enlightenment of Buddha in the 10th year of his consecration, which indicates that he was already a Buddhist by that time. As the Kalinga war took place after the 8th year of consecration, it becomes quite evident that his conversion took place as an effect of this war. The transformation of Chandasoka into Dharmasoka was of great significance for the history of India as well as of Asia. Asoka eschewed for good a traditional policy of militarism followed by his predecessors in Magadha and started

a new policy of spiritual conquest through fraternity and non-violence of Buddhism. The world which had suffered in the past by terrible wars of Xerses, Alexander, Mahapadma Nanda and Chandragupta was greatly attracted towards the message of peace and love—the quintessence of Dhamma and Dhamma Vijaya propounded by Emperor Asoka. The principle was not to conquer territories by violence but to conquer human hearts by love. Thus the after-effect of sufferings and sacrifices of Kalinga had far reaching significance and had given rise to the ideology of spiritual imperialism, which made India so great and famous.

But so far as Kalinga was concerned, she lost her political independence and was incorporated into the Empire of Magadha as a 5th Province. The other four being, Prachya, Uttarapatha, Avantiratha and Dakhinapatha. The political headquarters of Kalinga under Asoka was at Tosali indentified with modern Dhauli, 10 km. to the south of Bhubaneshwar. Somapa near Jaugada in Ganjam was another seat of administration. Asoka inscribed a set of Rock Edicts at a rock near Tosali in which Edicts No. XIII describing the Kalinga war and Nos. XI and XII describing his religious policy were not given place. But in place of these three Edicts he inscribed two separate Special Edicts expounding political ideology and giving instructions to the Governors and Administrators of Kalinga. The exact replica of that Dhauli version was also inscribed on the Jaugada near Somapa. In the Special Edict, the Emperor declared, "all men are my children. As I desire for my children that they should enjoy peace and happiness in this world and in the other world, so also I desire for all my men". The newly conquered territory of Kalinga demanded careful and judicious dealings in matters of administration and Asoka instructed the officials to make all possible efforts to pacify the conquered people. In his Special Edict he stated that in affairs of administration, there might be some person who would get imprisonment or coercion, there also might occur accidental death in prison and many imprisoned persons might suffer for long. In that case, you must strive to deal with all of them impartially, the attributes which are not conducive to impartial dealings are malignity, irascibility, harshness, hastiness, lack of practice, indolence and weariness. You all must strive so that these attributes may not be in you. At the root of all impartial dealings lie the absence of anger and the avoidance of hurry. The Judicial Officer of the capital, i.e., Tosali must strive at all times for these and they should not inflict sudden imprisonment or sudden coercion on people. For these purposes, I would be sending on quinquennial tours to the Mahamatras who would not be harsh and irascible and would be soft and gentle in dealings.

The Maurya system of administration which was based on enlightened bureaucracy was systematically organised in Kalinga and although Asoka followed a pacific policy in his empire and outside, in Kalinga, as the Special Edict indicates, he was not an unqualified pacifist because of political exigency. Addressing the Atavika people, he declared that he could tolerate to the extent it was possible to tolerate and he asked them to follow good ways so that they would not be chastised. Thus Asoka advocated in his proclamations in Kalinga a principle of Raja Dharma along with a principle of Dhamma, i.e., Buddhism. Asoka breathed his last in 232 B. C. after which the history of Magadha became chaotic. The Jain work Pataliputra-Kalpa written by Jina Prabhasuri reveals that Samprati, the grandson of Asoka, ruled over the whole of India and greatly patronised Jainism. If this is to be believed, it may be said that the empire of Asoka was intact under Samprati. But after him, it began to disintegrate and the Yugapurana states that under King Salisuka who was cruel and unrighteous the viciously valiant Yavanas invaded India and after reducing Saketa, Panchala and Mathura, advanced as far as Pataliputra. The Maurya Empire thus began to collapse towards the beginning of the 2nd century B. C. The last Maurya Emperor Brihadratha was murdered by his Commander-in-Chief Pushyamitra Sunga in 185 B. C. who started the rule of Sunga dynasty in Magadha. There is no source to know whether Kalinga was a part of the Sunga empire or not. But it may be said that towards the beginning of the 1st century B.C., a new Chedi dynasty appeared in Kalinga which became soon powerful and prominent and attempted to revive the political glories of the land.

KALINGA UNDER KHARAVELA

The Hathigumpha Inscription of Kharavela reveals that Kharavela was the third ruler of the Chedi dynasty, which probably made Kalinga independent of Magadha rule. It is known from this inscription that Kharavela was a descendant of Rajarshivasu who has been identified by scholars with the Chedi king Upachara of the Chetiya-Jataka and Uparichara Vasu of the Mahabharata. According to Prof. Rapson, Vasu of the Epic was the same as king Kasuchaidya of the Rigveda and thus Rajarshivasu was a remote ancestor of Kharvela. It may be said that the founder of the Chedi dynasty in Kalinga was Mahameghavahana after whom the dynasty was also named as Mahameghavahana. In ancient Indian history, we find kings like Dadhivahana, Nahavahana, Salivahana, Manivahana, etc. and so Meghavahana or Mahameghavahana was very likely a personal name later on borne as a dynastic epithet. If Mahameghavahana was the first king of the Chedi ruling dynasty of Kalinga, he may be recorded as the grandfather of Kharavela who belonged to the third

generation of the ruling family. Little, however, is known about the father and the grandfather of Kharavela. His Hathigumpha Inscription vividly depicts his activities in his boyhood and his rule both as a crown prince, and as the king of Kalinga. It is known from this source that Kharavela was very carefully brought up in his boyhood and was given education in Lekha (writing), Rupa (coinage), Ganana (Accountancy), Vyavahara (Law) and Vidhi (Administrative Regulations). Thus Kharavela was imparted instructions for acquiring proficiency in different branches of statecraft. Besides this, the inscription reveals that Kharavela was proficient in the art of music or the Gandharba-lore. Thus acquiring knowledge in all arts, he began to rule as the crown prince at the age of 15. It is not known whether he was ruling along with his father or not. The silence of the inscription regarding his father and the emphasis made by it on his rule as a crown prince at a minor age, give rise to the supposition that his father died at the time when Kharavela was 15 years old and he was called upon to rule the kingdom as a crown prince. On the completion of the 24th year, his coronation was performed and he started his rule as Maharaja. The Hathigumpha Inscription graphically records the accounts of the rule of Kharavela year by year up to his 13th regnal year, and in this respect this inscription is an unique record of ancient India. It is known from this that Kharavela during the first year of his reign repaired the gates and ramparts of his capital Kalinganagar which had been damaged by storm and constructed embankments, flights of steps in many cool water tanks and also laid out beautiful gardens to beautify the capital city. In the 2nd year, he started his career of conquest and mobilised his vast army consisting of elephants, cavalry, infantry and chariots without caring for Satkarni, the famous Satavahana king of Central India and the Deccan. His army advanced as far as the river Krishna and stormed the city of Asika which was the capital of the Asika territory. During his third regnal year, Kharavela is known to have organised various performances in Kalinganagar and arranged ceremonial and social congregations to please his subjects. In the 4th regnal year, he with the resources of invincible Vidyadhar territory marched to the west and subdued Rathikas and Bhojakas. In the 5th year of his reign Kharavela renovated the aqueduct originally excavated by king Mahapadma Nanda 300 years before him and made it flow near Kalinganagari through Tanasuli (Tosali). He undertook this work probably for the purpose of irrigation as well as for the benefit of the urban population. As Mahapadma Nanda ruled about the middle of the 4th century B. C., the date of Kharavela would fall in the middle of the 1st century B. C. In the 6th year

of his reign, he exhibited wealth of royalty by remitting taxes and benevolences both in towns and villages. In the 7th year, he was probably blessed with a son. During his 8th year, he led a military expedition towards Magadha and invaded the strong fort of Gorathagiri which was guarding Rajagruha. After that he pursued a retreating Yavana king towards Mathura and occupied the city which was a stronghold of Jainism. The 9th year of his reign witnessed the construction of the great victory palace in Kalinga at a cost of thirty-eight hundred thousand coins. In the 10th year, he again sent his army to Northern India for conquest, the result of which is not clearly mentioned in the Inscription. In the 11th year of his reign he reclaimed Pithunda, the old city of Kalinga, by ploughing it with ploughs yoked by asses and that year he also mobilised his army to the south and defeated the confederacy of the Tamil princes among whom the most prominent was the king of the Pandyas. In the 12th year, he led his army towards the north for the 3rd time and advanced as far as Uttarapatha (north-west India). He struck terror at the heart of the people of Magadha while watering his elephants and horses in the Ganges. The king of Anga and Magadha, Brihaspati Mitra, surrendered to him with treasures of his country and Kharavela brought back the image of Kalinga-jina which had been taken away from Kalinga by king Nanda along with a vast booty. In the 13th regnal year, he caused to be excavated a number of caves in the Khandagiri and Udayagiri hills for rainy season retreats of the Jain monks and also for the shelter of many illustrious Sramans, Jatis, Tapasas and Rishis who used to congregate at Kumari hill from all parts of the country.

After the accounts of the 13th regnal year, the Inscription ends abruptly and so it is not possible to know the activities for the remaining part of his life. It is supposed that Kharavela, a devout Jaina as he was, relinquished the world like Chandragupta Maurya and joined the order of Jainas. Nothing, however, can be said definitely in the absence of authentic records. He was very likely succeeded by his son Kudepasiri who has a short inscription in the lower storey of the Manchapuri caves of Udayagiri hills (Kumari hills). In this inscription, Kudepasiri like Kharavela assumes the titles of Aira Maharaja Mahameghavahana, the Lord of Kalinga. The upper storey of this cave contains the inscription of the chief queen of Kharavela and according to it those caves were excavated by her for the Arhats of Kalinga. In the lower storey, another small inscription is found in the side chamber which reveals the name of prince Vadukha who was probably the son of king Kudepasiri. It is, however, not

known for certain, whether Vadukha succeeded Kudepasiri or not. But the Chedi dynasty came to an end sometime in the 1st century A. D.

THE MURUNDAS

The history of Kalinga after the decline of the Chedi rule till the rise of the Matharas in the middle of the 4th century A. D. presents a period of obscurity. A large number of coins have, however, been discovered in the district of Puri as well as in other coastal districts of Orissa which throw some light on this period. Those are the Kushan coins which are popularily known as the Puri Kushan coins by scholars like Dr. Hoernle and Prof. Rapson. The coins were so named because of their occurrence in the district of Puri and because of the surmise of the numismatists that they were intended for temple offerings at the famous shrine of Jagannath at Puri. Prof. Rapson ascribed some of these coins to the period of Kushan rule after Kanishka and on the basis of it some scholars are inclined to speculate that Orissa was under the rule of the Kushans during the 1st three centuries of the Christian era. In the excavation at Sisupalgarh near Bhubaneshwar, conducted by the Department of Archaeology, Government of India, in 1948, a copper coin of Huvishka in worn out condition was found about 5½ feet (1.6764 metres) below the surface and a gold coin bearing the motif of Vasudeva I on the obverse and a Roman bust on the reverse was recovered from the foundations of a wall, the floor level of which was about 3 feet (0.9144 metres) below surface. These two coins have been dated by the archaeologists to the last quarters of the 2nd century A. D., and the 2nd and 3rd quarters of the 3rd century A. D. respectively. The gold coin contains on the reverse a legend which according to Dr. A. S. Altekar stands for the expression 'Maharaja—Rajadhiraja—Dhama Damadharsya' and according to this scholar, the king 'may well have been a Jaina and belong to Murunda family which may have ruled over a portion of Bihar and also Orissa'. The Murundas entered into India along with the Kushans and according to the Puranas they succeeded the Tukharas (Kushans) and 13 of their kings ruled for a period of 200 years in India along with the Mlechas. According to the Greek geographer Ptolemy (2nd century A. D.) 'the Maroundai occupied an extensive territory which comprised Trihut and the country southward on the east of the Ganges as far as the head of its delta where they boarded the Gangaridae'. The Chinese annals also contain interesting records of Murunda rule in Eastern India in the 3rd century A. D. It is known from this source that the Chinese ambassadors K'ang Tai and Chow-ying who had been sent by the Chinese Emperor Souen-Kiun (225—51 A. D.) of the Wou dynasty to Funan, met the Indian ambassador Chen-Song at Funanese court and came to know

from him that the king who was ruling over the Indian territory was the Mouloun and according to Prof. Sylvain Levi, it is a Chinese expression of the word Murunda. The Jain literature contains many accounts of the Murunda rule in Eastern India in the early Christian centuries and very probably these Murundas ruled over a part of Kalinga region comprising modern Puri district. The discovery of the copper coin of Huvishka at Sisupalgarh in the layer assigned to the last quarter of the 2nd century A. D., may suggest that the Murunda had already spread their influence to that area by that time. Puri Kushan coins were recovered in course of the excavation up to the layer ascribable to the middle of the 4th century A. D. We cannot say whether the Murundas continued to hold their sway over this region as late as the 4th century A. D. But that there was a rule of the foreign dynasty in this region during the 2nd and 3rd centuries A. D., has been supported by reliable evidences.

THE MATHARAS

About the middle of the 4th century A. D., Samudragupta invaded South India and the Allahabad Pillar Inscription contains a long list of territories conquered by this Gupta monarch during his South Indian campaigns. The territories conquered by him in the Kalinga region are Pistapura, Kottura, Erandapalla and Devarashtra, none of which come within the territorial limit of the present Puri district. It is difficult to say whether Kalinga formed a part of the Gupta Empire or not. During the later part of the 4th century A.D., probably after the South Indian campaign of Samudragupta, a new dynasty named Mathara raised its head in Kalinga and rapidly extended its suzerainty. The 1st king Vishakhavarman is known to have had a small territory round Sripura identified with modern Batisiripur in the Parlakhemundi Tahsil. But his successor Umavarman extended the territory to Mahendra region and even beyond, and he transferred the headquarters from Sripura to Simhapura identified with modern Singapuram in Srikakulam district. It is not known whether the area forming the present Puri district was under his rule. But the next great king of this dynasty Sri Saktivarman is known to have ruled over a far-flung territory extending from Mahanadi in the north to the river Krishna in the south. The capital of Saktivarman was at Pistapura and as he may be assigned to the 1st quarter of the 5th century A. D., it may be said that he was responsible for the fall of the Salankayana dynasty in Andhradesa.

After Saktivarman, the Empire of the Matharas in the South began to shrink rapidly probably due to the rising power of the Vishnukundins. Ananta Saktivarman, the son and successor of Saktivarman, is known to have shifted the capital from Pistapura to

Simhapura. But the northern extent of the territory probably continued as far as the Mahanadi till the end of the 5th century A. D.

With the beginning of the 6th century, Kalinga entered into a period of chaos as many ambitious monarchs are known to have invaded this territory by the end of the 5th and the beginning of the 6th centuries. The Vakataka Emperor, Harisena (475-510 A. D.) claims to have conquered Kalinga along with other territories. The Chalukya monarch Mangalesa declares that he was victorious in Anga, Vanga, Kalinga, Asika, etc. The Tandivada and the Parlakemidi copper plate grants of Prithivi Maharaja, son of Bikramendra and grandson of Ranadurjaya, revealed that at the beginning of the 6th century he was ruling over an extensive territory as far as Viraja, the modern Jajpur in Cuttack district, in the north. Prithivi Maharaja was then probably defeated by Sasanka, the ruler of Karnasuvarna, who advanced as far south as Ganjam by 620 A. D.

THE VIGRAHAS AND THE MUDGALAS

The Vigrahas rose to power in Northern Kalinga comprising parts of modern Ganjam and Puri districts in the second half of the 6th century A. D. The Sumandala copper plate grant dated in 570 A. D. throws light on the rule of Prithivi Vigraha whose feudatory Dharmaraja was ruling over the modern Khallikote region of Ganjam district. The next Vigraha king is known to be Loka Vigraha whose Kanasa grant is dated in 600 A. D. By that time the territory of the Vigrahas was known as Dakshina Toshali and not as Kalinga. The kingdom lying to the north of the Vigraha territory was called Uttara Toshali and was under the rule of the Mudgala family. The Mahanadi was probably the dividing line between the Northern and the Southern Toshali. The earliest known record of the Mudgala family of Northern Toshali is the Soro copper plate grant of Maharaja Shri Sambhuyasas dated in 580 A. D. This charter was issued from the military camp of Tamparavadama when the king was engaged in war with the enemies who were apparently the Vigrahas of South Toshali. The Patiakela Charter of Sivaraja, the feudatory of Sambhuyasas, reveals that in 603 A. D. the Vigrahas had been ousted from South Toshali by the Mudgalas who according to that charter were also known as belonging to the Mana family. We do not know much about the Mana rule in Toshala. The Vigrahas (also called the Manas) were superseded by the Durjaya king Prithivi Maharaja who as pointed out above, was defeated by Sasanka, the king of Karnasuvarna.

THE SAILODBHAVAS

In the meantime, a dynasty named Sailodbhava organised a new territory comprising parts of modern Ganjam and Puri districts. This was called Kongoda probably because it formed out of the portions of Kalinga and Oda countries.

The inscriptions of Sailodbhava kings reveal that one Pulindasena, an aboriginal chief of Kalinga, prayed to the God Swayambhu for a glorious ruler in his lineage and in fulfilment of his prayer, a royal person came out of the rocks and was adopted by Pulindasena. As he was born of the rocks (sila) he was called Sailodbhava and the dynasty was named after him. If this legend is to be reconciled with history, it may be said that Pulindasena adopted a prince named Sailodbhava who was born in the hilly country. This prince, therefore, need not be taken to be a fictitious eponym.

The early kings of the Sailodbhava dynasty are known to us only by their names occurring in later copper plate grants. We thus know of king Ranabhita, his son Sainyabhita Madhavaraja I, and the latter's son Ayosobhita ruling successfully over Kongoda, probably in the 6th century A. D. The son and successor of Ayosobhita was Sainyabhita Madhavaraja II who was known to us from a large number of copper plate inscriptions issued by him. His Ganjam grant dated in the Gupta year 300 or 620 A. D., reveals that he was by that time a feudatory of Sasanka, the ruler of Karnasuvarna. Sasanka was the arch enemy of Buddhism and a great patron of Saivism and so during his sovereignty Buddhism declined in this region and some Saiva temples raised their heads. Bhubaneshwar probably became famous as Saiva Kshetra since that time. According to tradition embodied in Ekamra Purana, Sasanka constructed the temple of Tribhubaneshwar-Siva in the Ekamra- Kshetra and the place was named Bhubaneshwar after the deity. Sasanka died in about 625 A.D. after which Madhavaraja declared himself independent and performed a horse sacrifice, sometime before the 23rd year of his reign. Madhavaraja II (also known as Madhavarman II) ruled at least for fifty years as known from his Cuttack Museum Charter and his rule may be ascribed from cir. 610—660 A. D. The Chinese Pilgrim Hiuen-Tsang visited Kongoda in 639 A. D. during his rule. He had left the following accounts about this kingdom. "This country was above 1,000 Li in circuit, and its capital was about 20 Li in circuit. The country contained some tens of towns which stretched from the slopes of the hills to the edge of the sea. As the towns were naturally strong, there was gallant army which kept the neighbouring countries in awe, and so there was no powerful enemy. As the country was on the sea-side it contained many rare precious commodities, the currency was *cowries*, and pearls and the country produced large dark coloured elephants which were capable of long journey's"[1].

1. Waters—Travels of Yuan-Chwang, Vol. II, p. 195.

The kingdom of Kongoda was probably the bone of contention between the Chalukya king Pulakesin II who advanced as far as the territory of Kalinga and Emperor Harshavardhana of Kannauj who occupied almost the whole of Orissa. The Aihole Inscription dated 634 A. D., reveals that Harshavardhana was defeated at the hands of Pulakesin II. But sometime after the defeat and death of Pulakesin at the hands of Pallava monarch Narasimha in the year 642 A. D. Harshavardhana appears to have taken possession of the Kongoda territory. But soon after that Harsha died in 647 A. D. and Kongoda once more became independent. Madhavaraja II was succeeded by his son Ayasobhita Madhyanaraja. The Parikud grant of this king issued in his 26th regnal year, states that he celebrated Vajapeya and Aswamedha sacrifices. He was succeeded by his son Dharmaraja Manabhita. But the younger brother of Dharmaraja declared himself as king setting aside the claim of his elder brother, a fratricidal war took place in Kongoda. Madhavaraja was defeated in the battle of Phasika. But his cause was supported by Tivaradeva, king of South Kosala. Subsequently, however, Dharmaraja succeeded in defeating the combined armies of Madhavaraja and Tivaradeva which enhanced his power and prestige. After Dharmaraja, the Sailodbhava dynasty fast declined and the Bhauma-karas raised their heads as the political power with Viraja as their capital.

THE BHAUMA KARAS

The Bhaumas, also known as the Bhauma-karas started their rule from Guheswarapataka identified with Viraja (modern Jajpur) in the beginning of the 8th century A.D. King Sivakara I alias Unmatta Simha made this ruling family a great power and started an era known as Bhauma Samvat from 736 A. D., the year of his coming to the throne. He occupied Kongoda in the South and Radha territory in the north. He forcibly married Jayavalidevi, daughter of the king of Radha (South-West Bengal). His son and successor Subhakaradeva I is known to have sent an autographed manuscript of the Buddhist work Gandavyuha, a part of the Avatamsaka, to the Chinese Emperor Te-Tsong in 795 A. D. According to the copper plate records of the family the years 54 (790 A. D.), 73 (809 A. D), 93 (829 A. D), 100 (836 A. D.) and 103 (839 A. D.) fell in the reigns of Subhakaradeva I, his son Sivakaradeva II, the latter's brother Santikaradeva I, Subhakaradeva II, the son of Suvakaradeva II and Subhakaradeva III, the son of Santikaradeva I. During the reign of Subhakaradeva III, the Pala king Devapala took possession of Radha. The Somavamsi king Janamejaya I of South Kosala occupied Khinjali Mandala comprising Sonepur-Baudh region during the reign of Subhakaradeva IV, the grandson of Subhakaradeva III and the son of Santikaradeva II. The loss of Radha and Khinjali Mandala was a blow upon the prestige of

the Bhauma-karas. Subhakaradeva IV, however, restored the prestige of his family by marrying Prithivimahadevi, the daughter of king Janamejaya I. After Subhakaradeva IV, his brother Sivakaradeva III became ruler for a short-time and on his untimely death Prithvimahadevi, the widow of Subhakara IV, ascended the Bhauma throne about the year 158 (894 A. D.). By that time her brother Yayati I Mahasivagupta was ruling over South Kosala and both brother and sister conspired to extend the Somavamsi rule over Utkala (the Bhauma territory) at the cost of the Bhauma-karas. Prithivimahadevi was, however, deposed as the result of a blood-less revolution and Tribhuvana Mahadevi Sidha Gauri, the widow of Santikara II occupied the throne in the year 160 (896 A. D.). After her, Santikaradeva III and Subhakaradeva V, her two sons, became king one after the other. Subhakaradeva V was the last male ruler of the dynasty and after him a number of female rulers came to the Bhauma throne. These female rulers, were, chronologically Gaurimahadevi, the first widow queen of Subhakara V, his daughter Dandimahadevi, his second widow queen Vakulamahadevi, and after her Dharmamahadevi, the widow queen of Santikaradeva III. Dharmamahadevi was the last ruler of the Bhauma-kara dynasty and after her the Bhauma territory came under the possession of the Somavamsis of South Kosala.

THE NANDODBHAVAS

During the Bhauma-kara rule a new territory known as Airavatta Mandala was organised comprising the modern Khandapara, Nayagarh, and Ranpur tracts of Puri district. This Mandala was ruled by the Chiefs of Nandodbhava family who were the feudatories of the Bhauma-karas. An account of the Nandodbhava family is known from two copper plate grants issued by king Devananda who was also known as Vilasatunga and one of these grants is dated in the Bhauma year 193 i. e., 929 A. D. Although this grant presents almost the same genealogy extending over 4 generations, the earlist known king was Jayananda who is called the Lord of Gondramas and he may be ascribed to the early part of the 9th century A. D. Jayananda's son was Paramananda and the latter's son was Sivananda who was succeeded by his son Devananda. We know nothing of the activities about six rulers as no other charters belonging to this family have yet come to light. Devananda is known to be a devout Buddhist as he called himself a Parama Saugata in both of his charters. The Daspalla region of Puri district was a part of Khinjali Mandala which was under the rule of the Bhanja Kings who were also the feudatories of Bhauma-karas.

THE SOMAVAMSIS

After the decline of the Bhauma-karas their empire was occupied by the Somavamsis of South Kosala who were then ruling over the regions now called Sambalpur and Balangir districts. The occupation of the Bhauma dominion by the Somavamsis led to the unification of almost the whole of Orissa and the author of this unification was Yayati II Mahasivagupta who flourished about the middle of the 10th century A.D. During the rule of Udyotta Mahabhava Gupta, the son and successor of Yayati II, Kosala portion was placed under the rule of the collateral branch of the Somavamsis while the Utkal portion was directly ruled by the main branch. The Airavatta Mandala which as mentioned above, comprised the modern Khandapara, Nayagarh, and Ranpur tracts of Puri district and continued as an administrative unit under Somavamsi kings. The Narsingpur charter of Udyotakesari reveals that the villages named Kontalunda and Lavakarada were situated in the Mandala Airavatta. Kontalunda is identified with modern Kantilo situated on the right bank of the Mahanadi and famous for the bell-metal industry. Lavakarada is also identified with the village Karada near Kantilo.

The Somavamsi kings of Utkal became weak after Udyotta Mahabhava Gupta. From the recently discovered Ratnagiri Copper Plate Inscriptions, we come to know that Udyota Mahabhava Gupta was succeeded by his son Janamejaya II and the later by his brother Purunjaya. The last king of this dynasty was Karnadeva who was the son of Janamejaya II and was defeated by Chodaganga Deva sometime before 1112 A. D., as a result of which Utkal came under the rule of Eastern Gangas of Kalinga. The Somavamsi kings were patrons of Saivism and during their rule many famous temples such as the temples of Lingaraj, Brahmeswar, Mukteswar, Kedareswar and Rajarani were consructed at Bhubaneshwar. Chodaganga Deva, on the other hand, was a patron of Vaishnivism. He was influenced by the famous Vaishnava saint Ramanuja. The famous temple of Jagannath at Puri was constructed by him and from that time onwards the religious centre of gravity in Orissa shifted from Bhubaneshwar to Puri. The Ganga kings like the Somavamsis were also great temple-builders. The district of Puri was adorned by many great monuments by these rulers. The most important temple ever built was Sun-chariot at Konarak, built by the famous Ganga ruler Narsimha Deva I who ruled from 1238 to 1264 A.D. Anangabhima Deva III, the father of Narasimha Deva I, constructed the Pataleswar temple in the precinct of the Jagannath temple of Puri and it was he who built the Fort of Barabati at Cuttack, where he also constructed a great temple for Jagannath which was destroyed by Firuz Tughluq in 1361.

Chandradevi, the daughter of Anangabhima Deva III, constructed the temple of Ananta Vasudeva at Bhubaneshwar and it was an impors tant Vishnavite monument in the heart of the Saiva Kshetra.

During the rule of Bhanu Deva II, Jauna Khan made an expedition against Orissa and the Ganga king sent a large force to the frontier to defend his kingdom. According to Isami, the only contemporary author who gives an account of the expedition, the Orissa forces were defeated and fled and Jauna Khan plundered their camp and took much booty. But the Puri plates of Narasimha IV credit Bhanu Deva II with a victory over Ghiyas-ud-din Tughluq. This probably refers to the same expedition. It is known from Tarikh-i-Firoz Shahi that Sultan Firuz Tughluq invaded the Ganga captial in 1361 A. D. during the rule of Bhan Deva III. The destruction of the Jagannath temple at Cuttack by Firuz Tughluq has been referred to above. From that time onward the Ganga power declined steadily.

The Ganga kings ruled over Orissa up to 1435 A. D. The last ruler of this dynasty was Bhanu Deva IV who was an incapable ruler and was given to luxury and licentious habits. When he died childless in 1435 A. D., the throne was sezied by the veteran Minister Kapileswar Routrai who started the rule of Solar (Surya) dynasty in Orissa. A detailed history of the rule of the Ganga kings will be given in Cuttack District Gazetteer.

Kapileswara Deva popularly known as Kapilendra Deva was an ambitious and war-like monarch and he is generally regarded as the greatest king after Kharavela. He fought with the Reddis of Rajahmundry and occupied their territories. He defeated the Sultan Nasir'-ud-din of Bengal in the north and the Bahamani Sultan Ala-ud-din Muhammad II in the south. Sultan Humayun Saha Bahamani, the son and successor of Ala-ud-din Muhammad was also defeated by him. The inscriptions at Munnur in the South Arcot district testify to the fact that Kapilendra Deva had extended his sphere of conquest by 1464 A. D. as far south as the river Cauvery. King Mallikarjuna of Vizianagar must have therefore been defeated by Kapilendra Deva sometime before 1464 A. D. Kapilendra Deva bore three proud titles of Gajapati Gaudeswar Navakoti Karnata Kala Vargeswara, vindicating his conquests. The meaning of this high sounding title is that he was the Lord of Gauda, nine forts of Karnataka as well as of Gulbarga (Kalabarga), the capital of Bahamani State. This title was borne by all the succeeding Gajapati kings of Orissa.

Kapilendra Deva was succeeded by his son Purusottama Deva in March 1467. At the beginning, Purusottama Deva sustained defeat at the hands of the Bahamani Sultan Muhammad III; and Saluva Narasingha, the ruler of Chandragiri, also captured from him all the territories south of the Godavari delta. Purusottama Deva had to wait till he was strong enough to retrieve his prestige and power. He mobilised his army towards south in 1482 after the death of Muhammad III Bahamani and over-ran the whole of Godavari and Krishna doab including Guntur district. Saluva Narasingha had by that time usurped the throne of Vijayanagar and he was defeated by Purusottama Deva who married Rupambika, the daughter of Saluva Narasingha. Purusottama Deva brought from Vijayanagar, the idols of Gopala and Ganesha, as well as the jewelled throne as symbols of his victory. The idol of Gopala has now been enshrined at Sakhigopal in the district of Puri and the idol of Ganesha is installed in the compound of the Jagannath temple, Puri. The Ratnavedi on which the image of Jagannath stands at present inside the sanctum of Puri temple is supposed to be the jewelled throne brought by Purusottama Deva from Vijayanagar and Prof. R. D. Banerji could recognise on it the bizarre-arabesque of the decadent Hayasala design.

Purusottama Deva died in 1497 A. D. and was succeeded by his son Prataparudra Deva. This new Gajapati was not as strong as his father and grandfather and during the early part of his rule the strength of his enemies soon increased on all sides of his territories. Direct danger had come from the north when Sultan Hussain Shah of Bengal sent a large army in 1509 under Ismail Ghazi who advanced as far as the town of Puri. The priests of Jagannath took away the deities and concealed them in the Chilka lake. Prataparudra Deva who was then in the southern border of his territories hastended towards Puri to meet the invaders. But the latter retreated at his approach and were closely pursued till they crossed the borders of Bengal.

In 1512, the famous king Krishnadeva Raya of Vijayanagar invaded Orissa and obtained a series of brilliant victories against the generals of Prataparudra Deva. The forts of Udayagiri and Kondapalli fell into the hands of Vijayanagar forces who also occupied the stronghold of Simhachalam near Vizagapatam. Prataparudra Deva was forced to conclude peace by ceding all his territories to the south of the Godavari to Krishnadeva Raya who, it is said, also married one of the daughters of the Gagapati king. This treaty was concluded in 1519. Prataparudra Deva ruled for about 20 years more and that period was remarkable in the history of Orissa for the activities of Sri Chaitanya and the famous poets and philosophers of Orissa. A large number of scholars,

poets and philosophers flourished during this period among whom mention may be made of Balaram Das, Jagannath Das, Yasovanta Das, Achyutananda Das and Ananta Das who popularised the cult of Jagannath by their inspired writings. Virasingha, the famous Buddhist scholar; Lolla Lakshmidhar, the commentator of Soundarya-Lahari; Kavidindima Jivadeva, the author of Bhaktibaibhaba and Bhakti Bhagavata; Shri Ray Ramananda, the great Vaishnava philosopher and the writer of the drama Jagannath Ballabha; and Pandit Godavara Mishra, the composer of Yoga Chintamani. Prataparudra Deva himself is credited with the authorship of Saraswati Vilasam, an admirable work on Hindu Law.

After Prataparudra Deva Orissa became just like a ship without rudder. Two of his sons who are known to us by their nick names, Kalua Deva and Kakharua Deva, ruled one after the other only for a year and they were treacherously murdered by Govinda Vidyadhar who usurped the throne. Govinda Vidyadhar ruled up to 1549 A. D. and was succeeded by his son Chakra Pratap who ruled for eight years. He was murdered by his own son Narsingha Jena who in his turn was assassinated in a successful plot organised by the General Mukunda Harichandan. The civil war started between Mukunda Harichandan and Raghuram, the younger son of Chakra Pratap. But subsequently Raghuram was killed and his supporter Danai Vidyadhar, the Minister, was imprisoned. Mukunda Harichandan ascended the throne in 1559 A. D. after putting to sword many of his rivals and their associates. He was a friend of the Mughal Emperor Akbar as Sultan Sulaiman Khan Karrani of Bengal was their common enemy. There was exchange of embassies between Delhi and Cuttack and the reaction of this alliance was strongly felt in the Court of Bengal. In 1567, when Akbar was busy in the siege of Chitor, Sulaiman took the opportunity and sent a large army under his son Bayazid who advanced up to Cuttack and occupied the strong fort of Barabati. Mukunda Deva remained confined in the fort of Kotsima in Northern Orissa where he was closely besieged by the invaders. Meanwhile Ramachandra Bhanja, the Commander of Sarang garh fort, declared himself as the king of Orissa. When Mukunda Deva advanced towards Cuttack, he met Ramachandra Bhanja near Jajpur and a skirmish took place between them at Gohiratikari, 6.4 km. north-east of Jajpur. Mukunda Deva, the last independent ruler of Orissa, fell fighting on the same day. Ramachandra Bhanja was also defeated and killed by Bayazid. Thus Orissa passed into the hands of the Afghans in 1568 A. D.

The Afghans of Bengal became weak after the death of Sultan Sulaiman Karrani in 1573 and as the prince Bayazid died a premature death, the throne of Bengal passed to the impetuous prince Daud Khan. Daud was defeated by the Mughal powers in 1574 and fled away to take shelter in Orissa, but was again defeated at Tukaroi on the river Suvarnarekha in March 1575. He was finally killed in the battle of Rangamahal in 1576 and the Mughals occupied Bengal and Orissa. But the Afghan nobles were reluctant to submit to the Mughal powers till 1590 when Mana Singh invaded Orissa and completely crushed the Afghan resistance. But Mansingh went back after making temporary arrangement in the administration of Orissa which once more became the hot bed of conspiracy of the Afghans against the Mughals. Consequently, Mana Singh had to invade Orissa once again in 1592 when he strongly laid the foundation of the Mughal rule and himself became the Governor of Orissa till the death of Akbar in 1605.

The Rajas of Khurda

From the year 1592 the political centre of gravity shifted from Cuttack to Khurda when Ramachandra Deva I, the son of Danai Bidyadhar, the Minister of the Bhoi king Govinda Bidyadhar, was made the king of Khurda by Mana Singh. Ramachandra Deva I was not only recognised as the successor of the former Gajapati line of kings but also as the controller of the Jagannath temple at Puri. The new Gajapati king made sincere efforts to popularise and glorify his rule. It is said that the image of Jagannath had been burnt by the fanatic Kalapahar after the occupation of Orissa by the Afghans of Bengal in 1568. Ramachandra Deva I constructed the new images of the deities and installed them in the sanctum of the Jagannath temple for which he was reputed as the second Indradyumna. Sometime in 1596 he set the famous Blue-wheel (Neela-chakra) on the crest of the temple of Jagannath and this work was done by one Damodar Champatiray, the son of Barjena Mahapatra, a temple accountant. Ramachandra Deva I was also appointed as a Mansubadar of 3500 horses under the administration of Akbar. In 1599 Raja Mukund Ray of Kassimkota took shelter in Khurda being driven out by Sultan Muhammad Quli of Golconda. Ramachandra Deva was defeated by the army of Qutb-Shahi kingdom as a result of which Mukunda Ray was forced to leave Khurda and fled away towards Bengal.

Gajapati Ramachandra Deva I was a patron of Brahmins. He set up many Brahmin villages in different parts of the district. These villages were known as *sasans*. Not less than 16 *sasanas* are ascribed to the time of Ramachandra Deva I. It was during his rule that the Muktimandap in Puri Temple was constructed, probably by Gaura Rani, the wife of General Mana Singh. Ramachandra Deva I died in 1607 A.D. and was succeeded by his son Purusottama Deva.

After the death of Akbar, the Gajapati king of Orissa lost the place of honour in the Mughal Court of Delhi. During the reign of Jahangir, Orissa was made a separate Subah and Qasim Khan was appointed as the first Subadar. During his rule one Keso Das came to Puri with a large following in the guise of a pilgrimage and looted the temples with the connivance of the Subadar. He quartered his men inside the temple compound and overwhelmed the army sent by Purusottama Deva. The worship of Jagannath was completely stopped and the feeble Gajapati king being anxious for the restoration of the sanctity of Jagannath worship surrendered to Keso Das. He agreed to send one of his daughters to the harem of Badshah Jahangir along with a present of 3 lakhs of rupees and to give his sister in marriage to Keso Das. Emperor Jahangir was highly pleased with Keso Das for this heroic adventure. The Subadar Kalyan Singh, the son of Todar Mal, invaded Khurda to exploit money from Purusottama Deva. Following the example of Keso Das, he demanded another daughter and a present of three lakhs of rupees for Emperor Jahangir and Purusottama Deva was forced to agree to this demand. After Kalyan Singh, Mukarram Khan was made the Subahdar of Orissa and he too invaded the territory of Purusottama Deva. The Gajapati king this time fled away from Khurda and took shelter in the fort of Manitri. The images of Jagannath were also taken away by the Gajapati near Banpur as a precaution against the ravages of the Muslims. Purusottama Deva died in the fort of Manitri in 1622 and was succeeded by his son Narasimha Deva. Like his father, the new Raja also became a prey to Muslim rapacity from the day of his accession to the *gadi* of Khurda. In 1645 he fought with considerable valour with Fateh Khan, the General of Subadar Mutquah Khan, and died in the battle. The *sasan* village Biranarasinghpur in Puri district is named after him. The Subadar then placed Gangadhara Deva, the nephew of Narasimha Deva, on the throne, but after about four months Balabhadra Deva, the brother of Narasimha Deva, murdered Gangadhara and usurped the *gadi*. The *sasan* village Balabhadrapur was established by this ruler. He was succeeded in 1655 by his son Mukunda Deva I who ascended the *gadi* as a minor boy. He has been credited with the establishment of the *sasan* village Mukundapur. During his rule, the Car of Jagannath for the Car Festival was constructed of the wood brought from Daspalla forest (now under Nayagarh Forest Division) and the previous practice of bringing wood from Banpur for the purpose was discontinued. The tradition of constructing the Car with the wood brought from Daspalla is continuing till the present time. Mukunda Deva died of smallpox in 1690 while he was at Jajpur, and was succeeded by his son Dibyasingha Deva I. During his rule, there was a severe cyclone in

the east coast of Orissa in 1700 A. D., when the discus on the top of the Jagannath temple at Puri fell broken. Dibyasingha Deva I installed a new discus on the temple in 1715 and it was then known as the blue discus (Nila-chakra). After the death of Dibyasingha Deva I in 1720 his brother Harekrushna Deva became the Raja and ruled for five years. He established Harekrushnapur *sasan* the first Brahmin donee of which compiled a Smriti work named Gadadhara Paddhati. This was recognised as the authentic work on religious rites in Orissa. Harekrushna Deva is known to have white-washed the temple of Jagannath at Puri and the flight of steps in the Jagamohan of Puri temple was constructed by him. After his death his son Gopinath Deva came to the *gadi* in 1725. The *sasan* village Gopinathpur near Atharnala of Puri was established by his brother Bhramarabara Routaray. Gopinath Deva was a sickly person and during his rule the administration was carried on by one of his brothers, Ramachandra Deva, who succeeded him after his death in 1732. By that time Muhammad Taqui Khan, the illegitimate son of Sujauddin, the Nazim of Bengal, was made the Naib Nazim in Orissa and he invaded the temple of Jagannath being attracted by its wealth. The worshippers of Jagannath apprehending the motives of Taqui Khan had taken away the idols of Jagannath which they concealed in an island in the Chilka lake. Taqui Khan proceeded to Khurda from Puri and defeated and imprisoned Raja Ramachandra Deva II whom he brought to Cuttack. Ramachandra Deva was forcibly converted to Islam after which he was renamed Hafiz Qadar Muhammad. Taqui Khan died in 1734 which, according to Muhammadan superstition, resulted by some witch-craft and after him Murshid Quli Khan II became the Naib Nazim of Orissa. He was a well-meaning administrator and because of his sympathy and goodwill towards Orissa he was greatly loved by the people. He rendered valuable help in reinstalling the images of Jagannath and restoring their worship in the temple which greatly pleased the people of Orissa. He gave his daughter in marriage to Hafiz Qadar (Ramachandra Deva II), the converted Raja of Khurda, who, however, was ousted from the Hindu society and was also deserted by his own family because of his change of religion.

In 1739 Shuja-ud-din, the Nazim of Bengal, died and was succeeded by his son Sarfraj Khan. In 1740 Alivardi Khan, the Naib Nazim of Bihar, defeated and killed Sarfraj and became the Nazim of Bengal, Bihar and Orissa. Murshid Quli Khan II who was the Naib Nazim of Orissa did not recognise Alivardi Khan as Nazim. So, after acquiring Bengal Alivardi proceeded to Orissa to chastise Murshid Quli II. It was during this period of danger that Ramachandra Deva II, the Raja

of Khurda, rendered valuable help and assistance to his father-in-law Murshid Quli, who, however, was defeated and driven away from Orissa and took shelter at Masulipatam. But Murshid Quli II did not bend and he together with his trusted General Mir Habib invited Raghuji Bhonsle I of Nagpur to come to the rescue of Orissa against the Nazim of Bengal. From this time onwards the Marathas began to ravage West Bengal and parts of Orissa till 1751 when Alivardi Khan was forced to cede the revenues of Orissa to the south of the river Suvarnarekha.

Ramachandra Deva II died sometime in 1742-43 and after him there was a struggle for succession. Mir Habib, who was then conspiring against Alivardi Khan of Bengal, tried to install one Padmanava Deva on the *gadi* of Khurda. Subsequently Birakishore Deva, the grandson of Ramachandra Deva II, succeeded in occupying the *gadi*. It was during the time of this ruler that a treaty was made in 1751 between Alivardi Khan and Raghuji Bhonsle by which the former agreed to pay twelve lakhs of rupees on condition that 'the Marathas would not set their foot within his dominion'. As a result of this treaty the Marathas became the virtual rulers of Orissa although the appointment of Naib Nazim required the approval of both Bhonsle of Nagpur and Nazim of Bengal. In 1760 Narayan Deva, the ruler of Kimedi, invaded the territory of Khurda and Birakishore Deva not being able to drive out the invader sought the help of Seo-Bhat Sathe, the then Maratha Governor of Orissa. The Marathas came to the rescue of Khurda and drove away the invaders. But the Raja could not pay them the expenses of the campaign and was compelled to mortgage to the Maratha Governor the best portion of his territory including the Parganas of Lembai, Rahang, and Purushottam Kshetra. Birakishore Deva is said to have become mad towards the end of his rule and murdered four of his sons and committed various excesses out of the feat of madness. He died in 1780 after a long rule and was succeeded by his grandson Dibyasingha Deva II. The Marathas acknowledged the accession on the condition that the Raja was to pay an annual tribute of Rs. 10,000 to them. Dibyasingha Deva constructed a big fort in the pass of the Barunai Hill and removed there his headquarters from Khurda. After his death in 1795 his son Mukunda Deva II succeeded to the *gadi*.

British Conquest of Orissa

Lord Wellesley, after becoming the Governor-General of India, adopted a vigorous policy to break the power of the Marathas by his policy of subsidiary alliance. He wrote to Col. Brooke, the Resident of Nagpur, to ask the Raja to maintain the British subsidiary force and to assign the coastal tract of Orissa for the maintenance of that force so as to establish the continuity of the British dominion from Bengal

to Northern *circars*. The Raja of Nagpur declined to accept such an inglorious alliance and Wellesley persuaded the Court of Directors to approve his plan of declaring war against the Maratha Confederacy. The war was declared on the 3rd August, 1803 and the British force invaded Orissa both from the north and the south. The main force under Commander Col. Campbell was to march from Ganjam with the instruction that it would bring under control the coastal area of Puri and then to push through the tract up to Cuttack to take possession of the fort of Barabati. The force consisting of about 1,500 native troops started from Ganjam towards Puri but as Col. Campbell, the Commander, suddenly got high fever the command of the army was transferred to Gen. Harcourt. The new Commander on instruction from the Governor-General tried to appease the Hindu population of Orissa by circulating a declaration that henceforward the British Governor would be the guardian of the temple of Jagannath. He issued numerous messages to the Zamindars of Orissa in order to impress upon them that the Christian Government was not alien to Hindu religion and that far from doing harm to the Jagannath worship their intention was to glorify it under their benevolent administration.

The Marathas stationed their main force at Barabati and small detachments were placed at Pipli and Manikapatna to oppose the advance of the British troops. The Maratha army at Manikapatna were easily driven away and Fateh Muhammad, the Maratha Faujdar of Malud, was won over to the side of the British. The help of Fateh Muhammad was of great importance to the British troops and his knowledge about the routes in that part of the territory facilitated them to march onwards. From Manikapatna the force marched up to Narsinghapatna which was not far from the territory of the Raja of Khurda. Harcourt apprehended that the Raja was in secret league with the Marathas and he offered one lakh of rupees to him in exchange of his help in transporting the baggage and artillery and also in sending 3,000 fighting men to co-operate with the British troops. Mukunda Deva II was chaffing under the control of Marathas and was resenting their hold over the Jagannath temple. He readily agreed with the British proposals and with his help Harcourt could easily occupy Puri on the 18th September, 1803. The priests in a body welcomed the British rule and Harcourt placed the Jagannath temple under a guard consisting of Hindus only. Harcourt left two detachments of infantry at Manikapatna and Puri under the command of Lt. Ogilvie and Major Fletcher respectively to safeguard against the Maratha attack and himself proceeded towards Cuttack. The march from Puri to Cuttack was strongly opposed by the Marathas and severe fighting took place at Ahmadpur and Mukundapur. But inspite of their best efforts the

Marathas could not check the advance of the British and subsequently they had to return back to the fort of Barabati. This last Maratha stronghold was occupied on the 14th October and with this the British occupation of Orissa was almost an accomplished fact.

A small British force under Captain Morgan was sent from Calcutta to Balasore by boat in the sea and after landing at Balasore, Morgan entered into an intrigue with Moro Pandit, the Maratha Faujdar of that place. The town of Balasore was occupied by Morgan and after that Capt. Slye and Ensign Scot jointly drove away the Marathas towards Bhadrak and therefrom towards Jajpur. By this time Col. Fergusson marched from Jaleswar and drove away the Marathas from the Ghats between Jaleswar and Balasore. Fergusson proceeded towards Cuttack to help Harcourt and on the way he received the news of the fall of Barabati. Thus by the co-ordinated action of Harcourt, Morgan and Fergusson, the British could occupy the Maratha territories from Jaleswar on the river Suvarnarekha in the north to lake Chilka in the south, and the long desired coastal tracts of Orissa came under British occupation. A more detailed discussion about the British occupation of Orissa will be given in the History chapter of Cuttack District Gazetteer.

It has been pointed out above that Mukunda Deva II, the Raja of Khurda, was negotiated by Harcourt to help the British troops by men and supplies in exchange of one lakh of rupees. The Raja while agreeing to this proposal strongly represented that after the British occupation, the territories consisting of Lembai, Rahang, and Purushottam Kshetra which had been taken away from him by the Marathas since 1760 should be restored to him. Although Harcourt did not accept this proposal, the Raja had a fond hope of getting back those territories at some future date from the British Government. As the British could reduce the fort of Barabati with less difficulty than was apprehended before, there was no need of the full help of the Raja stipulated under the terms of the agreement. The Raja by the time of the fall of Barabati had received from the British about Rs. 50,000 out of one lakh promised to him. In March 1804, Jayi Rajaguru, the Minister of the Raja, proceeded to Cuttack with 2,000 armed men and requested Harcourt to restore the Mahals mentioned above and to pay the balance of stipulated amount. Harcourt agreed to pay Rs. 20,000 and promised to pay the rest at some future date, but as regards the restoration of the Mahals he remarked that 'not a span of land could be given up'. At this, the Raja of Khurda was greatly annoyed and became hostile towards the British

Government. When the Feudatory Chiefs of Orissa signed agreements with the new Government, the Raja of Khurda evaded for a long time to put his signature on such agreement. After making peace with the English, he secretly sought help of the Raja of Nagpur for taking possession of the Mahals. He began to reorganise his troops and improved internal defence of his territory by appointing Maratha Sardars. Moreover, he bagan to induce the Chiefs of the Tributary States to make a common cause with him against the British. One Sambhu Bharati, a religious mendicant, was engaged by the Raja to unite the Tributary Chiefs against the new British regime and gradually the Raja of Kanika and Kujang and other Chiefs joined hands with Khurda.

In September 1804, the Raja of Khurda was forbidden to exercise his traditional right of issuing orders to persons residing within the limits of the Mughalbandi territory without the express sanction of the British Commissioners. Moreover, he was deprived of the anagement of the Jagannath temple which came to him as a rude shock.

In October, exactly one month after the issue of the above order, the Paiks of Khurda and the Raja's troops rose in rebellion, presumably with a view to overthrow the British authority, and captured the villages in the vicinity of Pipli. This alarmed the Britishers who apprehended that these local troubles might assume serious proportions and they immediately took quick preventive measures.

Troops were sent from Ganjam and a detachment marched from Cuttack. The rebels being quickly driven out of Pipli retreated to the fort at Khurda, followed by the British troops. This fort, the ruins of which still remain, was situated at the foot of a hill at the east end of the valley of Khurda. The approaches from the south lay through a difficult pass between the Barunai hills which was stockaded and fortified with strong masonary barriers. It was three weeks before the British were in a position to carry these works by storm. When this was at length achieved, the Raja made good his escape southwards with a handful of his followers, the British troops being too exhausted to pursue, but he surrendered a few days afterwards. His territory was confiscated and placed in charge of Major Fletcher who erected the first civil building at Khurda. The estate has since been managed as a Government Estate, the Raja receiving an allowance of Rs. 2,133-5-4 (Rs. 2,133·33) per mensum out of the revenue. Mukunda Deva was sent a prisoner to fort Barabati at Cuttack, from where he was shortly removed to Midnapore. He

was released in 1807, allowed to live in the landed at Balisahi in Puri town, and vested with the superintendentship of the Jagannath temple; but in 1817 he was again made prisoner in consequence of another rebellion.

Paik Rebellion

This was a rebellion of the Paiks, i. e., the landed militia of Orissa to whom the English conquest had brought little but ruin and oppression. Brave and undaunted as the Paiks were in comparison with the British Sepoys, the nature of the country and their intimate knowledge of it gave them an advantage which rendered the contest very severe. Stirling has written about the Paiks who combine with "the blindest devotion to the will of their chiefs, a ferocity and unquietness of disposition which have ever rendered them an important and formidable class of the population of the Province". They were paid by service lands which they cultivated with their own hands in time of peace subject to the performance of certain military and police duties whenever called upon by their chiefs. People from all classes, Chasa, Pana, Kandara, Bauri, Mohammedans, Telugu, Kaisthas, etc. could become Paiks. In fact, they constituted the second line of defence like the Territorial Army of today.

The Paiks of Orissa were divided into three ranks, distinguished by names taken from their occupation, or the weapons which they chiefly used, viz., (1) The Paharis, who carry a large shield made of wood covered with hide and strengthened by knobs and circles of iron, and the long straight national sword of Orissa, called the Khanda. They are stationed chiefly as guards. (2) The Banuas, who now principally use the matchlock (in lieu of their old missile weapons), but have besides a small shield and sword. It was their duty to take the field principally and to go on distant expeditions. (3) The Dhenkiyas, who are armed with bows and arrows and a sword, and perform all sorts of duties. The war dress of the Paiks consists, or did consist, of a cap and vest made of the skin of the tiger, or leopard, a sort of chain armour for the body and thighs, and a girdle formed of the tail of some wild animal. Their ferocious dress combined with their irresistible courage in the battle ground terrorised their foes. They knew fighting well, both in the open field and in the jungles. They fought a good many bloody battle with the Mughals and did not prove inferior to any infantry which the Marathas ever brought into the field during their government of the Province.

A body of local landed militia of this kind might have been a tower of strength to the British Government, had liberal and conciliatory measures been adopted from the first. But by a fatal and short-

sighted policy Major Fletcher had been allowed to resume their service lands shortly after the confiscation of the Khurda estate. Nor was this all. Deprived of the lands which they had enjoyed from time immemorial, they were subjected to the grossest extortion and oppression at the hands of the Sarbarakars and other underlings to whom the Government entrusted the collection of the revenue, and also to the tyrannies of a corrupt and venal police. A leader was all that was required to fan the lurking embers of rebellion into open flame.

The opportunity produced the leader in the person of Jagabandhu Bidyadhar Mohapatra Bhramarbar Rai, an officer who had inherited from his ancestors the post of Bakshi or Commander of the forces of the Raja of Khurda, being second only to the Raja himself in rank. Besides Jagirs or grants of land and other perquisites, the family of Jagabandhu had held for several generations the valuable estate of Killa Rorang at a low quit-rent. This estate was in Jagabandhu's possession at the time of the British conquest, but eventually he was dispossessed when in June 1814 the Government passed orders that no settlement should be made with him, until he should have established a title to the property in the regular course of law. Jagabandhu was reduced to beggary and for nearly two years derived his maintenance from the voluntary contributions made by the people of Khurda for his support. He was constantly attended by a ragged tribe of followers bearing the insignia of state pertaining to his former condition. When advised to institute a suit for the recovery of his estate he evinced the greatest reluctance to do so, pleading his want of means, the degradation of suing as a pauper, and the uselessness of any reference to the courts established by a foreign Government.

This was the position of Jagabandhu in March, 1817 when a body of Kandhas, four hundred strong, from the State of Ghumsur crossed over into the Khurda territory and openly unfurled the banner of revolt. The Paiks rose as one men and joined them under their former leader, Jagabandhu. They proceeded to attack the police station and other government buildings at Banpur where they killed upwards of a hundred men in the employ of the foreign government and carried off some fifteen thousand rupees worth of treasure. The rebels then marched on Khurda itself, increasing in numbers as they proceeded. Their success at Banpur had set the whole country in arms against the British and seeing the hopelessness of resistance the whole of the government officers stationed in Khurda sought safety in flight. All the civil buildings were burnt to the ground by the rebels and the treasury sacked. Another body of the rebels advanced into Paragana Lembai and murdered one of the native officials who had rendered

himself obnoxious On the intelligence of these events reaching Cuttack, the British Government at once despatched such a force as they thought would be sufficient to quell the disturbance and restore order. One detachment marched direct to Khurda and another proceeded to Pipli to protect Paragana Lembai.

The Magistrate thinking that his presence would help to restore order, set out on the first of April, accompanied by a detachment of sixty sepoys with the intention of joining the force which had proceeded to Khurda. On the evening of the following day he arrived at Gangapada, a village only about two miles (3·2 kilometres) away from Khurda. A barricade had been erected here, which was defended by a considerable body of rebels. The British troops were fired upon, and as it was growing dark, it was resolved to halt for the night and attempt to force the stockade early in the next morning. A letter was sent off to the officer who had proceeded to Khurda begging him to march out with his force from Khurda so as to place the enemy between two fires. Early next morning the messenger returned with the intelligence that the village of Khurda had been totally destroyed, and that the troops were nowhere in the neighbourhood. There was nothing for it under the circumstances but to beat a speedy retreat. No provisions had been brought from Cuttack and none were to be procured on the spot. The sepoys were worn out with hunger and fatigue and the number of the rebels gradually swelled to about three thousand men. As soon as the retreat was commenced the Paiks opened a brisk fire. The English troops kept as much as possible to the open, the Paiks on the other hand, kept well under cover of the jungle, from which they suddenly emerged now and again to fire, or to secure whatever baggage had been dropped or abandoned in the confusion.

The situation was a critical one, but no loss of life was sustained, and after marching without a halt from 5·30 a. m. until 3·30 P. m., the troops safely reached Balakati on the Puri road, and there halted. While preparing to resume their march at 9·30 p. m. they were again attacked under cover of the darkness by a large body of insurgents ; but a well-directed volley soon scattered the rebels, and the troops continued their retreat without further molestation. They reached Cuttack on the 4th of April, having lost tents, elephants, and every article of heavy baggage which they had taken with them. The Magistrate wrote to Government as follows:

"This instant returned ; after a most fatiguing march of a day and night, from Khurda ; I can only write for the information of His Lordship in Council, that my retreat was forced, and that the

whole of the Khurda territory is in a complete state of insurrection. The insurgents call upon the Raja of Khurda, and Jagabandhu issues orders in his name. Their avowed intention is to proceed to Puri and reconduct him in triumph to his territory".

The detachments of sepoys which had proceeded to Khurda and Pipli were not more fortunate than the Magistrate's party. The officer in command of the Pipli detachment, in attempting to force the rebel position at Gangapada and effect a junction with the Khurda force, was killed at the head of his men. Both detachments were compelled to retreat, with the loss of all the baggage, to Cuttack via Pipli. The latter place fell into the hands of the Paiks, who sacked it and burnt the police station. On the other hand, an officer who had been despatched with a force for the protection of Puri, reached that town on the second of April and found all quiet there. His progress had not been molested in any way, and he wrote to recommend that a force should be detached for the special duty of falling upon the rebels and bringing on a decisive action with them. Accordingly on the ninth of April, an officer with five hundred and fifty men and few guns, marched on Khurda, and on the twelfth of April martial law was proclaimed in the Khurda territory.

On the morning of the same day a large body of the insurgents assembled at Sukal, a small village near Puri. In the evening they entered the town by the Lokanath Ghat, and burnt the Government court-house and several other public and private buildings. The houses of the European residents were situated then on the sea-shore about half a mile (0·8046 km.) from the town. In these the Indian officers of the Government took refuge. The troops were located in the bungalow of the Salt Agent. On the morning of the thirteenth of April, the rebels emerged from the jungle which skirted the town on the east and opened a desultory fire. The sepoys returned it, and the contest was continued for about two hours, but at length the sepoys charged the enemy and drove them back into the town.

The success was, however, only temporary. The insurgents returned in greater numbers, having been reinforced by others of their own party and joined by many of the rebels belonging to the temple and to the Raja's private establishment. Some of the inhabitants of the town also joined the rebels, and the priests of the temple openly proclaimed the fall of the English rule and the restoration of the authority of the ancient line of sacred kings. Being thus hemmed in on three sides by the insurgents and the sea, the British deemed it

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advisable to beat a speedy retreat to Cuttack by the only road till left open. Provisions were beginning to run short, and it was found impossible to procure a fresh supply. It was important, too, to prevent the Government treasure from falling into the hands of the rebels. Puri was, therefore, abandoned ; and the fugitives, among whom were the Salt Agent and the Collector of the Pilgrim Tax, reached Cuttack on the eighteenth.

All communication between Cuttack and the southern portion of the Province was now completely cut off; consequently, nothing had been heard of the force despatched to Khurda on the ninth of April, and the greatest apprehensions were entertained for its safety. The detachment, however, reached Khurda without encountering any opposition ; and the officer in command, on hearing that the insurgents had gone in great force in the direction of Puri, proceeded against them by forced marches. On the second day after leaving Khurda he came upon the rebels, about a thousand strong drawn up behind a line of embankments.

The Paiks, as they were small in number and ill equipped, could not successfully encounter this large body of disciplined and better armed troops and had to retreat into jungle. The British force resumed its march on Puri, entered the town, and captured the Raja who could not be successful in his escape.

Several other encounters took place between the British troops and the insurgent Paiks, and the rising spread to Cuttack, where it was stamped out without much difficulty. British authority soon re-established itself everywhere, although the country did not at once recover its accustomed tranquillity and security. Bands of Paiks continued to infest the jungles of Khurda for sometime after the pacification of the rest of the country, and disturbed the Britishers in their administration. In May, 1817, two English Judges were posted at Khurda to award punishments of death, transportation and long term imprisonment to the imprisoned rebels. In the early part of the year 1818, the British Government had also to take recourse to military operation in the jungles of Khurda which lasted till the year 1826. In this operation bands of Paiks, including Bakshi Jagabandhu, were hunted down and many were brutally murdered. The British Government appointed a Commission to investigate into the causes of this outbreak. The Commissioners reported that the Government itself was to a large extent to blame and that the peasantry had many real grievances to complain of. The resumption of large tract of service land, the currency regulation which compelled the people

to pay their land tax in silver instead of in *cowries* as before, the heavy salt duty, the extortions and chicanery of subordinate officials, were all bitter grounds of discontent. These grounds can very well show that the Paik Rebellion of 1817 was a common man's agitation, it was not initiated by any aristocratic blood. In fact, the Raja of Khurda and Bakshi Jagabandhu joined the rebellion and were accepted as leaders by virtue of their past positions.

Raja Mukunda Deva died a captive in November, 1817. He was the last king of Khurda and after him his successor came to be known as the Raja of Puri, the title of 'Raja' being only nominal, and he depended on a political pension. The management of the Puri temple, however, remained in his hands.

Ramachandra Deva III (1817-56), the son of Mukunda Deva, built a new palace on the Car Road at Puri and amassed much wealth by his thrifty habits. He was succeeded by Birakishore Deva II(1856-62) and the latter by Dibyasingha Deva II (1862-77) who was transported for life on a charge of murder. His successor Mukunda Deva III died in 1926 and was succeeded by his adopted son, Ramachandra Deva IV, who was the Superintendent of the Jagannath temple till 1960 when the management of the temple was taken over by the Government of Orissa.

The Tapang* Rebellion of 1827 A. D.

In 1827, the people of Tapang Garh under the leadership of Samanta Madhaba Chandra Routray, their Dalabehera, revolted against the oppressive alien rule of the British. Since the Paik Rebellion of Khurda (1817-18), the people of this area did not pay rent to the British Government as a consequence of which on the 23rd May 1827, one British Officer with some sepoys was sent from Khurda to collect arrear rent from Tapang.

At the instigation of Madhaba Chandra, the people refused to pay rent to the British. One Govardhan Bairiganjan shot two Englishmen to death. Some British sepoys were seriously wounded in the scuffle. The British authorities took a strong view of the situation and Lieutenant-Colonel Harcourt sent an ultimatum to the Dalabehara of Tapang to clear the arrear rent immediately and surrender himself in the court at Khurda. But Dalabehera Madhaba Chandra paid little heed to the ultimatum and prepared himself for a confrontation with the British. Col. Harcourt marched to Tapang with a contingent

* A detailed account of the battle between the British and the Dalabehera of Tapang which took place in 1827 A. D. is given in 'Phiringi Kali Bharat'. written by Madhusudan Bipra who belonged to the village Sanaput garh, near Tapang. As stated in the Kavya it was written eight years after the occurence of the battle and the author himself was an eye witness of the battle for four days. The manuscript of 'Firingi Kali Bharat' is preserved in the Orissa State Museum, Bhubaneshwar.

of British force in June 1827, and met the rebels in the battle-field of Kandagoda near Tapang. After a protracted fight the rebels were repelled and the revolt was finally subdued,. Dalabehara Madhaba Chandra subsequently surrendered to the British and was pardoned for his nobility and bravery.

LOCAL CHIEFS UNDER FOREIGN RULE

From 1818 to 1828, Puri and Khurda were both administered by a Joint Magistrate and Deputy Collector. The headquarters were at Khurda. Sometime after, the status of Joint Magistrate was raised to that of Collector. In 1829, Orissa was divided into three districts, viz., Cuttack, Puri, and Balasore. In the same year, the headquarters was shifted from Khurda to Puri town. Since that time Khurda has been placed in charge of a Subdivisional Officer. The area of Puri district was considerably enlarged when consequent upon the merger of Orissa States on the 1st January 1948, four States, viz., Nayagarh, Khandapara, Ranpur and Daspalla were added to the district. These ex-State areas now constitute the Nayagarh subdivision.

Nayagarh

The ex-State of Nayagarh was, according to tradition, founded by one Suryamani Singh who came on a pilgrimage to Puri from Rewah in the Madhya Pradesh. He established a Garh (Fort) at a place called Gunamati in Nayagarh. He was elected by the people of the country as their Chief and received in marriage the daughter of a Mali (gardner) who was the priest of the village goddess. On her death, he married again a Kshatriya bride, whose descendants have since held the *gadi* of the two States of Nayagarh and Khandapara. Two or three generations afterwards the limits of the State were extended from Gunamati to the present capital of Nayagarh. The fourth Chief, Raja Bagha Singh, established the new fort at its present site in Nayagarh. The 12th Chief extended his boundaries by waging war with the Chiefs of Baud, Banpur, Ranpur, and Ghumsur. He gave Nayagarh to his eldest son Harihar Singh, Khandapara to his second son Jadunath Singh Mangaraj, and Lakshmi Prasad to his third son. The third son dying heirless Lakshmi Prasad was again included in Nayagarh, and the boundaries of Nayagarh and Khandapara as then fixed have remained unchanged. The fourteenth Chief Raja Gokul Singh temporarily took charge of the administration of Orissa in 1672 when Raja Mukunda Deva had gone to marry a princess in the South. The Raja of Orissa on his return was so much pleased with Gokul Singh's works that he conferred on him the title of 'Mandhata' which is still borne by the family. The twenty-third Chief was the last of the lineal descendants of Suryamani Singh. He held the *gadi* for a year and was succeeded by Raja Raghunath Singh, a blood relation, who died without heir in 1897, and on his

death bed authorised his younger Rani to adopt a son, who ascended the Gadi. His grandson Krushnachandra Singh Mandhata was the last ruler of the State and during his rule Nayagarh along with other States merged with Orissa in 1948.

Khandapara

The history of Nayagarh State reveals that Jadunath Singh Mangaraj was the founder of the Khandapara State. He obtained the title of Mangaraj from the then Raja of Orissa. In 1599 A. D. Jadunath Singh Mangaraj is said to have defeated the Chief then holding sway over the country from Ogalpur to Harichandanpur in Khandapara and took possession of his territory. The successors of Mangaraj extended their dominions and strengthened the State of Khandapara which at one time extended on the east up to Banki, on the west to Balramprasad in the Daspalla State, on the north to Kantilo, and on the south up to Jagiapalli in Nayagarh. Another Raja Banamali Singh of Khandapara was a powerful Chief and for the help he rendered to the Raja of Orissa he received the title of 'Bhai Mardaraj Bhramarbar Ray' which is borne by the Chiefs of this territory to the present day.

Ranpur

The Chiefs of Ranpur claim descent from the Solar dynasty of Orissa. The ex-State was founded by one Biswabasab Deva probably during the rule of Kapilendra Deva, the founder of the Solar line of kings in Orissa. The hereditary title of the family was 'Vajradhara Narendra Mahapatra', which was conferred by king Prataparudra Deva, grandson of Kapilendra Deva. Raja Padmanabha Narendra, one of the rulers of Ranpur, caused to be excavated the famous Narendra tank at Puri. The British conquered Orissa in 1803 when Ranpur was under the rule of Raja Brundaban Singh Deva and the Raja was of great help to the British in suppressing the rebellion of the Paiks of Khurda.

Daspalla

The name Daspalla is a variant of Daspalli meaning a cluster of ten villages. This indicates that the ex-State was formed out of a nucleus of ten villages. One Salabhanja of the ruling family of Baud is said to have founded the State with the help of the Chiefs of Nayagarh and Khandapara who gave him some portions of their own States. Narayana Bhanja, the successor of Salabhanja, occupied some Kandha villages. The next Chief was Padmanabha Bhanja who defeated a Kandha Chief and founded the town of Kunjabanagarh which became the headquarters of the State. The two succeeding Chiefs attempted to wrest from the Raja of Angul the tract known as Jormuha and the dispute that arose out of it was finally decided in favour of Daspalla by the Maratha Government in 1776.

Krushna Chandra Bhanja, the twelfth Raja of this family, occupied the Kandha territory of Masaghai, and Baishipalli. The Raja of Daspalla was to supply free of cost the timber required for the cars of Jagannath and in consideration of this, he was exempted from the tribute of the newly acquired territory of Jormuha. The Marathas had their last stronghold at the Baramul pass in Daspalla from which they were driven away by the British in 1804.

THE REVOLT OF 1857 AND CHAKHI KHUNTIA

The Revolt which broke out at Meerut on the 10th May, 1857, had its shadow cast on this district. The guard at Puri Treasury was strengthened. As the Car Festival was approaching, G. F. Cockburn, the Commissioner, advised the Magistrate at Puri to warn the Thana Officers to become alert and to keep watch over the disbanded sepoys going to Puri, who would probably be armed and commit outrages. In a letter to the Commissioner, the Magistrate at Puri reported that about 50 disbanded sepoys came to Puri and excepting three or four, all had gone away. The Pandas of the temple with whom they resided were held responsible for the conduct of the men during their stay at Puri. During the peak period of the Revolt many people in the district were arrested, detained and kept under close surveillance. The Magistrate at Puri was vested with special powers to try mutineers and deserters from army. Strict watch was kept on all religious mendicants and vagrants who might be sepoys under disguise.

The name of Chakhi Khuntia, a *Panda* of the Jagannath temple at Puri, has been intimately associated with the Revolt of 1857. He was a man of immense physical strength and used to visit up-country military stations to induce the sepoys to visit the temple of Lord Jagannath at Puri. It appears from official records that during his such visits he came in close contact with the sepoys of the 13th Bengal Native Infantry (B. N. I.) which revolted at Lucknow. On account of this, he was arrested on suspicion in Bihar and was put into jail. Proceedings were drawn up against him and his property was sold on auction. After the declaration of amensty, Chakhi Khuntia was released from jail with a warning that only due to the royal clemancy, further proceedings against him, as previously intended, were stayed and that the sale proceeds of his property would be refunded to him.

Chakhi Khuntia, however, has become a popular legend in Orissa. There is a saying in Oriya,

"ନଈରେ ବାଳିଆ ଚହଟିଲା
କଜଳ ସିନ୍ଦୁର କିଆଁ ଲୋ ସତେ
ସତେ କି ଚାଖିଆ ଲୋଉଟିବ ?"

the English rendering of which would be :

'The cat-fish has flashed in the river
Why apply collyrium and vermillion, O widows !
Will Chakhia really come back ?'

FREEDOM MOVEMENT

The Satyabadi School established on the 12th August, 1909, may be said to be the cradle of the National Movement in Puri district. This institution started as an open air Middle English school in a shady grove of *Bakul* and *Churiana*. It developed into a High English school in 1912. A band of selfless young men (they include Harihar Das, Nilakantha Das, Krupasindhu Misra, Godavarish Misra who distinguished themselves in later life as scholars and national leaders) under the inspiring leadership of Pandit Gopabandhu Das (popularly known as UTKALMANI which means jewel of Utkal) managed this institution and carried on social service as well as nation building activities. This school was converted into the National Educational Centre on the 21st January, 1921. When Mahatma Gandhi started the Non-Co-operation Movement, the National Institution of Satyabadi plunged into that movement under the leadership of Pandit Gopabandhu Das. This school had to be closed in 1926 due to the animosity of the Government which withdrew recognition. Pandit Gopabandhu converted it into an Ashram to carry on social activities through it. The weekly Oriya paper named the 'Samaj' which was started by Pandit Gopabandhu created great political consciousness among the people. In January 1925, the office of the Samaj was shifted to Puri for better organisation and management. Pandit Gopabandhu had in his mind to start an English weekly paper under the editorship of Pandit Krupasindhu Misra but as Krupasindhu died at Puri in February 1926, his hope could not be fulfilled. That year, there was a great flood in the district, particularly in Brahmagiri, Kanas and Chabiskud area. Pandit Gopabandhu started a number of spinning centres in different parts of the flood affected areas and this Movement of spinning and weaving was utilised not only for feeding the people but also as a National Movement in the

country. When Shri Nilamani Senapati, I. C. S., Collector of Puri, visited Satyabadi in 1930 there was a skeleton school which prepared students to take the Matriculation Examination as private candidates. He recommended that the only way to stop Satyabadi continuing to be a centre of subversive activities would be to recognise the school and give it aid. That was done. Pandit Gopandhu started a branch of the Servant of People's Society at Cuttack in 1926 and affiliated his paper the 'Samaj' to that Society. In 1928, Pandit Gopabandhu was elected as Vice-President of that Society in its annual meeting held at Lahore. The Samaj Press shifted its headquarters from Puri to Cuttack in 1927. Pandit Gopabandhu arranged to observe the All India Bardoli Day on the 12th June, 1928. But when the day was celebrated at Puri, he could not attend it due to high fever. He died of that fever on the 17th June and his death came as a great blow to the national aspirations of Orissa.

During the Salt Satyagraha Movement in 1930, the district took great part in the Movement and many patriotic Satyagrahis quoted imprisonment and faced the repressive measures of the Government with great courage. The contraband salt was manufactured in the month of April at Puri by batches of volunteers who were lathi-charged and were imprisoned by the police. The coastal village of Astrang and Marichipur in the district were the places where contraband salt was manufactured during this Movement. As a result of Gandhi-Irwin Pact, the Congress agreed to suspend the Civil Disobedience Movement and the Government consented to release the political prisoners throughout the country. As a result of this, the leaders and the volunteers of the Salt Satyagraha of Orissa were released from jail.

While the political consciousness was fast growing in British Orissa, the National Movement was also gaining ground in the Feudatory States. But the first aspiration of the national spirit of the people in the Feudatory States was seen in the Kandha rebellion of Daspalla, locally known as 'Daspalla Melli' of 1914. The Kandhs strongly objected to the succession of an adopted son to the Gadi of Daspalla and stormed the capital Kunjabanagarh with bows and arrows. They completely paralysed the Government and assumed control of the State for a few days till they were ruthlessly suppressed with the aid of the Gurkha regiment. This rebellion left a lasting impression in the minds of the State's people. Later on the influence of the national struggle in the British territories gave rise to strong protest against the oppression of the autocratic rulers of the Princely

States. In almost all the Feudatory States, Prajamandals were organised which were affiliated to the All-India States Peoples' Conference, formed as a National Organisation in the Indian States. In December 1930, there was Kisan agitation in Nayagarh and Ranpur which also spread to Khandapara. The authorities of Nayagarh prohibited meetings and processions within the State and when the Prajamandal leaders defied the order on the 29th December, they were arrested by the State police after which the Prajamandal workers offered mass Satyagraha on the 30th December. The agitation in Ranpur State as quoted below, took a serious turn leading to the murder of the Political Agent.

"The agitation in the Ranpur State took a violent turn during the latter part of December and more especially from the 2nd January, 1939, following the declaration of the Ranpur *Prajamandal* as an unlawful organisation and the arrest of some of their leaders by order of the State Durbar. On the 5th January 1939, huge crowds gathered before the palace from all over the State and demanded the immediate release of the *Prajamandal* leaders. The ruler wired to the Political Agent seeking his assistance. Major Bazelgette, the Political Agent, Sambalpur, on receipt of the message came to Ranpur with a small force from Nayagarh after clearing the way that was blocked by bullock carts and large branches of trees. Thousands of people armed with lathis assembled outside the palace and created an uproar complaining about the death of two tenants for which they held the Political Agent responsible. Major Bazelgette who was consulting with the Ruler of Ranpur inside the palace came out to meet the people. All at once, he was attacked by the mob. He then fired his revolver and killed a man. But he was immediately overcome by the mob and was beaten and stoned to death. This event, namely, the ghastly murder of Bazelgette was the culmination of the agitation in Ranpur and the unforeseen outcome of the heated feelings that ran high among the people of the State".*

The Government started great repressive measures and severely punished the agitators and the leaders of the Prajamandal. Many were imprisoned and some were transported for life. Raghunath Mohanty and Dibakar Parida were sentenced to death for their involvement in the agitation that led to the death of Major Bazelgette. During the Quit-India Movement of 1942, the district of Puri took part in the general unrest and in the Puri town processions were held and effigies of the British administrators were burnt. At Nimapara, a mob raided the police station and made a great effort to put an

*History of the Freedom Movement in Orissa, Vol. IV, pp. 21-22.

end to the British administration in that locality. The British authority had to open fire as a result of which one person was killed and four were injured. A case was made out against 16 Congressmen, accusing them of the charge of instigating the public to burn police stations, to dislocate the railway lines, cutting of the telegraph wires, etc. There are some instances of burning and destruction of dakbungalows, etc. The agitation of the people gradually came down at the beginning of 1944. Some underground Congress workers contemplated to revive the mass upsurge but the enthusiasm of the mass had considerably abated by that time. In May 1944, Mahatma Gandhi was released and many of the Congress leaders and security prisoners were set free in August of that year. They moved in the interiors to keep contact with the mass and made an organised effort to co-ordinate their social works through spinning associations.

The British Government could no longer afford to put down the ever increasing struggle for freedom and after prolonged political negotiations with the leaders of India evolved a plan of transfer of power which was accepted by all the political parties in India. This was the famous Mountbatten Plan which laid down different measures for the partition of India and transfer of responsibility in the form of Dominion Status to the two separate Governments of the divided India. India and Pakistan, were thus created on the 15th August, 1947.

When the British power withdrew from India, their paramountcy over the Indian Feudatory States lapsed. Many States finding their position undefined, began to toy with the idea of complete independence. The Government of India under the leadership of Sardar Vallabhbhai Patel took up the question of the merger of the States with the Indian Union and as a first step towards the solution of this problem, Sardar Patel visited Orissa and met the ruling princes of the Feudatory States of this Province at Cuttack on the 14th December, 1947. The merger agreement was signed on the 15th December, 1947 by the Rulers of 25 Orissa States as a result of which a greater Orissa was created and the district of Puri was enlarged by the merger of four Feudatory States in that district. These ex-States are Ranpur, Khandapara, Daspalla and Nayagarh.

Mahatma Gandhi's Visits

On the invitation of Utkalmani Gopabandhu Das, Mahatma Gandhi paid his first visit to Orissa in March 1921. He had come to Puri and Sakhigopal and was greatly shocked to see the distress of the people caused by high floods. His visit to Orissa had greatly helped in spreading the Non-Co-operation Movement in this part of the

country. He had addressed a huge meeting held in the sandy bed of the river Kathajori in Cuttack which remains an important land-mark in the history of freedom movement in Orissa. During his second visit Gandhiji had visited Cuttack and Berhampur and had addressed a huge gathering in the Municipal Ground at Cuttack. In 1934 Gandhiji launched Harijan Movement in Orissa and came in close contact with the masses during his '*pada jatra*' or 'foot-march', which began from Puri on the 9th May, 1934. He visited the villages Harekrushnapur, Chandanpur, Sakhigopal, Birapurushottampur, Dandamukundapur, Pipli, Siula Chak, Balakati, Satyabhamapur and Balianta of the district on the way. He had also covered several other villages in the districts of Cuttack and Balasore during this memorable foot-march. His last visit to Orissa was in 1938 when he attended the fourth annual session of the Gandhi Seva Sangha held at Delang in the district of Puri from the 25th to the 31st March. Prominent among other All-India leaders who attended the session at Delang were Sardar Vallabhbhai Patel, Babu Rajendra Prasad, Babu Prafulla Chandra Ghose, Acharya J. B. Kripalani, Maulana Abul Kalam Azad and Dr. Pattabhi Sitaramaya. Each of the visits of Mahatma Gandhi to Orissa was a memorable event which inspired the people in their struggle for freedom.

CHAPTER III

PEOPLE

POPULATION

The total population of Puri district as returned by the Census of 1971 was 2,340,859, of whom 1,183,838 were males and 1,157,021 females. It comprises 4 subdivisions with 29 police stations. The population of each subdivision and police station is given in the following table as per the 1971 Census.[1]

Subdivision/police station (1)	Males (2)	Females (3)	Total population (4)
Puri Subdivision ..	454,161	444,871	899,032
Puri Sadar P. S. ..	55,248	53,302	108,550
Brahmagiri P. S. ..	49,712	51,032	100,749
Satyabadi P. S. ..	56,561	56,636	113,197
Nimapara P. S. ..	59,140	58,452	117,592
Gop P. S. ..	50,518	49,398	99,916
Kakatpur P. S. ..	55,975	55,112	111,087
Pipli P. S. ..	42,949	42,446	85,395
Delang P. S. ..	31,897	31,985	63,882
Krushnaprasad P. S. ..	13,094	12,896	25,990
Bhubaneshwar Subdivision ..	208,650	186,860	395,510
Bhubaneshwar P. S. ..	17,038	16,505	33,543
Capital P. S. ..	14,057	13,238	27,295
Balianta P. S. ..	27,689	27,898	55,587
Balipatna P. S. ..	37,252	37,355	74,607
Chandaka P. S. ..	16,972	16,286	33,258
Jatni P. S. ..	34,452	31,277	65,729
Khurda Subdivision ..	230,938	236,881	467,819
Khurda P. S. ..	62,728	63,618	126,346
Begunia P. S. ..	37,952	39,741	77,693

1. Census of India, 1971, Orissa, Part II-A, General Population Tables pp. 56-57.

Subdivision/Police station (1)	Males (2)	Females (3)	Total population (4)
Bolgarh P. S. ..	27,352	28,182	55,534
Banpur P. S. ..	55,460	57,594	113,054
Tangi P. S. ..	47,446	47,746	95,192
Nayagarh Subdivision ..	290,089	288,409	578,498
Nayagarh P. S. ..	53,352	51,385	104,737
Nuagaon P. S. ..	13,803	13,442	27,245
Odagaon P. S. ..	35,333	34,927	70,260
Sarankul P. S. ..	34,658	34,569	69,227
Khandapara P. S. ..	31,510	30,714	62,224
Fategarh P. S. ..	37,965	38,513	76,478
Daspalla P. S. ..	30,079	29,903	59,982
Gania P. S. ..	11,591	11,501	23,092
Ranpur P. S. ..	41,798	43,455	85,253

Growth of Population

The table below shows the decennial growth of population of the district from 1901 to 1971.*

Census year (1)	Males (2)	Females (3)	Total (4)	Decade variation (5)	Percentage decade variation (6)
1901 ..	661,556	667,197	1,328,753	..	..
1911 ..	669,596	685,246	1,354,842	+26,089	+1·96
1921 ..	581,333	637,463	1,218,796	—136,046	—10·04
1931 ..	649,791	700,764	1,350,555	+131,759	+10·81
1941 ..	701,153	758,410	1,459,563	+109,008	+8·07
1951 ..	776,718	798,654	1,575,372	+115,809	+7·93
1961 ..	930,543	934,526	1,865,069	+289,697	+18·39
1971 ..	1,183,838	1,157,021	2,340,859	+475,790	+25·51

*Census of India, 1971, Orissa, Part-II-A, General PopulationTables, p. 110

The net variation of population during 70 years (1901—1971) in the district has been 1,012, 106, i. e., the population has tended to double.

The population of the district was 975, 911 at the Census of 1872. The next Census undertaken in 1881 recorded an increase of 17·6 per cent. This may be due to better enumeration in the second Census. In 1891, the Census returned 1,221,859 persons registering a growth of 5·6 per cent during the decade 1881—91. This meagre growth of population was attributed to adverse conditions like failure of crops, floods, and cyclone in the year 1891. The next decade 1891—1901 restored the rate of growth by 9·4 per cent in spite of food scarcity in 1897. The nominal growth of 2 per cent in the decade 1901—11 was followed by a drastic reduction of 10.04 per cent during the decade 1911—21 owing to flood, drought and the influenza epidemic of 1918—19. Consequently there was decrease in population when the Census was taken in 1921. The population of the district came down from 1,354, 842 in 1911 to 1,218, 796 in 1921 with a decrease of 136,046 souls or 10·04 per cent . However, quick recovery was noticed in the decade 1921—31 when the population was increased by 10·81 per cent, the highest during the last fifty years.

The decades 1931—41 and 1941—51 recorded moderate growth of 8·07 per cent and 7·93 per cent respectively. The period 1951—61 has registered the growth of population by 18.39 per cent which was due to agricultural development, good yield of crops and marked improvement in public health. The last decade 1961—71 has recorded the highest growth of 25·51 per cent. Thus the district has crossed the State average growth of 25·05 per cent. The reasons for the growth of population are generally the excess of births over death, and the general improvement in public health and personal hygiene. Another important factor for the increase of population is the migration of a large number of persons from other districts of the State and outside the State to the State Capital at Bhubaneshwar where a large number of educational institutions, State and Central Government Offices are functioning. The industrial and commercial developments at Puri, Sakhigopal, Pipli, Bhubaneshwar, Jatni, Khurda, Tapanga, Kalupara Ghat, Chilka, Balugaon, Odagaon, and Khandapara have also attracted many workers to these places.

Density

The average density of population, according to the Census of 1971, is 230 persons to the square kilometre which is more than the State average of 141. The urban density is 1,653 persons per square kilometre. The highest average density per square kilometre is found in Bhubaneshwar subdivision (423) and the lowest (147) in Nayagarh

subdivision which is one of the most under-developed areas of the district. Among the police stations, density is the highest in Jatni police station (498) due to the inclusion of Jatni town and the Bikashnagar area with a population of 25,119 and 4,775 persons respectively. It is the lowest in the Krushnaprasad police station (34).

In rural areas, the density of population is the highest in Balipatna police station (457). Among towns, Puri, the pilgrim centre and the district headquarters, tops the list with 4,316 persons per sq. km. and Nayagarh ranks last with 335.

Rural/Urban Ratio

Of the total population of 2,340, 859 persons, 2,111,712 live in rural areas and the remaining 229,147 persons live in urban areas. The rural/urban population ratio thus comes to about 9 : 1.

Rural Population

According to the Census of 1971 there are 4,336 inhabited and 571 uninhabited villages in the district. The rural population is 2,111,712 (1,055,669 males and 1,056,043 females) giving an average of 487 persons per inhabited villages as against 428 in the State of Orissa. The proportion of rural population to the total population in the district is 90·21. This is lower than similar proportion in the State which is 91·59 per cent. In the following statement, the proportion of different size of villages to the total number of villages and the population of such villages to the total rural population (in percentage) is shown according to recent Census.*

Villages with population of	No. of villages	Percentage of No. of villages to total No. of villages	Rural population	Percentage of rural population to total rural population of the district
(1)	(2)	(3)	(4)	(5)
Less than 200 ..	1,357	31·29	141,012	6·68
200—499 ..	1,582	36·49	528,417	25·02
500—999 ..	948	21·86	664,988	31·49
1000—1,999 ..	342	7·89	461,442	21·85
2,000—4,999 ..	100	2·31	274,274	12·99
5,000—9,999 ..	7	0·16	41,579	1·97
10,000 and above	..	..	..	..

* Census of India, 1971, Orissa, Part-II-A, General population Tables, pp. 118—119.

The statement discloses that the proportion of small villages (with a population less than 500) stands the highest with 67·78 per cent of the total villages. Villages of this category accommodated 31.70 per cent of the total rural population of the district. These figures, though significant, have registered a fall when compared to the 1961 Census figures (75·24 per cent and 39·60 per cent respectively). Correspondingly an increase in the percentage of medium and large sized villages is noticed. This phenomenon indicates the steady progress made in the rural areas.

Urban population

The urban population of 229,147 (128,169 males and 100,978 females) is spread over five towns, viz, Puri (72,674), Bhubaneshwar (105,491), Jatni (29,894), Khurda (15,879), and Nayagarh (5,209). The proportion of urban population to the total population of the district is 9·79 per cent. The corresponding proportion for the State is 8·41 per cent, and for the country 19·91 per cent. In Orissa, three districts, viz., Ganjam (11·32 per cent), Sambalpur (12·02 per cent), and Sundargarh (23·25 per cent) have higher proportion of urban population than Puri.

The number of towns has increased from one in 1901 to five in 1971. Puri was the only town in the district from 1901 to 1941. Bhubaneshwar and Jatni acquired urban status in 1951. Thus the Census of 1951 has recorded three towns. In 1961, Khurda and Nayagarh were added to the existing three towns.

The following statement gives an idea of the growth of urban population of the district since 1951.

Town	Population		
	1951	1961	1971
(1)	(2)	(3)	(4)
Bhubaneshwar ..	16,512	38,211	105,491
Puri ..	49,057	60,815	72,674
Jatni ..	9,975	16,068	29,894
Khurda ..	..	12,497	15,879
Nayagarh ..	..	5,815	5,209

The analysis of the statement shows that the population of all the towns grew steadily during the period 1961—71 except Nayagarh where the population recorded substantial fall (10·62 per cent). The factors responsible for the decrease in population might be due to droughts and migration of people to neighbouring areas in search of employment..

Of the five towns, Bhubaneshwar, the State Capital, has more than doubled its population during last ten years. This is mainly due to the concentration of a large number of State and Central Government offices, private firms, Banks, educational institutions, the newly started Industrial Estate, etc. in and around the Capital city.

Displaced persons

As a result of the partition of the country large number of persons from West Pakistan (present Pakistan) and East Pakistan (present Bangladesh) were displaced not only geographically but also socially and economically. They were settled in different parts of the country. The total number of such migrants from 1946 to 1951 to Puri district was 2,106 (1,035 males and 1,071 females) of whom 1,508 have settled in rural areas and 598 in urban areas.[1] For their rehabilitation Government has provided grants and loans. They also get preference in recruitment to public services.

Age

The distribution of population by age and sex according to the Census of 1961 is noted below.[2]

Age-group	Males	Females	Total	Percentage of district population
(1)	(2)	(3)	(4)	(5)
0—14 ..	357,561	359,296	716,857	38·4
15—34 ..	297,333	304,935	602,268	32·3
35—59 ..	224,534	212,189	436,723	23·4
60 and above ..	50,547	57,971	108,518	5·8
Age not stated ..	688	385	1,073	0·1

The statement shows that children in the age-group 0—14 constitute 38·4 per cent of the total population while the persons in the working age-groups 15—34 and 35—59 constitute 55·7 per cent. Old persons of 60 years and above have been recorded at 5·8 per cent. The rest 0·1 per cent could not state their age. The sex-wise analysis reveals that the percentage of females (11·4) in the age-group 35—59 is less than that of the males (12·0). In the age-group 60 and above, greater survival of the females than males is noticed.

[1] Census of India, 1951, Orissa, Part-IIA, pp. 148—151

[2] District Census Handbook, 1961, Puri, p. 14.

Sex-Ratio

Of the total population of 2,340,859, the males constituted 50·57 per cent and the females 49·43 per cent in 1971. This yielded a sex ratio of 977 (females per 1,000 males) against the similar ratio of 988 for the State as a whole. The following statement presents the sex ratios of Puri district from 1901 to 1971.*

Census Year		No. of Females per 1,000 males		
		Rural	Urban	Total
(1)		(2)	(3)	(4)
1901	..	1,013	902	1,009
1911	..	1,034	733	1,023
1921	..	1,109	775	1,097
1931	..	1,087	815	1,078
1941	..	1,091	808	1,082
1951	..	1,041	810	1,028
1961	..	1,023	788	1,004
1971	..	1,000	788	977

According to the Census of 1901, the sex ratio of females of the district was 1,009 (per 1000 males) which rose to 1,097 in 1921. Thereafter, it declined to 1,078 in 1931. Next Census showed a little improv ment in sex ratio but successive Censuses indicated downward trend. Thus the sex ratio is unfavourable to females owing to the influx of males from outside the district. It is clear from the statement that sex ratio of females in the rural areas is always higher than that of the urban areas of the district. The low ratio of females in the urban population is due to the fact that the males are employed in economic activities for earning their livelihood and, as such, there is greater amount of concentration of male population in all the towns of the district.

Migration

The volume of migration was very low in the district up to 1951. After that the number of migrants increased due to urbanisation. In 1961, the migrants to this district constituted 5·5 per cent of the total population of whom 1·2 per cent were born outside the State. The majority of the migrants from outside the State hail from Andhra,

* Census of India, 1971, Orissa, Part-IIA, p. 106.

West Bengal and Bihar. The distribution of population on the basis of place of birth is as follows.*

Place of Birth	Males	Females	Total	Percentage to total population
(1)	(2)	(3)	(4)	(5)
Persons born at the place of enumeration.	837,385	454,314	1,291,699	69·2
Persons born elsewhere in the district of enumeration.	58,379	413,387	471,766	25·3
Persons born in other districts of the State.	23,533	56,732	80,265	4·3
Persons born in other States in India.	8,016	6,692	14,708	0·8
Persons born in countries outside India.	2,120	2,096	4,216	0·2
Unclassifiable ..	1,230	1,555	2,785	0·2

The predominance of females in all the categories of migrants excepting those coming from outside the State indicates that they have migrated consequent to their marriage. Participation in economic activities may be a secondary cause. Majority of the males appear to have moved out of their birth places for economic pursuits.

LANGUAGE

According to the 1961 Census 20 languages are spoken in Puri district of which Oriya is the predominant language and is spoken as mother-tongue by 1,796,364 persons or 96·29 per cent of the total population. This percentage is much above the corresponding figure for the State which is 82·25 per cent. Urdu, Telugu, Bengali and Hindi languages have small percentage of speakers. The number of speakers of the remaining languages is negligible. Among tribal languages, Kui is important.

* District Census Handbook, 1961, Puri, pp. 15-16

The following statement gives the distribution of population according to language in the Puri district at the time of 1961 Census[1].

Name of mother-tongue (1)		Males (2)	Females (3)	Total (4)
Bengali	..	6,315	6,413	12,728
Burmese	..	..	1	1
English	..	55	47	102
Gujarati	..	171	145	316
Hindi	..	3,107	2,534	5,641
Kannada	..	25	8	33
Khond/Kondh	..	150	175	325
Kui	..	3,620	3,953	7,573
Malayalam	..	90	121	211
Marathi	..	59	7	66
Marwari	..	93	72	165
Nepali	..	152	95	247
Oriya	..	894,576	901,788	1,796,364
Persian	..	1	..	1
Punjabi	..	246	57	303
Savara	..	51	31	82
Sindhi	..	13	4	17
Tamil	..	66	50	116
Telugu	..	9,761	7,170	16,931
Urdu	..	12,112	12,105	24,217

Bilingualism

The 1961 Census shows that 74,806 persons or 4·01 per cent of the total population used subsidiary language in their day to day life in addition to their mother-tongue [2]. As many as 11 languages are spoken as subsidiary languages. The most important among these are English (32,388), Oriya (21,175), Hindi (13,766), Bengali (5,509) and Telugu (1,092). Among the Modern Indian Languages, Oriya claims the highest number of persons speaking a language subsidiary to the mother-tongue, i. e. 48,058, of whom 29,079 persons prefer to speak in English, 11,998 in Hindi, 5,017 in Bengali and 1,092

1. District Census Handbook, 1961, Puri, p. 243.
2. Census of India, 1961, Vol. XII, Orissa, Part-II-C., pp. 126–132.

in Telugu. The remaining 872 persons occasionally use Kui, Kondh, Sanskrit, Burmese and Gujarati as subsidiary languages in their daily life. It is worth mentioning here that most of the *pandas*, the pilgrim guides and agents of Puri speak many languages which include Oriya, Hindi, Bengali, English and the important south Indian languages.

Script

The Oriya script is in vogue all over the district. In olden days some letters of the Oriya alphabet were written in a different script known as *karani* to facilitate writing on the plam leaf with the help of a *stylus* or iron pen. Most of the old Oriya records and palm leaf manuscripts make use of the *karani* script, but now it has fallen into disuse. Even the tribals who speak Kui, Khond or Savara language prefer Oriya script while writing their dialects. The people speaking other Indian languages use their respective scripts. The non-Indian settlers use their standard scripts.

Religion

The district has a predominant Hindu population. The 1971 Census shows that 2,290,349 or 97·84 per cent of the district population were Hindus. The Muslims numbered 46,395 or 1·98 per cent and other religious groups together constituted only 4,115 or 0·18 per cent. The following statement gives distribution of population by religion.*

Name of Religion		Number of followers		
		Rural	Urban	Total
(1)		(2)	(3)	(4)
Hindus	..	2,071,168	219,181	2,290,349
Muslims	..	39,316	7,079	46,395
Christians	..	1046	2,229	3,275
Sikhs	..	11	534	545
Buddhists	..	73	45	118
Jains	..	98	51	149
Other Religions and persuasions. .		..	28	28

* Census of India, 1971, Paper 2, Religion, pp. 60-61.

The rural-urban break up indicates that the less numerous communities such as Christians and Sikhs flourish mainly in urban areas. The Hindus, Muslims, Buddhists, and Jains are the communities found mostly in rural areas. The 1971 Census further discloses that the percentage decade growth rate (1961—71) is the highest among the Jains (272·50) followed by the Sikhs (162·02), Muslims (31·46), Hindus (25·38), and Christians (22·84). The Buddhists have recorded the lowest (12·38).

Hinduism

According to the 1971 Census, 97·84 per cent of the people in the district profess Hinduism. Most of the tribes also profess Hindu religion in spite of their individual beliefs in totemism, magic, and sorcery. Referring to the Hinduization of the aboriginals, O' Malley wrote, "The process of Hinduization is apparent even at the present time in the case of the tribes and castes of Orissa. In many cases they consist of two sections, one frankly Animistic and the other Hindu. Thus, the Kandhas of Puri have lost all knowledge of their language, are completely Hinduized, and in every way resemble the lower Oriya castes. Not only do they look on themselves as good Hindus, but they are regarded as such by their orthodox Hindu neighbours, who will put up in their villages, or stay in their houses, although they would consider themselves polluted by doing so in the case of the Savars, Bauris and other aboriginal races". They also believe in the existence of the malevolent and benevolent spirits. The malevolent spirits are supposed to be the cause of death and diseases and, as such, they are appeased by the offerings of fowls and goats. The Kandhas of Banpur *mals* venerate the cow and observe almost all Hindu fairs and festivals. In Nayagarh subdivision, the Kandhas worship their village goddesses known as Sulias, Brahmandei, Sitala and Tarkei. In the event of a villager being killed by a tiger or leopard, they throw away the idol and another is replaced. In this connection they also dismiss the concerned priest.

O'Malley has made a broad generalisation of Hinduism in the following terms: "There is probably no religion in the world which allows so much freedom of religious conviction..... Hinduism, in fact, is more a social than religious organisation. It includes all shades of faith: monotheism, pantheism, agnosticism, atheism, polytheism, and fetishism. So long as a Hindu conforms to the customs and practices of his society, he may believe what he likes" [1]. The Hindus, in general, are polytheists. Their religion is ritualistic and the worships of gods and goddesses is considered as supreme religious virtue. All over the district there is a large number

1. Census of India, 1911, Bengal, Bihar and Orissa and Sikkim, Part—I, Report by L. S. S. O' Malley, p. 266.

of old and new temples dedicated to Lord Jagannath, Siva, Radha-Krishna; Shakti in her various manifestations; and other deities. The people congregate near these temples on different festive occasions like Ratha Jatra, Durga Puja, Siva-ratri, Dola Jatra, etc. Usually in a Hindu household when a child is seriously ill, the parents make religious vows to offer special Puja before some deity for the recovery of the child and perform Puja in the prescribed manner. In case it is not done, a fresh danger of a more serious magnitude is apprehended. Women also offer special Puja to the deities in the hope of having male issues.

Almost every village has its own tutelary deity known as Grama Devati who presides over the welfare of the community. The Grama Devati is usually represented by a piece of stone smeared with vermilion. Carved images are also worshipped in some villages. The Grama Devati is worshipped on the occasion of every religious ceremony and also on special occasions like the outbreak of epidemics, marriage, etc. Generally persons belonging to Sudra caste (Bhandari, Mali, Raul or Dhoba) and tribal people (Saora, Kandha) act as *sevak* or priest. They get remuneration from the villagers for their service. These village deities are also worshipped as Durga and Jogini. The worship of the *Grama Devati* is conducted with great pomp and show on the Mahastami day of the Durga Puja festival. At some places goats and fowls are sacrificed to appease the deity.

The people in the villages still belive in *kalasi*. *Kalasi* is a man or woman who is periodically possessed by the spirit of a deity and pronounces inspired oracles. When a person is being influenced by *Thakurani* or spirit of a deity, he begins to tremble with dishevelled hair. At that time he tells the wishes and decrees of the *Thakurani* to the public. When the spirit leaves, the person again acts as a common man or woman. During the time of calamities the villagers perform special Puja before the village deity. They burn incense, light wick, beat drums, and offer *pana* (a sweet drink). These steps are taken for causing the spirit of a deity to descend upon or possess a particular person, with a view to hear the deity's wishes and oracles. After hearing the bad or good news the villagers again perform ceremonies to propitiate the deity.

The aboriginal origin of the Grama Devati worship can be traced from the following note:

"It seems hardly open to question that this worship of the malevolent sprit, through the medium of shapeless stones, is an offshoot of the fetishism of the aborigines. It still includes, though to a restricted extent, the sacrifice of animals, which is one of the most

characteristic features of aboriginal worship;and the offering of fowls, which are so rigorously excluded from the houses of the upper classes of Hindus, can hardly be said to be anything else than an aboriginal practice. The restriction of the priestly function to the Sudra castes is another link in the chain of circumstances which indicate the aboriginal origin of this form of worship. While the Brahman stood aloof, the mass of the people, leavened in their lower strata by the aborigines, adopted the faith which, by its easy explanation of the origin of evil, appealed most strongly to their simple minds. The Brahman could not, however, long stand against the popular current which thus set in, and he eventually invented more refined forms of worshipping the same malevolent spirit" [1].

Sun worship appears to be very important in the district. The temple at Konarak was erected in honour of the Sun God. The higher caste people worship Him daily while bathing and a libation of water is made in his honour. Many abstain from eating fish or meat on Sunday which is ceremonially observed as it is the sacred day for the Sun God. The Earth is described as the holy Mother of all living things and the giver of all good. She is regarded as a benign female deity. The people worship the Earth goddess during agricultural operations. When a calf is born the Gaudas (milkman caste) allow the first drop of milk from the cow to fall on the ground in her honour. Besides the Earth and the Sun, the planets like *Sani* and *Rahu* are also worshipped on certain occasions. *Sani*, regarded as the son of Surya Devata (Sun God), is supposed to be very malevolent. He is believed to have great influence over the destiny of man. On ritual occasions he is represented by an earthen pot filled with water. Thursday is considered to be the auspicious day of goddess Lakhmi and is observed with religious devotion mostly by the women-folk. They refrain from eating fish or meat on Thursday.

The Pipal (*Ficus religiosa*), Banyan (*Ficus bengalensis*), Bel (*Aegle marmelos*), and Tulsi (holy basil) are held sacred by the Hindus. In almost every Hindu household there is a *chaura* or a sacred place where Tulsi is planted and worshipped. Every evening, lighted wicks are offered by the housewife before the *chaura*.

Mahima Dharma

The followers of Mahima Dharma or Alekha Dharma in Puri district are mostly found in Chandanpur, Konarak, Balipatna, Bhubaneshwar, Khurda, Nayagarh, Khandapara and Daspalla. They believe

1. Note on the Gram Devati or tutelary village deity of Orissa, by Babu Jamini Mohan Das, J. A. S. B., vol. LXXII, pt—III No. 2,1903 Quoted by P. T. Mansfield in Bihar and Orissa District Gazetteer, Puri, 1929, pp. 84-85.

in one God, i. e., Param Brahma, the Supreme Being. He is indescribable, indivisible, and invisible. He is believed to have created the universe. The founder of this cult was Mahima Gosain whose name, parentage, age, and place of birth are not known. His disciples believe that he is an incarnation of Param Brahma. He appeared at Puri in 1826 A. D. and passed away at Joranda in 1876 A. D. (For a detailed account of this cult see-Orissa District Gazetteers, Dhenkanal, published in 1972).

Saivism

Siva is the most popular among the gods in the Hindu pantheon. Because of his benign qualities, Siva became a very popular god among the common people. The followers of Saivism worship Him in the name of Lingaraj, Lokanath, Shankar, Mahadev, Nilakantha, Rudra, etc. Bhubaneshwar is well known for the famous temple of Lord Lingaraj and is reckoned as one of the chief centres of Saivism in the country. Lokanath at Puri is no less venerated than Lord Jagannath by the people of the locality .Siva shrines with Siva's trident at the top adorn many villages especially the Brahmin Sasans of the district. Usually Siva is represented by the Phallic symbol, the *Linga* and the *Yoni* enshrined in the temple. Siva-ratri is the principal festival of Lord Siva. Sital Sasthi, which marks Siva's marriage with Parvati, is celebrated with great pomp and show in the district. On this occasion unmarried girls observe fasting to be blessed with husbands like Siva, and married women perform rites in the hope of getting children. The devotees of Lord Siva use three horizontal lines of sandal wood paste on their forehead as religious mark and wear *rudraksha mala* round their neck. Saivism was made popular in the 9th Century by Shankaracharya. He established one of his four Mathas at Puri which still exists.

Saktism

Sakti is conceived as the divine mother and the consort of Lord Siva. Among the common people Sakti is often the presiding deity of fertility cult. In the district, Sakti is worshipped in several forms such as, Mangala at Kakatpur, Ramachandi at Konarak, Bimala at Puri, Bhubaneshwari at Bhubaneshwar and Bhagabati at Banpur. These are important places of Sakti worship in the district. The Sakta deity is also seen in many villages in the form of folk goddesses.

The rituals to be observed, the sacrifices to be offered, and the mantras or magic texts to be uttered in order to secure the efficacy of the worship, etc., are laid down in a series of magico-religious writings known as Tantra. The goddess Durga is known to be benevolent while Kali is terrific and blood-thirsty. In the Kalika Purana sacrifice of human beings is recommended and numerous

animals are enumerated as suitable for the purpose. Animal sacrifice is still performed at many Sakti shrines of the district on the Mahastami day of the Durga Puja festival.

Vaishnavism

Vaishnavism is the predominant religion of the people of Orissa. Jagannath is regarded as the incarnation of Vishnu and the existence of his famous temple at Puri has exerted a powerful influence on the popular faith. A number of Vaishnava saints and prophets like Ramanuj, Ramanand and Kabir visited Puri to propagate their cult and founded *mathas*, but the real prophet of Vaishnavism in Orissa is Shri Chaitanya, who made it the religion of the masses. Chaitanya was born in Nadiya (West Bengal) in 1486 in a Vaidik Brahmin family. His father Jagannath Mishra was a famous Sanskrit pandit of Jajpur in Orissa. He had migrated to Nadiya which was then a famous centre of Sanskrit learning and had settled down there. Shri Chaitany lived for long eighteen years at Puri and passed away there in 1533 A.D.

The teachings of Chaitanya put emphasis on Bhakti or fervent devotion to God as the true road to salvation. He recommended Radha worship and taught that the love felt by her for Krishna was the highest form of devotion. Sankirtan or singing the name of the Lord to the accompaniment of music is considered to be a great form of worship. The doctrines of Chaitanya found ready acceptance among the people of Orissa, by whom he is regarded as an incarnation of Krishna and Radha. In the words of Sir W. W. Hunter, "The adoration of Chaitanya has become a sort of family worship throughout Orissa. In Puri there is a temple specially dedicated to his name, and many little shrines are scattered over the country. But he is generally adored in connection with Krishna; and of such joint temples there are three hundred in the town of Puri, and five hundred more throughout the district. At this moment, Chaitanya is the apostle of the common people. The Brahmans, unless they happen to enjoy grants of land in his name, ignore his work. In almost every Brahman village the communal shrine is dedicated to Siva; but in the village of the ordinary husbandmen, it is Krishna who is worshipped with Radha, and Chaitanya who is remembered as the great teacher of the popular faith.*

Chaitanya was a great reformer and his cult represents a revulsion against the gross and debasing religion of the Tantras. He accepted followers from all sections of the society irrespective of caste and

*Sir W. W. Hunter's Orissa

vehemently opposed the practice of animal sacrifice. A peculiarity of Chaitanya's cult is that the post of the spiritual guide or *gosain* is not confined to the Brahmins.

The strict followers of Chaitanya are known as Gaudiya Vaishnavas. The holy places of this cult are Nabadip, Chaitanya's birth place; and Brindaban, the scene of Krishna's sports with the milkmaids. The great religious ferment created by the preachings of Chaitanya and his disciple Jagannath Das, the famous author of the Oriya Bhagabat, gave rise to several sub-sects in Orissa who are commonly termed as Utkaliya Vaishnavas. Their main centre of adoration is Jagannath.

Brahmo Samaja

Among the Hindus of the district a microscopic section belongs to the Brahmo Samaja. The Brahmos are monotheists. There is a Brahmo Mandira in Puri town named as "Universal Religious Mission of the New Dispensation". This was established in the year 1930 with the efforts of the local Brahmos and the Brahmos of Calcutta who usually come to Puri during summer. On every Sunday evening Brahmos gather in the Mandir and read the vedic texts and discuss on it. They observe the foundation day of the Brahmo Samaja and the birthday of Raja Rammohun Roy.

Islam

Two sections of Muslims, namely, the Sunnis and the Ahmadis are found in the district. The majority of the Muslim population of the district belong to the Sunni sect. The Sunnis believe in offering Fateha at the shrines of the spiritual heads. They abide by the teachings of one of the four Imams (guides) of which Imam of Abu Hanifa is being followed by all. Ahamadis or Kadians are in negligible minority in Puri district, and are found only in village Kerang under Khurda police station. They do believe in Hazrat Muhammad, but not as the last prophet and say that one Hazrat Mirza Ghulam Ahmed has come after Hazrat Muhammad which the Sunnis do not accept. However, in general, both the sections of Muslims have faith in God. According to the Sunnis, Muhammad is the last prophet and there will be no prophet after him. They accept the Quoran as the Holy book of the Almighty God. It is believed that Sahi Mosque of Narsinghpur under Pipli police station and Sahid Sahi Mosque of Maludkhas under Krishnaprasad police station were built during the reign of Emperor Sahajahan.

Christianity

According to the Census of 1971 the Christians in Puri district numbered 3,275. They are mainly divided into two denominations, viz., the Roman Catholics and the Protestants. The latter denomination consists of the Church of North India and the Baptists. In the district of Puri there are Catholic Churches at Puri, Jatni and Bhubaneshwar. The Protestant Churches are located at Bhubaneshwar,

Pipli, Puri, Khurda, Jatni, Bahilipada (Pipli police station), Asrayapur (Bhubaneshwar police station), Minchinpatna (Chandaka police station) and Banamalipur (Balipatna police station).

According to Mansfield*, the Baptist Mission was established at Puri by the efforts of Dr. Claudius Buchanan, Vice-Provost of the College of Fort William, who visited the town in 1806, and witnessed the great Car Festival. Being a zealous Christian, he strongly advocated the establishment of some Christian institution near the temple, as a result of which in 1822 Cuttack became the centre of missionary activity with an outstation at Puri. The first Baptist Missionary at Puri was Revd. William Bampton, who arrived from England in 1822 and died at Puri after nine years of service in Orissa. The first Oriya convert was a Brahmin, who was baptized in 1828.

Sikhism

The Sikhs residing in the district are mostly immigrants from outside the State. They numbered 545 according to the Census of 1971 and are mostly found in the urban areas. Their concentration in Bhubaneshwar town is comparatively more than other places. There is one Gurudwara at New Capital, Bhubaneshwar, which was established in 1960. In addition to the above, there are three Gurudwaras or Nanakpanthi *mathas* at Puri founded sometime in the 15th century on Guru Nanak's pilgrimage to Puri. These Gurudwaras are being run by Udasis. The Sikhs believe in one God, and in a classless and casteless society. They follow the teachings of the ten Gurus and the Saints enshrined in the holy book of the Sikhs, "The Granth Sahib".

Buddhism

According to the Census of 1971, the Buddhists constituted only 0·04 per cent of the population of the district. Some of them are immigrants from outside the State, and reside mostly in the Bhubaneshwar subdivision. Dhauligiri, the site of the famous Kalinga Rock Edict of Asoka is only 7 km. away from Bhubaneshwar. It was here that the famous Kalinga war of Emperor Asoka was fought in which Asoka won the military victory, but Kalinga won the spritual victory leading to the initiation of Asoka to Bauddha Dharma. Thereafter Asoka dedicated himself to the propagation of Buddhism far and wide. In the year 1972, the Kalinga-Nippon Baudha Sangha constructed an elegant santi-stupa over Dhauligiri. There is also a nice Buddha Vihar set up by the Japanese. At Bhubaneshwar, the Mohabodhi society of India has a branch and the Buddha Vihar with the holy Bodhi tree is gradually developing as a Buddhist centre in the Capital city.

* P. T. Mansfield—Bihar and Orissa District Gazetteers, Puri, 1929, pp. 79—80.

Jainism

The Jains are a microscopic community in the district accounting for 0·01 per cent of its total population as against 0·03 per cent for the State as a whole. This religion preaches austerity, control of mind and passions, *ahimsa* and renunciation of worldly pleasures and attachments to attain liberation. Jainism flourished in Orissa under the patronage of the great Emperor Kharavela of Kalinga (2nd century B. C.) and his successors, the traces of which are still to be found in the hills of Khandagiri and Udayagiri near Bhubaneshwar, which are honeycombed with Jain caves, built between third and first century B. C., in which the worship of Parsvanatha is more prominent than that of Mahavira.

At present Jainism has almost disappeared from the district, although a few Jains are still to be found in Bhubaneshwar, Jatni and Khurda.

CASTE

Caste plays an important role in the socio-economic life of the people of the district. For a detailed description of each caste, caste-wise population figures are essential. But since 1951, no enumeration in regard to different castes is being made in the Censuses. In the absence of such statistics, much of the valuable information relating to the life and economy of the people could not be incorporated in the present work. However, a general discussion of the traditional social structure, customs and religious beliefs of some of the castes is given below.

Badhei

The Badheis are scattered in all parts of the district. They worship Biswakarma, which literally means the maker of the Universe. They work on wood and prepare various kinds of agricultural implements and wooden furniture. Some of them also work as cultivators.

Badu

The Badus are a class of non-Brahmin temple servants at the Lingaraj temple, Bhubaneshwar, and are distinct from a class of Brahmin *sevakas* in the temple known as Garabadus. Their sacred duty in the temple includes cleaning the cella, and bathing and dressing the deity. Their usual surnames are Samantara, Badu Mahapatra, Mahapatra, Singhari, Badu or Batu, and Makadam. During his life time every male member of a Badu family undergoes three rituals : ear boring, marriage and god-touching, of which the last ritual qualifies him to perform temple services. This ceremoney is usually held after the marriage is solemnised. On all these occasions the kith and kin are feasted. All Badu families receive their traditional remuneration from the endowment for their services in the temple. The Badus also act as guides to the visitors and the pilgrims. They arrange the boarding and lodging of their clients (Jajamans) in addition to ritual performances in different sacred places. After the establishment of the new State Capital at Bhubaneshwar in 1948, some of the Badus have taken to other occupations like tailoring, shop-keeping, government service, domestic service, automobile engineering, etc.

Bhandari

The Bhandaris are also called Barika or Napita. They are barbers by profession. Their service is indispensable on the occasion of marriage, birth and death. They get remuneration both in cash and kind. In towns they maintain hair dressing saloons. The barbers are usually divided into three classes, viz., Kanamuthia, Chamamuthia and Lamahata. The Kanamuthia barber carries his hair cutting and savings implements in a bag of cloth, whereas the Chamamuthia carries them in a bag of leather. Those barbers who carry lighted torches on ceremonial occasions are known as Lamahata.

Bania

The Banias are makers of gold and silver ornaments. They also make fancy articles of silver, copper and brass such as anthropomorphic and zoomorphic figurine. They are divided into two sub-castes namely Putuli Bania and Sunari Bania. Usually the Putuli Banias sell spices and herbs. Their number in the district is insignificant compared to the Sunari Banias who deal in gold.

Brahmin

The Brahmins of the district can be broadly divided into two classes, viz., Srotriya or Vaidik, and Asrotriya or non-Vaidik. The former includes the Sasani Brahmins whose traditional occupations are teaching to students, acting as spiritual guides, domestic priests, and temple priests. The latter group includes Sarua or Paniari, Panda, Jujari, Suara or Deulia, and Marhia. They are mostly agriculturists. Growing and selling of vegetables, acting as cooks, and officiating as priests to lower caste people are their chief traditional occuaption.

The Srotriyas do not intermarry with the Asrotriyas.

The Mastan Brahmins are supposed to be the earliest Aryan immigrants to Orissa from the North in the Pre-Buddhist period. According to O'Malley* "The Vedic religion of nature-worship was introduced by the Aryan immigrants who made their way into Orissa in the early centuries. This cult, however, was largely modified by the primitive belief of the surrounding aboriginal population and by the want of communication between Orissa and the more highly civilized country of Northern India. Consequently, so corrupt did the religion of these Aryans became that the Brahmans of Madhyadesh, the home of later Vedic religion, called them Vratyas, and refused to recognize them as Brahmans or Kshattriyas. Their descendants have probably survived in the modern Mastan Brahmans".

* L. S. S. O'Malley-Bengal District Gazetteers, Puri, 1908, p. 87.

The non-Brahminical occupations and titles of this category of Brahmins mark them out as a class quite distinct from the rest of the Brahmins in Orissa. They are also called Balabhadra-gotri Brahmins.

The Brahmins neither dine with other castes nor accept water from any lower caste people. All Brahmins, whether Vaishnavas or Saivas, observe ten *Samskaras* (rites), namely, *Garvadhana*, *Punsavan*, *Simantonnyan*, *Jatakarma*, *Namakaran*, *Annaprasan*, *Chudakaran*, *Upanayana*, *Samabartan* and *Bibaha* at different periods of life. These rites are believed to purify a person, but not all of them are, in practice, observed by all at the present day. Most of the rites are performed now at the time of Upanayana or assumption of the sacred thread. In addition to these ceremonies all the Brahmins perform funeral ceremonies and the annual *sradha* (memorial rites). The Brahmins are also expected to perform the daily observances such as recitation of Veda, worship of Brahma in Trisandhya, performance of Jajya, etc. Due to the western influence and the spread of modern education traditional caste barriers are becoming less rigid. Now intermarriages among the Srotriya, Asrotriya and even Mastan Brahmins are not infrequent.

Chasa

The Chasas form the main agriculturist class in the district. Most of them possess land and some work as agricultural labourers. They are divided into four caste groups, viz., the Orh, Benatiya, Chukuliya and Sukuliya ; the Benatiya stands first in rank and the Chukuliya is the lowest. According to the custom, all the sub-castes may not eat cooked rice together. The Orh or Oda Chasas, it is alleged, were the first of the tribes who settled in Orissa and began to cultivate the soil, and they claim that the country is called Orissa after them. The Benatiyas are said to have descended from the early settlers who first made the land fit for cultivation by clearing away the *bena* grass. According to Sir H. H. Risley, they are non-Aryan in descent, but he has not given any reason for describing them as such. They employ Brahmins for religious and ceremonial purposes.

Chitrakara

The traditional occupation of the caste is painting. In Orissa, the land of Jagannath, life centred around temples. Temples directly fostered handicrafts which were essential to the festivals. These festivals are still held and attract millions of pilgrims every year. There are Chitrakara Sebakas in the temple of Lord Jagannath at Puri who paint the deities after Snana Jatra, and paint the cars and decorate them with painted idols during the Car Festival. Their services are also required at the numerous festivals held in the temple throughout the year.

The Chitrakaras of Puri and its neighbourhood are famous for painting *pattachitra* by an indigenous technic. There is a settlement of such Chitrakaras in a village called Raghurajpur near Chandanpur in Puri district. The *pattachitras* depicting Jagannath, Balabhadra, Subhadra and other gods and goddesses of Hindu mythology ; picture cards (called Ganjapa), and painted toys prepared by them, speak eloquently of the well developed folk art of Orissa. They are now appreciated all over the country and abroad.

There are also Chitrakara sevakas in the Lingaraj temple at Bhubaneshwar. They decorate the car at the Ashokastami festival and attend to other similar duties during temple ceremonies. The Chitrakaras are served by Brahmins.

Daita

The Daitas are only found in Puri. They are believed to be the descendants of the Brahmin Bidyapati and the Savara princess Lalita. They form an important class of Sebakas in the temple of Lord Jagannath at Puri, and remain in sole charge of the deities from the Snana Jatra up to the end of the Ratha Jatra. During this period they perform the worship of the deities. Customarily the Daitas transfer the 'Bramha' or the inner contents of the deities from the old images to the new at the time of Naba-kalebara. Due to the nature of their employment in the temple of Lord Jagannath at Puri, they are now regarded as equal in rank to other high castes with whom they occasionally intermarry.

Darji

The Darji belongs to the tailor caste. Originally tailoring profession was a monopoly of the Muslims. The Darji caste in Orissa is mainly divided into two groups, viz., Kayastha and Sudra. The former consists of the immigrants from Bengal who have taken to sewing and have gradually crystallized into a separate endogamous group. The Sudra Darjis appear to be recruited from various castes. They rank higher than the Kayastha Darji and water is accepted by the higher castes from them. The usual surnames of Darjis are Mohapatra, Mahanti and Das.

There are Darji Sevakas in the temple of Lord Jagannath at Puri. They sew dresses etc. for the deities on ceremonial occassions. The Darjis of Pipli, in Puri district, are famous for their applique work. They prepare beautiful applique umbrellas, canopies and fans (*taras*) which are used in the temples on ceremonial occasions. The beautiful applique canopies of different sizes and the garden umbrellas prepared by them are master-pieces of their traditional craft and have found a good market both inside and outside India.

Gauda

The Gaudas are the pastoral caste of the district, corresponding to the Goalas of Bengal and Bihar. They rear cattle and deal in milk products. Nowadays, some of them are found to have given up their traditional calling and have taken to trade, agriculture and service. They worship Lord Krishna and trace their descent from His dynasty. Dolapurnima (full moon day in the month of Phalgun) is their main festival. On ceremonial occasions they worship cows and sing ritual songs relating to Lord Krishna. The caste is divided into five endogamous divisions, viz., Gopapuria, Mathurapuria, Solakhandia, Mania, and Tanla. The Tanla sub-caste is looked down upon as the lowest in rank. The others do not accept cooked rice or even drinking water from them. Their touch is also avoided. But other four sub-castes observe no such restrictions among themselves. Ever since 1955, the Gopapuria, Mathurapuria, Solakhandia and Mania have been working in unison for the greater interest of the caste, but they still do not intermarry. For religious and ceremonial purposes they engage Brahmins.

Guria

The Gurias are scattered throughout the district. There are four sub-castes, namely, Bhadarakhi, Haladia, Jhumka and Maira. Except Jhumka sub-caste, females of other three sub-castes do not use any ornaments for their nose. Customarily they worhsip Ganesh on the day of Ganesh Chaturthi. Traditionally they are the confectioners of Orissa. Many of them are also agriculturists and hold land as occupancy royats.

Jyotisha

The Jyotishas are also known as Naik, Graha-bipra and Ganak. They are astrologers by profession. The Jyotishas used to rule the life of the community, and their influence has not waned even today. Customarily they prepare the horoscope of the new-born babies, and study the horoscope of the prospective bride and groom to find out the suitability of the match. Along with the priest, their presence is essential on the occasion of marriage. They fix up the auspicious moment for the performance of different ceremonies and rituals. They used to read out the almanac daily before the village deities and also in the houses of the well-to-do villagers. They are served by Brahmins.

Kahalia

The Kahalia is the name of a small caste group found in Puri. Their caste name has been derived from the musical instrument called *kahali* which they play in the temples. They belong to the Vaishnava sect and are served by Brahmins.

Karan

The Karans are known as the writer caste of Orissa. It is stated that the Karans fulfil the same functions in Orissa as the Kayasthas in Bengal and Bihar. They are a prosperous and influential caste in Orissa and rank next to the Brahmins. A Brahmin officiates at

their religious functions. They are divided into four septs. viz., the Krishnatreya, Sankhayayana, Bharadwaj, and Naga. Marriage in the caste is regulated according to the table of prohibited degrees in vogue among higher castes. This caste is very flexible. Many persons of some non-Brahmin castes after attaining certain status in education and wealth claim to be Karans.

Kansari

The Kansaris derive their name from *Kansa* (bell-metal) and are found in considerable number at Balakati, Bhainchua, Kantilo, and Nayagarh. They make utensils and ornaments of brass and bell-metal, and earn their livelihood by exporting these articles to other places. They are not regarded as clean caste, but enjoy the ministrations of Brahmins. They worship the brass scale and weights on the Dasahara day. The Kansari is said by some to be the same as Thatari.

Keuta

The Keutas or Kaibartas are fishermen by caste. They are divided into more than half a dozen endogamous groups, viz., Dhibara, Niari, Rarhi, Machhua, Siuli, Kedar, Girigiria and Nauri. The Dhibaras ply boats and fish in the rivers. The Niaris, apart from fishing, prepare flattended rice. The Rarhis prepare flattended and puffed rice. The Machhuas only catch fish. The Keutas observe 'Chaita Parba' as their caste festival on the full-moon day in the month of Chaitra (March-April). During this festival they worship as goddess Baseli an improvised horse made with a painted wooden head and bamboo frame covered with cloth. A man gets into the empty bamboo frame and lifts the improvised horse with straps hung from his shoulders. Holding the reins of the horse in his hands, he dances to the tune of drums and *mahuri*, an indigenous musical instrument. This is known as Ghodanacha or 'horse-dance', which is a popular folk dance of Orissa. The Keutas also sing from mythological texts and from the works of rustic composers on the occasion.

Khandayat

The Khandayats form a substantial section of the population of the district. Regarding the origin of the word Khandayat, there are two prevailing opinions. The general view is that it means swordsman (from *khanda*, a sword). The other explanation is that Orissa was formerly divided into *khandas* or groups of villages corresponding to the *pargana* of the Muhammedan times. Each *khanda* was governed by a headman called *khandapati*, which was subsequently corrupted to Khandayat. Whatever may be the etymology of the name, it is admitted that the Khandayats belong to the warrior class and are the descendants of the people who formed the landed militia under the ancient Rajas of Orissa. As members of the militia, the Khandayats had to serve as soldiers in

times of war, and in return they were given lands under strictly military tenure. Their characteristic occupation having gone, they have now taken to various professions. Many of them depend upon agriculture as a means of livelihood.

Khitibamsa or Matibamsa

The Khitibamsa or Matibamsa is a caste peculiar to Orissa. Their usual surname is Naik, but they are quite distinct from the Jyotisha caste who use the same surname. The community is divided into three sections mostly on the basis of the occupations they follow. The Khitibamsa or Matibamsa *abadhans* used to teach children in *chatasalis* or village schools. A section of the community take *Mangala*, the goddess of smallpox, from door to door and thereby earn a living. Another section took to weaving. There was no marital relationship between the different sections, but these restrictions have considerably slackened nowadays.

The community traces its origin to the clay figure made by Anadi or Eternity, the great Mother, who endowed it with life and learning, and directed that its descendants should be called Matibamsa and should teach the children in schools.

They claim 'Adi Shakti' as their sept, and caste symbol 'Khadi' or a piece of soap stone with which the children in the past wrote on the earthen floor of the village school. They hold Lord Lingaraj of Bhubaneshwar in high esteem and offer special Puja on the Ekadasi day following Ashokastami. In the district of Puri the Khitibamsas are mostly found in Bhubaneshwar, Khurda, Puri Sadar, Pipli, Nimapara, Khandapara and Daspalla.

Kshatriya

The Kshatriyas belong to the royal and warrior class. They observe Upanayan and are ranked next to the Brahmins in Hindu caste hierarchy. They are few in number, and generally rich.

Kumbhara

The Kumbhars belong to the potter caste. The term Kumbhar is derived from the Sanskrit *kumbhakara*, *kumbha* (water jar) and *kara* (maker). They prepare various types of earthen pots and toys. They also supply large number of earthen pots called *kurua* (earthen pots) to the temples of Lord Jagannath, Lingaraja and other temples of Puri district. Their service in this respect is indispensable. Women of the caste wear brass armlets called *bahi kharu* and ornaments for nose called *guna*. They observe *kurala panchami* and *odhana sasthi* on the 5th and the 6th day respectively of the bright fortnight of the month of Pausa. On this ceremonial occasion they also worship their implements.

Kumuti

The Kumutis, who are mainly confined to Puri and Nayagarh, are said to have migrated from Ganjam. They maintain their marital relations till today with their caste fellows of the Ganjam district. Usually they prefer the daughter of their maternal uncle for marriage. Most of them are traders and shop-keepers, and a few are cultivators. The Brahmin priest performs all their rituals, but water is not accepted from them by higher castes.

Mali

The Mali literally means gardener. Selling of flowers and garlands is their principal occupation. The Mali Sebaka of the Kapileswar temple at Bhubaneshwar is known as Malia. Due to insufficient income from their customary calling most of them have adopted other professions to earn their livelihood.

Natha Yogi

The Natha Yogis live on begging from door to door with a gourd vessel. Conventionally they sing songs relating to the religious preacher Govinda Chandra ; Data Karna, and others by playing on a string instrument called *kendara*. Their usual surname is "Natha". About Nath-cult and Nath-Yogis late Pandit Nilakantha Das wrote as follows[1]:—

"They are physicians by profession and are also called Yogi Vaidyas (Physicians of the Yoga practice). Their principal item of achievement is to make proper use of mercury in medicine. This they say their forefathers achieved through Yoga. Mercury they call the semen of Mahadeva. From this, in their practice of Yaga, they found out elixir of life (Mruta Sanjivani), a medicine which makes dead men and animals live again. Even now it is they who know the proper use of mercury in medicine. The Nathas, Nath-Yogis, Natha Vaidyas or Yogi-Vaidyas are a very important class of people in Orissa. The name Natha in all forms as noted above is well known. They are also mostly worshippers of Siva. But some of them have taken to Vaishnavism and now call themselves Vaishnavas, most probably Gaudiya Vaishnavas, after the 16th Century".

Nolia

The Nolias are found in large number in Puri, Arakuda, Nuagaon, Manikpatna, and some other places in the district. They have migrated to this district from the South particularly from Andhra and Tamil Nadu. They are fishermen and reside near the sea-coast. There are two sub-castes : Jaliya and Khalasi. The former are fishermen, and the latter work in sea-going vessels.

[1]. Orissa Historical Research Journal, Vol. VIII, No. 1, p. 23.

The Nolias profess to be the followers of Ramanuja and worship Baruna, the Hindu Neptune. Flowers and sweetmeats are offered to Baruna before launching a boat or casting a net. They are expert swimmers and possess good physique. They usually attend the surf-bathers at Puri and other places on the sea-coast and numerous lives have been saved by their skill.

Paik

The Paiks are most numerous in Khurda subdivision. The word "Paik" is derived from the word "Padatika" or infantry. In the past Paiks were recruited from various castes of which the Khandayats formed the majority. At present, some of them claim to be Kshyatriyas. Though economically backward, they are very much conscious of their social prestige.

Pathuria

The Pathurias are mostly found in Puri town. They are said to have played an important role during the construction of the temple. They have acquired the technical skill from their predecessors and are expert in restoring ancient carvings, making architectural decorations and images. Though economically backward, most of them have not yet deviated from their traditional occupation of stone carving.

Patara

The Pataras or Kapurias trade in silk cloth and cotton yarn. They string necklaces, and used to sell cotton or silk bands (phuli) formerly used by women and children for tying up their hair. The weaving of coloured silk cloth seems to have been their original occupation. They have four sub-castes, viz.. Phulia, Tasaria, Dandia and Jagati. They are Vaishnavas and specially venerate Lord Bala Deva or Balabhadra. Worship of the deity is ceremonially performed on the full moon day called Gamha Purnami. On this occasion they also worship their implements such as *Chhuri*, *Ankura*, *Pata*, etc. They are served by Brahmins and water is accepted from them by the higher castes.

Sudha

The Sudhas or Suds are mostly found in Ranpur, Nayagarh, Daspalla, Khandapara and the Khurda area of the district. Agriculture is their principal occupation. They believe that in the days of yore their ancestors were working as soldiers. They worship a deity called *Pancha Khanda*, i.e., the five swords, with offerings of goats and fowls, and their tutelary goddess is Khambeswari, represented in the form of a wooden pole (*khamba*). The Sudhas are divided into four sub-castes , (1) the Bara or high Sudhas, (*ii*) the Dehri or worshippers, (*iii*) the Kabat-Konia and (*iv*) the Butka. Among them the Bara Sudhas rank highest.

Teli

The Telis are the oil-men of Orissa, but many of them are tradesmen. The three sub-castes among oilmen are Haldia, Khari, and Baldia or Thoria. The first two press oil by indigenous method and trade in it. The Baldia or Thoria Telis trade in turmeric which is carried from place to place with the aid of bullocks. The Haldias rank the highest and the Baldias occupy the lowest position.

Tulabhina

The Tulabhina is the cotton spinning caste of the district. Some have taken to cultivation. They have a special instrument for spinning which they call *lathi*. They are not treated as clean caste, but are served by Brahmins and rank much higher than the weaving castes.

SCHEDULED CASTES

According to the Census of 1971[1], the population of Scheduled Castes was 316,831 (158,574 males and 158,257 females). This constituted about 13.58 per cent of the total population of the district. Of the 53 Scheduled Castes returned in 1961[2], the most numerous were Bauri (87,288), Pana (35,354), Dhoba (32,345), Kandara (25,537), Hadi (23,039), Bhoi (21,369), Dewar (6,534), Tanla (4,408), Dom (3,839), Tiar (3,593), Bariki (2,973), Dandasi (2,774), Khadala (1,970), Chamar (1,951), Siyal (1,838), and Katia (1,605). The above 16 Scheduled Castes comprised 96.9 per cent of the total population of the Scheduled Castes in the district.

They are concentrated in the rural areas of the district to the extent of 93·82 per cent. The 1971 Census also recorded the highest Scheduled Castes population in the Puri Sadar subdivision (147,768) and the lowest in the Khurda subdivision (34,879). Similarly the proportion was more in the police stations of Puri Sadar (17,738), Satyabadi (17,989), Nimapara (24,624), Gop (19,040), Kakatpur (18,596), Pipli (18,257), Delang (11,363), Balianta (14,883), Balipatna (18,842), Khurda (10,985), Banpur (10,282), Nayagarh (10,957), Odagaon (11,743) and Daspalla (12,989).

In 1961 [3], the literate and educated persons among the Scheduled Castes numbered 35,770, forming 13·51 per cent of their total population in the district. It is estimated that literacy is confined to 18·33 per cent of the population in the urban areas

1. Census of India, 1971, Orissa, Part—II A, pp. 322—332.
2. District Census Handbook, 1961, Puri, pp. 270.
3. Ibid, p.246

whereas rural areas claim only 13·3 per cent. Further analysis revealed that 22·81 per cent of males and 4·35 per cent of the females were literate. This indicated that education has spread very little among the females.

At the time of 1961 Census,[1] 28·99 per cent of the workers among the Scheduled Castes were cultivators, 32·93 per cent agricultural labourers, 11·2 per cent engaged in household industries and 18·36 per cent in other services. The rest were employed in trade, commerce, transport, construction, mining, quarrying, etc. Those persons engaged in unwholesome activities like scavenging, tanning, curing of hides and skins account for 0·85 per cent of the total Scheduled Castes population of the district.

Examining the marital status of the Scheduled Castes population by their broad age-groups it is found that the number of married persons in the age- group 15—44 is the highest in both the sexes while large number of widows are found in the age-group 45 and above. Presence of married persons in the age-group 0-14 indicates the existence of child marriage in spite of all efforts to eradicate the evil practice.[2]

Bauri

The Bauris are the predominant Scheduled Caste in Puri district. Their population, according to the 1961 Census was 87,288, out of which 84,716 persons lived in rural areas. They are to be found in almost every village in the coastal districts. They live in separate groups. They were at one time untouchables. They make good farm labourers. Their I—Q (intelligence quotient) is not low. From time to time social and political movements spread among them. But nothing take root. During one of the elections the Bauris of Bhubaneshwar and neighbouring villages formed themselves into a political group called "Kuji Congress", but it did not last long. A religious movement known as "Nirvedia" started among them. Their leader who died two years ago had declared that he would come back to life after 21 days and his body should be preserved for that period. Thousands collected to see the body from day to day until it became such a danger to health that local authorities had to remove the body and dispose it off. Some of the visitors even made gifts which went to a woman, who had been living with him. Another religious movement called "Trinath" (three God-heads) attracts them in large numbers, the

1. District Census Handbook, Puri, 1961, pp. 246-247
2. Ibid, pp. 21-22

main object of attraction being smoking of Ganja. Being economically dependant on their employers some times contractors exploit them for local intrigue.

They are divided into endogamous sub-castes, viz., Mahabhoi, Tanhara, Ghumura, and Buna. The Mahabhoi Bauris claim to be highest section among the Bauris. They are mostly stone cutters and agricultural labourers. Nowadays some of them have taken to other avocations. The Tanhara Bauris are believed to be next to the Mahabhoi Bauris in social scale. They are mostly found in Nayagarh and Ranpur police stations of the district. They work as agricultural labourers. Some are also engaged at times in mat making . The Ghumura Bauris usually play on a kind of drum known as Ghumura in socio-religious functions. The Buna Bauris occupy the lowest position in their society. Weaving is their traditional occupation.

The Bauris live in houses mostly made of mud and stone wall with thatched roof having no windows. Those who are economically better off have constructed ventilated houses. They do not employ Brahmin priests to perform rituals connected with birth, death and marriage. The Bauris have their own caste priest called Baishnab or Gosain. They have also their own barber. He is known as Behera. The post of Gosain and Behera are hereditary. They do not depend on Dhobas for washing their polluted clothings. The Bauris do not sacrifice hen, goat or sheep in any ritual to please the deity.

As regards education of the Bauris, it was found in 1961 Census that 11·52 per cent of their total population were literates. There was none with college education.

Dhoba

The strength of the Dhobas (washermen) in the district was calculated to be 32,345 in 1961. They reside mostly in the rural areas. Their traditional occupation is washing of clothes and wood-cutting. On ceremonial occasions their services are indispensable. In order to maintain their livelihood some of them have opened laundries in towns. At Bhubaneshwar, besides their services to the public, they also wash the dresses of the deities in the Lingaraj temple for which they are paid by the temple authorities. As they are educationally backward very few among them are found in government services.

Dom

In the 1961 Census, 3,839 persons were enumerated as Dom or Dama of whom 8·75 per cent were described as literates. They weave bamboo baskets and act as drummers on ceremonial occasions.

Ghusuria

They customarily tend pigs and claim to be the original inhabitants of Puri. The Ghusurias who reside to the south of the Brahmani river consider themselves superior to those living north of that river. These two groups do not inter-marry. They are not served by the Brahimns. They have their own priests called Baishnab. They worship deities to ward off epidemic diseases such as cholera and smallpox. Out of 309 Ghusurias, 11·97 per cent were reported literate in the Census of 1961.

Gokha

The Gokhas are found mostly in the coastal districts of Orissa. Their population was 905 in Puri district according to the 1961 Census. Their main occupation is fishing. They use *shalua* made of bamboo sticks and do not usually fish with nets. Their women-folk sell fish. Some have abandoned their traditional occupation and have taken to agriculture. Some also serve as *Palki* bearers. In 1961, literacy among them was confined to 31·27 per cent.

Hadi

The Hadis are mostly found in the rural areas of the district. According to the 1961 Census, they numbered 23,039. They worship Hindu gods and godlings. They have their own community priests who perform marriage and other ceremonies. Their traditional occupation in the urban areas is to clear night soil from latrines. Most of them work as cultivators and agricultural labourers. They also act as drummers in social functions of the high caste groups. Due to the untiring efforts of Mahatma Gandhi they have been to a great extent emancipated socially, economically and educationally. In 1961, only 0·13 per cent of them were found literate.

Irika

Irika, Idiga or Chelia Gola, is the name of a small community of the district. They are said to have come originally from Ganjam. Their main profession is to rear goats and sell milk, *ghi*, and vegetables. According to the 1961 Census, their population was calculated to be 185 in the district.

Kandara

The Kandaras are found in all the Tahsils of the district. They numbered 25,537 in the 1961 Census. Many of them were engaged as village Chowkidars. A large section of them now depend upon agriculture to earn their livelihood. The name Kandara is said to be derived from their skill in archery (Kanda means arrow) and in former times they and the Panas formed the rank and file of the local militia. Their women are very industrious. Despite the facilities provided by the Government they are still backward in education. They worship all the Hindu gods and goddesses like other high caste Hindus.

Katia or Khatia

Out of 3,357 Katias or Khatias in Orissa, 1,605 were found in Puri district according to the Census of 1961. Fishing is their main occupation. They perform several ceremonial functions like other high caste Hindus of the locality. The barbers and washermen do not serve them.

Kela

The Kelas are a low caste of fowlers, jugglers, and beggars. Originally they were a nomadic people believed to have come from South India. They are divided into five sub-castes, viz., Nalua, Sapua, Matia, Gandia and Sabakhia. With the exception of the Naluas, they speak a language which is a peculiar mixture of Oriya and Telugu. The Naluas entrap birds ; the Sapuas are snake charmers, the Matias are wage earners and the Sabakhias or omnivorous ones are professional beggars. The old men of the caste act as priests. The population of the Kelas in the district as recorded in 1961 Census was 697 of which only 0·14 per cent were literates.

The village Patia with a substantial Kela population was transferred from the Cuttack district to the Bhubaneshwar subdivision of Puri district in 1969. The Patia Kelas are mostly snake charmers. Some have taken to agriculture. After harvesting is over they go to different parts of the State with their snakes kept in *pedis* (boxes) and earn a living by snake charming and begging. They also invariably carry with them a trained mouse called 'Govindi Musa' in a small box. The children are very fond of seeing the antics of the mouse.

Mahuria

Number of persons belonging to this community is very few in the district. Their name is derived from the wind instrument called *Mahuri* in which they play on the occasion of marriage and other social and religious ceremonies. Their females make and sell ropes. They are said to be akin to Hadis and Doms.

Pana

The Panas form the second largest Scheduled Caste community in the district. They are divided into numerous endogamous groups or sub-castes. Their original occupation is said to be weaving but they now mostly work as labourers, drummers, cane-weavers, and many of them have taken to cultivation. Though Hinduised, they still retain some traits of their animistic past and pay reverence to the deities which are supposed to be the goddesses of epidemics. The Panas have their priest called Baishnab who officiates on all ceremonial occasions.

Siyal

The Siyals are toddy-tappers. In 1961, 1,838 persons of this community were enumerated in the district of which 13·38 per cent were literates. There was only one matriculate among them.

SCHEDULED TRIBES

The Scheduled Tribes population of the district which was 67,474 in 1961 increased to 86,591 in 1971, thus registering a growth of 28·3 per cent in a decade. According to the Census of 1961, there were 29 Scheduled Tribes in the district of which the principal tribes were Kandha, Saora, Shabar, and Kharia. These four tribes constituted 94·62 per cent of the total tribal population.

The concentration of Scheduled Tribes was the highest in Nayagarh (40,220), and the lowest in the Puri Sadar subdivision (1,470). The police stations such as Daspalla (14,905), Khurda (12,096), Balipatna (7,547), Ranpur (6,379), Odagaon (5,230), and Banpur (5,144) claimed comparatively more tribal population than other police stations of the district.

Their principal economic activity is agriculture and most of them are agricultural labourers. In addition, household industry and other services are also found to be prevalent.

Educationally they are backward. Hardly 10·2 per cent of the tribals were educated in 1961.

The Census report of 1961 further discloses that the proportion of married persons in both the sexes is the highest in the age-group 15-44 while the maximum number of widowed persons are found in the age-group 45 and above. The small number of married persons in the age-group 0-14 indicates gradual disappearance of child marriage.

Kandha

The Khonds, Konds or Kandhas are the most important and numerically the most significant tribe in the district. The Kandhas in the district are mostly concentrated in the Banpur *mals* and in the ex-State areas of Nayagarh, Daspalla, and Ranpur. According to the Census of 1961 * the Kandhas numbered 31,845, of whom 15,779 were males and 16,066 females.

Generally the Kandhas are dark in complexion but some fair persons are also found among them. They have short but broad noses and high cheek bones. They are stout and muscular, and in stature somewhat below medium height. Both men and women are simple, frank and naive in character. They are also noted for their fidelity and hospitality.

*District Census Handbook, 1961, Puri, p. 282

The mother tongue of the Kandhas is Kui, but all the Kandhas of the district know and speak Oriya. According to the 1961 Census, 27, 282 Kandhas were found to be illterate and 4,563 literate. Most of the Kandhas depend upon cultivation and agricultural labour for their livelihood.

The Kandhas are divided into three classes: (1) Desia Kandha, (2) Dangaria Kandha and (3) Kutia Kandha. There is no restriction among the various groups in ordinary social relations such as touchability, eating, and accepting water, but there are restrictions regarding marriage unions. In the Kandha society marriage is settled after bride price is fixed. Generally it is paid in the form of cow, buffalo, rice, paddy, etc. The man who is unable to pay it is asked to work under his would-be father-in-law's house until required quantity is realised . A prevalent form of Kandha marriage is a show of kidnapping. The bridegroom and his friends make a show of force and carry away the bride. The bride's party also make a show of resistance and withdraw. Widow remarriage is in vogue. Divorce is allowed on certain grounds such as adultery, laziness in household duties, barrenness, and quarrelsome nature.

By and large, the Kandhas follow Hindu customs and rites. They observe several festivals round the year, the festivals at the time of sowing and harvesting being considered important. Their chief deity is Dharani Deota or Earth goddess. She is also known as Tana Pennu.

Saora

Numerically the second important tribe in the district is the Saora. They are also known as Savara, Saura or S'ara. They live mostly in rural areas. Their total strength was 26,188 (12,567 males and 13,621 females) in 1961.

Among the Saoras marriage within the village is prohibited ; and they do not countenance cross-cousin marriage. They are divided into a number of endogamous groups. The Saoras used to prefer polygamy. They considered more than one wife as a sign of prosperity in the field of agriculture and greater accumulation of food grains. Now the practice of polygamy among the Saoras has changed, but due to their hardiness and industrious habits the Saora women have a distinct and important position in their society.

The Saoras follow Hinduism. They also worship dead ancestors and observe a number of ceremonies at different stages of cultivation and perform several religious rites for curing diseases. Generally they offer pig, buffalo, fowl and liquor to the deities. Various kinds of pictures are drawn on the walls of the houses in honour of the dead, to avert disease, and to promote fertility.

In 1961, there were 1,461 literates (1,368 males and 93 females) among them in the district of whom only 49 had primary education.

Shabar

The strength of Shabars or Lodhas in the district was 4,468 (2,165 males and 2,303 females) in 1961. They are educationally backward. Most of them earn their livelihood by cultivation and as agricultural labourers. They worship the Hindu deities.

Kharia

The 1961 Census enumerated 1,344 (661 males and 683 females) Kharias in Puri district of which about 19·71 per cent were literate. They are found chiefly in rural areas and profess Hinduism. Most of them depend on agriculture and agricultural labour for earning a livelihood.

CUSTOMS AND PRACTICES

Birth

The Hindu pregnant woman observes various taboos for safe delivery and protection from attack of evil spirits. She has to observe also a number of restrictions during pregnancy. During the period of solar or lunar eclipse she is not permitted to cut anything and see the eclipse. She is not allowed to sleep in the courtyard or under the tree. She usually wears amulets to ward off the evil eye. She is neither allowed to draw water from the well nor permitted to work on husking pedal.

During this period she is entertained with various kinds of food. If her desire is not fulfilled then it is believed that saliva will drip from the mouth of the would be child. She is kept cheerful and is generally given the types of food she wants. This kind of fulfilment of desire of a pregnant woman is called *sada*. It takes place generally during the 5th or 7th month of her pregnancy.

When labour pain starts she is usually taken to a lying-in room called *antudisala*. A mid-wife belonging to a low caste or an old woman of her caste is called to attend her. She continues to stay in *antudisala* till the end of the rituals held on the 12th day. Torn shoes, broomstick or branches of *siju* trees are suspended in front of the lying-in room to ward off the evil spirits. After delivery the navel chord of the child is cut with the help of a sea-shell, blade or knife and the placenta is disposed of in a ditch made outside the house. Among the higher castes,

the mother is regarded as polluting for a period of 21 days, and among some of the lower castes it is maintained for 6 or 12 days. During that period fire is kept burning in a pot in the lying-in room day and night for five days. It is believed that unless the room is kept at a high temperature, the child may be an invalid or liable to catch cold throughout his or her life. The mother may also suffer from pneumonia. And also it is said that the fire is supposed to possess magic power to save mother and child from the influence of evil spirits. In addition to this, hot and dry fomentations are given to the mother and the child for speedy recovery and strength. The mother is also given concoction of which the main ingredients are hot spices, such as long pepper and dry ginger. She is also given fried rice (chura) and fried garlic.

On the fifth day after the child's birth, a ceremony called *Panchuati* is held, when fried rice is distributed among the kith and kin. On the sixth day a ceremony called *sasthi* is observed in which *Sasthi Devi* is worshipped. In the evening a representation of the goddess is made with cow-dung mixed with earth in which six *cowries* are stuck. These are placed on the wall of the lying-in-room and Puja is performed before it by five women. At night, it is believed, the destiny of the child is fixed up by the goddess. A stylus and a few palm leaves are also worshipped on this occasion. The palm leaf is used for writing the horoscope of the child. A ceremony called *uthiary* is observed on the 7th day after the child's birth. On this day the new born baby and the mother take first purificatory bath. She takes second purificatory bath on the 12th day and is allowed to change her room. On the 21st day *ekoisa* or the naming ceremony is celebrated with Satyanarayan Puja amidst much rejoicing. The child is given a name on this day. The next important ritual among the Hindus is Mundan, i. e., shaving the head when the child is one year old. Ear-boring and Bidyarambha (i. e., beginning of the educational career of the child) ceremonies are usually celebrated when the child attains the age of four years, four months and four days. *Upanayan* or sacred thread ceremony of the male child is performed in case of Brahmin and Kshatriya children in their early adolescence.

Among the Oriya Christians, on the 7th day after delivery, 'uthiary' ceremony is observed. On this occasion mother and the mid-wife wear new clothes. On the twenty-first day of the child's birth the Christians observe the thanksgiving ceremony. On that day friends and relations are invited to participate in the function. The next important ritual is Baptism. Before this, all children receive religious instruction in an institution called Sunday School. When

they come of age, of their own accord they believe that Jesus Christ is their Saviour. Then they enter into Baptism and are accepted as members of the Christian Church.

Among the Muslims, just after the birth of a child, the eldest male member of the family present at home generally recites the *azan* (sacred verses of God) near the ears of the new-born child. The mother observes pollution for a period of forty days. During this period she abstains from regular prayer. On the sixth or seventh day the child's head is shaved. Next ritual is *aqiqa*. It is generally held after forty days. In this ceremony one he-goat is sacrificed in case of a female child and two he-goats in case of a male child. The meat is distributed among the relatives and the poor for the well-being of the child. The Bismillaha ceremony of the child is observed between the age four and five. The priest recites verses from the Quran and the child repeats it. This marks the beginning of the educational career of the child. They circumcise (*khatna*) their male children at the age of 7 or 8.

Marriage

Marriage is one of the ten *sanskars* of the Hindus. Eight types of marriages are known to have been prevalent among the Hindus since ancient times. These are Brahma, Daiva, Arjya Prajapatya, Asura, Gandharva, Rakshasa and Paishacha. In recent times, among the Hindus, only Prajapatya and Asura type of marriages are in vogue.

Generally marriage is settled after the examination of the horoscopes of both the bridegroom and the bride by the astrologer. He predicts whether the stars of both are in harmony or not. If the horoscopes of the couple are found compatible then the marriage takes place on an auspicious day according to the almanac. The religious rites connected with marriage are generally the same among all the Hindus. The principal rites are *kanyadana* and *panigrahana*.

In Muslim society the bridegroom goes to the bride's house in a procession. He is received by the bride's people. Generally in the presence of both the marriage parties the *meher* is decided. Then the bride's guardian with two other witnesses takes the consent of the bride and they declare her opinion. After that the Sermon of the *khutba-e-nikah* is recited by the *kazi* and the marriage is performed. The marriage is recorded in a register maintained by the *kazi* and signed by the bride, bridegroom and witnesses.

The Christian marriages are solemnised in the church. On the wedding day the bridegroom goes to the church in a procession. The bride also goes to the church with her friends and relations. There the bride and the bridegroom swear as husband and wife

and exchange marriage rings. The marriage is concluded after the bride, bridegroom, two witnesses, and the marriage registrar sign in the Marriage Register approved by the State Government.

Mortuary Customs

After the death of an individual in Hindu society the corpse is covered with a piece of new cloth. Then the body is carried on a bier by the members of his *kutumba* to the cremation ground. On the way to cremation ground *khai* and *kaudi* are thrown by the chief mourner or *karta*. Nowadays, instead of *kaudi* coins are used. The dead body is usually cremated on the bank of a river. In Puri, it is cremated near Swargadwar, situated near the sea-shore. It is believed that if a person will be cremated there his or her soul would rest in peace in heaven. The dead bodies of the new born, the children up to five or six years of age, lepers, and persons who die of small-pox or snake-bite, and sannyasis or ascetics are usually buried. *Mukhagni* or lighting of the funeral pyre is performed by the eldest son of the deceased, and in his absence, by another son or the nearest male member of his *kutumba*. Certain restrictions are maintained by the members of the *kutumba* with regard to food. Oil, ghee, turmeric and non-vegetarian diet are not taken during the pollution period.

The *sudhi*, an important ceremony of death, is performed on the 10th day. The shaving and nail paring of the members of the *kutumba* are done on this day. The *karta* performs *tarpan* and *pinda* to the deceased and the family priest utters hymns for the salvation of the deceased soul. On the 11th day food, which were restricted during the period of mourning, are allowed to all concerned.

The Christians usually cover the dead body with a new cloth after cleaning it by water. The dead body is kept in a wooden-coffin. If the deceased is an unmarried person, the coffin is covered with white cloth and a black cross mark is put on it. In the case of a married person, the coffin is wrapped in black cloth. The dead body is laid in the grave with head towards the west. On the same day, the pastor, the friends and relatives go to the residence of the deceased to console the members of the family and to pray for the salvation of the departed soul.

The Muslims recite verses from the Quran at the time of death. After death, the villagers and the dear and near ones are informed of the death. Then the dead body is given a bath at a covered place. After bath, the dead body is covered with white cloth (Kaffan) and camphor is sprinkled. Then it is placed in a bier (Tabut). The relatives and villagers of the deceased carry the dead body to the graveyard where the last prayer (Namaj-e-Janaja) is offered. Then they

place the corpse in the grave dug for the purpose with its head to the north and face to the west, i. e., towards 'Kaba'. Then the grave is closed with earth and the Imam recites verses from the Quaran and persons accompanying the dead body also pray for the departed soul. On the 4th, 10th and 20th day there is group Quran reading, poor feeding and prayer for the departed soul. On the 40th day the death pollution ends. On that day Quran is recited in groups and poor feeding and alms giving takes place for the salvation of the departed soul.

Inter-caste Relations

The traditional division of Hindus into castes, though basically still intact, has lost much of its social rigidity due to the impact of western education and industrialisation. The drive of Mahatma Gandhi against the social disabilities of the untouchables has broken the barriers between the high castes and the untouchables. As untouchability is now punishable under law, people of various castes do not hesitate to take food on a common table in restaurants and hotels. Spread of education among the people and appointment of persons belonging to backward classes in public services have shrunken the traditional differences between various castes. Moreover, inter-caste marriages are now tolerated. Under these circumstances the old Hindu social structure based on caste is undergoing a steady change.

The tribals of the district maintain their individual indentity based on clans and dialects, but they have cordial relationship and reciprocity among themselves. Sometimes, marriage between the members of two different tribes, though not socially approved, is tolerated after the observance of due ceremonies.

New Religious Leaders and Movements

The cult of Jagannath reigns supreme in Orissa, more so, in the district of Puri where the magnificent temple of Lord Jagannath is located. During the past few decades, new religious leaders like Shri Aurobindo and Shri Maa of Pondicherry, Sathyasai Baba of Puttaparthi, Swami Sivananda of Divine Life Society, Thakur Anukul Chandra, Thakur Nigamananda, Aviram Paramahansa of Karamala (Brahmagiri police station), and Namacharya Shrimad Sachidananda Das alias Baya Baba of Shri Nrusingha-tikiri Matha of Kendrapara have exerted considerable influence mostly on the intelligentsia of the district. Mintu Maharaj of the Universal Peace Mission, Dadaji, and Pagalananda Baba have also some followings amongst the educated and well-to-do. The teachings of these new religious leaders or *gurus* are not different from the basic tenents of Hinduism. At many places, study circles, Bhajan Mandalis, and other religious functious are being organised to propagate the teachings of these eligious leaders. At Bhubaneshwar, the Aurobindo Bhavan has been

constructed and a school called the Institute of Intergral Education has been founded to educate children in the line envisaged by Shri Aurobindo. A temple dedicated to Radhakrishna, Siva and Annapurna has been recently constructed in Unit-IX of Bhubaneshwar by Shri Baya Baba where *akhanda-kirtan* is conducted round the clock. Trinath Mela, a less expensive form of worship of the Hindu Trinity : Bramha, Bishnu and Maheswar, which is popular in Orissan villages, is also gaining popularity in the urban areas of the district. Offering of *ganja* or hashish to Lord Siva is an indispensable ritual of this worship, and most of the participants of the mela smoke it as 'prasad'. Many small Trinath shrines have sprung up on the roadside at Bhubaneshwar.

Property and Inheritance

As regards property and inheritance, the Hindus of this district are governed by the Banaras School of Mitakshara Law. But the Bengali residents follow the Dayabhaga system. The Muslims follow the Hanafi School of Mohammedan Law. The Hindu Succession Act, passed in 1956, is applicable equally to the sections following the Mitakshara and the Dayabhaga School of Hindu Law.

In the ancestral property of a Hindu the sons take equal share with that of the father. Daughters have no right. If there is a partition between the father and the son, the mother takes a share. After the death of the father, his share in the ancestral property is equally divided amongst the sons and daughters. In the self-acquired property of the father, sons and daughters have equal share. The Hindu Succession Act, 1956, has conferred the right on the daughters, prior to that they had no right.

In spite of the fact that the Hindu Succession Act, 1956, has been enacted long back, in practice, the provisions of the said law do not appear to be fully implemented and the former practice of excluding females continues without much change.

Joint-family

Joint-family system is very common in Hindu society. It is the responsibility of the head of the family to look to the needs and requirements of the members of the family, to get the younger members married at proper time, offer oblations to the dead and to propitiate tutelary deities. The joint income of the family is spent after all the members according to their needs. The widowed, the orphaned, the aged and the disabled are duly looked after. The joint-family system thrived well in an agrarian society, but with gradual urbanisation and industrialisation, many are now leaving their ancestral seats for better employment opportunities elsewhere.

A large number of joint-families have thus begun to disintegrate. With the passage of time, individualistic tendencies are growing and the younger members of the family are becoming more particular about their own needs and comforts in preference to other members of the family and wish to be separated. Despite these modern trends, joint-family system still survives, though the spirit of sacrifice and regard for common welfare have considerably slackened.

With the fixation of land ceilings under the Orissa Land Reforms Act, an important change has taken place in the structure of big land-owning families. To evade the provisions of the Act, total holdings have mostly been divided among the members of the family, but this has not always resulted in a break in the joint-family.

Marriage and Morals

Prior to the implementation of the Hindu Marriage Act, 1955, polygamy was permissible in Hindu society. But it is legally banned at present under the Act. The Christians are monogamous, but the Muslims follow polygamy.

Hindu marriage is regulated to a large extent according to *gotra*. Usually the *gotra* of one's father is taken into account when a marriage is contemplated. But this kind of restriction is no longer followed strictly in recent times. Any marriage outside of one's caste is considered as a gross violation of social norms. But these intra-caste restrictions are gradually decreasing, and inter-caste marriages are found to have increased, though to a very limited extent, among the educated persons especially in urban settings.

Dowry system is in vogue since long. In recent years to get a well-educated and well -placed bridegroom the parents are paying more dowry either in cash or in kind. This practice causes great hardship to many poor parents. There are also instances of enlightened bridegrooms who refuse to accept dowry. To eradicate this social evil, the Dowry Prevention Act was passed by the Indian Parliament in 1961. The Government of Orissa is taking steps to mobilise public opinion against dowry system. The Dowry Prohibition (Orissa Amendment) Bill, 1975, which was introduced in the State Assembly has since been passed. The Act provides for stringent measures for eradicating this social evil.

Among Muslims, marriage between cousins is not prohibited. Generally the first cousin is preferred. Polygamy is restricted up to four wives, but most of the Muslims are monogamous.

Marriage customs are found to have considerably changed with the spread of education, various enactments, and pressure on purse. A number of social practices like horoscope examination of the

bride and the bride-groom, and *nirbandha*, which were rigidly observed in the past, are not strictly adhered to nowadays. The practice of child marriage has disappeared, and the age of marriage has increased in all caste groups.

Civil Marriage

Registration of marriages under the Special Marriage Act, 1954 is very rare in Puri district. It is reported that only 90 marriages were registered during the period of ten years from 1963—72.

Widow remarriage

Widow re-marriage is forbidden among the Brahmins and other higher caste groups. Among the lower castes, however, there is customary sanction for widow re-marriage. Marriage of the widow with a junior levirate is usually preferred.

The Hindu Succession Act of 1956 guaranteed a widow's share in her husband's property. Though widow re-marriage is looked down upon by the society, nowadays stray cases of widow re-marriage do occur, mostly in the educated section of the society and are tolerated.

Divorce

Divorce was unknown to Hindu marital code as marriage was considered a religious sacrament. But among some low caste people divorce is permissible by custom. The common grounds of divorce are sterility, impotency, neglect of household duties, and adultery. Divorce is permitted among the Muslims and Christians. The Special Marriage Act of 1954 and the Hindu Marriage Act of 1955 allow divorce, but the tradition-bound people are usually averse to it. The following table shows the number of civil divorces recorded, cases allowed, and cases disallowed in Puri district from the year 1967 to 1972.

Years		No. of Civil divorces recorded	Cases allowed	Cases disallowed
(1)		(2)	(3)	(4)
1967	..	18	10	7
1968	..	10	7	4
1969	..	8	2	2
1970	..	8	6	4
1971	..	10	6	2
1972	..	6	5	3

The place of women in society and their economic dependence

The position of women was very high in the Hindu society of ancient days. According to Manu gods reside in those households where women are respected (ଯତ୍ରନାର୍ଯ୍ୟସ୍ତୁ ପୂଜ୍ୟନ୍ତେ ରମନ୍ତେ ତତ୍ର ଦେବତା:). Women were also able rulers and brave fighters. History of India is replete with the names of such heroic women. A galaxy of women like Tribhuban Mahadevi, Prithvi Mahadevi, Dandi Mahadevi, Bakula Mahadevi and Dharma Mahadevi of the Bhaumakara dynasty had ruled Orissa in the 8th -10th centuries A. D. But the status of women, however, declined after the Muslim invasion of the country. *Pardah* or seclusion of women came into vogue as a measure of safety and protection. Among the higher castes pardah is still considered as a mark of social prestige, but with the spread of modern education it is fast disappearing.

In rural areas, women of low castes, in addition to their domestic work, help their male partners in agricultural operations. They also earn independently by working as field labourers. Household industry also provides employment to some. In urban areas the women are mostly dependent and do not take part in any economic activity. Out of the total number of 41,505 female workers enumerated in the district in the 1971 Census, 36,363 were from rural areas. Thus it is evident that the females, in general, are more dependent on the males in urban areas than in rural areas. Economic stress and strain of modern life have, however, forced the educated urban women to take to various professions. Many of them are now serving as teachers, doctors, clerks, typists, telephone operators, receptionists, etc.

Prostitution, drinking and gambling

Prostitution has been banned in the country by law. In the district of Puri there are no organised brothels, but stray cases of prostitution and trafficking in women are at times reported. At Puri there were regular brothels at Chudanga Sahi on which about 27 persons depended for their livelihood. These brothels have now been liquidated.

Among the Scheduled Castes and the Scheduled Tribes country liquor is usually used. There are foreign liquor shops mostly in the urban areas and those who can afford go in for it. Drinking habit appears to be on the increse in the district. What is more alarming, the habit is spreading even among the younger folk. The police only organise raids when there is large scale distillation which affects social hygiene and the crime position.

Gambling was a popular pastime for some usually during the Dasahara and Kumar Purnima festivals. This practice is gradually vanishing due to police surveillance. They organise periodic raids to detect cases under Orissa Prevention of Gambling Act, 1954. During fairs and *melas* people at times indulge in minor types of gambling.

Home Life
Types of Dwellings

According to the Census of 1971, there were 4,78,875 houses in the district, of which 4,20,510 were found in rural areas and 58,365 in urban areas. The distribution of houses based on the Census report and the uses to which they are put in Puri district is given below:

Types of houses	Number
1. Houses vacant at the time of house listing ..	29,170
2. Occupied houses used as:	
(*i*) Residence ..	3,40,280
(*ii*) Shop-*cum*-residence ..	3,990
(*iii*) Workshop-cum-residence including household industry	5,840
(*iv*) Hotels, Sarais, Dharmashalas, Tourist homes and Inspection bungalows.	995
(*v*) Shops, excluding eating houses ..	14,995
(*vi*) Business houses and offices ..	2,750
(*vii*) Factories, Workshops and Worksheds ..	5,660
(*viii*) Restaurants, sweetmeat shops, and eating places ..	1,875
(*ix*) Places of entertainment and community gathering (Panchayat Ghar), excluding places of worship.	1,985
(*x*) Places of worship (e. g., Temple, Church, Mosque, Gurudwara, etc.)	14,545
(*xi*) Others ..	56,790
Total houses ..	4,78,875

The statement reveals that the majority of the houses are used as residence. Shops excluding eating houses constitute the second largest group, and the lowest category includes hotels, sarais, dharmasalas, tourist homes and inspection bungalows. The number of latter category of houses in Puri district is the highest in comparison with other districts of the State. The number has gone up from 671 in 1961 to 995 in 1971. The increase is due to the ever increasing rush of pilgrims to Puri where the famous temple of Lord Jagannath is situated.

In this district houses with mud walls and thatched roofs are commonly seen. Most of the houses in the rural areas are made with mud walls whereas houses with brick and stone walls are common in urban areas. Similarly roofs made of corrugated iron, zinc or other metal sheets, asbestos sheets and concrete are rarely seen in rural areas but they are found in large scale in the towns. Roofs in general are of gabled type. The thatched houses can be classified into two types according to the nature of the thatch, e.g., one type is the ordinary variety with one thatch only, and the other has a ceiling made of bamboo or wooden planks and earth underneath the thatch. The latter variety is called Atu. It is strong, durable and requires more investment. The impact of economic development, contact with outside world and availability of building materials such as cement, iron rods, metal sheets, asbestos sheets, brick, lime and stone etc. have brought about some changes in the traditional method of construction of houses in rural and urban areas. As such, more and more people are now being interested to have pucca and reinforced concrete-roofed houses.

The building materials for the houses of the people of low income groups are mud, bamboo, reeds and tiles. The tribals residing in the Khurda and Nayagarh subdivisions build their settlements on undulating lands, on the top or on the slopes of hills. Tribes like Kandha and Saora who are mostly dependent on forest for their living prefer to remain in its proximity. They keep their hamlet neat and clean. Their huts are very small in size and the space inside is scanty for a family to live in.

Furniture and Decoration

People in urban areas use various types of furniture for a comfortable living. Well-to-do families usually possess sofa sets, chairs, teapoys, dinning and study tables, bedsteads and other furniture made of wood or steel according to their need, taste, status and capacity. They also possess radio sets, preferably transistor sets, dressing table, refrigerator, electric stove, pressure cooker, sewing machines, wall clocks, ceilling or table fans. People belonging to the lower income group remain content with a chair or two of ordinary type, a cot, a stool or a bench. The poor families in the villages have no furniture, but only mats. People living near forests use string cots which are light and portable. The use of mosquito curtain is more common in towns than in villages. In the past, *sindhuka* (a kind of wooden chest) was a favourite furniture in many households, but now it has become obsolete due to the availability of steel almirahs and iron chests.

Although the houses of the people are built with mud or brick walls and thatched roofs they present an aesthetic appearance. The walls of dwelling houses are smeared with cowdung and sometimes with red-earth or yellow-coloured paste. On marriage ceremonies and on special occasions the houses are decorated with care. On all Thursdays, especially during the month of Margasira, *alpana* designs are made on the floor and door steps to welcome the goddess of wealth. The doors of the houses are often artistically carved with geometrical and floral designs and also with figures of birds and animals. Proficiency in *alpana* or *chita* was consi ered to be a pre-requisite of the Hindu housewife and the tradition still survives in the rural areas. Apart from *alpana* designs, houses of well-to-do families are also decorated with door and window screens, decorative mirrors, flower pots, door mats and table lamps. Some of the house walls are also decorated with photographs and calendars bearing pictures of gods and goddesses, eminent leaders of the country and also film stars.

Dress

In Puri district the climate is hot for most part of the year and makes the body perspire profusely. Hence, thin cotton clothes are used by the people.

Generally men in rural and urban areas wear *dhoti*. Some of them also use *lungi* and *gamchha*, *Dhoti* worn with *kachha* (one end of the cloth passed between the thighs and tucked up at the back) is the style prevalent in the district. The poor people do not generally wear any upper garment in rural areas. The peasants usually wrap a piece of *gamchha* or towel round the head while working in the field. Due to external contact, nowadays people use European garments such as trousers, shirts, coats, etc. These garments are not only found in the urban areas but also have infiltrated into the rural areas. Trousers, pants, shirts and bush shirts are commonly used by those who attend offices and educational institutions.

Women, irrespective of caste and social condition, wear *sari*. Women in urban areas wear *sari*, blouse and petticoat, but in rural areas *sari* is used to cover lower as well as the upper part of the body. Differences are also noticed in the mode of wearing *sari*. Married women of the district veil their head as a custom.

As foot-wear most of the people in the urban areas use shoes and slippers. The cheaply available hawai slippers have become popular both in the urban and the rural areas. Wooden sandals are used only by men. The use of turban as head gear is not prevalent in the district. Among the poor people in the villages *Jhampi*, a palm leaf covering for the head, and palm leaf umbrellas are commonly

used for protection from sun and rain. A palm leaf covering for the head and body during rains known as *pakhia* is also in common use in the villages among the field labourers and the poor people. But nowadays there is a growing tendency for the use of cheap cotton umbrellas.

Ornaments

The women of the district use various kinds of ornaments for decorating their body. These ornaments are made of gold, silver, copper, brass, glass beads, plastic, etc. People belonging to low income group prefer to wear copper, brass, bell-metal and plastic ornaments and glass beads. The rich and higher income group people use silver and gold ornaments. The design, size, weight and contents of the ornaments differ from time to time and from community to community. The ornaments used in the past were generally simple in style and heavy. But those in vogue at present are much lighter, refined and sophisticated in design. However, the principal indigenous ornaments of the district are: *Chaurimundi*, *Mathamani*, *Sinthi*, *Mundafula*, *Alaka*, *Malikadhi* for head; *Mala*, *Chapasari*, *Hara*, chain, *Gopa* for neck; *Noli*, *Phasia*, *Pendifula*, ear-ring, *Jhara* for ear; *Notha*, *Guna*, *Basuni*, *Nakafula*, *Dandi*, *Nuluk* for nose; armlet, *Tada*, *Taita*, *Bida* for arms; *Kacha*, *Khadu*, *Chudi*, *Bahuti*, *Batafala*, *Ruli* *Bala* for wrist; *Antasuta* and *Chandrahara* for waist; *Paunji*, *Ghagudi*, *Pahuda* for anklet; *Goda mudi*, *Jhuntia*, *Chingudi Chopa* for foot. Some of these ornaments such as *Ketakirekha*, *Alaka*, *Chapasari*, *Gopa*, *Noli*, *Malikadhi*, *Tada*, *Taita*, *Bida*, *Batafala* and *Pahuda* have become obsolete among the upper classes. *Chaurimundi*, *Mathamani*, *Phasia* and *Chingudi chopa* are now confined to a very few people. Among the prevalent ornaments the name of *Sinthi*, *Hara*, *chain*, ear-rings, armlets, *Kankana*, *Chudi*, *Ruli*, *Paunji*, *ring*, and *Godamudi* may be mentioned.

In the past, certain ornaments were commonly used both by the males and the females. These included *Gopa* round the neck, *Noli* on ears, *Khadu* for the wrist, silver *Antasuta* on waist and *Mudi* (ring) on one or more of the fingers. In recent years men have ceased using all these ornaments except the rings.

Women in rural areas generally wear *Suki*, *Adhuli*, and *Tanka* *Hara* round the neck; *Khadu*, *Ruli* of silver or gold on the wrists, and *Pahuda* on the ankle. Instead of ear-rings women in rural areas wear heavy *Noli* or *Pendifula* on ears. The nose ornaments known as *Notha*, *Guna*, *Basuni*, *Dandi*, *Nakafula*, and *Nuluk* are used by them to some extent. They also use heavy silver rings called *Godamudi* or *Jhuntia* on toes.

Women in urban areas generally avoid heavy ornaments in preference to light and elegant ones. They adorn their ears with attractive ear-rings or precious stones set in gold. Round their neck they wear a gold necklace or chain with a locket attached to it. Most of the womenfolk at present do not use nose-rings. Bangles of gold, glass, and plastic are commonly used by the women. Gold rings of different designs, often set with precious or imitation stones are used.

In recent times, the extent of the use of gold and silver ornaments has been affected by the soaring prices of these metals. Moreover, the use of gold has further been restricted by the enforcement of the Gold Control order of 1963.

Food and Drink

Rice is the staple food of the people. But on account of scarcity of rice for the rising population, government is procuring wheat in larger quantities and advising people to substitute rice for wheat. In urban areas wheat has entered the household for the evening meal. But most of the people of the district live on boiled rice, *dal* and vegetable curry. They also take *pakhal* (boiled rice left over night steeped in an excess of water). *Chuda* (flattened rice), *muri* (puffed rice) and *khai* (pop rice) make their favourite tiffin. Various savoury preparations of meat, fish, lobster, crab and eggs; sweets, curd and other milk products are usually consumed by the well-to-do families. Dry fish is mostly consumed by the poorer section as the price is cheaper. It is the main source of protein for them.

The people of the district also prepare various kinds of *pitha* (rice cakes) on festive occasions. The common cooking medium is mustard oil. Some people also use groundnut, til, pesi (lin-seed), sunflower oil for cooking purposes. Only on festive occasions people use cow and buffalo ghee and various brands of hydrogenated oil.

Drinking of tea has become very popular among all classes of people. Traditionally, in an average Oriya household, *pana* or betel is usually offered as a mark of courtesy when a guest comes to the house. Now in most cases tea is offered along with *pana*. Even in rural areas tea has become popular. Home brewed rice beer called Handia and toddy are generally used by the low class people. Nowadays, both country spirit and foreign liquor are sold openly, and drinking habit is on the increase in all the strata of the society.

Smoking of tobacco is very common among the males. The tribals and other low class people smoke country cheroot made of raw tobacco rolled in *sal* leaf. *Bidis* and cigarettes are also widely consumed by the people. Chewing of betel is common in the district.

Some people are also addicted to opium, *ganja*, and *bhang*. Drinking of *bhang* is very popular in the district. The preparation and drinking of *bhang* is almost a ritual among the people connected with the temple of Jagannath at Puri.

COMMUNAL LIFE

Pilgrim Centres

The important centres of pilgrimage in the district are Puri, Bhubaneshwar, Konarak, Kakatpur, Satyabadi, Kaipadar, Banpur, Atri, Kantilo, Odagaon and Sarankul. Details about these centres are given in Chapter-XIX (Places of Interest).

Communal Dance

Various types of dances are prevalent in Puri district. These are held during socio-cultural and religious functions.

Debadasi or Mahari Dance

Debadasi means a maiden dedicated to a deity. She is expected to sing and dance before her deity on the appointed time. The tradition of dedicating dancing-girls to Hindu shrines is very ancient. A number of religious texts, stone inscriptions and copper plate grants bear testimoney to the consecration of maidens in honour of gods and goddesses.

It is not known when the system of Debadasi started in Orissa. There is, however, evidence that it existed in the middle of the 11th century A. D. Queen Kolavati who built the temple of Brahmeswar at Bhubaneshwar in 1060 A.D., left a stone slab in which, among other things, she stated that she had appointed Debadasis for Lord Bramheswar. The Megheswar temple inscription of Bhubaneshwar which has been removed to the Ananta Basudeva temple compound, also testifies the appoitment of dancing girls. None of them exist today. It is not known how long they continued.

The system of Debadasi, however, still continues in the temple of Lord Jagannath at Puri. The Debadasis are also known as Maharis. They are initiated to the order after an imaginary marriage with Lord Jagannath. In this ceremony a piece of new cloth is taken from Lord Jagannath and tied round the neophyte's head, after which she begins her service.

The Debadasis are divided into several groups according to their services, such as, Nachuni (female-dancer), Bhitara Gauni (female singers of the inner sanctuary), Bahara Gauni (female singers who sing outside the inner sanctuary); Patuari, whose duty is to dance during the ceremonial procession of the deities; and Gaudasani (whose duty is to fan the Lord). Only one of the Debadasis named Kokila Prabha is now in active service. She was initiated to the order at the age of 9. She sings, but does not dance. She sings during the Bada Singara (bed-time) of the deities standing at the Kalaghat Dwara. Debadasi

dancing in the Jagannath temple stopped 20 years ago apparently because no young Debadasi dancer was available. The young Debadasis are taking to other professions than dancing. One of them is now serving as a teacher and another is engaged as a nurse. Of the order of Debadasis at the Puri temple the following five exist today: Kokila Prava Debadasi, aged 46 ; Taramani Debadasi, aged 71; Haripriya Debadasi, aged 61; Indumati Debadasi, aged 36; and Sasimani Debadasi, aged 36. Kundamani Debadasi who was 80 died in the year 1974.

Debadasis are not to marry. They are forbidden to enjoy the company of men. They used to reside in a street called *Mahari Palli* or *Anga Alasa Patna*. Two officers called Mina Nayak and Sahi Nayak were appointed to look after their morals. They lived at the two ends of the Mahari Palli.

At one time Debadasis had lands allotted to them, but not an inch exists now. The only remuneration which Kokila Prava gets is two pieces of Matha Puli (a kind of cake) offered to Lord Jagannath worth about three quaters of a rupee. She is naturally proud of her remuneration or *khei*.

In one inscription of the Jagannath temple at Puri, King Prataprudra Deva (early 16th century A.D.) issued orders for the performance of dancing at the time of *Bhoga* from the end of the evening *Dhupa* till Bada Singara or bed time of the deities. It was ordained that the dancing girls were to learn the singing of poet Jayadeva's *Gitagovinda* only. Apparently the dance must be illustrating the text of the song from *Gitagovinda* which mostly depicts the dalliance of Radha and Krishna. Thus, the dancing must have been highly sensuous.

Debadasis are not only attached to the Vaishnava shrine of Jagannath at Puri, but also to the Shakti Shrine of Mangala at Kakatpur in the Nimapara Tahsil. There are a few Debadasis at Kakatpur who still continue the system. They are commonly known as *daris* (prostitutes). They dance in the temple as well as on other social and religious functions.

The Debadasi dance or Mahari dance of Puri was one of the loveliest forms of Indian dancing. The artistic principle and technique of this dance are most significant for us today, as they provide the basis on which the modern Odissi dance has developed. The Maharis danced strictly according to the classical code of Odissi dance. They followed the *talas* as prescribed in the *shastras* and

performed *bhava* only from the *Gitagovinda*. The Debadasi, prior to her performance, paid obeisance to the deity and then bowed to the Rajguru. Then she began dancing to the accompaniment of *veena*, *mardala* (Pakhawaj) and *gini* (small cymbals). The dance that took place in the Natamandira (Dancing Hall) during the morning offering of *bhoga* conformed to pure dance, i. e., *nritta*. There was no song accompaniment to this dance. The whole performance was a real piece of aesthetic dedication to the Lord. After the dance was over, the devotees used to roll over the ground where the Debadasis had danced. The second dance took place during the Bada Singara or bed-time of the Lord when the dance was expressional. The songs accompanying the dance were taken from the *Gitagovinda* alone.

As a composite art it gives due representation to all the four forms of *abhinaya*, viz., Angika, Bachika, Aharya, and Sattwika. The costume prescribed by *Abhinaya Chandrika*, a treatise on Odissi dance written by Maheswar Mohapatra in the 15th century A. D., was followed by the Debadasis of the Jagannath temple. But the manner in which they tied the *sari* was different from that adopted by others. The *kanchula* used by them was also of a peculiar type. It was usually of black or red colour with a 'V' shaped *zari* border in front. The ornaments bore the influence of the South as well as those prescribed by the Abhinaya Chandrika. To mention a few, Kakara and Regada for each side of the head, Mathamani for the middle part of the forehead, Kapa for the lower part of the ears, Chapasarika, a necklace worn tight at the neck ; Kankana for the arms, Karakankana for the wrists, Bengapatia with Kinkini for the waist, and Chapuani and Nupura for the feet are used. The most popular design of coiffure is *puspachuda*, a hair-knot decorated with a garland of flowers, the favourite hair-do of Oriya women in the past.

After a glorious tradition of several centuries, the Debadasi dance suffered many lapses during the last several years due to various political and ecclesiastical reasons. However, the Odissi dance of today is the outcome of the strenuous efforts made by dedicated young dancers to revive the dying art of Debadasi dance as it was practised in the Jagannath temple at Puri and illustrated in the statuesque poses in the innumerable temples of Orissa.

Gotipua Nacha

Gotipua literally means a single boy. A dance which is performed by a single boy dancer in female costume is known as Gotipua Nacha or dance. But in actual practice, the dance is mostly performed in duet. Two Gotipuas dance together or one dances while the other one rests. When the dance of the Maharis slowly declined due to various reasons, the class of these boy dancers was created to carry on the tradition.

The Gotipuas dance in Odissi style, but their technique, costume and presentation differ from that of the Maharis. The singing is done by the Gotipuas themselves. The songs are generally the compositions of Vaishnava poets of Orissa on the dalliance of Radha and Krishna. On the occasion of certain religious festivals at Puri, such as, Chandan Jatra and Jhulan Jatra, their performance is considered indispensable till today. During Jhulan Jatra most of the well-known Gotipua parties assemble at Puri and perform their dance at different temples and *mathas*. They are not allowed to dance inside the temples. Usually they perform the dance in the courtyards or outer buildings of the temples and *mathas*.

Some Gotipuas also perform *Bandha Nrutya* which is full of acrobatic poses and movements. For performing this dance a dancer must have to go through rigorous physical training at a tender age under the strict guidance of a *guru*. "Though not strictly an item of Odissi it is still performed by the *Gotipuas* and a few girl artists of Orissa. The difficult and intricate poses of the body with suppling of various limbs are known as *Bandha* in Oriya, so the dance with these poses is called *Bandha Nrutya*"*.

A Gotipua party consists of four or five members and the *guru* always remains in charge of it. He also sings and plays on the harmonium. Other members of the party are two accompanists, i.e., a Mardala player and a Gini player, and one or two boy dancers. It is interesting to note that most of the *gurus* of the present day Odissi dance were Gotipua dancers in their young days.

Odissi

It is likely that as far back as the 1st century B. C., dance, music and theatricals flourished in the area comprising the present district of Puri. But due to lack of records, it can not be asserted that the dance of the 1st century B. C., as represented in the caves at Udayagiri, is the Odissi dance of today. However, some ancestral link grown thin with the passing of time can be established. Otherwise, what we come across in the next stage of Orissan temple-art, after a lapse of nearly seven hundred years, could not be explained.

The Odissi dance with its characteristic technique and lyrical grace has established itself as one of the major dance forms in India. In the words of Dr. Charles Fabri, the famous Indologist and art critic, Odissi is "one of the most perfect classical systems of Indian dancing surviving"**. He also observed that "Odissi is a more pristine, a more

* Odissi Dance, by D. N. Patnaik, p. 63

** Dr. Mayadhar Mansinha—The Saga of the Land of Jagannath, p. 125

carefully preserved primitive form of *natya* and is nearer to the ancient Indian classical temple-dancing as it was known 700 or more years ago"*. In fact, Odissi is the traditional dance of Orissa practised for centuries by the Debadasis in the temple of Lord Jagannath at Puri. Many of the technical poses and attitudes of Odissi are faithfully preserved in the innumerable sculptures that adorn the Orissan temples.

The poses, steps and movements of Odissi dance have been classified and codified. Though essentially a *lasya* dance, it also includes elements of *tandava* in its technique.

Pakhawaj, gini (a pair of small cymbals) and a flute are the usual musical accompaniments of the Odissi dance. Sometimes violin is added.

In Odissi, different items, viz., Mangalacharana, Batu Nrutya, Pallavi, Abhinaya, and Mokshyanata are observed chronologically. Mangalacharana, an invocatory piece, forms the opening item. Batu Nrutya is held in honour of Siva who is also known as Batuka Bhairava. Pallavi means to elaborate, and is applicable to the dance as well as the music which accompanies it. The movements and the music in this item are extremely graceful and lyrical. Abhinaya is pure demonstration of the emotions contained in the song or lyric that accompanies the dance. In Odissi the dancer never sings. The songs sung are mostly the compositions of the medieval Vaishnava poets of Orissa depicting the love of Radha and Krishna. This is one of the most important items of Odissi in which the performer interpretes the song in movements which transcends into a poem-in-action.

Abhinaya Chandrika, a treatise on Odissi dance, written in the 15th century A. D., carries detailed instructions on the costume, ornaments and make-up of the dancer.

Chaiti Ghoda Nacha

The Chaiti Ghoda dance is performed by the fisherman community on the full-moon day of Chaitra. This dance is mostly prevalent in Kakatpur, Nimapara, Gop, Satyabadi, Khurda and Banpur areas of the district. On this day the fisherman community worship goddess Baseli, who is believed to be horse-headed. So the horse dance becomes a necesssary part of their invocation to the goddess. In this dance there is a horse made with bamboo sticks and cloth. The head of the framed horse is wooden and richly decorated with flowers.

* Ibid, p. 125

There is a big cavity inside the framed horse and a man enters into it and fixes the horse up to his chest. Then he dances, displaying the movements of a horse. Two more characters, a man and a woman, sing songs and dance with the horse-dancer. Sometimes a clown is also introduced, who provides humour during the performance. *Mahuri* and *dhol* are the common musical instruments used in this dance.

Danda Nacha

The Danda Nacha is a ritual dance. Though there are no strict class distinctions for the participants in this dance, only people of the lower class take part in it. The dancers are called *bhokta* (Bhakta or devotee). They are 13 in number in a group. The chief is called the *pat bhokta*. In this dance Lord Shiva is invoked as the principal deity and prayers for His blessings are said.

Different types of movements of legs, arms and shoulders are the distinctive features of the dance. Dancers wear saffron coloured clothes and wear anklets and small bells as girdles. They dance to the sound of a big drum. Members of the orchestra sing religious and other types of songs as accompaniment to the dance.

Gauda Nacha

The Gauda Nacha is performed by the Gauda or Gopal (cow-herd) caste people of the district. During the Dola festival they perform this dance. Young Gopal boys dance on the occasion striking each other's sticks in a rhythmical manner. They also wear *ghagudi* or small bells as girdles which produce a musical effect. Blowing of Singha (buffalo's horn) and playing on flute usually accompany the dance. While dancing, they sing songs relating to Lord Krishna and His consort Radha.

Kela-Keluni Dance

The Kela-Keluni dance is prevalent amongst a nomadic class of people known as Kela. Excepting for a few months of the year they remain out of their homes. Originally they are snake-charmers and bird-catchers. They have taken to dancing as one of their professions. They move throughout the district earning their livelihood. In their dance the Kela plays a peculiar instrument known as *dhuduki* which produces a peculiar sound. He dances with the Keluni (his wife) and also sings songs.

Mostly it is a duet dance. The principal movements are of the buttocks and the knees. The songs they sing are of a special type and popularly known as Kela-Keluni Geet. In some parts of Orissa this dance is known as Dhuduki dance.

Naga Nacha

This is not the type of Naga dance prevalent in the North Eastern Frontier Agency, but a traditional folk dance of Orissa prevalent in the district of Puri. In this dance the dancer is dressed like a warrior, equipped with sword, shield, dagger, a big bow with arrows and other weapons. He wares a heavy headgear and ties small tinkling bells on the ankles and thighs. The heroic gait and the ferocious look of the Naga dancer are awe-inspiring. The dancer must be young and physically very strong to dance with the heavy weight of the weapons and the peculiar habiliments. Usually two persons take part in the dance. Musical instruments called *jodinagara* accompany the dance.

Naga Nacha forms an important item during the Rama Navami festival or *sahi jata* observed in the *sahis* or streets of Puri town in the month of Chaitra (April-May). Like all Hindu dances the Naga Nacha has also a religious significance. According to scholars, the dance has some relation with the Tantric Naga Cult. Lord Jagannath is dressed as Naga or Nagarjuna on the year when Panchaka is observed for six days instead of five. At Puri, before the Naga dance *puja* is offered to Dakshina Kali and the weapons of the dancer are worshipped. Then the dancer worships god Nrusingha for his blessings.

Naga Melan or the assemblage of Naga dancers is held in the village Nuasasan on the day of Nrusingha Janma. It is observed in the village Haripur, Balanga, Balisahi and Balakati on the full-moon day of Baisakha. In the village Rupadeipur the Melan is held on the Champaka Dwadashi day.

Paika Nacha

The Paika dance is a martial dance of Orissa. It is generally practised in Khurda and Nayagarh subdivisions of the district. This type of dance is performed by a warrior class, known as 'Paika'. The primary aim of this dance is physical exercise, and the infusion of courage in the dancing warriors. In ancient times this was a rehearsal for battle.

It is a group dance. In the beginning the Paika dancers appear one by one in quick steps, holding *khanda* (sword) and *dhal* (shield). Then they salute the presiding deity of war and begin dancing. All of them shout "hai" "hai" for excitement. They also utter some "Boli" (rhythmical words) in order to raise the tempo of the dance which is accompanied by two earthen drums known as "Tikura". When the drums are played in high tempo the dancers dance and fight among themselves so quickly that any dancer committing the slightest error in timing is certain to be injured.

This dance of fighting is marked by its explosive vitality. So, a dancer takes part in this performance only after a long practice. The costume of this dance is that of a typical Oriya warrior of the past and most colourful.

FASTS AND FESTIVALS

The Hindus of the district observe a number of festivals all the year round. These festivals may broadly be divided into two categories, viz., domestic festivals observed in each household, and public festivals and fairs where people congregate in large numbers on some auspicious days. The domestic festivals are confined to the worship of family deities, observance of *ekadashis*, various *vratas*, etc., most of them being guided by phases of the moon. The public festivals are usually religious ceremonies attended by a large number of men, women and children who come for worship as well as entertainment. An account of some of the important festivals in the district is given below :

Aanla Nabami

The Aanla Nabami is observed on the ninth day of the bright fortnight in the month of Karttika (October-November). On this day thousands of people gather at Satyabadi and visit the temple of Sakhi Gopal. The feet of Radha, the consort of Sakhi Gopal, which remain covered throughout the year are allowed for public view only on this day. In some places people observe the festival by worshipping Vishnu under an Aanla tree. Aanla is a myrobalan.

Asokastami

The Car Festival of Lord Lingaraj is celebrated at Bhubaneshwar on the Asokastami day, i. e., the 8th day of the bright fortnight in the month of Chaitra (March-April). On this day Chandrasekhar (the proxy of Lord Lingaraj), Rukmini and Basudeva are driven in a chariot to Rameswar temple, situated at a distance of about 1·5 km. from the Lingaraj temple. The Car is called Rukuna Ratha after goddess Rukmini. The return Car Festival occurs on the fifth day. A large number of people from Bhubaneshwar and the nearby villages congregate to witness the festival.

Asokastami festival is also celebrated at Banpur, Gambharimunda and Govindapur in Banpur police station, and at Dia and Kapileswar in Tangi police station.

(Details about this festival are given in Chapter XIX, Appendix-I, Bhubaneshwar).

Baruni Snana

The Baruni Snana is observed on the 13th day of the dark fortnight in the month of Chaitra (March-April) if it happens to be a Saturday or Satavisa Nakshetra. If the day happens to be both

Saturday and Satavisa Nakshetra then it is called *Mahabaruni joga*. On the day of Baruni and Mahabaruni many people take their holy dip in the sacred rivers and the sea.

On this occasion thousands of people congregate at Balapur in Satyabadi police station and take their holy dip in the river Bhargavi. They also pay oblation to their ancestors and visit the Balunkeswar Siva temple at Baral which is not far off. This festival is also observed at Tinikudi in Sadar police station, Bhandisahi in Kakatpur police station, and Padmabati in Fategarh police station of the district.

Bhagabat Melan

The Bhagabat Melan is a popular festival in many parts of the district, observed during the bright fortnight in the month of Baisakha (April-May). Almost in every village in Orissa there is a *Bhagabata-ghara* where the *Bhagabat pothi* or the palm leaf manuscript of the Bhagabat is worshipped. These *pothis* are ceremoniously brought in processions from different villages to the place of *melan* or meeting, and worshipped.

On the sixth day of the bright fortnight in the month of Baisakha a Bhagabat Melan is held in the village Atharabhang (under Pipli police station) with great pomp and show and lasts for four days. The *bhagabat pothi* of 22 villages and the local goddess Chhateswari are worshipped on the occasion. A fair is held at the place for four days where hundreds of people congregate.

Chandan Jatra

The Chandan Jatra is observed at Puri, Bhubaneshwar, Satyabadi and many other places in the district. It starts from Akshya Trutiya, the third day of the bright fortnight in the month of Baisakha (April-May). At Puri the festival lasts for 21 days (A detailed account of the Chandan festival at Puri is given in Appendix I to Supplement I, Jagannath)

In some places, unlike Puri, the festival is celebrated for a period of ten or seven days.

Da-ana Chori Mela

The Da-ana Chori is the name of a festival observed on the 14th day of the bright fortnight in the month of Chaitra (March-April). The significance of the festival is that on this day Shri Krishna with Balaram had stolen Damanaka or Da-ana tree from the garden of Kansa. The festival is observed gorgeously in the village Ghoradia in Delang police station.

Durga Puja and Dasahara

The Durga Puja and Dasahara festivals are celebrated during the bright fortnight in the month of Aswina (September-October). The Durga Puja continues for four days from Saptami up to Dasami. People also worship their vocational implements on these days and stop work in the workshop. Clay images of goddess Durga are worshipped at many places in the district with great pomp and splendour of which mention may be made of the celebrations held at Puri, Bhubaneshwar, Jatni, Khurda and Nayagarh. At Puri this festival is called *gosani jata*. The Gosani or Durga images constructed at Puri are of collosal size with distinctive iconographic features. The 10th day of the festival is called Dasahara. On this day the images are taken out in procession for immersion in tanks or rivers.

Durga Puja is also celebrated with due ceremony at several Sakta shrines in the district of which the worship of Mangala at Kakatpur, Bhagabati at Banpur, and Bimala at Puri deserve special mention. Animal sacrifice is also performed at these places. Dasahara has a special significance to the warrior caste. They worship their old weapons of war and exhibit physical feats on the occasion. Their heroic forebears used to start on fresh military expeditions during this season of the year.

Dola Jatra

Dola Jatra is an important festival in the district. This festival is observed in two different ways. One is called Raja Dola. It is observed from the day of *phagu dasami* up to *phagu purnima*. The other is called Panchu Dola. It is observed from the next day of *phagu purnami* to *chaitra krushna panchami*. On this occasion the image of Shri Krishna is placed in a decorated Biman and carried in procession to the accompaniment of music. This is the main festival of the people belonging to Gauda Caste. They worship the cow and play Naudi (a play with sticks) by singing songs relating to Radha Krishna.

The festival is observed with due ceremony in the temple of Lord Jagannath at Puri. At Balanga Harirajpur, Banpur and Itamati Panchu Dola is observed on a grand scale. A large number of people congregate at these places to witness the festival and many temporary stalls do brisk business on the occasion.

Janmastami

The festival which is celebrated in honour of Shri Krishna's birth day is known as Janmastami . This falls on the 8th day of the dark fortnight of Sravan (July-August). A large number of people go to the temples where the birth ceremony of Lord K rishn is observed. Many devout Hindus observe fast for the whole day.

Jhamu Jatra

At Kakatpur the Jhamu Jatra is observed for about a month in the month of Chaitra (March-April). According to a legend goddess Mangala hid herself in river Prachi to avoid the attack of Kalapahada. After some days, the Sevayats were told about it in a dream. The search was made accordingly in the first Tuesday of the month of Chaitra, and the goddess was recovered on the last Tuesday of that month. Since then Jhamu Jatra is being observed for the whole period of the search, i. e., from the 1st Tuesday of the month of Chaitra up to the last Tuesday of the month. On the last Tuesday a trench 4 ft. long, 1 ½ ft. wide and 1 ½ft. deep is dug in front of the temple of goddess Mangala. It is filled with charcoal and kept ablaze. Traditionally some Sevayats of gooddess Mangala walk over the fire at noon for about 4 to 5 minutes. For performing this service they enjoy landed jagir from the temple.

A big fair is held at Kakatpur on the occasion which is attended by thousands of people. About 400 stalls are opened. Generally wooden furniture, agricultural implements, mats, stone materials and stationery articles are brought for sale.

Fire walking ceremony is also observed on the 1st Baisakha (13-14th April) at a number of places in Bhubaneshwar. The other places of the district where this ceremony is observed, are Aiginia in Bhubaneshwar police station; Balia Sasan and Gopinathpur in Nimapara police station; Dhumalo, Narsinghapur Hat and Davar in Gop police station; Sathilo in Balianta police station; Khajuripada in Tangi police station; Khurda in Khurda police station; Sanapada, Krushnasaranpur and Govindapur in Begunia police station.

Jhulan Jatra

The Jhulan Jatra or the swing festival of the deities Radha-Krishna is held from the 10th of the bright fortnight in the month of Sravana (July-August) to the full-moon day. It is observed at many places in the district, but with great pomp in the temple of Jagannath and in the Mathas located at Puri.

Kali Puja and Diwali

The Kali Puja is observed at many places in the district on the 14th day of the dark fortnight of the month of Karttika (October-November) when clay and straw images of goddess Kali are set up and worshipped. Ceremonial worships are also performed on the occasion at various Shakti shrines in the district.

The new-moon day of Karttika is known as Dipavali Amabasya or Paya Amabasya. On this day the Hindu householders in remembrance of their ancestors perform *sradha* and bid farewell tc them with lighted sticks (Kaunria) in the first watch of the night. Every

home is decorated with twinkling *dipas* (clay lamps) in the evening. Display of fire works has formed an indispensable part of Dipavali celebrations.

On this day the new commercial year begins for the Marwaris and other North Indian business communities. They open new account books and enjoy the festival with feasting and merrymaking.

Kumar Purnima

The full-moon day of the month of Aswina is called Kumar Purnima. On this day Kumarotsava or the festival of youth is observed. "This festival", writes Dr. Mayadhar Mansinha, "appears to be the remnant of a youth cult in ancient Orissa. Kumar is Kartikeya, Lord Siva's son, symbolising, beauty, youth, bravery and military leadership..... It is fascinating to think that the ancient Oriyas had taken up this supreme symbol of youth for an annual poetisation, highlighting the excellence of youth-cult in the nation's consciousness"*.

On this day the unmarried girls do fasting and wear new clothes. They worship the rising moon before the *tulasi chaura*. Bhoga offered to the full-moon is called *chanda*. Unmarried boys and girls also establish friendship by offering *chanda* to each other and call each other by that name. The *tulasi chaura* is decorated by the girls with various floral designs on the occasion and also on the evenings preceding the full-moon. The girls sing songs typical to the occasion and play *puchi*, which is a kind of frolicking game. The whole night is relieved with song, dance and merrymaking. Nowadays, variety performances and other cultural programmes are being organised on the occasion, mostly in the urban areas.

Magha Saptami

The Magha Saptami Mela is held at Konarak on the 7th day of the bright fortnight of Magha (January-February). The three deities, namely, the Dakhineswar Deb from Kurujang, the Isaneswar from Kunja, and the Tribeniswar from Madhipur come to Chandrabhaga during the small hours of Sasthi. Previously the deities used to come in grand processions, but with the abolition of Zamindaris the pomp and show have vanished. Nowadays, the sevakas bring the deities in a simple ceremony. The river Chandrabhaga has now been silted up. The pilgrims take their holy dip in a pool of water which is supposed to be the ancient bed of the river, after the deities have done so. The ceremonial bath is performed in the early morning of Saptami.

*The Saga of the Land of Jagannath, by Dr. Mayadhar Mansinha, p. 29

After taking their holy dip at Chandrabhaga the pilgrims usually come to worship the Nabagraha images installed near the Konarak temple. According to legend *Samba*, the son of ShriKrishna, who was suffering from leprosy was cured after taking bath at Chandrabhaga on the Magha Saptami day. The duration of the fair is two days. To meet the requirements of the pilgrims, more than one hundred temporary stalls are opened at Chandrabhaga and Konarak.

The Government used to pay a sum of rupees fifty to meet the expenses of the procession of the three deities, but this has been stopped. The Revenue Department spends money for removing sand from the bathing Ghat. Special police arrangements are made during the fair to maintain law and order. The Public Health Department usually makes arrangement for the supply of drinking water to the pilgrims.

The Magha Saptami is also observed at Khandagiri near Bhubaneshwar. It is popularly known as Khandagiri *mela*. Many temporary stalls are set up for the occasion and thousands of people attend the *mela*. It continues up to the full-moon day.

Makara Jatra

On the day of Makara Sankranti, Makara Jatra is held at many places in the district. This is observed in a grand scale in the village Atri, situated at a distance of 13 km. from Khurda. The temple of Hatakeswar Siva is situated near the Atri hot spring. It is believed that people get cured of their diseases and their desires are fulfilled by worshipping Hatakeswar.

About 20,000 people gather here every year on the occasion. People get an opprotunity to enjoy the festival as it takes place at the end of the harvesting season. Sanitary arrangements during the fair are made by the Public Health Department.

Raja

This is an important agricultural festival in the district observed for three days, i. e., from the last day of the month of Jyaistha called 'Pahili Raja' up to the 2nd day of the month of Asadh, known as Bhuindahan or Bhumidahan. The first day of the month of Asadh is called 'Raja Sankranti'. Mother Earth is supposed to be *rajaswala* or under menstruation for these three days and all agricultural operations like ploughing, digging, sowing, etc. are suspended for the period. In Hindu households, cooking is stopped on the first and the 3rd day of the festival and girls are forbidden to walk on earth with bare feet for the three days. The day preceeding 'Pahili Raja' is observed as the day of preparation for the festival. Various kinds of dishes, *pithas* or rice cakes and sweets are prepared. Raja is chiefly a festival

of feasting and merrymaking. The young men play various outdoor games, the girls enjoy the swing and sing songs, and the elderly people play dice and cards. The festival ends on the day following 'Bhumidahan' when Mother Earth is given a ceremonial bath. This is called *Basumati Snana*.

Rama Navami

Rama Navami is observed on the ninth day of the waxing moon in the month of Chaitra (March-April) in memory of the birthday of Rama, the celebrated hero of the Ramayana. This festival is observed with due ceremony in the temple of Jagannath at Puri. Lord Jagannath is dressed as Rama on the occasion and worshipped.

Rama Navami is also observed at some other places in the district of which the celebrations held at Odagaon and Daspalla need special mention. The famous shrine of Lord Raghunath is situated at Odagaon. Rama Navami is celebrated here with great pomp and show for fifteen days. Thousands of people, mostly from the districts of Ganjam and Puri, congregate here for the occasion. Many special buses ply from Aska and Nayagarh to carry the pilgrims. At Daspalla this festival is popularly known as 'Lankapodi' and is observed for a fortnight. The last day is the culminating point of the festival. Colossal paste-board effigy of the ten-headed Ravana is erected. It is packed with crackers and explosives. The festivities conclude with Rama shooting fiery arrows into the effigy which explode the crackers put inside it. The festival at Daspalla attracts thousands of visitors from far and near. The rulers of Daspalla ex-State patronised this festival. Now it is managed by the Endowment Department of Orissa Government.

Ras Purnim

The Ras Purnima, also known as Panchaka festival, is held during the last five days preceding the full-moon in the month of Karttika (October-November). Many devout Hindus, especially women, observe Karttika as a sacred month and live on *Habishanna* or one strictly vegetarian meal a day. A light or lamp called *akasdipa* is also kept suspended on a high pole every evening in the month of Karttika. The Panchaka or the last five days before the full-moon is considered most holy. Large number of people from different parts of the State and the adjoining tracts assemble at Puri during Panchaka. The festival is also observed at various other places in the district. A distinctive feature of the celebration of the festival on the full-moon day is that in the early morning thousands of men, women and children after taking their holy bath in the rivers or tanks float toy boats made of the outer layer of banana trees or *sola-pith*

with lighted lamps fixed to them. Flowers, betel leaf, arecanut, etc. are placed on the toy boats. While floating the boats the people utter these words :

Aa, ka, ma, bai, pana gua thoi
Pana gua tora, masaka dharama mora.

This sailing of toy-boats is supposed to be in memory of the past maritime activities of the Oriyas who sailed to the Eastern Archipelago and to other parts with the advent of the favourable wind during this time of the year.

Ratha Jatra

The Ratha Jatra or Car Festival of Lord Jagannath is held on the second day of the bright fortnight in the month of Asadh (June-July). Jagannath, Balabhadra, Subhadra, and Sudarsana are brought from the main temple and placed in the chariots. After *chherapahanra* ceremony, the chariots are pulled by hundreds of devotees from all parts of India. The spectacular procession starts from the *singhadwara* of the temple to *Gundicha Ghara*. After a stay for a period of seven days at *Gundicha Ghara* the deities are carried back to the temple. This return car festival is known as *Bahuda Jatra*. Besides the world famous Ratha Jatra at Puri, the festival is also observed at other places in the district of which mention may be made of those observed at Nayagarh, Ranpur, Daspalla and Bhubaneshwar. Details about the Car Festival at Puri are to be found in Appendix-I to the Supplement I, 'Jagannath'; and in the Supplement II, Naba-kalevar of 1969 and the Car Festival.

Sidheswar Mela

The Sidheswar *mela* is held near the Sidheswar temple of Gopinathpur under Tangi police station. It is held on each Sankranti day. The gathering for the *mela* generally starts from the previous night and continues till the afternoon of the next day.

This is observed in honour of Lord Siva. On the day of the *mela* a good number of people gather from the neighbouring areas. Traders also make a brisk business in clothes, iron ware, building materials, articles made of bamboo, etc.

Sivaratri

Sivaratri is celebrated in all the temples of Lord Siva on the 14th day of the dark fortnight in the month of Phalguna (February-March). At night the proxy of the Lord is taken round the temple and devotees remain awake throughout the night. In the midnight a lamp called 'Maha Dipa' is taken to the top of the temple and is kept burning throughout the night. The devotees watch this ceremony with keen interest and break their fast after it is over. This festival is observed with great pomp and splendour in the Lingaraj temple at Bhubaneshwar, Lokanath temple at Puri, and Ladukeswar temple at Sarankul. Thousands of people congregate at these places on the occasion.

Sunia

Sunia is celebrated on the 12th day of the bright fortnight in the month of Bhadrav (August-September). Traditionally this marks the beginning of the Oriya new year as the regnal year of the Gajapati Maharaja of Puri is counted from this day. Sunia was being observed with much eclat by the Rajas and the Zamindars in the past, who used to receive *bhetis* or presents from the *royats* and the artisans in their Zamindari. With the abolition of the feudal system the importance of Sunia has been considerably minimised. It is still observed with a simple ceremony by the old feudal families and the Raja of Puri.

Triberi Jatra

The Tribeni Jatra is held each year at Bhapur in Balipatna police station. In the early morning of the new-moon day of Magha (Magha Amabasya) people from far and near come to Tribeni, i. e., the confluence of the rivers Sola, Manikarnika and Prachi for taking a holy dip (Buda).

Gokarneswar temple is situated at a distance of 1 km. from this place towards the east of Prachi river. Bilweswar temple stands on the west of Prachi. The people after taking their holy dip visit the temples.

This fair starts from the new-moon day (Tribeni Amabasya) and lasts for about a fortnight. Thousands of people attend the fair. Wooden furniture, stone materials and various other articles are brought for sale in the fair.

Trinath Mela

The three deities worshipped as Trinath are Brahma, Bishnu and Siva. For very many centuries these three together were worshipped as Trinath in individual households to which people were invited. The householder may be having Trinath Mela once in a year, but very rarely more than twice. The householder would hold such a congregation for a special purpose such as a wish fulfilled. The only ingredient required for Trinath Mela are one pice worth of oil (illuminant) one pice worth of betel leaf and one pice worth of ganja (marijuana). Although this is laid down in a booklet in verse called "Trinath Mela", nowadays a Trinath Mela may cost as much as Rs. 100·00 of which Rs. 50·00 may be the cost of ganja which can be smoked by the crowd. Usually the clay pipe in which ganja is smoked is passed from hand to hand until every one has smoked in the assembly. Many of the smokers smoke drawing the smoke through an improvised pipe made with the fingers. By the end of the Mela the ganja pipe may have touched a hundred lips. Although in the past it was held occasionally in households, during the past 20 years the worship of Trinath is held

at many places. In Bhubaneshwar N. A. C. area, mostly through the efforts of the small shopkeepers and the poor working class people nearly a dozen and a half little masonary Trinath shrines by the roadside have cropped up where a small crowd may collect in the evening to hear some Bhajan and smoke ganja. The congregation usually consists of a large number of the poorest people in the society. Brahmins may also attend and smoke the pipe which is being smoked by a sweeper sitting by his side. The Trinath Mela must have started as a classless and casteless democratic cult.

Festivals among other communities

The Muslims,the Christians, the Sikhs, the Jains and the Buddhists of the district like their co-religionists in other parts of the country celebrate the festivals enjoined by their respective religions.

Recreation

The traditional rural pattern of religious entertainment constitute recitations from the Oriya Purans like Jagannath Das's Bhagabat, Balaram Das's Ramayan, Sarala Das's Mahabharat, Oriya Haribansa or other religious texts. A Purana Panda is usually engaged to recite the sacred books in the evening which is attended by the villagers. Singing of Bhajan or Kirtan accompanied with musical instruments like *khanjani*, *gini*, *murdang* or harmonium is also another popular form of entertainment of the people. The modern ways of entertainment have not much affected this traditional pattern of folk entertainment, especially in the rural areas. Occasional acrobatic feats, monkey dance, bear dance and snake charming performed by itinerant professional groups also provide entertainment to the people.

Fishing is another rural pastime. Cock fighting is popular mostly among the aboriginals. The festivals and other social functions round the year never leave the people in want of mirth. They also enjoy *pala*, *daskathia*, *suanga*, *jatra*, *gotipua nacha* and itinerant cinema shows occasionally performed in the villages. Radio sets supplied by the Government to different institutions of the district also provide recreation to rural folk.

In urban areas cinema is a common source of entertainment. Out of the eleven cinema houses in the district there are three in each of the towns of Puri and Bhubaneswar. The remaining five are at Nayagarh, Khurda, Jatni, Nimapara and Balugaon. Besides many jatra, opera and theatre parties in the district, there is one permanent professional theatre party at Puri with almost regular daily shows. Sometimes, circus parties, magic shows and exhibitions provide entertainment to the people. There are several recreational clubs and associations functining at different places in the district which provide entertainment to their members.

Among parks and gardens found in the district, the Botanical Garden and the Zoo at Nandankanan is most important which attract large number of visitors. Nandankanan, the Barunai hills near Khurda, Khandagiri, and Bhuasuni near Bhubaneshwar, Kalijai in the lake Chilka, and Kantilo on the river Mahanadi in Khandapara Tahsil are some of the famous picnic spots in the district. A large number of students and other people go to these places for sight seeing and picnic.

Hotels and restaurants are also places for social gathering and amusement. At Puri and Bhubaneshwar there are good hotels and restaurants that attract tourists and visitors.

From recreational and religious points of view, the other famous places in the district are Bhubaneshwar, Dhauli, Konarak, Kakatpur, Puri, Chilka, Banpur, Barakul, Sarankul, Odagaon, and Atri.

Impact of the abolition of Zamindari on Social life

The abolition of Zamindari has brought a rational system of land revenue collection and the cultivators are now assured of their right over the land they cultivate. With the abolition of intermediary interests in land direct contact between the Government and the tenants has been established. This has helped in emancipating the tenant from agelong subordination to the Zamindar. Under the changed circumstances, the common man feels more secured and free and there has been palpable changes in his social and material outlook.

Different systems of land management and land administration were prevalent in the ex-States of Ranpur, Nayagarh, Khandapara and Daspalla which now form part of the district. They were mostly governed by the executive orders and instructions issued by the Durbar Administration from time to time. There does not seem to have any codified tenancy laws in existence in these ex-States, as a result of which the tenants were subjected to various extortions. Besides, commensurate with the feudal order, various service tenures were in vogue which kept such tenure-holders in a state of semi-slavery. With the merger of the ex-States in the province of Orissa on the 1st January 1948, and the subsequent abolition of all intermediary rights on land, this age-old feudal system came to an end.

The traditional leadership of society usually came from the Rajas and the Zamindars, but under changed circumstances they have lost their old social prestige and status. With the spread of education and new intellectual awakening, leadership in the rural areas is gradually passing into the hands of the common man.

CHAPTER IV

AGRICULTURE AND IRRIGATION

INTRODUCTION

Agriculture is the mainstay of the people of the district. About 75 per cent of the total population of Puri depend on agriculture. Paddy is the principal crop followed by wheat, ragi, pulses and oil seeds. The district also raises more than 50 per cent of the State's total production of coconut. The total net sown area of the district was 4,46,000 hectares during 1973-74, out of which 1,69,000 hectares were irrigated and the remaining 2,77,000 hectares had to depend upon rainfall.

Among the allied activities the most prospective ones are forestry, fishing and animal husbandry. Out of these, fishing holds the best prospects for future development both for marine and fresh water fish.

LAND UTILISATION

Out of the district's total geographical area of 10,46,000 hectares, 5,28,000 hectares were available for cultivation during 1973-74. Forests covered 2,91,000 hectares. The district has two distinct physiographical divisions, viz., a plain alluvial tract in the south and south-east and a hilly tract to the north and north-west. The river Mahanadi flows on the north-eastern boundary and the small rivers like Daya, Bhargavi, Kushabhadra and Devi traverse the eastern part of the district. The hilly tracts in the west have many hill streams which fall into the Mahanadi finally. The Chilka lake lies in the south-western part of the district.

The statement below gives a picture of land utilisation in the district in the year 1973-74.*

		(in hectares)
Total cropped area	..	6,10,000
Net area sown	..	4,46,000
Fallow	..	88,000
Forest	..	2,91,000
Area not available for cultivation	..	79,000
Other uncultivated land including groves and pasture.	..	81,000
Cultivable waste	..	61,000

*Source—Directorate of Agriculture and Food Production, Orissa, (Provisional figures).

LAND DEVELOPMENT

Land Reclamation

Waste land is being leased out every year to landless people for reclamation. These people are also granted loan for this purpose under the Land Improvement Loans Act, Agriculturists Loan Act, and other State aids. This constitutes a part of the accepted policy of the Government to encourage people to cultivate waste lands for growing crop.

Besides the above, reclamation work through Government agencies have been undertaken in some areas of the district. Large tracts of waste land near the Chilka have been reclaimed by the Agriculture Department for the purpose of cultivation. In the irrigated area emphasis is being laid on land levelling, land shaping, drainage and irrigation control for economic use of irrigation water. Besides, huge patches of land adjoining the sea-shore and the Chilka lake are swampy and water logged. These lands need urgent attention for proper utilisation.

Soil Conservation.

The soil of Khurda and Nayagarh subdivisions is red and loamy, and is of laterite origin. The uplands of these areas are subjected to severe soil erosion. On an experimental basis, gully control work was done by the Soil Conservation Unit at Mukundaprasad near Khurda. The project has indicated considerable improvement in soil resulting in increased yield and retention of moisture. Similar soil conservation measures are being extended to other areas of the district. A pasture development centre has been established at Aiginia near Bhubaneshwar to demonstrate improved grass cultivation in eroded uplands. Lemon grass cultivation has been taken up over an area of 80 hectares at Niala near Khurda for extraction of lemon oil, which is in great demand for preparation of cosmetics and medicines. For the extraction of lemon oil, 4 distilation units have been established during 1973-74.

For the protection of lands from saline inundation along the sea coast and also in the vicinity of the Chilka lake steps have been taken by the Government since 1915 to cover the entire coastal belt of the district by casuarina plantations, and the implementation of this programme is well under way. The successful casuarina plantation by the Forest Department at Balukhand near Puri, combined with its remarkable financial outturn, served as the main source of inspiration for this scheme. It has been taken up with the purpose to check sand drift, to mitigate the evils of erosion, and to isolate the cultivated lands from the sources of sand by the formation of tree growth on the sand-dunes. Till 1975 an area of about 5,457 hectares was covered with casuarina plantation. In the Chilka area about 786 hectares are covered by casuarina and 43 hectares by cashew-nut plantations. During the period 1971-72 to 1974-75 about 1,080 hectares were covered in the district with casuarina and 4,000 hectares with cashew-nut.

A Soil Conservation Subdivision under an Assistant Soil Conservation Officer was started in this district in 1964. Its main activity was to take up cashew plantation in government waste lands which were exposed to erosion and also in other fallow lands not suitable for cultivation. Puri, Bhubaneshwar, Khurda, Brahmagiri, Begunia and Jatni areas of the district were specially selected for the purpose. About 2,800 hectares had been planted with cashew-nut till 1973-74. The cashew plantation is also undertaken through Community Development Blocks. Recently loans are also given to individuals for cashew-nut cultivation by Land Development Banks and other Nationalised Banks.

IRRIGATION

Agriculture being the traditional occupation of the people, the farmers of the district were using outmoded production techniques and the cultivation was mostly dependent on the monsoons. Rivers, streams, large tanks and wells constituted the main source of irrigation since time immemorial. In course of time canal irrigation was adopted in some areas.

Till the end of March 1967, only 25,600 hectares of land received irrigation facilities. In other words, hardly 5·4 per cent of the gross cultivated area was assured of irrigation. Within the next five years there was a considerable improvement and the total net irrigated area stood at 1,09,220 hectares during 1972-73 against the total sown area of 4,62,000 hectares. Thus the percentage of net irrigated area came to 23·50.

The source-wise break-up of the irrigated area in 1972-73 is given below :

Sources		Area in hectares
(1)		(2)
Major and medium irrigation	..	88,800
Minor irrigation	..	16,488
Lift irrigation	..	696
Other sources	..	3,236

The rapid increase in the area under irrigation has been made possible by the Delta Irrigation system. In this district there are seven branch canals whose distributary net work is spread over the Puri and Bhubaneshwar subdivisions. Khurda and Nayagarh subdivisions are mainly rainfed. There are 162 minor irrigation projects with an ayacut area of 19,206 hectares. Most of these projects provide seasonal irrigation.

The Lift Irrigation Department has installed 63 lift irrigation points in the district. In some points water is lifted direct from the rivers while in most other points water is pumped from tube wells.

The ground water survey and investigation conducted in Nayagarh subdivision revealed that there is immense scope for taking out the ground water resources for irrigation. The topography of Nayagarh and Khurda subdivisions being identical, the expert opinion is that there is similar scope for utilising the ground water resources in Khurda subdivision as well. The Small Farmers Development Agency has proposed to take up the scheme of constructing 12,000 wells, each costing Rs. 2,000 to Rs. 3,000. All these dug wells will be mainly operated by Tenda.

Perennial irrigation facilities have enabled the farmer to go in for double cropping, cultivation of short duration high-yielding paddy, and application of chemical fertilisers. Wheat, groundnut, potato, mustard, maize, jowar in Rabi season; and til, mung, ragi and cowpea in summer are cultivated in these irrigated areas. In the command areas of the minor irrigation projects, lift irrigation points and dug wells, medium duty crops like wheat, mustard, groundnut, til, sunflower, safflower and pea are being grown.

Soil

The district has mainly four varieties of soil, viz., saline soil along the coast, a vast area of alluvial soil behind the saline strip, laterite soil in the western part, and a small patch of black cotton soil in the south-eastern part of the district.

Saline soil is found in the sea-coast, around the Chilka and in the islands of the lake. Locally the saline soil is called *lunimati*. During the rains, when the concentration of salt decreases a few varieties of salt-tolerant paddy are grown.

Alluvial soil has its coverage of about one-third of the total area of the district, i. e., about 3,452 square kilometres. It is highly suitable for cultivation. Rice, wheat, sugar-cane, pulses, potato and vegetables are largely grown. Besides, fruit trees like coconut, palm, guava, mango and cashew-nut also grow well.

Laterite soil is found extensively in the forest areas and hilly tracts which comprise Ranpur, Nayagarh, Daspalla and Khandapara areas of the district. This type of soil is not suitable for agriculture.

Black cotton soil, locally called *khalimati* or *kaliamati* consists of clay mixed with *genguti* or lime concretions. Ordinary *khalia* is black clay with alkaline reactions but does not possess lime concretions. Such soils are found in Bhubaneshwar and Banpur areas. It is suitable for cultivation of pulses like *biri* and *mung*.

The red-loam soils in the uplands of the district have developed acidity. It is necessary for these lands to be suitably amended by liming and application of such other materials like rock phosphate, paper mill sludge, basic sludge, etc., to restore its fertility.

The following passage from the District Gazetteer of Puri (1929) throws further light on the nature of the soil and the categories of land available in the district.*

"In an ordinary village the lands fall primarily into three main divisions according to their situation, viz., (1) the low lands retaining rain water and hence called *jala* or wet lands, on which winter rice is grown. These lands predominate in the district and comprise the greater part of the whole cultivated area. (2) The high lands round the village homesteads, which being enriched by manure and household refuse, have a blackish colour and are therefore called *kala* ; they are devoted to vegetables, cotton, and other valuable crops. (3) The riverside lands (*pal*), which being periodically fertilized by deposits of silt are suitable for growing tobacco, sugarcane, mustard, etc. Other common names are *diha*, i. e., homestead land, *gora* or light-coloured land, *nadipatu* or riverside land and *sarpatu* or watery land. There are numerous names again given to different varieties of land according to its composition, colour, etc. Among these may be mentioned *balia matal*, a sandy loam, *chaulia matal*, a friable soil of a brownish colour, *sudh matal*, a muddy soil, *kala matal*, a black fertile soil found in low levels, and *nunia matal*, a soil of a bluish-white colour, found near the Chilka lake, which becomes saltish in the hot weather ; but these names, being chiefly local, are not of great importance.

The main portion of the Khurda subdivision is hilly, but it includes a narrow alluvial strip varying in width from one to three miles, and *zilas* Balabhadrapur and Mughalbandi are entirely deltaic. In *zilas* Khurda and Rameswar, and in part of Dandimal, there are extensive beds of laterite ; but the valleys of *zilas* Dandimal, Khurda, Tapang, Rameswar and Kuhuri, and those in the northern portion of Banpur, are chiefly composed of recent alluvium, consisting of red and brown clays, white, brown and red loams, with more or less sand, detritus and vegetable moulds ; here and there ridges or beds of old alluvium, containing nodular limestone (*genguti*), form the sub-soil, and this alluvium is found in large areas in *zila* Panchgarh and Kuspalla, as also in parts of *zila* Banpur. A portion of the Chilka lake is comprised

*The Ex-State areas of Nayagarh, Ranpur, Daspalla and Khandapara were not included in the district till 1948.

1 Mile=1·61 km.

within the subdivision, and along its shores are large tracts composed of recent deposits, while the valley of Banpur, extending down to the lake, is composed principally of black Chilka soil. The soil of this valley has been enriched and modified by the silt brought down by the Salia, a small river which flows through a densely-wooded and hilly country. Wherever the waters of the Salia can be taken for irrigation, the soil has become extremely fertile, and yields rich crops of every description. Speaking generally, the soils of Khurda formed of detritus of metamorphic rocks, sandstone and vegetable mould, are for the most part fertile. The great desideratum, however, is water, and if there is a sufficient supply of the latter, even a few inches of soil on the beds of laterite, which cover an extensive area at varying depths, can produce a fine crop of paddy. If, however, the rainfall is insufficient or unseasonable, the paddy rapidly withers and dies".

CROPS

The principal crops of the district are paddy, wheat, ragi, maize, mung, biri, groundnut, til, mustard, linseed, sugarcane and potato. The important fruit crops are coconut, mango, cashew-nut and banana. Pan (betel leaf) is also popularly grown in the district specially in areas around Puri, Nimapara, Kakatpur, Gop and Balipatna police stations. The area under different crops and their yield rates are given in appendix I

Paddy

Being a tropical coastal area paddy is the predominant crop and is extensively grown in the district. During 1974-75 it covered an area of 3,68,180 hectares and 2,90,670 tonnes of rice was produced, the average yield being 8·9 quintals per hectare. The main paddy producing Blocks of the district are Astarang, Begunia, Bolgarh Brahmagiri, Daspalla, Delang, Gop, Kanas, Khurda, Krushnaprasad, Nayagarh, Nimapara, Odagaon, Pipli, Puri and Ranpur.

There are three regular paddy crops, namely, *biali*, autumn, and winter paddy. Biali paddy is sown at the commencement of rain, that is, in May and June and harvested towards the last part of September. The autumn paddy is sown in June and harvested in October. The winter paddy, grown in low lands, is sown in June and is harvested in November and December. Cultivation of Dalua or summer paddy is also popular in this district. Its yield is about 50 per cent more than the winter rice due to low incident of pest and diseases. The popular summer paddy varieties are Bala, Annapurna, Kaberi, Pusa 2–21, Ratna, Jaya, IR-8 and Kumar — all high yielding varieties. Besides these, other improved varieties like PTB-10, MTU-15 are also grown. The

traditional summer rice (Dalua) was cultivated in the Samanga Pat near Puri town. Pea and Kusunda were the two popular local varieties of summer paddy till 1967 when they were replaced by other short-duration high-yielding varieties like Annapurna, Bala, Kalinga and Ratna.

High-yielding variety paddy has been introduced in the district since a decade. The trial on the suitability of high-yielding paddy was undertaken for the first time in Orissa in 1965 at the Sakhigopal Agricultural Farm with success. Subsequently the varieties like Taichung Native-I and Tienane-3 were intoroduced in other parts of the State. At present these varieties has been replaced by CR-1014, Bala, Hema, Kumar, Jaya, IR-8, Kalinga, Ratna, Pusa 2-21 and Kaberi. Besides, there are many promising local varieties, viz., Sonakhila, Padmakesari, Kalagiri, Krushnabhoga and Bankoie and other improved varieties like T-1242, T-90, T-141, T-442 are also being cultivated in this area.

Wheat

Wheat is the next important cereal crop of the district. During 1974-75 it was cultivated over an area of 3,128 hectares. The production was 2,891 tonnes and the yield was 9.2 quintals per hectare. Out of the total area under wheat cultivation 2,226 hectares were put under the improved varieties giving much more yield than the common varieties introduced earlier. This crop is grown in November after the cessation of monsoons. The high-yielding varieties like, Kalyanisona, Sonalika and Janaka are now popularly cultivated by the farmers of the district.

Other Cereals

Among other cereals grown in the district important are ragi and maize. The area under ragi was 14,221 hectares during 1974-75, the production being 9,118 tonnes and the yield rate being 6·4 quintals per hectare. This crop is grown both in Kharif and Rabi seasons. Improved varieties of ragi are AKP-2 and Dibyasingha. The later variety has been released by the Orissa University of Agriculture and Technology.

Maize was cultivated over an area of 2,570 hectares in 1974-75. The production was 1,225 tonnes and the yield was 4.8 quintals per hectare. The introduction of composite maize varieties, viz., Bikram, Vijaya and Jawhar etc. have helped the cultivators in getting a higher yield by using their own seed stock. An area of 557 hectares was put under high-yielding maize, whereas the common local varieties were cultivated in 2,013 hectares.

The important areas for these crops are Daspalla, Gania, Krushnaprasad and Odagaon for ragi and Bolgarh and Odagaon for maize.

Pulses

Green gram (mung), black gram (biri), arhar and gram are cultivated in the district. The total area under pulses was 1,50,400 hectares in 1974-75. Production was to the tune of 44,599 tonnes with an average yield of 3 quintals per hectare. Among the pulses, mung is the most important covering 86,230 hectares followed by biri, which covered 43,751 hectares in 1974-75. Important areas producing pulses are Banpur, Begunia, Bhubaneshwar, Daspalla, Delang Gania, Gop, Nayagarh, Nimapara, Odagaon, Pipli, Sakhigopal and Ranpur. Pusa Baisakhi, a short duration (65 days) mung variety has been introduced in the district. Though an improved strain, Pusa Baisakhi mung is not suitable to the coastal areas and when grown during December to March suffers from yellow mosaic. The Pulse Research Station at Nayagarh has developed a yellow mosaic-resistant mung suitable to grow in coastal areas during Rabi season. The short duration T-90 biri is also popular among the farmers of the district.

Oil seeds

Til, groundnut, mustard and linseed are the major oil seeds cultivated in the district. Among minor crops mention may be made of castor, nizer, safflower and sunflower. During 1974-75, the total area under oil seeds was 24,284 hectares and the production figure was 16,421 tonnes. The yield rate was 6·8 quintals per hectare. Til was the most important oil seed which covered 8,700 hectares. Groundnut was cultivated in 6,962 hectares followed by mustard (4,932 hectares) and linseed (2,516 hectares). Among the improved varieties of groundnut AK-12-24 is cultivated and the short duration mustard variety M-27 is popular in the district.

Besides, a non-edible oil is extracted from *polang* seeds and is exported outside the State for use in chemical industries.

Commercial Crops

Sugarcane, mesta and jute are grown as commercial crops in the district. Cotton and tobacco are also cutltivated on a limited scale.

Sugarcane was grown as a cash crop over an area of 3,950 hectares in 1974-75, the production being 32,780 tonnes (in terms of Gur) with an yield rate of 82·9 quintals per hectare. The important sugarcane producting areas are Bhapur, Gania, Khandapara, Nayagarh and Odagaon. Want of permanent sources of irrigation stand in the way of extension of the cultivation of this crop.

Improved Coimbatore canes like Co 881, Co 997, Co 572, Co1053, Co 419 and Co 740 have been introduced in the district. Out of which Co 419, Co 1053 and Co 997 are very popular and cultivated in extensive areas.

Mesta was cultivated in 1,955 hectares during 1974-75 and 9,775 bales* were produced with an yield of 5 bales per hectare. Jute has been introduced since 1970-71 in the irrigated areas and the jute-paddy rotation is gradually becoming popular. Introduced since 1972-73, cotton is grown in both Kharif and Rabi seasons. In the coastal areas, it is grown after the harvest of medium paddy. Only 28 hectares of land was under cotton cultivation in 1974-75, with an yield rate of 1 bale per hectare.

Pan (Betel-leaf)

Pan is grown on a commercial scale in the coastal areas of the district. After meeting the local demand, it is exported outside the district in large quantities. The suitable soil required for its cultivation is sandy loam. The land is cleared of all weeds and grass and is ploughed and harrowed. The plants are grown in small ridges, two feet apart, and are planted with a distance of six inches. They are watered regularly and manured with oil cake. A fence of matted reeds is made around the plantation and the roof is covered with reeds. As the plants grow, they are trained up with supports of reed. After eight months the leaves are fit to be plucked.

Vegetables

The main vegetables cultivated in the district are potato, brinjal, pumpkin, onion, garlic, radish, cabbage, cauliflower and sweet potato. Potato cultivation is gradually becoming popular as a cash crop. It covered 1,367 hectares during the year 1974-75 and 11,130 tonnes of potato were produced with an yield rate of 81·4 quintals per hectare. The popular improved potato varieties are, Jayanti, Chamtakar, Red Khufri and Chandramukhi. Recently, Dewa, a short duration high-yielding variety has been introduced in the district. This variety is highly resistant to blight disease. Important potato growing areas are Balanga, Balianta, Nimapara, Pipli and Sakhigopal.

Fruits

Fruits like coconut, banana, mango, jack-fruit, guava, and tamarind are popularly grown by the people of this district.

Coconut is one of the important cash crops in this district. Out of the total area under coconut plantation in the whole of the State, Puri alone accounts for 45 per cent of the total average. The area covered by coconut plantation was 5,527 hectares during 1974-75. The total production of Puri, in fact, accounts for more than 50 per cent of the State's production. It grows well in the coastal area where the soil and the climate are ideally suited for the plantation of coconut. Big cocoonut orchards are found in Puri

*One bale—180 kg.

Sakhigopal, Delang, Pipli, Kanas, Brahmagiri, Krushnaprasad, Balianta, Balipatna, Nimapara, Gop, Kakatpur and Astarang.

Banana is another important cash crop. During 1974-75, 1,763 hectares were under banana cultivation. In the low lying irrigated areas of the district its cultivation can be popularised. Besides meeting the internal demand, there is a scope for exporting banana to Europe and the U. S. S. R. Almost every day wagon-loads and truck-loads of banana are being transported to Orissa from Andhra Pradesh. The agro-climatic conditions of the areas around Chilka lake, Banpur, Tangi, and Brahmagiri are quite suitable for banana plantation.

Many landless agricultural labourers of the district depend on fruits like mango, jack-fruit, tamarind etc., for their subsistence and they supplement their income by planting some of these fruit trees even on homestead land. There is also great scope for the plantation of these fruit trees in Nayagarh and Khurda subdivisions. The landscape in these two subdivisions is undulating with the high lands being covered with mango and other fruit-bearing trees. Cashew-nut cultivation is also popular in the district and has got its importance from the commercial point of view. It is successfully grown in the coastal belt and also in many other areas of the district. During 1974-75, it covered 961 hectares of land.

PROGRESS OF SCIENTIFIC AGRICULTURE

Agriculture is the mainstay of the people in this district. The farmers, however, are mainly practising subsistence farming as is revealed from their conditions. Only 18 per cent of the total cultivated area is under cash crop. Paddy is the principal crop followed by wheat, ragi, pulses and oil seeds. The district also raises more than 50 per cent of the State's total production of coconut. Improved seeds, fertilisers and pesticides are being distributed among the cultivators. Introduction of high-yielding and short-duration varieties of crops is also an important factor for the progress of agriculture. Cultivators are gradually being inclined to adopt improved methods of cultivation and make use of better seeds, manures and implements.

Consolidation of holdings is another programme by which the State Government hopes to improve the present state of affairs in the agricultural sector. The average size of the holding in this district is smaller compared to the State average, as 70 per cent of the holdings are less than 5 acres (2·02 hectares) in size. The programme has not yet made much progress in the district.

The State Government is implementing a special project to help the small and marginal farmers of some selected areas in the district to move away from their subsistence farming to the level of commercial farming. Puri has been selected owing to the fact that the small and marginal farmers are numerous in this district. In spite of the low percentage of irrigation and dearth of technical and credit facilities, steps are being taken for stepping up agricultural production. The main objectives to be achieved under this programme are to study different problems of the small and marginal farmers and undertake suitable steps for providing irrigation facilities, fertilisers, seeds, proper storage of produce, marketing and credit facilities.

Use of tractors and power-tillers and pumps are increasing. Other plant protection implements like sprayers and dusters are being used by the farmers of the district for applying insecticides. The traditional wooden plough has been replaced by iron plough in many places. Demonstrations in the cultivators' fields are being conducted by the Agriculture Department to convince them about the modern farming methods. The farmers are also given incentive for follow up action and are encouraged through crop competetions.

Agricultural Implements

The age-old wooden plough, ladder, leveller, spade, sickle and several other big and small implements to suit the local condition of soil and crops are in use. But gradually the farmers are becoming conscious and don't hesitate to make use of the improved agricultural implements if they can afford to buy them. The wide use of these implements like tractors etc., is not yet possible in the district due to many unfavourable conditions like scattered condition of holdings, fragmentation of lands, and poverty of the farmers.

Iron ploughs drawn by local breed bullocks are becoming popular among the cultivators. Local bullock-driven crushers have been replaced by power crushers to some extent. Power-tillers have also become popular and are in use in the district. A few tractors are also in use by some rich farmers. Some cultivators possess their own diesel pumps for irrigation purpose. The number of various agricultural implements in use in the district is given below.*

Wooden plough	..	2,81,525
Iron plough	..	3,760
Sugarcane crushers (bullock-driven)	..	1,397

*Source—Statistical Abstract of Orissa 1969 pp. 600-601.

Sugarcane crushers (power-driven)	..	509
Carts (bullock-driven)	..	84,430
Oil engines	..	34
Electric pumps and pumps for tubewells	..	2
Tractors	..	71
Oil crushers (Ghani)	..	577

Improved machinery

A few improved farm machineries are being manufactured by the Agricultural Implement Factory, Bhubaneshwar, which suit to the local conditions of Orissa. Some of the popular implements manufactured by this factory are given below :—

1. Mould board plough—This is an improved plough made of mild steel plate with hardened share point easily pulled by a pair of bullocks.

2. One row seed drill—This is suitable for line sowing of jute, mustard and ragi seeds. It is a hand operated single row seed drill. By this, seed can be dropped at required depth, distance and line.

3. Wheel hoe—Hand operated interculture implement used for jute, groundnut and paddy crops.

4. Blade weeder —This weeder is of special quality having one blade and some rakes fitted to it. Suitable in both dry and wet conditions, it simultaneously weeds and hoes in row plantings.

5. Garden rake—Useful to remove weed, etc., from vegetable plot. It can be used to separate straw from paddy after threshing.

6. Trench hoe—It has dual advantage over the common spade—one side of it can work on hard soil for preparation of trenches.

7. Plan hoe—Both sides of it are utilised to pulvarise the soil and also for row making.

8. Low lift hand pump—This hand operated pump works more efficiently in comparison to *tenda*, *sena*, etc., up to the limited height of 15 feet. It is more popular due to its easy transportation.

The Agro-Industries Corporation has started a Central Service Unit at Puri where improved agricultural implements, sprayers, irrigation pump sets and allied components, spare parts, electrical fittings and other ancillaries are available for sale. There is a proposal to keep a number of power tillers and tractors in this unit for hire purpose. A number of trained technicians will be posted to this unit. Two more similar units are to be opened at Nayagarh and Khurda for the benefit of local farmers.

Rotation of Crops

The present practice in the district is to grow only one crop, namely, winter rice. On a limited area a second crop is grown where facility of irrigation is available. In this district 82 per cent of the cultivated area are under foodgrains and the rest 18 per cent are under cash crops. So the economic condition of the farmers is not sound due to the fact that large area is under cereals. Yet another method of increasing agricultural production is to introduce rotational cropping patterns which are best suited to the local conditions. Such patterns have been developed for the district by the State Agriculture Department and during the past few years demonstrations have been conducted in cultivators' fields under various schemes. Such demonstrations have a good impact on the cultivators and create initiative for intensive cultivation.

Cropping pattern has been prepared both for itrigated and non-irrigated land in the following manner:—

In the high lands of canal irrigated area, early paddy, jute or mesta are followed by mustard, groundnut or potato. As a 3rd crop sesamum or summer vegetables are cultivated. In medium lands paddy or jute are followed by wheat and Dalua paddy. Sesamum or cowpea are raised as the 3rd crop.

In the high lands of rainfed area, groundnut, ragi, arhar, Pusa Baisakhi, mung, cotton and jute are cultivated as the 1st crop. Groundnut is followed by mustard, and jute by safflower. In partially irrigated areas, potato, ragi, T. 9 biri, or maize are also raised as the 2nd crop. In medium lands jute is followed by paddy. Medium paddy is followed by gram, mustard or linseed.

Seeds and Manures

Timely supply of seeds and fertilisers ensures better yield. The District Agriculture Officers have been specifically instructed to maintain quality control of seeds and fertilisers.

Seeds

The cultivators take care for the production of quality seeds and seedlings. After harvesting, the crop is dried thoroughly and then threshed. It is further dried in the sun for a few days and then stored. Leaves of some indigenous plants and ashes are mixed with the seeds as a precaution against pest attack. For the preservation of seeds the cultivators also make use of cold storages. In recent years, with the introduction of high-yielding varieties, increased attention is being given to the quality of seeds and seedlings for better production. The nucleus seeds are generally supplied by the Agriculture Department and the Seed Corporation of India. The cultivators also raise their own seeds and collect

by mutual exchange. Quantity of seeds supplied to the cultivators by the Agriculture Department during 1971-72 and 1972-73 is given below :—

Category of seeds	Quantity supplied (in quintals)	
	1971-72	1972-73
Paddy ..	2,757	1,411
Jute ..	19	18
Ragi ..	208	21
Groundnut ..	608	539
Wheat ..	231	1,350
Mustard ..	8	12
Gram ..	..	26
Dhanicha (green manure) ..	13	31
Mung ..	190	11

Manures and Fertilisers

The farmers dump cowdung, refuses of the cattleshed and other refuses from the crop, which form the farmyard manure. Silt of old tanks when dried up in summer is also applied in the fields. The oil-cake of neem, mahua and castor, which are unfit for cattle feed, are also used. With the efforts of the Agriculture Department the farmers are gradually adopting compost as a substitute for farmyard manure. A scheme has been prepared to organise Rural Compost Yard in big villages. The villagers are being given financial aid for compost preparation. Besides, compost is also prepared from water hyacinth. In urban areas the compost is prepared from town refuses and night-soil. In 1972, attempts were made to utilise the weeds of the Chilka lake which are abundantly available on the shore. Successful experiments to prepare quality compost with diffrent added chemicals was made and it is now evident that these weeds can be converted into quality compost. Compost production from various sources during 74-75 is given below :—

	(Figures in tonnes)
Rural compost ..	5,37,281
Urban compost ..	851
Compost from water hyacinth ..	12,607
Compost from Chilka weeds ..	1,000

Green manuring of paddy fields is also becoming popular. Dhanicha is mainly cultivated as green manure. An area of 28,341 hectares was green manured during 1975-76. Chemical fertilisers are gradually becoming popular among the cultivators of the district. But due to high cost of fertilisers and comparatively less area being under improved seeds and crops, their application has not been adequate. Generally nitrogenous, phosphatic and potasic fertilisers are used. Consumption of chemical fertilisers during the last 2 years is given below :—

	(In tonnes)	
	1974-75	1975-76
Nitrogenous ..	10,136	14,560
Phosphatic ..	2,145	2,305
Potasic ..	985	895

PLANT PROTECTION

Use of modern insecticides and fungicides were unknown to the cultivators in the past. A number of superstitious practices were being followed by the people to ward off the pest and crop diseases. Leaves, barks and ashes of some indigenous plants with very bitter taste and smell are still being used to prevent pests while storing grains. With wide propaganda and demonstrations the Agriculture Department has been successful to a great extent in impressing upon the cultivators on the modern techniques of agricultural practices. Gradually people have adopted scientific methods to control pests and crop diseases. Insecticides and pesticides along with dusters and sprayers have been stored in Community Development Blocks and also in Grama Panchayats within easy reach of the cultivators at times of need. In 1973, there were about 150 power sprayers, 600 compression sprayers, and 300 dusters available in the district for application of pesticides. Many farmers also keep their own sprayers and dusters. The parasite breeding laboratory at Sakhigopal has been able to release a specific parasite to control the leaf eating caterpillar which is commonly seen in coconut plantations throughout the State.

Paddy crop is generally attacked by stemborers, gallmidge, case-worm, jassids and blight. Sugarcane is affected by stemborer and topshoot borer. Potato is affected by blight. Rhinoceros beetle and black headed caterpillar are the two major pests of the coconut plants and bud rot is a serious disease of the coconut palm caused by fungus.

Besides, grass-hoppers, caterpillars and various types of pathogens, such as, bacteria and fungi and virus cause a lot of damage to different crops.

AGRICULTURAL FARMS

There are four seed producting farms in the district located at Sakhigopal, Olans, Daspalla and Khurda. Seeds produced in these farms are supplied to the farmers after proper scientific tests. High-yielding and improved paddy, wheat, pulses, oil-seeds, jute, potato, coconut, barley, maize and vegetable seeds are generally produced. The quantity of seeds of different crops multiplied during the last 2 years is given below :—

Name of Crop		1974-75 (In qtl.s)	1975-76 (In qtl.s)
Paddy	..	835	1,474
Wheat	..	201	345
Oil-seeds	..	68	32
Jute	..	10	14
Potato	..	50	60
Coconut (in number)	..	10,124	12,250
Improved Ragi	..	51	27
Pulses	..	34	16

Puri Horticulture Farm

The horticulture farm located at Puri mainly produces grafts of mango, sopeta, rose apple, and seedlings of cashew-nut, lemon, guava and papaya. The popular mango varieties grown in this fruit orchard are Baganpalli, Lat Sundri, Sundri, and Langada. During 1972-73, the farm produced 6,135 grafts.

Deras Seed Farm

The seed farm at Deras, near Bhubaneshwar, is under the direct management of the Agricultural Directorate. Established since 1951-52, the farm produces improved seeds of paddy, wheat, maize, pulses, potato, groundnut and other oil-seeds. The farm has an area of 203·50 hectares, out of which about 98 hectares receive perennial irrigation. A small fruit orchard is attached to this farm which produces banana, mango and pineapple.

Progeny Orchard, Khandagiri

The progeny orchard at Khandagiri has been established on an area of 10·80 hectares. It produces grafts and seedlings of fruit plants like mango, litchi, sapeta, Kagzi lime, guava, pineapple and banana. It is being managed by the Horticultural Development Officer of the Agricultural Directorate.

AGRICULTURAL RESEARCH STATIONS

Pulse Research Station, Nayagarh

There is a Pulse Research Station at Nayagarh. Its main activities are to find out new strains of disease-resistant pulse varieties. Different varieties of pulse seeds are also tested in this Research Station to know their suitability for cultivation in the State. The Research Station has developed a yellow mosaic-resistant mung, which is suitable for growing in coastal areas in Rabi season.

Coconut Research Station, Sakhigopal

The Cocount Research Station at Sakhigopal undertakes research on different aspects of coconut cultiavtion in Orissa. Coconut varieties from other parts of India and also from outside the country are being put up on trial to know their suitability for cultivation in the local soil and climate. The Research Station also undertakes experiments on the application of different manures and fertilisers and control of pests. The parasite breeding laboratory attached to this Research Station has become successful in breeding a specific parasite to control the leaf-eating caterpillar.

Besides, quality seedlings are produced from specially selected seednuts from the plants of the farm attached to the Research Station and also from selected plants of other coconut cultivators. The Research Station has established two training-*cum*-demonstration farms located at Konarak and Tangi to educate the local cultivators in improved methods of coconut cultivation.

Orissa University of Agriculture and Technology

Research is an integral part of the academic programme of the University. Field research is being carried out through different schemes sanctioned by the Central and State Governments. Each Department of the University is also required to conduct some research on field-oriented problems for the benefit of farmers. Besides the Central Research Station at Bhubaneshwar, there are six more research stations under this University located at different parts of the State. Considerable emphasis is being given in the research programmes on crop improvement and dry-land agriculture. Many new strains of rice, wheat and Ragi evolved by the University have been tried successfully in the country. Cultivation of paddy-straw mushrooms on a semi-commercial scale was done by the University and found good consumer acceptance. Growing mushroom is gradually becoming popular in Bhubaneshwar and the neighbouring areas. During 1975, about 6,500 bottles of spawns of the mushroom species were produced and supplied to different parts of the State for cultivation. A Cashewnut Improvement Project and a Wheat Improvement Scheme have been started recently at Bhubaneshwar under the new research scheme sponsored by the Indian Council of Agricultural Research.

The main objective of the University Extension Programme is to educate and help farmers to adopt new technology for better production. This also provides opportunities for teachers and students to get themselves acquainted with different field problems. Each Department has a Subject Matter Specialist to help and guide extension activities in the field.

AGRICULTURAL EXHIBITIONS AND SHOWS

Agricultural shows and exhibitions are being occasionally held at different places in the district for the benefit of the farmers and the general public. Farmers training programmes, both in the field and in camps, are conducted by the Agriculture Department to educate the cultivators on advanced methods of scientific cultivation with improved seeds, implements and fertilisers. Multiple cropping demonstrations in farmers' field have created a good impact on the agriculturists. Crop competitions in paddy, wheat, sugarcane and oil seeds are conducted every year and prizes are awarded to successful farmers.

STATE ASSISTANCE TO AGRICULTURE

Cash loans under Agriculturists' Loan Act and Land Improvement Loan Act are regularly given to deserving tenants. The Agriculturists' Loan Act was intended for the purchase of seeds and cattle or for any other purpose connected with agriculture. Later, this loan was also advanced for rebuilding of the cultivators' house damaged or destroyed by flood. Land Improvement Loan is advanced for any work which adds to the letting value of land. The land improvement work includes construction of wells, tanks and other works for storage of water, preparation of land for irrigation, reclamation of land for agricultural purpose, etc.

Besides, to improve the agriculture of the district two specialised agricultural programmes have been started in this district. These are the Intensive Rice Cultivation Programme (IRC) and the High Yielding Variety Programme (HYVP). Under these programmes the State Government has made necessary provision for undertaking multiple cropping demonstrations in farmers' fields. The new delta irrigation system covers 12 Community Development Blocks, for which a Command Area Development Programme is being initiated with the assistance of the World Bank. During the 5th Five Year Plan period a new project called the Small Farmers' Development Agency has been taken up in this district. The Command Area Development would cover all the Community Development Blocks of Puri subdivision except Krushnaprasad and Brahmagiri, and all the Community Development Blocks of Bhubaneshwar subdivision except Jatni. The Small Farmers' Development Project covers the remaining area of the district comprising Khurda and Nayagarh subdivisions and the Community Development Block areas of Jatni, Krushnaprasad and Brahmagiri.

NATURAL CALAMITIES

Inundations in the deltaic area of Orissa are considered to be a natural phenomena, and as such, there has been a perpetual struggle against nature to protect the populated and cultivated areas from floods and destruction. The construction of embankments on both the sides of the river causes deposit of silt in the bed and in due course the river bed rises and the flood level also rises. At times the embankments give way causing havoc in the vicinity. Another cause of inundation is the variation in the level of the sea which during the south-west monsoon forces in at the bay and at the estuaries, raising the level of water. Tides also affect the variation of sea level. The result is that the flow of water from the river is arrested and the capacity of discharge is reduced. High floods generally occur during spring tides. Another contributory cause is the steady northward drift of the littoral sand-strip which forms sand-bars and sand-dunes at the river mouth. At times the rivers being unable to find direct outlet into the sea either form marshy areas or run parallel to the beach for miles till an outlet is found. This decreases the flood slope and increases the flood limit of the river. Yet another cause of concern for the agriculturists of this district is inundation by salt water. The tracts generally affected are those adjoining the Chilka lake, and those near the mouth of Prachi and other rivers. Here the salt water is forced up by the action of the tides and the winds, and sometimes spread, for miles, over the fields. The soil becomes impregnated with salt, which is only washed out when a fresh water flood comes down the river. The salt may, however, still remain causing poor crops for some years to come.

Droughts are due to insufficient rainfall. The economy of the people of the State is fully dependant upon paddy crop and any adverse condition to the crop upsets the entire economy and causes considerable distress. Where the crop shows deterioration the farmer has neither crop, nor money to purchase food stuffs, nor can he get employment to earn money for the same.

Ravages by famines and scarcity due to frequent droughts and floods, have left their indelible mark in the economic life of the people. Historical records show that Orissa has at various times suffered from terrible famines. The great Bengal famine of 1770 was seriously felt in this district resulting in considerable loss of life. A few years later, in 1974-75, another serious scarcity of food grains occurred due to failure of rains. During 1792-93 the last great famine of the 18th century swept away a large fraction of the population.

Natural calamities which have occurred in this district* since the beginning of the 19th century are discussed below.

Na-anka (Famine of 1866)

The worst and the most disastrous famine that ever visited the State in the last century was that of 1866. As it happened in the 9th 'Anka' or regnal year of the Raja of Puri, it is called Na-anka. It was so disastrous that its memory is like a nightmare even to those who have heard about it. There are people living now who have heard about the great famine from old witnesses in their early days. The entire population was without food. According to the Famine Commission Report of 1878, one-third of the population or nearly a million persons lost their lives.

Although the famine affected the entire State of Orissa, it was more intensely felt in Puri district. The food production in 1864 was not sufficient to meet the usual demand. The next year, i. e., in 1865 the crops entirely failed due to scanty rainfall. Rainfall during that year was only 36·3 inches out of which 5·2 inches fell in September and that was the last rainfall of the year. There was a deficiency of two-thirds of ordinary rainfall which caused the drought.

From October, 1865, prices began to rise about two and a half times the ordinary rates. Distress appeared with all its virulence. In many places people took recourse to the eating of fruits and roots. G. N. Burlow, the Collector of Puri, had applied earlier seeking permission to institute enquiries into the losses to which the Zamindari Estates were subjected to, but his request was turned down by the Board of Revenue. Another urgent request was made to the same effect at the end of November, 1865, and it too, came to grief. The Collector was informed that there should be no grant or remission and only hopes were to be held out to the Zamindars for aids. On the 25th November the Collector communicated telegraphically that starvation had already started in Parikud and Malud and the number of deaths was on the increase. Destitution prevailed. On the 27th November, the Collector wrote to the Commissioner for immediate aid from Government to save the people from stravation and death. He suggested for the revival of salt manufacture as the only remedy to supplement the income of the people who had been deprived of their livelihood by the abolition of salt manufacture. In December 1865, Burlow visited the distressed areas and did not find a grain of rice in most of the houses. The people told him that they had nothing to eat but weeds. But his proposal to revive salt trade was rejected by

*The present Nayagarh subdivision comprising the ex-State areas of Nayagarh, Khandapara, Ranpur and Daspalla was included in the District on 1st January, 1948.

the unsympathetic Board of Revenue. Relief works were sanctioned with a view to providing employment to the people in distress. The Collector submitted a scheme for road-making on a large scale and recommended to pay wages in the form of food instead of money, and that food-grains were to be imported and stored for this purpose. Grants were made for works in the Cuttack-Madras Road and the Cuttack-Puri Road, but the Government did not agree to the proposal of paying wages in kind.

In January 1866, the matter became clear that rice was not procurable at all. The Collector made a request for sanction of advance to purchase rice which was to be supplied to the labourers. But it was turned down. The Commissioner informed that famine relief work had come to a standstill and sought permission to sanction an advance for the purchase of rice. But Government declined to import rice to Puri and insisted on making payments in cash. With this the correspondence came to a close. No further orders were issued till June. In the intervening period, the Collector did his best to ameliorate the distress, but it was beyond dispute that relief works could not operate due to want of rice to feed the labourers.

In the beginning of May distress became so acute that relief operations could not be left to the unorganised charity of the Mahants. On the ninth day of May, the Collector as Secretary of the Famine Relief Committee appealed for public charity through the Calcutta Press. In response to this appeal generous public sent Rs.1,000 and with this amount the Collector opened a Relief House in the town to feed the straving people with cooked rice. Towards May end Government sanctioned a grant to the Committee and appointed an officer to supervise distribution of gratuitous relief in the interiors. At this time some private trade began with the south and rice was imported from Gopalpur by way of the Chilka lake. The supply depended on imports from ports still further south. Imports came to a stop in the mid-June. The expected ship carrying rice could not reach Gopalpur in time. The situation become critical. The Collector reported that rice was scarcely procurable even to feed the prisoners and appealed the Commissioner to send him a supply from the rice which had been sent by the Government to False Point in order to avert a crisis. The selling price in Puri at this time was six seers a rupee and in June it rose to seven seers a rupee on the renewal of supplies from the south. In the meantime, Government had abandoned their resolution not to import rice. A supply reached Puri on the thirtieth of June,. The Collector began to make sales of rice to the public at about eight seers a rupee, but was later forced to raise the price. In effect, selling stopped for sometime.

This was a time of great strain. The quantity of grain which the authorities were able to land at Puri from day to day was so small that there appeared to be no hope of carrying on relief operations continuously. In July rice was selling in the market at less than six seers a rupee and the Collector was compelled to sell at this rate. Each applicant in the town was given rice worth one rupee. In August it was found necessary to stop the sales altogether for a time. The Relief Committee was still able to keep their relief centres in operation, but the misery was aggravated with the advent of flood. At the end of August another vessel arrived with rice and during September relief operations were rapidly extended . The shop-keepers were employed as agents to sell the government rice throughout the district.

Rice from Gopalpur also began to come into the district on private enterprise, but in September the Relief Committee recorded that the class whom they had allowed to purchase rice at sixteen seers a rupee had all become pauper having sold all that they possessed. Therefore, the Committee supplied rice to the destitutes gratuitously and left only those who could pay to purchase at the government shops. In October, another scarcity of rice occured which compelled the Collector at first to reduce the sales at market rates and afterwards to put a stop to sales altogether. The Relief Committee, however, had stocks in hand and could carry on relief operations at all the centres with the old unhusked rice generously supplied by a Mahant. Import of rice in November, the reopening of Government sales and the appearence of new rice in the market had a marked effect on prices. Coarse rice rapidly fell in price. However, the rate stood at twenty-one seers a rupee. There was a considerable improvement in the condition of people by this time. Gradually the relief centres were closed except in places where the distress was severe. People in those places were given gratuitous relief for several months.

The failure of crops in 1864, the drought of 1865 and the flood of 1866 all combined to make the famine more severely felt in Puri than in any other district of Orissa. By June, the famine had reached its height. It prolonged till August unabated. The mortality had reached its culmination at the beginning of the second week of August when heavy rainfall and storm occured accompanied with flood. The people were completely wornout. They had no shelter. The stark emaciated crowds fell victims to the cold and rain. Uncooked rice was given at the centre till the end of July. Having no shelter to cook rice and famishing with hunger, they devoured the uncooked rice which brought on fatal bowel complaints. The raw rice was also forcibly snatched away from the weak by the strong. This resulted in the distribution of cooked rice. Regarding the total mortality no

correct estimate has been made. But in October, 1866, it was reported that there was a total loss of 2,10,866 lives in the year of which the major portion must have been due to the famine.

The famine had some unique features. It was a man made catastrophy. Some high ranking British officials of that time were responsible to a great extent for the sudden deterioration of the food supply which occured in May 1866. T. E. Ravenshaw was the Commissioner of Orissa at that time. Although he was sympathetic towards the people in distress he failed to handle the crisis properly. He did not take steps to import rice from outside. On the otherhand he asked the district authorities not to interfere in the prices and rates at which the grain was being sold. The traders took advantage of the policy of non-interference and rice disappeared from the open market. Moreover, Ravenshaw baselessly believed that there was sufficient stock of paddy in the country specially with the Mahants, the Mahajans and the Zamindars. He was confident that sooner or later the hidden stock would find its way to the open market. Cecil Beadon, the Lieutenant Governor, was no less to blame. He paid a visit to Orissa during the period of famine and had come to Puri. But he did not care to visit the worst affected areas of the district, particularly the strip bordering the Chilka lake where mortality was very high. At Cuttack, he held a Durbar on the 17th February. In his speech, he expressed the opinion that Government should not attempt to mitigate the prevailing scarcity and dearness of food by compelling the dealers of grain to sell their stores at low prices. He said, "If I were to attempt to do this, I should consider myself no better than a dacoit or thief, who plunders his neighbour's property for his own use".* He did not hold any detailed enquiry which must have elicited alarming facts. He attached no importance to the complaints of the people about the severe and widespread distress.

The Board of Revenue headed by its President Groate was no less responsible for the widespread famine of Orissa in 1866. The Board resisted all attemots of importing food grains to Orissa till it was too late.

The wealthy persons and zamindars of the locality could have helped to relieve the distress of the people. But they remained callous to the situation and even the principal residents of Puri refused to come forward with a subscription of rupees one thousand each for a local relief fund.**

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*. Utkal University History of Orissa, Vol. VI—P. Mukherjee—p. 367-68.
**. Ibid. p. 376.

Flood of 1866

About three hundred square miles remained under water for about five to forty-five days. The water was everywhere three feet deep and at places it was ten feet. The rivers overflowed the banks as the result of which there were fifty two breaches on the embankments. More than four lakhs of people were marooned. Cattle suffered the most. They were carried away by herds in the torrent. A good number of live-stock lost their lives. People took shelter on the roofs and tree tops. When the water subsided the survivors found the homesteads completely ravaged.

The duration of this flood was unusually long, but it was not unique. In 1855 the inundation was deeper throughout the district. With the loss of communication, villages were cut off from each other as also from the surrounding country. All the villages looked like islands in the sea. Boats were the only means of transport to establish connection with the marooned villages.

Famine of 1897

Scarcity of food occurred in the years 1877-78, 1885-86, 1888-89, 1897, 1905, 1918—20, 1933 and 1937. The famine of 1897 was the effect of both flood and drought. The big rivers rose to great heights simultaneously. In most of the places the banks were overflowed and embankments breached. The low-lands remained water-logged for over a month. Crops were completely lost. Extensive areas of land were sand-cast. As the flood subsided, the cultivators tried once more. But all the crops, thus cultivated, were lost to drought. Rainfall ceased after September. The drought was also of longer duration. In effect, the general outturn of crops was quite disheartening, while in some places the crops totally failed. The winter rice on which the people mainly depended received the greatest set-back.

About one-ninth of the total population of the district were subjected to the effects of the catastrophe. About seven tracts scattered in both the subdivisions of the district, viz., Puri and Khurda were severely affected,. The worst affected area was the tract around Chilka lake, some areas in Chabiskud and Sirai in Puri subdivision, and Satpara and Balabhadrapur in Khurda subdivision. This tract was exposed to the wrath of nature for its geographical position and physical conditions. Relief measures were necessary here in 1877-78, 1835-36, 1888-89 and again in 1908, 1920, 1925 and in other years of scarcity. With this background, the flood and drought of 1896-97 carried a considerable impact on the famine of 1897.

The rest six tracts, smaller in area were in different parts of the Khurda subdivision. The period of relief was not the same for all the tracts. Relief was required in some parts from February to September

and in other parts from April to July. About two thousand and six hundred people were employed daily in relief works and about two hundered and forty were given gratuitous relief everyday.

Other floods and Scarcities

The scarcity of 1908 was the after-effect of the flood of 1907 in Puri subdivision following on years of poor crops. In 1919 flood occurred in Puri subdivision mostly in Gop and near the Chilka lake due to heavy rainfall. In the previous year (1918), the crops also were damaged due to early cessation of monsoon. All these accounted for the scarcity that again appeared in 1920. There were again flood in 1925 on the western shores of the Chilka lake and in Gop police station area. It was due to heavy downpour in July. It was recorded that rainfall at Pipli during that month alone was thirty-three inches and at all other stations rainfall was double the normal. In order to cope with the situation relief measures in a limited form were carried on. As the result of heavy rainfall in the upper part of the Mahanadi the delta was in spate. With great difficulty, the local officials and the people saved the embankments by strengthening them. Despite this, there were five major breaches in the embankments maintained by the Public Works Department . A case was reported of a place where the villagers made a breach deliberately to get silt-deposit on their land. This breach caused great damage. Attempts were made to widen the mouth of the Chilka and the Raja of Parikud got another mouth opened, but it soon silted up. The worst affected parts were the villages around Brahmagiri and those lying in between Brahmagiri and the Chilka lake. This tract was affected by drought in the previous year. The other tracts likewise affected were parts of Gop and Nimapara police stations. Gratuitous relief was given to these areas for several months.

Flood of 1933

During the fourth decade of this century noteworthy flood occured twice i. e. , in 1933 and 1937. The flood of 1933 was due to heavy influx of water in the Kuakhai. In fact, the Kuakhai feeds the entire river system of the Puri district including the Daya, Bhargavi and Kushabhadra. That year the Kuakhai took vast quantity of the Kathjori flood water. So the first flood occured in July. It receded after a few days. The damage it did was not striking but it weakened the embankments at several points. The second flood came in August and breached the already weakened embankments at different vulnerable points. By the end of the first week the entire Balianta, Balipatna, Nimapara, Gop and Kakatpur police station areas were overflowed. There were breaches in the Daya and Bhargavi embankments. The Chilka had already swollen. It could not drain out the vast influx of water due to narrow mouth and high tides, as a result of which, it completely inundated the Brahmagiri and Krushnaprasad police

stations and the coastal areas of Tangi and Banpur police stations of Khurda subdivision. All paddy crops were entirely destroyed in these areas by the saline water of the Chilka. This flood affected an area of about 1,05,600 hectares in both the subdivisions. The cultivators lost their crops while the labourers lost employment. Although famine was not declared, the conditions that prevailed almost bore the semblance of a famine. Relief was given extensively. The hungry were fed, the agriculturists were given Taccavi loans and the poor families were granted money for repairing and rebuilding their houses.

Flood of 1937

Another series of dengerous floods visited the district in 1937. During a fortnight, between 24th July, 1937, to 8th August, 1937, the district had to stand the onslaught of flood that came thrice successively and two of them assumed such dangerous proportions that they kept the low-lying tracts submerged for over a fortnight. In 1936, there was no high flood, but due to continuous rainfall from March paddy fields in the low lying areas suffered considerable damage. In all, 556 villages were affected by this flood and the number of house-damages was 2,579. Later, a cyclone passed over the district in the month of October and did great harm particularly to the betel plantations and early paddy crops. The trade depression which was still continuing had the effect of yielding only a small outturn for the agricultural produce and the natural calamities, though of lesser magnitude, had badly affected the agriculturists in 1936. For these reasons, though the actual damage caused by the flood of 1937 was probably lesser than that of 1933, the sum-total of the effect was almost the same. Gratuitous relief centres were opened at different places in the district. A considerable share of the relief was borne by non-official agencies. Taccavi loans were granted to the agriculturists with a view to encourage them to raise a second crop before the harvesting season. Indirect relief by way of remission, suspension of revenue and suspension of overdue *taccavi kists* was also given.

Cyclone of 1942

A great cyclone passed over the district in the month of November, 1942. It caused extensive damage to the standing crops, particularly in the coastal and the Chilka areas. Numerous houses were destroyed. The distress was accelerated by the influx of immigrants from Bengal and the north-eastern parts of the country consequent to the prevalence of famine conditions in Bengal and the Japanese invasion of Burma in the same year. It necessiated immediate relief measures. The fishermen of the Chilka coastal villages were also given financial assistance for repairing their nets and boats.

Flood of 1955

In 1954 there was a general failure of rains in the entire state during the months of July and August. During these months thinning and reploughing of fields sown by broadcasting and transplantation of paddy are done. As a result of failure of rains, the State suffered from acute distress which prevailed in certain areas mostly in the districts of Balasore, Dhenkanal, Keonjhar and Mayurbhanj and in pockets in other districts. This acute distress of drought continued till the last week of August 1955. The intensity of distress was such that the State Government were getting ready to meet any eventuallity to avert anything like famine.

Meanwhile there was an incessant and heavy rainfall in the catchment areas continuing for one week ending on the 4th September 1955. This created unprecedented flood in the principal rivers of the State, the magnitude whereof was so great that the State did not ever have the experience of the kind in their living memory during the preceding one hundred years. The flood-water overflowed the banks of the great river systems of the State. Almost all the rivers of the district were in high flood and before reaching the sea they swept the district.

By this flood, a total of 1,087 villages, 2,66,613 people and an area of 1,18,970 acres of cultivated land in Puri district were affected. The damage was really colossal as evident from the table below :

Subdivision	Villages affected	Population affected	Acreage of cultivation affected	Acreage sandcast
(1)	(2)	(3)	(4)	(5)
Puri Sadar ..	755	2,07,516	1,03,278	1,400
Khurda (including Bhubaneshwar).	128	16,325	4,415	..
Nayagarh ..	204	42,772	1,12,77	764
Total ..	1,087	1,66,613	1,18,970	2,164

Subdivision	Houses swept away	Houses collapsed	Houses damaged	Casualties	Live stock lost
(1)	(6)	(7)	(8)	(8)	(10)
Puri Sadar ..	38	2,894	4,194	..	13
Khurda (including Bhubaneshwar).	..	16	90	..	..
Nayagarh ..	..	101	2,487	9	18
Total ..	38	3,011	6,671	9	31

1 acre=0·404687 hectare

During this flood communication for about 4 days from the 6th to 10th September was completely paralysed in the affected areas of the district. Roads were completely under water over extensive areas. Even the National Highway between Cuttack and Bhubaneshwar was under more than 2 feet of water on the 5th evening and continued to be so for the next 48 hours. As a result of the flood in the rivers Bhargavi and the Dhauria in the Puri subdivision, the State Highway between Sakhigopal and Puri town was also under water for about 2 days. On account of the swiftness of the current of the flood water in almost all the rivers even boat communications could not be established with any place during the first three or four days after the breaches occurred. As a matter of fact, until the 30th September, 1955, some of the pockets where people had taken shelter and were marooned could not be approached. Earlier, movement of trains on the Calcutta-Madras line was suspended as the river level of the Brahmani in Cuttack district and the Bhargavi in Puri district touched the respective railway bridges. Subsequently dislocation in train communication had again occurred due to the cyclone that passed over the coastal regions of the districts.

The unprecedented flood had badly affected the post and telegraph service in the district. Mail communications with a good number of post offices remained interrupted for varying periods ranging between the 2nd September to the 17th September 1955. To meet the situation as well as to restore mail communication, officers of the department proceeded to key stations in order to arrange for the restoration of mail communication. Extra posts were created to look after the disruption brought about by the flood in the service.

Breaches in all types of embankments took place. There were a total number of 206 breaches as shown below subdivision-wise.

Subdivision	Private and revenue embankments	P. W. D., river and canal embankments	Revenue, District Board and private roads	P. W. D. road	Total breaches
(1)	(2)	(3)	(4)	(5)	(6)
Puri ..	33	10	24	4	71
Khurda (including Bhubaneshwar).	8	..	..	..	8
Nayagarh ..	1	64	59	3	127
Total ..	42	74	83	7	206

Relief Operations

In the face of this grave emergency, Government had practically diverted their machinery to the task of giving immediate relief to the marooned and floodstricken people. The Special Relief Department which was specially created to deal with the drought situation took over the entire responsibility of flood-relief work in the State.

Rescue and emergency relief work immediately after the occurrence of the breaches became the foremost concern of the Government. As the people in the protected areas were quite unprepared for this eventuality and were marooned for about 3 to 4 days in almost all places where breaches had occurred and in many places for about a week without any help from outside, the State Government tried to rush food supplies with the help of boats. Since it was not possible to contact all marooned areas by means of boats, food supplies had to be air-dropped. Food stuffs were airdropped in Kakatpur, Nimapara, Astrang, and Gop areas as those places were inaccessible by boat. 72 relief centres were opened in the district to give gratuitous relief doles to the distressed poeople. These centres served daily on an average 32,774 persons for the whole month of December, 1955. 337 mid-day meal centres were also opened for feeding the children of school-going age. On an average, 29,611 children were fed daily in the centres. For the facility of supplying food-grains in the affected areas, 217 retail sale centres were opened in the district. For the reconstruction or repair of houses an amount of Rs. 1,49,105 was distributed among 5,235 affected persons as house building loans. Rehabilitation loans amounting to Rs. 2,150 were given to two persons of Nayagarh subdivision.

The old, infirm and physically handicapped persons were given doles in the gratuitous relief centres and the able-bodied persons were provided with employment in various relief works. These were of the nature of labour intensive works mostly comprising of earthwork. During 1955-56, 814 test relief works were taken up providing employment to, on an average, 4,437 persons daily. An amount of Rs. 7,94,993 was spent on these works. 203 drinking water projects were taken up at a cost of Rs. 96,075 in which about 249 persons were employed daily. Besides, 119 projects for repairing the Revenue Department roads were taken up at a total cost of Rs. 2,42,821 and the average number of persons daily employed in these projects was 1,027.

Necessary medical aids were provided for safeguarding the health of the people of the flood affected areas. Health staff and medical volunteers were mobilised. They were sent in batches to different medical zones to carry out mass inoculation, disinfection of water

sources, etc. and treatment of patients at their doors. Puri and Banki flood affected areas were formed into a compact health zone. The health staff visited 773 villages, disinfected 2,789 wells and treated 17 cases of cholera, 1,211 of diarrhoea and dysentery, 3,340 of malaria, 1,004 of influenza and 1,926 of other diseases. They inoculated 70,643 individuals in this zone. Besides the help rendered by the Government, the Indian Red Cross Society, the UNICEF and other philanthropic organisations came forward to render valuable services to the distressed people. Timely veterinary aid and cattle feed were also given to save the surviving animals from the grip of disease and death.

Flood of 1956

In 1956, the monsoon set in earlier and there was heavy rainfall throughout the first week of June,. The main rivers of the State with their branches and tributaries were in spate. There were floods more than once in these river systems. Although the flood level did not reach the previous year's level, the damages due to water logging caused by heavy reainfall were considerable.

This flood affected 84,685 people, 461 villages and 54,411 acres of cultivated land. The enormity of the damage caused by the flood of the previous year had almost reduced to half this year. Damages caused by this flood have been shown subdivision-wise.

Subdivision	Villages affected	Population affected	Acreage of cultivation affected	Acreage sand-cast	Houses collapsed	Houses partly damaged	Live stock lost
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Puri Sadar ..	369	72,130	47,215	1,253	202	102	1
Khurda (including Bhubaneshwar).	16	1,670	2,020	..	..	16	..
Nayagarh ..	76	10,285	5,176	63	..	..	..
Total ..	461	84,085	54,411	1,316	202	118	1

There had been disruption of communication here and there on account of heavy rainfall and flood. Roads in the lowlands, particularly the fair-weather roads, and Kutcha roads on the flooded areas were disrupted. There were 7 breaches in the Revenue, District Board or private roads , and 1 breach in the P. W. D. road in the Puri subdivision. A total of 7 breaches in embankments occurred in the district, of which 5 were breaches in private and Revenue embankments, and two in P. W. D. river and canal embankments.

Relief Operations

During this flood, there was no necessity to reopen gratuitous relief centres in large numbers. In the entire State, there were only 53 such centres. In the district of Puri, 2 gratuitous relief centres were opened in which about 464 persons were served daily. Sixteen mid-day meal centres were revived in the district from April, 1956, in the badly affected areas. These centres served on an average 116 children daily.

The following loans and grants were advanced during 1956-67 :

Loans	Amount	Persons received
(1)	(2)	(3)
Taccavi loans ..	5,29,342	17,116
Land Improvement loans ..	1,53,165	1,417
House-building loans ..	1,88,280	1,451
House-building grants ..	99,765	7,496

The able-bodied persons were provided with various test relief works and were thus employed to earn. As such, a number of 177 test relief works including the incomplete works of 1955-56 were taken up in 1956-57 on which a total amount of Rs. 1,92,883 was spent. On an average, 888 persons worked daily. 177 drinking water projects were also taken up at a cost of Rs. 96,161, out of which 132 were completed . 20 roads were repaired which cost Rs. 27,884.

Flood of 1958

Flood appeared in the rivers on the 17th July, 1958. The rivers went on rising till the 21st July. On the 19th July flood water was on the point of overtopping the embankments along the Bhargavi and the Kushabhadra. As paddy-fields around the villages were already full with rain water, the flood water added to the volume and entered the villages situated on the unprotected side of the embankment resulting either in collapse or damage to dwelling houses. Onrush of water through the spillways at various places submerged paddy fields of a number of villages even on the protected side of the embankments.

According to a rough estimate, 30,496 acres of cropped area were affected by this flood either for being exposed directly to the breaches, or due to water-logging. However, the damage in the major part of the affected area was recouped by transplantation for which the cultivators were given taccavi loans and paddy seeds. An area of 649 acres was sand-cast. There was no loss of life and cattle.

Altogether 400 houses had been damaged in the district, of which 226 houses belonged to only Kakatpur police station. Most of the damage occured in the villages Baurikana, Bhandisahi etc. which lie between the Devi river and its right embankment. The damage in other police station areas were mainly due to the breaches to which the houses were exposed.

On the 19th July 1958, two breaches occurred in the river embankments – one on the left embankment of the Bhargavi near Kamasasan in Sadar police station and the other on the embankment of the Kushabhadra near Bisarapur in Gop police station. Both the embankments of Achutpur Nala also breached near Alisibindha in Balipatna police station. Besides this, there were five breaches in private and Revenue embankments and 23 breaches in different roads.

A total number of 1,475 persons were rescued of which 704 belonged to Gop police station, 523 to Kakatpur, and 250 to Sadar police station. In order to enable the cultivators to carry on agricultural operations and to take up transplantation, arrangements for distribution of taccavi loans among them were made immediately after the subsidence of flood. Steps were also taken to grant taccavi loans under Land Improvement Loans Act to the needy cultivators whose land had been sand-cast to enable them to reclaim those lands.

Flood of 1959

Flood came to almost all the rivers in the district during the second week of September, 1959. Subsequently the rivers Kushabhadra, Devi, Dhanua, Daya, Rana, Kadua and Bhargavi began to swell and overflow the banks. A total number of 846 villages were affected by the flood, cultivation in 81,105 acres of land was damaged and 726 acres of land was sand-cast.

There were 49 breaches in the district during the year. There were 20 breaches in private and revenue embankments, 2 in P. W. D. river and canal embankments, 22 in District Board and private roads, and 5 in P. W. D. roads. Among them, the breach in the left embankment of the Kushabhadra at Bisarapur near Gop was the notable one. This breach made a wide opening and caused widespread devastation to a number of villages in Gop and Kakatpur police stations. This was the second great breach in the State during the year 1959, the first being at Simalda in the Cuttack district.

Not only the cultivated lands were ravaged but the dwelling houses too were extensively damaged. In the whole of the district, 372 houses had collapsed and 1,030 were partially damaged. This apart, the flood took a toll of two lives.

Relief Operations

In order to cope with the situation, 29 boats were engaged in the district for carrying on rescue and relief operations. Casual relief was given in the badly affected areas.

Curative and preventive measures against the spread of epidemics were taken in the flood-hit areas, and 20 health centres were opened under the supervision of 3 health officers and 3 doctors. The Assistant Director of Health, Southern Range, Berhampur had his camp at Nimapara to supervise the health measures. No epidemic, however, broke out.

Cyclone of 1968

A severe cyclonic storm which at 1-30 p. m. on the 26th October, 1968 centred in the Bay of Bengal about 250 km. south of Gopalpur in the district of Ganjam, crossed the Orissa coast near Gopalpur and swept over the coastal areas of the districts of Ganjam, Puri and Cuttack at a speed of about 144 km. per hour between the period from the 26th to 28th October, 1968. The storm was accompanied by incessant heavy rain. Rainfall recorded at different subdivisional headquarters of this district during these two days was 427.10 m.m. in Puri, 525 m.m. in Khurda, and 318·60 m.m. in Bhubaneshwar.

The unprecedented rainfall within the short period marooned several villages and took the inhabitants unawares. The rivers and streams and the Chilka lake swelled unexpectedly and quick discharge of water into the sea was not possible due to the high tide which occurred immediately after the rains. Extensive areas therefore remained submerged under 6 to 10 feet of water for a period of one week or so. The cyclone moving at a high velocity and accompanied by torrential rains caused extensive devastation with colossal damage to life and property of the people.

Before normalcy could be restored a second spate of cyclone accompanied by heavy rainfall swept over the area between the period from the 11th to 13th November, 1968 and caused equally severe damages.

Worst damage was done to the Calcutta-Madras National Highway which had been breached at 17 places between Jankia in Puri district and Golanthara near Berhampur in Ganjam district. The railway track from Khurda to Chatrapur had also been severely damaged and inspite of intensive repair work restoration of normal railway traffic on this line was not feasible till February, 1969. Widespread damage had been caused to irrigation projects, embankments, electric transmission lines, telephone lines, etc.

A total number of 2,610 villages in the district covering an area of 1028·50 sq. km. and a population of 7,73,126 were affected. The catastrophe took a toll of 39 human lives. As many as 47,855 houses were damaged or had collapsed. Both the cultivators and the fishermen sustained severe loss. About 91·459 hectares of cultivated land were affected, 2,860 hectares were sand-cast and 85,756 hectares were water-logged. The standing paddy crop was seriously affected by the inundation of sea water, high velocity of the cyclone and long submersion of the paddy plants at a time when it was going to be ready for harvest. The estimated loss of paddy in the district was about 8,14,540 quintals. In addition, the plantations of casuarina, banana, coconut, betel vine, sugarcane, fruit orchards and vegetable gardens were also badly damaged. The fishermen population were adversely affected by this catastrophe which took place at a time when they were making preparations for the fishing season. The estimated loss to the 60,000 fishing population in about 260 villages living on fisheries in the Chilka area was Rs. 70·55 lakhs in the shape of boats, nets, traps and *janos*. Besides, the Government fisheries at Kausalyaganga, roads, flood embankments, irrigation projects, etc. sustained heavy damage.

Immediately after the occurrence of this widespread calamity steps were taken to rescue the marooned people. Relief in the shape of food and other necessities were given to the affected people and all available resources were pressed into service. House building grant, and grants to the fishermen and the poor betal leaf growers were given who could not rehabilitate themselves without Government help.

Taccavi loans were granted to the affected people for buying seeds and bullocks and for reclaiming the damaged and sandcast lands. Measures were also undertaken by the Health and the Veterinary Departments in the district for the welfare of the people. Labour intensive works, mostly comprising earth works, were undertaken to provide employment to the affected people. Besides, various works of the nature of cyclone damage repairs undetaken by the Government also provided employment to the people.

Flood of 1969

On account of heavy rainfall in the catchment areas of Mahaandi all the rivers in the Mahanadi system, namely, Daya, Bhargavi, Kushabhadra, Devi, Kadua and their tributaries were in high spate from the 27th July, 1969. The rivers Kusumi, Luni, Joda, Duanta, Kuanria, Malaguni, Salia and the hill streams of Nayagarh and Khurda subdivisions were also in spate. As a result, 1,179 villages with 4,71,043 people were affected. Agriculture in 62016·40 hectares (1.55,041 acres) of cultivated land was damaged.

Calamities of 1971

The district was affected by various natural calamities like drought, flood, cyclone, saline inundation, etc. during 1970.

Due to continuous heavy rainfall from the 19th to the 21st June, 1971 in Puri, Brahmagiri and Krushnaprasad Blocks, vast extent of cultivable lands were submerged for a long period. The second round of flood came on the 20th July, 1971 which effected areas in Puri, Nayagarh and Khurda subdivisions. The third came on the 10th August in which the water level in Kushabhadra reached the maximum. Almost all the rivers were in high spate.

Even before the flood-afflicted population had time to recover from the debilitating ravages of the repeated onslaughts of the swollen rivers, yet another unprecedented and shattering catastrophe suddenly struck and overwhelmed the people of Orissa. Shortly after the midnight of 29th November, 1971 while the people were all asleep, the coast of Orissa was lashed by a savage and disastrous cyclone which caused great devastations in the districts of Cuttack and Balasore. Its effect was also felt in this district which caused considerable damage to crops and houses.

About 4,53,545 people in an ara of 1062 sq. km. (410 sq. miles) were affected. Crops were damaged in 1,01,108·80 hectares (2,52,772 acres). In addition to taking three human lives, the cyclone damaged 62,911 houses in the district. The State Government made all possible efforts to relieve the distress of the cyclone-affected people.

Flood Control Measures

Floods in the rivers of Orissa, particularly in the Mahanadi, had even engaged the attention of the early Hindu kings of Orissa. The stone embankments built to protect the city of Cuttack from the inundation of the rivers Mahanadi and Kathjori about 900 years ago, still remains as a great bulwark of engineering skill.

There is a long gap in history which makes it difficult to trace when and how the miles of earthen embankments were constructed at the vulnerable places so as to train the course of rivers in the delta areas. It is believed that some of these embankments existed during the rule of the Hindu Kings and the Marathas.

The Maddox Settlement Report (1900) mentions that the rivers of the Puri district have from time immemorial been restrained within embankments. The total length of embankments existing at the time of the Settlement was about 257 miles. In 1948, the Public Works Department was maintaining 308 miles of embankments in

the district excluding the present Nayagarh subdivision. The total length of embankments in the present district of Puri was 346 miles during 1953-54.

The British Government paid attention to flood control since the middle of the 19th century and implemented various schemes to construct weirs, canals and embankments. Eminent engineers like M. Vishweshwaraya and other experts were approached for advice and flood advisory committees were formed from time to time for recommendation on flood control measures.

An area of 6.878 lakh hectares, mainly in the coastal districts of Orissa, is susceptible to floods and saline inundation out of which the Mahanadi basin alone covers 71,700 hectares of the districts of Cuttack and Puri. Flood protection works are mostly confined to the delta area where damaging floods are frequent. New flood embankments are being constructed every year along with the improvement of the old embankments. After the severe flood of 1955-56, a systematic flood control construction programme has been drawn up for the State with the financial assistance of the Central Government. Besides, the Hirakud Dam Project was executed in 1948 with fourfold objective, viz., flood control, generation of hydro-electricity, irrigation, and to a very minor extent, initiation of preliminary steps for the development of navigation. This multipurpose reservoir on the Mahanadi has been capable to reduce the intensity and the duration of high floods in the coastal districts to some extent. The good effect of Hirakud dam was felt during the severe floods of 1955-56 and subsequent floods. According to the opinion of engineering experts, if all the water had been allowed to pass from Sambalpur, the entire delta region of the districts of Cuttack and Puri would have been a sheet of water including the city of Cuttack during the 1955-56 floods.

Weather Forecast

A Meteorological Centre has been established at Bhubaneshwar since October, 1974 for the issue of all types of weather forecasts for the State of Orissa.

Every day weather forecasting is being done through radio and warnings for adverse weather like thunder sqall, heavy rain, hot or cold waves, etc. are given in the daily weather bulletins. The forecast has been of much help for taking timely action to control flood and to protect bridges and dams. Being a coastal State, Orissa suffers from the vagaries of cyclonic storms visiting from the Bay of Bengal, To keep a close watch on cyclonic storms, the cyclone warning unit of the Mateorological Centre issues daily bulletins for Orissa coast, for the guidance of ships plying near the coast, warning for the fishermen

and also to other ports. The public are also warned of the approaching cyclonic storm by repeated broadcasts from the radio. The Mateorological Unit gives datas to the Central Flood Forecasting Division for the major rivers of Orissa like Subarnarekha, Burhabalang, Baitarani, Brahmani, Mahanadi and Vansadhara. Precipitation forecast is also supplied to the Hirakud Dam authorities for estimating the flood intensities.

Animal Husbandry

The local breeds of cattle are generally stunted in growth and are poor in quality. Bullocks and buffaloes are employed in ploughing and pulling carts. Cows and she-buffaloes are maintained for milk purpose. Goats, sheep and pigs are reared for table purpose. In the past, a few country-bred ponies were kept by well-to-do people for riding. Poultry birds including ducks are maintained mainly for their meat and the local breeds are very shy layers. During past few decades steps were taken to improve the local breeds of cattle by crossbreeding with Hariyana and Red Sindhi bulls. During recent years Jersey breed has been successfully introduced in the district. Improved breeds of poultry viz., White Leghorn and R. I. R. (Rhode Island Red) have been introduced to improve the local birds.

The live-stock population (according to live-stock Census, 1972) are given below:

Cattle	..	11,81,380
Buffaloes	..	86,643
Goats	..	1,97,365
Sheep	..	1,34,520
Pigs	..	1,697
Horses and Ponies	..	1,916
Mules	..	128
Donkeys	..	101
Fowls	..	3,07,543
Ducks	..	21,530

Fodder and Cattle feeds

The pastures and grazing grounds available in the district are not sufficient for all categories of animals to graze for the whole year. Only the Puri subdivision abounds in grazing lands and the cattle of this area maintain good health. In the forest areas of Nayagarh subdivision and Banpur area in Khurda subdivision enough grass is available during the rainy season. In summer the grass fields dry up in the hilly tracts. The cattle of the district remain underfed during the summer months depending mostly on paddy straw.

To substitute the shortage of natural pasture, fodder cultivation has been taken up throughout the district, in 27 Government institutions and also by 38 farmers. Two fodder farms have been started in the district to supply fodder seeds, seedlings and root stocks to interested farmers. The common fodder crops grown are guinea grass, elephant grass, napier grass, para grass, M. P. Chari grass, and barseem. In recent years particular attention is being given to preserve the greens in the form of silage and hay. Silo pits have been dug at some veterinary centres for demonstration.

Agricultural by-products like rice bran, wheat bran, edible oil cakes; and pulses like Biri and Kulthi are commonly used as cattle feed. Premixed cattle and poultry feeds are marketed by a number of private firms and also by the Orissa Agro-Industries Corporation, a State Government undertaking. Besides, the premixed balanced feed is being supplied by the Animal Husbandry Department as subsidy to the poor farmers having graded heifers to encourage rearing of improved breeds.

Milk Supply

There were 4,17,813 milch cows and 27,818 milch buffaloes in this district according to 1972 livestock Census. Although the general health of the cattle is good, the daily average milk yield of a local cow and she-baffalo is about ½ to 1 litre respectively. They also remain dry for most part of the year.

In order to regulate the supply of milk at reasonable rate, 9 primary Milk Producers' Co-operative Societies have been organised in some coastal areas of the district. The State Government have provided a share capital of Rs. 2,000 each for marketing the milk collected by these societies. Recently a co-operative milk union has been formed at Puri town with State Government share capital of Rs. 50,000. It has been experienced that the establishment of milk unions and consequent appearance of an assured market for milk creates among the famers an incentive for the adoption of measures to improve milk yield.

Dairy Farm

The Kalyani Rural Dairy Farm is situated at a distance of about 3 km. from Phulnakhra on the Phulnakhra-Niali road. It was established in 1963-64 and is being managed by the Animal Husbandry Department. It maintains 177 heads of cattle at present, mostly of Haryana breeds. Besides, three Haryana-Jersey cross and two Murrah buffaloes have been kept in this farm. To upgrade the existing breeds, eight pure Australian Jersey bulls are being maintained in the farm. The average monthly milk production of this dairy is 3,400 litres, which is mainly marketed to Bhubaneshwar,

Two *gosalas* have been established in the district located at Puri and Jatni. They are managed by private trustees and the milk produced in these *gosalas* is sold locally.

The production of milk being much less than the actual requirements there is much to be done for dairy development in the district. People in urban areas have to depend upon the unreliable milkmen for their supply of milk. Adulterated milk is sold invariably by these milkmen inspite of the checks exercised by the authorities. There is enough scope for the development of modernised dairy farms near important urban centres like Bhubaneshwar, Puri, Khurda, Nayagarh, etc.

Cattle Breeding

Since last 20 years the State Government has started implementing various schemes for the creation of graded cattle of improved progeny, particularly crossbreed animals of exotic species and high-yielding varieties. The breeding is done both by natural process and by artificial insemination. At present there are 9 Haryana bull centres and a Murrah buffalo centre in the district. Artificial insemination facility has been provided in 7 artificial insemination centres and also in 45 vaterinary institutions. The crossbreeding is generally done with Haryana and Red Sindhi, the two improved Indian species. In recent years artificial insemination with Jersey breeds has been introduced in the district. This foreign breed has been successfully reared in some other parts of India. Introduction of this high-yielding variety to increase milk production has become popular among the people of this district. Haryana semen is being supplied to the artificial insemination centres from the Semen Collection Centre at Khurda veterinary dispensary and Jersey semen is supplied from Cuttack and also through the Nimapara Collection Centre.

Sheep and Goats

The goats, sheep and pigs are reared only for meat. The climatic condition of the district is not congenial to the woolly breed of sheep. The local breed of goat yield very little milk, barely sufficient for their kids.

In order to upgrade the local goats, Betal bucks were supplied to selected villages and were also kept in different veterinary institutions. This practice has now been discontinued. There is a proposal to take up goat development in the district by the Small Farmers' Development Agency during the Fifth Five-Year Plan period.

Poultry

The local poultry birds do not require any special care for rearing and they collect their own food. Being shy layers, these small sized birds are not prized for egg production and are mainly used for table purpose.

In order to improve the local breed by crossbreeding with improved varieties and also to attract local people for keeping poultry for profit, poultry farms and poultry units have been started at different parts of the district by the State and Central Governments.

Poultry Farms

An All India Poultry Development Centre has been started at Pipli since 1958 under the India Poultry Development Scheme. It maintains 100 laying birds of White Leghorn breed. During 1972-73, three poultry units were established at Puri, Khurda and Jatni, each having 100 layers. Eggs for hatching and table purpose are sold from these poultry centres. Besides, a poultry farm has been established at Bhubaneshwar under the Intensive Poultry Development Project with a provision of 1,000 layers. It supplies eggs, chicks and adult birds. The Poultry Project at Bhubaneswar looks after poultry units with 300 and 100 layers in and around Bhubaneshwar in the private sector. The organisation assists the poultry growers with all extension facilities in supply of chicks, rearing and marketing their poultry and poultry produce.

The organisation has opened a poultry feed analytical laboratory and a cold storage to assist the growers in every respect to make it a regular industry.

Recently custom hatching of duck eggs has been taken up in three centres located at Pipli, Kanas and Beroboi veterinary dispensaries to encourage duck rearing among the local people. So far 25 persons have availed of this opportunity and have received about 800 ducklings.

Central Poultry Breeding Farm, Bhubaneshwar

Established at Bhubaneshwar in 1959, the Central Poultry Breeding Farm is under the control of the Central Government. It has been established to supply poultry birds of various improved breeds to different States in the Eastern Zone. It rears about 5,000 layers and 10,000 chicks. Improved breeds of White Leghorn, Rhode Island Red, Australorp and Meat Line birds are being maintained in this farm. It produced 5,70,000 eggs and 98,000 chicks during 1973-74. Most of the eggs and table birds are sold locally.

This farm has started a breeding programme to evolve high production strains of poultry.

Poultry Feed Mixing Centre

Pre-mixed balanced poultry feed is being prepared at the government feed mixing centre at Bhubaneshwar. The feed is supplied to different poultry farms in the district and also to private poultry keepers. Recently the management of the feed mixing centre has been taken over by the Orissa Agro-Industries Corporation. Besides this, a cattle and poultry feed organisation has recently been established at Laxmisagar near Bhubaneshwar, in the private sector.

Cattle Fair and Shows

Cattle fairs are held every year during March-April at Harirajpur and Ghoradia in Delang police station, and at Kantia in Jatni police station. Graded cattle of Haryana, Sindhi and Jersey breeds are brought for sale along with the local breeds. About 3,000 animals are transacted in these fairs. Transaction of cattle of the local breeds also takes place in the weekly markets at Bahadajhola, Kantilo, Balugaon, Daspalla, Gediapalli and Gop.

Cattle and poultry shows are organised regularly by the Animal Husbandry Department to encourage people to possess exotic species.

Cattle and Poultry Diseases

The common contagious diseases of the cattle in the district are haemorrhagic septicaemia, blackquarters, rinderpest, and foot and mouth diseases. Besides, cattle suffer from diseases caused by different parasites. Haemorrhagic septicaemia and blackquarter generally occur during rainy season. A large number of cattle are infected by foot and mouth diseases. Although cases of mortality are few, it causes a great economic loss particularly to the farmers, as the affected bullocks become incapable for work and agriculture is handicapped. Common poultry diseases are ranikhet and fowl pox.

Periodical preventive vaccinations are being given for preventing contagious cattle and poultry diseases. The costly vaccine of foot and mouth disease is given only to the graded animals free of cost.

Tables showing number of attacks and deaths from various diseases and number of cases treated in dfferent veterniary institutions are given in Appendices II & III.

Veterinary Institution

There is one veterinary hospital at Puri and 35 veterinary dispensaries at different places in the district. Besides, 69 live-stock aid centres and 24 artificial insemination centres are functioning in rural area.

FISHERIES

The district has a coast-line of approximately 150 km. and the major portion of one of the biggest brackish water lakes, the Chilka. Besides, inland waters like rivers, swamps, irrigation projects, and tanks are the sources of fresh water fish. The water area of tanks available for pisciculture is 3,244 hectares.

Although the district has a long coastline, it is surf-beaten and is not suitable for the operation of mechanised boats. Sea fishing is done by indigenous method up to a depth of 5 fathom (30 feet). The estuaries and the brackish water areas including the Chilka lake are known for their rich sources of fish supply. These waters maintain optimum conditions for the quick growth and well-being of important food fishes, prawns and crabs. The Chilka lake has an area of 906 sq. km. in summer, and 1,165 sq. km. in the rainy season. A 35 km. long channel called the outer-channel connects it with sea. It receives fresh water from the river Daya, one of the deltaic branches of the river Mahanadi, and several small local streams and Nalas. The prosperity of the fisheries of the lake is dependant on the width of this natural mouth of the lake. Fed by fresh as well as saline water, it supports a good brackish water fishery, but most of the important commercial fishes of the lake are of marine origin. A few fresh water fishes enter into the lake temporarily till the increase of salinity when they either die or are driven back to the rivers. Many of the marine fishes enter the lake in juvenile stage of their life through the outer channel. The lake seems to abound in necessary food materials, which together with the protection of nature, helps in the quick and safe growth of the fishes. Besides the fishes, the lake harbours various types of prawns and crabs of prime economic importance.

The deep sea fishing is done by very few local Oriya fishermen. The settlers from Ganjam and the South called Nolias carry out most of the sea fishing in Puri coast. The fishermen of Chilka belong to different castes, viz., Keuta, Niari, Kartia, Gokha, Kandara, and Tiar, who are all Oriyas. The Nolias live on the sea coast.

Production of marine and inland fishes in the district has been discussed in Chapter-V (Industries).

For fishing during the calm months, the Nolias use the gill nets and the seine nets, and at times make excellent hauls of Chingudi (prawn), Bijram, Chandi (pomfrets), small soles, etc. A kind of herring is also found in abundance. With the shore-seine net the fishermen cannot go far out, as one end of the rope to which the net is attached is left on the beach, where the net is eventually hauled.

With small gill nets or hooks and lines the Nolias go to a distance of 3 to 5 km. in calm weather in catamarans, but their hauls are small. During the prevalence of the south-west wind, when the seine cannot be used, a little fishing is done with gill nets not far from the beach.

In the Chilka lake, fish are caught in the shallow water near the banks from October to November by means of fixed cruives (janas) each of which is over a mile long and several hundred yards wide. Prawns are caught in abundance from January to March in bamboo traps called Baza; and Dhoudi, fixed to screens of the same materials. Prawns are also caught in large numbers during May to July in Khadijal in the lake. In the Janas, the fish that come for shelter and food in the shallow water near the bank, are cut off from the rest of the water, and are kept confined for daily capture until the enclosure dries up and the whole of the fish is caught. This method is much in vogue in the Chilka, a single jana often covering more than a square mile. Another common method of catching fish is the erection of a 'baja' or 'patta', i. e., a screen of split bamboo is set up in shallow water with a small space left in the middle, where a bamboo trap is placed, in which the fish are caught as they go through.

The cast net with iron weight is in common use for smaller catches. It can be worked by one man either from a boat or on foot. It is dexterously whirled over the head and then cast, when it falls in the form of a circle. Drag nets are often used with boats and a good many of them are provided with a purse ; one of these nets, the 'bara jal', though a drag net, has as its main portion a large pocket, and may therefore also be termed a purse net. For deep-fishing the fishermen use a large net called 'catamaran jal'. One corner of the latter is held by a rope from the catamaran, the opposite corner is heavily weighted, and the rest of the net is kept stretched by means of floats and weights carefully arranged. When a shoal of Kavla (*Clupea fimbriata*) pass through, many get entangled in the meshes, the floats sink, and the net is drawn up with the fish all hanging by their gills. Among other contrivances are baited hooks. There is a spot close to the Puri beach, which is named Pedraya by local fishermen, where ballast used to be thrown in the days when the ships came in. At this place, lines sixty feet long, are cast from catamarans to catch big bottom fish, two men with four hooks fishing from each catamaran, and using cuttle-fish as bait.

Another ingenious device is the *phand* or noose used at the Nalabana island in the Chilka lake. This is a cord made of fibre extracted from the stalks of palm-leaves. A series of loops of gradually diminishing diameter are made of the twisted fibre, which are joined

at regular intervals by a thin string of the same material. The loops look like tapering bags, which are attached to the reeds just a little beow the surface of the water. Fish come to Nalabana through the shallow channels to feed, but having entered the thick reeds, lose their way and make for any openings they can find. Once a fish put its head inside a *phand*, it is unable to recede, and in its mad struggle gets more entangled and is often killed at once.

Improvement of Pisciculture

The Fishery Department has implemented a scheme to pay 25 per cent subsidy on loans obtained from the banks for renovation of existing tanks and rearing of fish. The Revenue Department have handed over about 2,225 hectares of water area to different Grama Panchayats of the district for pisciculture. But these water resources are now being auctioned by the Grama Panchayats to private persons at a nominal rate, and the expected revenue is lost. Scientific methods of rearing fish has not yet been popular among the people in the district. Modern methods of pisciculture has been adopted only in 8·09 hectares of water area.

In recent years, nylon gill nets have been introduced to replace the traditional nets made of cotton yarn. Nylon nets and different types of synthetic floats are becoming popular.

In order to increase the production of fish from marine resources, a Fishing Co-operative Society has been organised at Puri since 1975. It has been proposed to include more fishermen under the co-operative fold and provide sufficient boats and nets for better production. There is a proposal to have a jetty on the Devi river mouth at Astarang, so that mechanised boats can be put in operation for deep sea fishing. It is worthwhile to mention that recently the specialists of the World Bank visited the lake Chilka and suggested for the establishment of a brackish water demonstration fish farm near Panasapada to demonstrate the modern techniques of pisciculture to the fishermen of Chilka. For the development of brackish water fish farming one Co-ordinated Research Scheme of I. C. A. R.* has started functioning at Keshapur (Ganjam district). This will also help the fishermen of Chilka area.

A rural acquaculture project is being implemented in this district by the Central Government. Six hectares of private water area have been taken up to demonstrate intensive pisciculture near Biraharekrushnapur and Atharnala area. Besides, a big project for the establishment of a Central Experimental Fish Farm at Dhauli has been started by the Central Government.

*I. C. A. R.—Indian Council of Agricultural Research.

Pisciculture Centre, Kausalyaganga

The State Government has started a pisciculture centre at Kausalyaganga near Dhauli. Established in 1957-58, it produces quality fish seeds of Indian major carps and exotic carps by hypophysation, and conducts research on various topics of fresh water pisciculture, viz., intensive fish production by composite fish culture. During 1975, the centre procuced about 40 lakhs of quality seeds of Indian major carp species and 8 tons of fish for table purpose.

Besides, a training institute has been attached to this centre for imparting training on modern methods of pisciculture to 20 candidates who are given a stipend of Rs. 75 per month. The duration of the training is six months.

Biological Research Station, Balugaon

The Biological Research Station at Balugaon was established in 1946-47 by the State Government to conduct biological investigation into the fish and fisheries of the Chilka lake. In 1956-57, an investigation Unit of the Central Government (now under I. C. A. R.) started functioning in this Research station and continued the investigation on the fish of Chilka up to 1965.

Both the State Fisheries Department and the Central Inland Fisheries Research Institute have conducted survey and research on the biology of migration and changes in the hydrological features of the lake. The research work done so far has given an insight into the breeding grounds, breeding habits and migration of fish etc. to plan for the improvement of the fisheries in the lake.

Technological Research Station, Balugaon

Established in 1959-60, the Technological Research Station has mainly worked on the manufacture of hydrolysed protein, fish meal, liver oil and canned fish. At present, studies are being carried out on bacteriological spoilage of Chilka fish, chemical composition of Chilka crab, and economic utilisation of trash fishes etc.

FOREST

The district has nearly 30 per cent of the total geographical area under forest. During 1973, it extended over an area of 3,173 sq. km. The forest comprises 1,627 sq. km. of reserved, 664 sq. km. of demarcated and 882 sq. km. of undemarcated protected forests. The area under forest is mainly concentrated in the Community Development Blocks of Bhubaneshwar, Daspalla, Bhapur, Odagaon, Astarang, Balipatna, Gop, Khurda and Khandapara.

The forests are intimately connected with the economy of the people. The forest-based industries and forest exploitation works provide employment to a large number of people. The forests serve as grazing ground for the ever-increasing cattle population and also meet the requirement of timber, fire-wood, bamboo, cane etc.

Besides, the forests supply many edible fruits and roots for human consumption. A large number of poor people of the district live on these fruits and roots when they go short of their agricultural produce.

Forest Produce

Timber, fire-wood, and bamboo are the principal forest products. Among the minor forest products mention may be made of canes, kendu leaves, broom grass, sabaigrass, *sunari* bark, and *kuchila*. Besides, non-edible oilseeds like *mahua*, *neem*, *karani* and *polang* are obtained from the forest.

Chief categories of timber available are *sal*, teak, *bija*, *bandhan*, *gambhari*, *kurum*, *kongra*, *asan* and *dhaura*. After meeting the local demand a small quantity is exported outside the district. Most of the bamboo forests have been leased out to the Titaghur Paper Mills, Chowdwar.

A few cottage industries like cart-making, basket making, bamboo-mat, date-palm mat, brooms, leaf plates etc. depend on the forest for the raw materials.

Shifting cultivation by burning forest areas was a common practice with the poor people living near the forests. Besides, unrestricted and irregular felling done in the past was also responsible for the rapid deterioration of the forest in the district. Scientific exploitation was gradually introduced since the beginning of the present century to preserve the forest to meet the growing demand of local people and to obtain substantial revenue for the State exchequer. The forest has been discussed in details in Chapter I (General).

The following statement shows the revenue earned from the forest during 1973-74.

		Rs.
Timber	..	39,70,534
Fire-wood	..	4,47,849
Bamboo	..	6,41,637
Kendu leaf	.	24,964
Other minor forest produce	..	1,05,731
Total	..	51,90,715

APPENDIX I

Area, Production and Yield Rate of different crops for the Agricultural year 1974-75*

Sl. No.	Crop		Area (in hectares)	Production (in tonnes)	Yield Rate (Quintals per hectare)
(1)	(2)		(3)	(4)	(5)
1	Rice	..	3,68,180	2,90,670	7.89
2	Wheat	..	3,128	2,891	9.2
3	Ragi	..	14,221	9,118	6.4
4	Maize	..	2,570	1,225	4.8
5	Jowar	..	17	7	4.0
	Total Cereals	..	3,88,116	3,03,911	7.8
6	Tur (Arhar)	..	1,325	398	3.0
7	Mung	..	86,230	24,911	2.9
8	Biri	..	43,751	15,468	3.5
9	Cowpea	..	174	38	2·0
10	Other Rabi Pulses	..	18,020	3,604	2.0
	Total Pulses	..	1,50,400	44,499	3.0
11	Ground nut	..	6,962	9,276	3.3
12	Til	..	8,700	4,031	4.6
13	Castor	..	432	137	3.2
14	Mustard	..	4,932	1,631	3.3
15	Linseed	..	2,516	1,006	4.0
16	Nizer	..	409	123	3.0
17	Safflower	..	160	96	6.0
18	Sunflower	..	173	121	7.0
	Total Oilseeds	..	24,284	16,421	6.8
19	Potato	..	1,367	11,130	81.4
20	Sweet Potato	..	251	464	18.0
21	Onion	..	1,451	2,867	19.7
22	Other (Kharif) Vegetables	..	16,571	1,00,740	60.7
23	Other (Rabi) Vegetables	..	15,932	97,481	61.6
	Total Vegetables	..	35,572	2,12,682	59.8

* Source—Director of Agriculture and Food Production, Orissa.

(1)	(2)	(3)	(4)	(5)
24	Chillies ..	536	446	8.3
	Coriander ..	257	107	4.2
26	Garlic ..	543	456	8.4
	Total Condiments and Spices	1,336	1,009	7.5
27	Mangoes ..	9,900	..	..
28	Bananas ..	1,763	..	..
29	Citrus Fruits ..	412	..	..
30	Papaya ..	290	..	..
31	Cashew-nut ..	961	..	..
32	Coconut ..	5,527	..	..
33	Other fresh fruits ..	552	..	..
	Total Fruits ..	19,405	..	..
34	Sugar-cane ..	3,950	32,780	82.9
35	Tobacco ..	134	40	3.0
36	Jute * ..	802	6,282	7.8
37	Mesta * ..	1,955	9,775	5.0
38	Cotton * ..	28	28	1.0

*. Production and yield rates in bales of 180 kg. each.

APPENDIX II

Attack and death of cattle and poultry from various diseases (1970-71 to 1974-75)

Year	Rinder-pest	Haemorr-hagic septi-camia	Foot and mouth disease	CATTLE					POULTRY		
				B. Q.	Anthrex	Surra	Other parasitic diseases	Total	Contagi-ous and parasitic	Others	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1970-71											
Attack	..	9	277	..	..	..	3,852	4,138	1,932	..	1,932
Death	..	8	2	..	..	..	13	23	110	..	110
1971-72											
Attack	..	..	5,446	..	..	12	50	5,508	314	..	314
Death	..	..	..	..	..	2	11	13	143	..	143
1972-73											
Attack	8	6	891	21	..	50	488	1,464	539	278	817
Death	4	4	4	20	..	2	152	186	168	112	280
1973-74											
Attack	..	..	1,026	..	..	11	904	1,941	1,463	..	1,463
Death	..	..	39	..	..	1	37	77	144	..	144
1974-75											
Attack	..	10	988	..	..	..	1,079	2,077	1,236	..	1,236
Death	..	4	33	..	..	..	76	113	159	..	159

APPENDIX III

Cases treated in different Veterinary Institutions during 1970-71 to 1974-75

	No. of cases treated				
	1970-71	1971-72	1972-73	1973-74	1974-75
Veterinary Hospital and Dispensaries.	46,947	211,443	233,553	235,780	234,531
Live-stock Aid Centres ..	42,175	182,307	190,204	219,081	230,53

CHAPTER V

INDUSTRIES

OLD TIME INDUSTRIES

Stone carving and manufacture of salt are the two important old time industries of the district. Besides, the district is long famous for its traditional crafts and cottage industries. Some of these crafts, apart from being distinguished for considerable utilitarian value, are objects of artistic excellence. These industries have thrived for centuries, but the economic condition of these traditional craftsmen has gone down due to stiff competition with cheap factory made products of the modern age and the unscrupulous traders appropriating the major share of the profit as middlemen between the artisans and the consumers. With State patronage and introduction of improved tools and technique, these industries have ample chance of survival and get due place in the aggregate economy of the country.

Stone Carving

This district is covered with ancient monuments starting from the cave architecture of the ancient times to the medieval temple architecture which indicate the continuous development of advanced type of industry of stone carving. The caves of Khandagiri, Udayagiri and Dhauli in the district indicate that stone carving had reached maturity as early as 1st century B. C. to 7th century A. D. From 7th century onwards, the industry of stone carving became vigorous when large number of temples and other religious monuments were constructed. The stone carving industry reached its climax in the world famous monuments of Lingaraja, Rajarani, and Mukteswara in Bhubaneshwar; Jagannath in Puri; and Sun temple at Konarak. In the ornamentation of the hundreds of temples, monasteries and other works of stone which were built in the course of many centuries, the stone carvers acquired the most extraordinary technical skill in architectural decoration. The main reason for the decline of this industry is the alien rule in Orissa since 1568, when the Afghans conquered and occupied this land. Under the Muslim rule which lasted up to 1751 A. D., construction of new Hindu religious shrines were greatly discouraged. As a consequence, the industry of stone-masonry which had so greatly developed in Orissa under the local rulers lacked royal patronage and decayed. In course of time construction of such costly monuments were abandoned and the skilled artisans had to struggle hard under discouraging conditions to keep this splendid art alive. Only a few families in Puri town and Bhubaneshwar still earn their living by carving stone and their work does not fall much behind the artistic standard attained by their forefathers.

Salt Manufacture

The other most flourishing industry of the district was manufacture of common salt from sea water. The district having a long seaboard, with a bay in the shape of an inland lake, manufacture of salt was naturally taken to as a thriving industry. Records of salt manufacture in the ancient and medieval times are unfortunately not available to us. But this industry is known to have flourished to a great extent during the 18th and 19th century A. D. The salt of Orissa was reputed to be of very fine quality and was exported outside Orissa.

Salt was manufactured in the *aurangs* or manufacturing tracts by two different methods—solar evaporation, and boiling. The salt prepared by solar evaporation was called *karkatch* and the boiled salt was called *punga*. The centre of the industry was Parikud and the tract to the north of the Chilka lake. The *aurangs* (salt factories) were located at Astarang, Bhusandpur, Haridaspur, Parikud, Malud, Gurubai and Satpara.

Salt manufacture greatly thrived under the Marathas and the East India Company. But this industry fast declined as a result of the withdrawal of Government monopoly in 1863 and competition from foreign market. Huge quantities of fine salt from Liverpool was marketed at a very cheap rate and the demand for local salt quickly waned. The manufacture was finally stopped in 1899-1900, and with it died an indigenous industry which supported a large number of people. Attempts for its revival were made in 1943, and salt is being manufactured to some extent in the district at present.

POWER

The towns of Puri and Nayagarh were the only places in the district which were electrified in 1940. There was also a power house at Daspalla, installed by the ex-Ruler to supply electricity to the town. Power supply in Puri was being managed by the Puri Electric Supply Company. Nayagarh, the capital of the ex-State of that name, was electrified by the then ruler with diesel generating sets. Another power house was installed at Bhubaneshwar in 1949 for the electrification of the New Capital.

At present, the power generation, transmission and distribution in the district is looked after by the Orissa State Electricity Board, and the sources of power supply are Machhkund, Balimela, and Hirakud hydro-power stations and Talcher thermal power station of the State.

All the five towns of the district, viz., Bhubaneshwar, Puri, Nayagarh, Khurda and Jatni have been electrified. Nearly 1,100 villages were electrified by the 31st March, 1974, and about 34·9 per cent of the total rural population have been benefited. This has reached 42·68 per cent covering a rural population of 9·01 lakhs by March, 1975.

The total power consumption in the district during 1973-74 was 5,21,48,017 units. Out of this, 34.48 per cent was consumed by different industries, 0·46 per cent by agriculture and the rest 65·06 per cent was utilised for other purposes.

A statement showing the sale of electricity to various consumers during 1973-74 is given below :

Pattern of consumption		Units consumed
Domestic	..	1,72,04,993
Commercial	..	69,08,369
Small and Medium Industries	..	89,86,204
Large Industries	..	88,99,633
Street Lights	..	11,52,406
Agriculture and Irrigation	..	1,29,277
Railways	..	9,17,242
Water Works	..	74,08,498
Bulk supply	..	5,41,395
Total	..	5.21,48,017

MINING

In the absence of thorough geological survey, it is difficult to comment on the potential mineral wealth of the district which is considered to be poor. At present there is only one working fire-clay mine at Jagannathprasad which feeds the refractory plant at Barang of the Orissa Industries Limited. Besides, as reported, there are occurrences of china-clay and quartzite at different places. Beach-sands of the district is having ilmenite and other valuable minerals. But these have not yet been worked on commercial basis.

The building materials like stones and chips, produced from the hills of this district, particularly from the Tapang area of the Khurda subdivision, are being exploited and despatched to various parts of the State for construction purposes. The stone quarries of Tapang which belonged to the Jagannath Temple, Puri, are auctioned every three years. The production of boulders finds an easy market because of the construction of the Paradeep port.

HEAVY AND LARGE-SCALE INDUSTRIES

The district, famous for its places of pilgrimage, has not earned any industrial or commercial importance. No heavy or large-scale industries have been established so far, mainly because of the lack of proper survey of its mineral resources and industrial potentiality.

SMALL-SCALE INDUSTRIES

Small-scale industrial units are gradually coming up mostly in the urban areas of the district. Industries which consume imported raw materials from outside the State have mostly thrived at Bhubaneshwar and Jatni. Those industries consuming raw materials available locally are found to have grown at Puri, Sakhigopal and Khurda.

There were 106 units of small-scale industries in 1975 registered with the Directorate of Industries. Besides, there were many unregistered factories. These establishments provided employment to 12,817 workers.

Some details about these units are given below.

Basic Metal Industries

The basic metal industries are mainly located at Bhubaneshwar, Puri, and Jatni. They manufacture engineering articles like railway sleepers, cast iron pipes, agricultural implements, wires, transformers, switches, and undertake general fabrication.

M/s. Patnaik Industries, Bhubaneshwar, and the Tapang Light Foundry, Tapang, are the two largest foundries of the district. Production of railway sleepers alone constitute about 75 per cent of their total annual output. There are two smaller foundries located at Jatni. These are fairly old units which started functioning in 1944 and 1958 respectively. M/s. Gupta Cables (P) Ltd., Bhubaneshwar, is the pioneering industry of its kind in the State of Orissa, which is manufacturing wires of the fine gauge from non-ferrous metals such as copper and aluminium since 1962. The capital investment is around Rs. 6 lakhs.

There are 24 engineering industries in the district employing 771 persons. Out of these, about 60 per cent units are located at Bhubaneshwar.

Sheet Metal Industries

Sheet Metal products like iron buckets, trunks, tin containers, cans, etc. are produced in 7 factories employing 69 persons. There are two large sheet metal factories at Jatni producing galvanised iron buckets and other sheet metal products. The rest 5 industries are small units producing trunks, suitcases, small cans, etc.

Food Processing and Manufacturing Industries

The food and agricultural processing industries include rice and flour mills, bakery, toffee and confectionary units, ice plants and cold storages; important among them being rice mills and ice plants.

Rice milling

The district is mainly a rice producing area. During 1971-72 there were 9 rice mills and 161 hullers in the district having an installed crushing capacity of 28,000 tonnes and 90,000 tonnes respectively. The total capital investment and employment in both these categories was Rs. 31,00,000 and 168 persons respectively. Most of the rice mills are situated at Jatni, Balugaon, Sakhigopal and Tangi. All these centres have good facilities for transport by rail and road.

Ice Factories

There are 10 ice factories in the district. Most of these units are working exclusively for the preservation of fish for export outside the district. The Government ice factory at Balugaon has also a cold storage for catering to the needs of the local fishermen. Some other ice factories at Puri and Bhubaneshwar have provisions for cold storage. The Uttarayani Potato Growers' Storage and Marketing Co-operative Society started a cold storage in 1964 with a capital investment of Rs. 5,80,000. It has a capacity of preserving 750 tonnes of potato. Of the other cold storages in the district, the Bhargabi Cold Storage located at Pipli has a capacity of 400 tonnes.

Fruit Preservation and Processing Unit, Bhubaneshwar

The fruit processing unit at Bhubaneshwar was started in 1962-63 by the Agriculture Department. Many of the Tribals grow fruits like oranges and pineapples in the hilly areas, but due to the operation of the unscrupulous middlemen they are deprived of getting a fair price for their produce. With a view to prevent such exploitation of the Tribals by the middlemen, fruit preservation units were started at Bissam-Cuttack in Koraput district and at Jirango in Ganjam district. At these centres fruits are procured from the Tribals at fair price and the juice extracted from the fruits are preserved and then transferred for processing in the factory at Bhubaneshwar. The products are being sold under the trade name P. I. O. This factory manufactures squash, jelly, pickle, etc.

An amount of about 5 lakhs of rupees has been invested on machinery and other equipments. In addition to the purchases made from the Tribals, the main raw materials like orange, pineapple, lime, guava, mango, tomato, etc. are also procured from open markets and the products are sold through dealers. The unit produced nearly 34,500 bottles of squash, jelly, pickles and ketchup during the year 1975-76, valued at about two lakhs of rupees.

Forest Based Industries

The forest based industries of the district utilise timbers available in the district and also depend upon logs imported from other forest-rich districts of the State. Important concentration of this industry is found at Bhubaneshwar and Balugaon. Other comparatively less important centres are Nayagarh and Jatni. The biggest saw mill

working with power is situated at Bhubaneshwar. The investment in the saw mills ranges between Rs. 50,000 to Rs. 5,00,000 and the production varies from Rs. 30,000 to Rs. 2,00,000. On an average, the employment in these saw mills is about 25 persons.

There are about 10 small-scale carpentry units in the district manufacturing wooden furniture and other wooden articles. One of these units is managed by the Khadi and Village Industries Board at Bhubaneshwar. It has the highest annual production as it is the only unit producing wooden equipments which are utilised in other cottage industries like oil-pressing, beekeeping and hand spinning.

Chemical Industries

Soap, candles, medicines, shark-liver oil, cosmetics, chemicals and *gurakhu*, etc., are manufactured by these industries. Most of the chemical industries are market-oriented and as such these units are located in places which are centrally situated and have advantage of transport and accessibility to urban markets. There were 18 such industries in the district in 1975 and they employed 133 persons.

Fishing Industries

Fishing is one of the important industries of the district which has a long seaboard and a great salt water lake, the Chilka.

Lake Fishing

The Chilka lake covers an area of about 906 sq. km. in summer and 1,165 sq. km. during rainy season. The major portion of the lake lies in the Puri district. The lake, which is the largest esturine lake of India, yields about 4,000 tonnes of fish per annum.

The development of fish trade with Calcutta has resulted in the appearance of several merchants from West Bengal and a few from Orissa, who have ensured a regular supply by collecting fish from the individual fisherman and co-operative societies. The commissioned agents or middlemen who are responsible for the collection of fresh fish from the unrestricted fishing areas or Bahar Chilka also supply a portion of the fresh fish. The formation of co-operative societies in the lake area has reduced considerably the monopoly of the merchants who used to exploit the poor fishing communities.

The sale of dry fish which was the main trade prior to the World Wars has gone down as the trade in fresh fish developed. Besides fish production, Chilka lake is famous for its esteemed table crab. During 1971 and 1972 total crab landing were estimated at 52·90 and 67·88 tonnes respectively. Country boat building is another brisk trade connected with the fishing industry of the Chilka lake.

Production and export of fish from Chilka during the period 1967-68 to 1971-72 are given below :—

Year	Estimated total fish landing (in tonnes)	Exported by rail (in tonnes)
1967-68	2,601	2,341
1968-69	3,538	2,424
1969-70	3,723	3,110
1970-71	2,740	2,431
1971-72	3,270	2,973

There are about 3,500 boats, 90,000 prawn traps and 62,000 nets in operation in the lake for catching fish. About 48,000 persons, in and around the lake, living in 114 villages depend solely on the catches from the Chilka, out of which 8,000 are active fishermen.

Marine and Inland fishing

About 10,000 tonnes of marine fish and 2,500 tonnes of inland fish are produced in the district annually, out of which the major portion is exported outside in fresh condition. Besides, 650 tonnes (approximately) of dry fish and about 120 tonnes of live tortoise are exported from the district every year.

The Chilka Reorganisation Scheme was started in 1959 with the object of ameliorating the conditions of the poor, illiterate and innocent fishermen of the lake when the Central Fishermen's Co-operative Society Ltd., came into existence. It is devoted to the furtherance of the economic activities of its primary societies.

A Co-operative Circle has been established at Balugaon to look after the 47 numbers of Fishermen's Co-operative Societies of the Chilka lake area having 7,442 members. The total working capital of these societies in 1973 was Rs. 28,19,587. Another Fishermen's Co-operative Society was organised at Puri in 1975 for the development of the fishing industry. Steps are being taken for proper preservation of fresh fish, fish drying in hygienic conditions and canning of fish for export. Research centres and training schools have been established for improvement of existing fisheries and other connected subjects.

The details about the pisciculture has been given in Chapter IV, Agriculture and Irrigation.

Textile Industries

The only power loom factory of the district was started during 1959 by the Barunei Power-loom Weavers' Co-operative Society Ltd., at Bajapur in Khurda subdivision. Established with a capital investment of Rs. 3,19,000, it provides employment to 48 persons. The factory produced 6,39,000 metres of cloth during 1972-73. Besides, there are 4 small-scale textile factories located at Khurda under private management. These units are operated by manual labour and produce *sarees*, *lungis*, napkins, etc. Staple yarn is mostly used for production of *sarees* and *lungis*. These textile factories employ 159 persons.

Coir

There are three coir goods manufacturing industries in the district located at Satasankha near Sakhigopal. The largest among them is Messers Indian Latex Fibre Corporation, started with a capital investment of about Rs. 14 lakhs. It produces rubberised coir mattresses, cushions and air filters worth Rs. 30 lakhs annually. The main raw materials like long-staple coir fibre and rubber are imported from Kerala. Its sister concern, M/s. Orissa Fibre, functions as an ancillary to this industry and has invested Rs. 3,35,000. These two industries provide employment to about 126 persons. The other concern M/s. Kalinga Ropes has invested Rs. 1,00,000 and produces coir ropes and mats utilising the coir fibre available inside the district. It provides employment to 15 persons.

Miscellaneous Industries

Various types of industries engaged in manufacturing of television sets, tarpaulin, leather shoes, polythene bags and pipes, cement poles, bricks, tyre retreading, motor repairing, printing press etc., are included in this category. These industries are 15 in number and they employ 258 persons. Among the units manufacturing concrete products, M/s., Orissa Concrete Products Ltd., Bhubaneshwar, was set up in 1961 under the Pilot Project Scheme of the State Government with a capital investment of Rs. 10,00,000. It started with an assured market by way of supplying its products mostly to Public Works Department of the State Government. This industry is the only unit of its kind in the State and has got very good prospects. The other notable unit is Khandagiri Cement Works, Bhubaneshwar, producing hume pipes and electrical poles, etc., established at a cost of Rs. 3,20,000. M/s., Konark Television was established in 1973 with a capital investment of Rs. 42,43,000 in the Bhubaneshwar Industrial Estate by the Orissa Small Industries Corporation Ltd., a State Government undertaking. It assembles televisions in its factory in colaboration with M/S. Hindustan Aeronautics limited. It provides employment to 33 persons. The factory started production from December 1974. During 1975 it produced 860 sets.

Cottage Industries

Weaving, carpentry, smithery, pottery making, manufacture of *gur* and *khandsari*, palm *gur*, cane and bamboo furniture, hand-made paper, leather goods, oil pressing, soap making, and processing of pulses and cereals, etc., are the main categories of cottage industries found in the district which cater to the simple needs of the people. Developed since centuries, these unorganised industries have been patronised by the Government for their survival. Industrial Co-operative Societies have been formed for them and they are being given technical and financial assistance for improvement. At present there are 153 Industrial Co-operative Societies in this district, and they together provide part-time employment to about 6,000 persons, who have to supplement their income by agriculture. The industrial co-operative societies get financial assistance from the State Government and the Orissa Khadi and Village Inudstries Board. Technical assistance is being extended to different industries by the Orissa Khadi and Village Industries Board and also by the Khadi and Village Industries Commission. Improved tools and machinery like, power dehusker and power *ghani*, etc., are being supplied to the societies and individual enterpreneurs for better production.

A lime manufacturing unit has been started successfully at Puri by an individual with financial assistance from the Orissa Khadi and Village Industries Board under the self-employment scheme for educated unemployed persons. This industry is producing lime from the sea-shells abundantly available on the sea-beach. Puri, Daspalla, and Ranpur are famous for producing cheap and beautiful foot-wear and hand-bags from the hides of different animals and reptiles. One visiting Puri usually comes across cobblers inside the town and in the beach hawking shoes and *chappals* of apparently fashionable stuff and designs. During the recent years some cobblers' co-operative societies have been formed and their products are being sold in Government depots and show-rooms organised by the Khadi and Village Industries Board.

Among the categories of cottage industries, notable is the making of camphor garlands in Puri town. It has earned a reputation throughout Orissa and even outside the State. Narendrapur, Ranpur, Balanga and Ganeswar are the main centres of the district where cane and bamboo furniture are produced. It is a prospective industry and the products are marketed without any difficulty. Sakhigopal has earned a name for coir work. Rope and twine making affords livelihood for a considerable number of persons and rope made from coconut fibre is exported in a small scale.

There is great demand for the village industries product of the district and to facilitate easy marketing a co-operative society has been formed to procure and distribute the products in an organised manner.

Handloom Weaving

The cheap handloom products of Khurda made out of coarse variety of cotton and staple have earned a reputation of its own. The industry has been organised both under private sector and co-operative sector. Weavers working at their home with their own loom also contribute a major portion of the total textile production of the district. There are 43 Weavers' Co-operative Societies having 4,429 members. The wage earned by weaving has not shown any singnificant increase and agriculture is still the subsidiary occupation of most of the weavers. The handloom products of this district being coarse and cheap, the wage earned by them is generally low. In order to enhance the *per capita* income of the weavers of this district they are required to produce finer stuff with artistic designs.

A pattern making factory-*cum*-training centre has been started at Khurda to train young weavers. The duration of the course is 18 months and the trainees get monthly stipend of Rs. 50 per month.

CRAFTS

Puri district, renowned through ages for its artistic monuments of superb architectural beauty and interest and dotted with innumerable holy religious shrines, has developed crafts peculiar to this place and its traditions. Notwithstanding severe stress and strain, some of these handicrafts have lived through generations and undaunted by time have survived to offer a fair chance for revival. Stone and wood carving, applique work, *patta* painting, brass images, etc., are a few such industries with their fixed concentration of labour and artisans. Some important crafts are discussed below.

Stone Carving

In the ornamentation of the hundreds of temples, monasteries and other works of stone which were built in the course of many centuries in Orissa, the carvers acquired the most extraordinary technical skill in architectural decoration. The work of stone carvers of today does not fall much behind the high artistic excellence reached by their predecessors. At present a few families still continue to follow the age-old tradition of creating artistic figures and images on stones of various quality. Most of them work on soap-stone and some on sand-stone and hard-stone.

Pathuria Sahi in Puri is crowded with houses along narrow winding alleys wherein live the descendants of the builders of the temples of Puri, Bhubaneshwar and Konarak. The products are very fine and beautiful in quality and are highly appreciated by foreign tourists and people coming from other parts of India. These artistic products have got good marketing potentiality in foreign markets.

Applique Work

Samiana (canopies) and *chhatris* (umbrellas) that bear magnificent appliques and designs of great artistic skill are manufactured in the district at Pipli and Puri. The applique work at Pipli is a hereditary craft. Brightly coloured patches of red, blue, black, white and yellow clothes are stitched together in required form to produce a colourful and harmonious pattern. Canopies and *tarasas* made in applique process are increasingly finding place in festivities, while graceful umbrellas are used on the beach and in the garden. Four co-operative societies have been formed at Pipli and Puri to encourage and unite the artisans whose products are also exported to many foreign countires.

Brass and Bell-metal

Proficiency in the working of non-ferrous metals is one of the most ancient handicrafts of the district. This metal craft reached a high level of perfection during the rule of the Ganga kings from the 11th century onwards. The types and varieties of brass and bell-metal products cover a vast number of objects. Among the more popular products mention may be made of household utensils and pots, temple accessories, ornaments and decorative wares and curios. Kantilo, Khalisahi, Pratapsasan (Balakati), Bhainchua and Muktapur are the important centres of this industry in the district. During 1961 there were 711 establishments in the district and 1,370 skilled artisans were engaged in this trade. The traditional caste of braziers is Kansari, but persons belonging to many other castes have also adopted this profession. Co-operative societies have been formed to give the artisans better financial stability. At present there are 15 co-operative societies in the district having 517 members.

The industry has to face stiff competition and has to survive against many new rivals like alluminium, stainless steel and ceramics. Yet it has not declined due to the conventional association of brass and bell-metal with the social and cultural life of the people of this country.

Wood Carving

The wood carving of Puri is worked in a style blending folk and classical forms with a special feature of colour paintings on the wooden objects. A variety of decorative and utilitarian objects like toys depicting birds and animals—real and mythical, dowry

boxes and bowls are fashioned by the carvers. A combination of skill, and folk and classical styles makes these objects unique in the field of Indian handicrafts. Khandapara is one of the important centres of wooden toys and other turnery products.

Mask

Various types of decorative articles including masks are produced from *sola pith* and *papier-mache*. The pith decorations are traditionally used to decorate the images during various festivals. Beautiful toys with detachable limbs like nodding tigers, other animals, and different types of masks are made in *papier-mache* by the folk painters of Puri. A co-operative society has been organised for this craft at Puri town.

Patta Chitra

Chitrakars or folk painters of Puri and Raghurajpur belong to an indigenous school of painting which dates back to a remote past. The age-old tradition is still preserved by the *chitrakars* and their women folk.

The *patta* or the canvas is being prepared by coating the cloth with a mixture of chalk and gum made from tamarind seed, which provides a leathery surface to the ground. On it, the painter draws directly with his brush, with light Indian red or yellow and then the forms are filled in with earth and stone colours, mainly with yellow, blue, red and white. *Pattachitra*, though basically a folk style, has been influenced by classical Orissan sculpture forms. The subjects depicted in the *pattachitras* mainly cover major gods and goddesses in the Hindu pantheon, familiar episodes in the Radha-Krishna legend and Jagannath, the chief deity of the land.

Co-operative Industries and Pilot-Projects

There are 220 Industrial Co-operative Societies in the district dealing in various cottage industries including 24 for handicrafts and 43 for handloom weaving. The industries processing pulses and cereals, producing oil and soap, *gur* and *khandasari*, hand made paper, pottery, cane and bamboo furniture etc., are financed by the Orissa Khadi and Village Industries Board and the rest are mostly financed by the State Government. The handloom weaving provides employment to 1,220 persons and 6,082 persons are engaged in other village industries.

Small scale industries under co-operative sector have been set up in 12 Grama Panchayats of the district under the Panchayat Samiti Industries Scheme. The total investment in these 12 industries is Rs. 11,15,100. These units, excepting the sugar factory at Nayagarh, are managed by the State Government who have substantial share in the investment. The power-loom industry at Khurda is also a co-operative undertaking. Bedsides, a factory

for manufacture of pre-stressed concrete products have been established near Bhubaneshwar under the Pilot Project Scheme with an investment of about Rs. 10,00,000. The management is in the hands of a private enterpreneur and the State Government holds the majority shares.

STATE ASSISTANCE TO INDUSTRIES

Various Departments and organisations of the State and Central Government are functioning to look to the interest of the existing industries and to help the establishment of new ones. Machinery on hire-purchase basis and money for working capital are being provided to the entrepreneurs by the Orissa Small Industries Corporation and the Orissa State Finance Corporation. Under the State-aid to Industries Act, some industries have received financial assistance to the tune of Rs. 10,12,937 during the period 1949-50 to 1973-74. They are being provided with suitable plots of land with necessary structures. Financial assistance and supply of controlled raw materials are also allowed to these industries. The Export Promotion and Marketing Directorate of the State Government helps the small-scale industries in marketing their products.

INDUSTRIAL ESTATE

There is an Industrial Estate in the district located at Bhubaneshwar. It was constructed in 1973 to provide modern type of factory accommodation. It has 24 'A' type and 36 'B' type sheds to suit different small-scale industries. So far, 25 units have gone into production in this industrial estate. They manufacture television sets, hosiery goods, steel furniture, fabricated items, plastic and polythene goods, chemicals, electrical fittings and bulbs, pharmaceutical preparations, bakery products etc.

INDUSTRIAL POTENTIAL AND PLAN FOR FUTURE DEVELOPMENT

Proper geological survey has not yet been conducted so far for minerals available in the district. The fairly rich marine and forest resources of the district can lead to the establishment of a few small resource based industries. A few demand oriented industries can also be set up successfully.

Marine

Fish freezing and canning units can be started near Balugaon utilising the fish available from the Chilka lake and the sea.

Forest

The forests of Khurda subdivision is rich in bamboos and canes and about 2,25,000 bamboos and 12,00,000 canes are raised on an average every year. At present only a few cottage industries are producing cane furniture with hand tools. A small factory can be started to manufacture furniture with modern design, using quality paints to secure market appeal.

Soft wood, suitable for making toys is available in the forests of Nayagarh subdivision. Among the many items that can be manufactured out of wood, toys have always been popular. Bhubaneshwar and Puri being places of pilgrimage, toys and other wooden articles have a good and growing market.

Oil Pressing

About 2,500 hectares of land are under cultivation of non-edible *polang* seeds and the normal annual production is 5,000 tonnes. *Polang* oil is being used locally for candle making. The oil has very good market as a constituent in soap-making and preparation of industrial laubricants. An oil-pressing unit can be set up in the district.

Power Alcohol

The sugar factories and other small *gur* and *khandsari* units of ths district are not utilising ths molasses of the sugarcane. About 6,000 tonnes of molasses per annum can be made available for preparation of power alcohol. It is being used as a basic raw material for many synthetic products and insecticides like D. D. T. A plant can be started at Nayagarh which is in the vicinity of existing sugar factory.

Other Industries

Demand based industries like tin containers, printing ink, paints and varnishes, insecticides, etc., can also be started in the district to meet the requirements of the growing population.

INDUSTRIAL WORKERS

According to the 1971 Census the total population of thed istrict is 23,40,859, out of which the number of working population is 6,80,597, the proportion of workers being 29·07 per cent of the total district population. Out of this economically active group, 72·16 per cent are engaged in agriculture. Only 0·05 per cent (362 persons) are engaged in mining and quarrying, 3·53 per cent (23,979 persons) in household industries and 1·88 per cent (12,817 persons) in other main industries of the district. The workers in the industrial sector comprise a very insignificant proportion of the total workers. Since agriculture predominates the economy of the district, industry has not been able to absorb more percentage of workers from the agricultural sector.

LABOUR AND EMPLOYEES ORGANISATION

Out of 75 trade unions registered in the district till December, 1975, 19 trade unions have been orgainsed by the industrial workers of different factories, viz., saw mills, engineering establishments, stone quarry, printing press, etc.

Under the provisions of the Factories Act the employer is required to provide basic amenities to his workers. Besides, the Labour Department of the State Government takes necessary steps for the proper implementation of various labour laws in force in the district.

A Labour Welfare Centre is functioning at Bhubaneshwar and two Reading Room-*cum*-Recreation Centres have been established at Puri and Jatni for the industrial workers. Thirty-two numbers of two-roomed houses have been provided to the workers at Bhubaneshwar under Subsidized Industrial Housing Scheme. M/s. Patnaik Industries, Bhubaneshwar, has also constructed 88 numbers of tenements under the said scheme for its employees.

Details about the labour welfare measures have been dealt with in Chapter XVII-Other Social Services.

CHAPTER VI

BANKING, TRADE AND COMMERCE

BANKING AND FINANCE

History of indigenous Banking in the district

The village money-lenders, namely, *sahukars*, *mahajans* and *sarbarakars* constituted the main bulk of the indigenous bankers for several generations. The money-lenders who were primarily wealthy agriculturists played an important role in the rural economy and were the only agency engaged in providing agricultural finance usually at high rate of interest which differed from place to place.

The first institutional Banking organisation came into existence in 1908 with the inauguration of the Puri Bank at Puri. During the Post Second World War Period, five more Banks, namely, the Darjeeling Bank, the Bank of Calcutta, the Tripura Modern Bank, the East India Commercial Bank, and the Kubera Bank were established in the district, but all these Banks were liquidated prior to 1948 due to mismanagement and lack of investment.

General credit facilities available in the district

The uneconomic holdings, insecurity of crops and concentration of land in the hands of a few are mainly responsible for indebtedness among the agricultural population. It is said that credit supports the farmer as the hangman's rope supports the hanged.

Indebtedness

An economic survey conducted by the Government of Orissa in 1954-55, revealed the indebtedness of the cultivating families only. Nevertheless, since these families form the overwhelming majority, the condition with regard to their debt will be a broad picture of the state of rural indebtedness.*

The Survey revealed that the most important purpose for which a debt was incurred was social ceremonies which amounted to more than one-fourth (28·32 per cent) of the total debt. This was closely followed by debts incurred for family consumption which accounted for 24·18 per cent. For the payment of old debts and to meet the expenses of litigation 3·24 per cent of the total debt were expended. These were responsible for 55·74 per cent of the total debt of the farmers, which were distinctly burdensome. Of the total debt, 43·48 per cent were incurred for various productive purposes, of which 8·41 per cent accounted for expenditure on cultivation, 19·04 per cent

* Economic Survey of Orissa, Vol. 1, by Prof. Sadasiv Misra, M. A., Ph. D. (London).

for purchase of land and bullocks, 11·04 per cent for building houses, and 4·99 per cent for business.

As regards the source of credit, the main source was the money-lender. The data revealed that 87·76 per cent of the total amount of debt were obtained from money-lenders. Some of them were professional and some others, agriculturists On certain occasions, some farmers were able to secure loans either from friends or from Government or co-operative societies, but these constituted only 12·24 per cent.

Loans are incurred not merely in cash but also in grains and the interest charged by one money-lender from the same customer in respect of loans in cash and in kind are also different. As the data revealed 91·62 per cent and 8·38 per cent of the total debt were incurred in cash and in kind respectively. Some loans were secured under usufruct system, according to which the money-lender took the produce of the land mortgaged towards the interest and sometimes for part payment of the loans. But this system is on the decline. As the data revealed, about 3 per cent of the total loan were secured under usufructuary mortgage.

Of the total loan 61·94 per cent carried 25 per cent as the rate of interest. Some money-lenders also charged 37·5 per cent and above. It is indeed a matter of concern that 71·93 per cent of the total loan of the agriculturists bore an interest of 25 per cent and more. 10·74 per cent and 5·06 per cent of the loan carried 12·5 per cent and 18·75 per cent as the rate of interest. Loans at 3.5 per cent, 6.25 per cent, and 9·5 per cent would perhaps appear reasonable, but only 8·4 per cent of the total rural credit were obtained at such rates of interest. These rates were charged usually in cases of loans from Government agencies and Co-operative Banks.

Role of private money-lenders and financiers

In recent years there has been considerable growth in the number of Co-operative Credit Societies and Banks. But the influence of private money-lenders has not waned in the district. The money-lenders charge higher rate of interest than other agencies but still they are popular because, firstly, they are easily approachable; secondly, borrowers have not to undergo any red-tapism; thirdly, they sometimes advance loans without any landed security and so borrowers have no fear of attachment of property.

The money-lenders of the district may be classified into rural and urban, professional and non-professional. The distinction between rural and urban money-lenders is based purely on their

areas of operation. As regards the difference between a professional and non-professional money-lender—the former primarily combines his business with other trade, whereas the latter who are land-owners, well-to-do agriculturists, and widows, etc., lend money on good security to those who are fairly known to them. In the towns like Bhubaneshwar, Khurda, Nayagarh and Puri some people are lending money at an exorbitant rate of interest, i. e., 6 paise or more per rupee per month. In spite of the high rate of interest, people take loan from such private money-lenders as it is available to them easily at the time of their need. Their clientele consists largely of people belonging to low-income group. The *kabuliwallahs* who went from village to village to lend small amounts have now vanished, or, at any rate, have become scarce.

The private money-lenders and financiers still supply a sizeable portion of rural credit. Their notoriety is not very different from that of their counterparts elsewhere, but they now operate under severe restrictions imposed by the Orissa Money Lenders' Act, 1939. By this Act, the money-lender is required to register himself and obtain a licence for carrying on the business. He is also required to maintain regular account books and to deliver statement of accounts to the licensing authority. The rate of interest on different types of loans have been legally fixed, such as, simple interest of 9 per cent per annum in case of secured loan and up to 12 per cent per annum in case of unsecured loan. A money-lender is punishable with imprisonment or pecuniary fine or both in case of default. The offences punishable under this Act are non-cognisable.

Besides, the Government have amended the Orissa Co-operative Societies Act so that people can avail loans easily. Paddy loan is advanced under 'Crop Loan System' to the agriculturists at the time of their need. Moreover, the Commercial Banks have come up to render necessary credit assistance to the agriculturists, manufacturers, businessmen, and others for productive purposes at a low rate of interest which forced the private money-lenders to be somewhat moderate in their demand.

However, it is difficult to give any reliable statistics of the number and volume of business of the money-lenders. There are many private money-lenders carrying on business without a licence. So, the following list shows the number of registered money-lenders and the registration fees realised during the period 1967-68 to 1971-72.

Period		Number of registered money-lenders	Registration fees realised (in rupees)
1967-68	..	376	2,389·50
1968-69	..	334	2,221·50
1969-70	..	325	3,092·50
1970-71	..	360	3,034·50
1971-72	..	290	2,208·00

Commercial Banks and Post Office Savings Banks

The nationalisation of Banks has given a new dimension to the role of institutional finance in the economic development of the district. The institutional financial sector comprises 32 offices of different Commercial Banks, 3 District Central Co-operative Banks, one Urban Co-operative Bank, 4 Primary Land Development Banks, 19 Small-sized Co-operative Societies, 4 Large-sized Co-operative Societies, 512 Service Co-operative Societies, 629 Post Office Savings Banks, and one office of the Life Insurance Corporation of India.

State Bank of India

In 1973, there were nine branch offices of the State Bank of India, located at Bhubaneshwar, Jatni, Khurda, Nayagarh, Puri, Sakhigopal, Odogaon, and Pipli. During the year the total amount of deposits of these branch offices was Rs. 8,91,58, 000 and 2,474 account-holders were advanced Rs. 82,11,000 for the improvement of agriculture, small-scale industries, business, transport operation, and wells.

United Commercial Bank

The United Commercial Bank is the Lead Bank for the district. In 1973, there were eleven branch offices of the Bank, located at Bhubaneshwar, Puri, Nimapara, Banpur, Ranpur, Daspalla, Itamati, Khandapara, Kantilo, and Tangi. During the year, the total amount of deposits of these branch offices was Rs. 1,16,67,000 and 952 account-holders were advanced Rs. 2,33,18,000 for various developmental activities.

United Bank of India

The United Bank of India has two branch offices stationed at Bhubaneshwar and Puri. In 1973 the total amount of deposits of these branch offices was Rs. 1,30,31,000 and 1,964 persons were advanced Rs. 27,80,000 for various development purposes.

Central Bank of India

In 1973, there were two branch offices of the Central Bank of India located at Puri and Jatni. The total amount of deposits and advances were Rs. 2,44,92,000 and Rs. 9,53,000 respectively during the year.

Indian Overseas Bank

In 1973, there were two branch offices of the Indian Overseas Bank located at Bhubaneshwar and Balakati. During the year, the total deposits and advances were Rs. 95,47,000 and Rs. 12,14,000 respectively.

Punjab National Bank

A branch office of the Punjab National Bank was opened on the 21st February, 1970, at Bhubaneshwar. The total deposits and advances in 1973 were Rs. 50,38,000 and Rs. 16,33,000, respectively

Bank of India

A branch office of the Bank of India was opened on the 6th December, 1972, at Bhubaneshwar. In 1973, the total deposits and advances were Rs. 10,31,000 and Rs. 63,000 respectively.

Canara Bank

A branch office of the Canara Bank was opened on the 20th July, 1970, at Bhubaneshwar. In 1973, the total deposits and advances were Rs. 53,98,000 and Rs. 43,33,000.

Bank of Baroda

A branch office of the Bank of Baroda was opened at Bhubaneshwar on the 27th April, 1973. The total deposits and advances on the 11th September, 1973, were Rs.14,00,000 and Rs. 8,00,000, respectively.

Andhra Bank

A branch office of the Andhra Bank was opened at Bhubaneshwar in 1969. In 1973, the total deposits and advances were Rs. 85,46,785 and Rs. 2,07,52,444, respectively.

Allahbad Bank

A branch office of the Allahabad Bank was opened on the 27th December, 1973, at Bhubaneshwar. The total deposits and advances as on August, 1974, were about Rs. 10,00,000 and Rs. 3,00,000 respectively.

Indian Bank

A branch of the Indian Bank was opened on the 5th September, 1969, at Bhubaneshwar. In 1973 the total deposits and advances were Rs. 16,28,000 and Rs. 7,51,000 respectively.

Post-Office Savings Banks

Post Offices are the most important outlets for the savings of the people, specially in the interior areas. The number of account-holders in Post Office Savings Banks is increasing steadily from year to year. In March 1972 there were 86,152 account-holders, which rose to 1,00,322 in March, 1974. In March 1974, there were 629 Post Offices in the district with Savings Bank facilities.

In 1973-74 (March to April) in Post Office Savings Banks an amount of Rs. 3,03,26,051·24 was deposited and Rs. 2,46,88,882·14 withdrawn leaving a net saving of Rs. 56,37,169·10. In Cumulative Time Deposit, during this period, Rs. 14,33,810·61 and Rs. 5,71,581·64 were deposited and withdrawn respectively leaving a net balance of Rs. 62,228·97. In Post Office Recurring Deposit, Rs. 94,198·27 and Rs. 10,998·50 were deposited and withdrawn respectively with a balance of Rs. 83,199·71. In Post Office Time Deposit, Rs. 19,29,841·00 and Rs. 1,93,885.12 were deposited and withdrawn respectively with a net saving of Rs. 17,35,955·88. The Savings in National savings Certificates in 1973-74 were Rs. 13,55,327·85.

Co-operative Banks and Credit Societies

The Khurda Central Co-operative Bank Ltd., with headquarters at Khurda is the first co-operative Banking organisation in the district. It was established on the 22nd March, 1912 The Bank has a branch office at Balugaon. The membership of the Bank consisted of 582 co-operative societies and the State Government.

Khurda Central Co-operative Bank Ltd

In 1972-73, the Bank had a share capital of Rs. 24·90 lakhs. During the above period, the statutory reserve fund, other reserve fund, deposits and borrowings were Rs. 2·99 lakhs, Rs. 3.18 lakhs, Rs. 45·70 lakhs and Rs. 38·60 lakhs respectively. The working capital of the Bank was Rs. 137.93 lakhs. The Bank advanced Rs. 52·32 lakhs as short-term and medium-term loans for processin of agricultural produce, purchase of cattle, purchase of machinery, sinking and repairing of wells and improvement of land. The total loan outstanding was Rs. 89·87 lakhs of which an amount of Rs. 38·98 lakhs was overdue. During this period, the Bank made a net profit of Rs. 1.51 lakhs and the percentage of collection over demand was 52 per cent.

Nayagarh Central Co-operative Bank Ltd

The Nayagarh Central Co-operative Bank Ltd., with headquarters at Nayagarh was established on the 30th March, 1949. It has two branch offices located at Khandapara and Daspalla. The membership of the Bank consisted of 194 co-operative societies and the State Government.

At the end of June 1973, the Bank had paid-up capital of Rs. 21·57 lakhs and reserve fund of Rs. 6·00 lakhs. The working capital was Rs. 110·03 lakhs. The deposits and borrowings were Rs. 25·18 lakhs and Rs. 42·17 lakhs respectivey. During the year 1972-73, the Bank advanced Rs. 75·10 lakhs as short-term and medium-term loans for the improvement of agriculture. During this year the loans outstanding were Rs. 82·03 lakhs of which an amount of Rs. 10·64 lakhs was overdue. The percentage of collection over demand was 84 per cent.

United Puri-Nimapara Central Co-operative Bank

The United Puri-Nimapara Central Co-operative Bank came into existence on the 16th December 1956 as a result of amalgamation of the Puri Central Co-operative Bank and the Nimapara Central Co-operative Bank. The head office of the Bank is located at Puri and has six branch offices located at Nimapara, Delang, Balipatna, Brahmagiri Satyabadi, and Kakatpur. The membership of the Bank in June 1973 consisted of 416 co-operative societies and the State Government.

In 1973, the Bank had paid-up capital of Rs. 54·26 lakhs and reserve fund of Rs. 12·28 lakhs. The working capital at the end of June 1973 was Rs. 201·77 lakhs. The total deposits and borrowings were Rs. 52·47 lakhs and Rs. 69.40 lakhs respectively. In 1972-73, the Bank advanced Rs. 119.80 lakhs as short-term and medium-term loans. During the year the loans outstanding were Rs. 160·07 lakhs of which an amount of Rs. 72·16 lakhs was overdue. The Bank made a net profit of Rs. 60,000 and the percentage of collection over demand was 56 per cent.

Puri Urban Co-operative Bank

The Puri Urban Co-operative Bank was inaugurated in 1924 with headquarters at Puri. In 1972-73, there were 8507 persons as members.

In 1973, the Bank had paid-up capital of Rs. 6,60,870 and reserve fund of Rs. 3,96,755. The working capital at the end of June 1973 was Rs. 59,81,112. The deposits and borrowings were Rs. 43,33,941 and Rs. 67,983 respectively. In 1972-73, the Bank advanced Rs. 29,94,929 and made a profit of Rs. 54,129. During the year, the loans outstanding were Rs. 38,29,470 of which an amount of Rs. 10,16,109 was overdue. The percentage of collection over demand was 78 per cent.

Land Development Banks

In 1973, there were four Land Development Banks operating in Puri, Bhubaneshwar, Khurda and Nayagarh. The average population served by an office of the Bank in the district worked to 5.85 lakhs.

The Banks had a total membership of 27,189 persons at the end of June, 1973. These Banks had a total working capital of Rs. 2,16,93,501 of which paid-up capital was Rs. 15,15,259, deposits Rs. 2,18,150, and borrowings Rs. 1,84,68,980. Their total reserve fund was Rs. 64,699. These Banks sanctioned Rs. 1,89,85,275 as long-term loan up to the end of June 1973, and made a profit of Rs. 1,64,731. In 1972-73, these Banks advanced Rs. 31,14,269 as loan to 1,208 members for purchasing tractors, pump-sets; for digging wells, and for land improvement.

A detailed account on these Banks is given in Appendix I.

Large-sized Co-operative Societies

In 1973, there were four Large-sized Co-operative Societies with a total membership of 1,010 persons. These Banks had a total working capital of Rs. 3,45,378 of which paid-up capital was Rs. 55,390, deposits Rs. 10,023, and borrowings Rs. 1,78,676 at the end of June, 1973. These Banks advanced Rs. 1,70,461 up to the end of June, 1973. In 1972-73, one society made a profit of Rs. 1,404, and two societies sustained a loss of Rs. 684.

Small-sized Co-operative Societies

In 1973, there were 19 Small-sized Co-operative Societies with a membership of 774 persons. The societies had a working capital of Rs. 2,00,192 of which paid-up capital was Rs. 29,846, deposits Rs. 2,240 and borrowings Rs. 89,480 at the end of June, 1973. These societies advanced Rs. 1,03,332 as loan up to the end of June, 1973.

Service Co-operative Societies

In 1973, there were 512 Service Co-operative Societies with a total membership of 130,869 persons. These societies function at village level as the agencies for the distribution of agricultural inputs and agricultural credit to the farmers. The societies had a total working capital of Rs. 5,16,82,939 up to the end of June, 1973 of which paid-up capital was Rs. 95,59,866, deposits Rs. 12,21,518 and borrowings Rs. 3,06,89,803. The societies during the above period advanced Rs. 3,69,51,413 as short-term and medium-term loans. Out of the total 512 Service Co-operative Societies , 404 societies made a net profit of Rs. 9,72,924, 103 societies sustained a loss of Rs. 3,00,580 and 5 societies had no profit or loss.

Grain-golla Co-operative Societies

In 1973, there were 24 Grain-golla Co-operative Societies with a membership of 4,962 persons. These societies function at village level as the agencies for supplying paddy loan to the agriculturists.

The societies had a total working capital of Rs. 14,36,152 of which paid-up capital was Rs. 1,31,776, deposits Rs. 1,03,60,931 and borrowings Rs. 7,37,692 at the end of June, 1973. During the above period, the societies advanced Rs. 9,56,268 as short-term and medium-term loans to the members.

Multipurpose Co-operative Societies

In 1973, there were 12 Multipurpose Co-operative Societies with a total membership of 518. Up to the end of June, 1973, the societies had a working capital of Rs. 1,70,603 of which paid-up capital was Rs. 22,126, deposits Rs. 8,083 and borrowings Rs. 51,722. During the above period an amount of Rs. 25,355 was advanced to the members.

Employees' Credit Co-operative Societies

In 1973, there were 10 Employees' Credit Co-operative Societies with a total membership of 1,990 persons. At the end of June, 1973 the societies had a total working capital of Rs. 6,26,391 of which paid-up capital was Rs. 1,16,277, deposits Rs. 2,81,577 and borrowings Rs. 34,161. The societies made an advance of Rs. 4,99,898 during the above period.

Women's Credit Co-operative Societies

In 1973, there were four Women's Credit Co-operative Societies with a total membership of 72 persons. The total working capital of the societies was Rs. 593·00 of which paid-up capital was Rs. 77·00, reserve fund Rs. 51·00, deposits Rs. 6,00 and borrowings Rs. 19·00 at the end of June, 1973. During this period an amount of Rs. 55·00 was advanced and one society made a profit of Rs. 44·00.

GENERAL AND LIFE INSURANCE

Life Insurance Corporation of India

A sub-office of the Life Insurance Corporation of India was opened at the beginning of 1956 with headquarters at Puri. This sub-office was shifted to Bhubaneshwar on the 1st September 1956, and was under the charge of an Assistant Branch Manager. In 1962, the status of the sub-office was raised to a branch office under the charge of a Branch Manager. In 1973, a Development Centre was opened at Puri under the charge of an Assistant Branch Manager.

At present there are one Branch Manager, two Assistant Branch Managers, 14 Development Officers, 500 Agents, and 30 ministerial staff working in this organisation in the district.

The business of the Life Insurance Corporation of India is steadily increasing. The following table shows the number of policies and the sums assured during the years 1971-72, 1972-73 and 1973-74.

Year		No. of Policies	Sum assured (in rupees)
1971-72	..	3,974	2,31,40,000
1972-73	..	4,498	3,12,93,450
1973-74	..	4,787	4,14,21,000

General Insurance Corporation of India

In the district four general insurance companies, viz., the Oriental Fire and General Insurance Company Ltd., the National Insurance Company Ltd., the United India Insurance Company Ltd., and the New India Assurance Company Ltd., are functioning. These companies are doing insurance on fire, burglary, automobiles, etc.

State Assistance to Industrial Development

In 1973, there were 291 small-scale industries in the district with 2,043 workers. During the period 1949-50 to 1973-74, a sum of Rs. 10,12,937·00 was advanced as loan to 156 entrepreneurs by the State Government under the State Aid to Industries Act.

CURRENCY AND COINAGE

Cowry currency

The origin of the Cowry currency is yet shrouded in mystery. The little white glossy shells, *Cypraea moneta*, which are popularly known as Cowries, are nowadays rarely to be met with. In the past, it played a vital role in the currency system of Asia and Africa, and no currency in the world can claim such antiquity and wide circulation as the Cowry currency.

At present, the history of Cowry currency can be traced back to the 14th century B. C. But it is not yet definitely known when and how the Cowry shells came to serve as a medium of exchange in India. The main source of supply of Cowries to India was Maldiv Archipelago and Laccadive Islands and it is quite likely that the Indian merchants who carried on trade as early as the 12th century B.C. with the far off countries like Abyssinia, Egypt, Ceylon, Java, Sumatra, etc., visited these islands for trade and imported Cowries among other articles. By this trade relation the Indian merchants might have learnt about the use of Cowry as a currency for small transactions and introduced it in India.

In Orissa, the Cowry currency was popular , but it is not definitely known when this currency first came into use in Orissa. The brave sailors of Kalinga (modern Orissa) carried on maritime trade with far off lands like Burma, Ceylon, Java, Sumatra, etc. So, it is not unlikely that they visited the Maldiv Archipelago for trade and learnt the use of Cowry as a medium of exchange. The earliest historical reference to it is contained in the copper plate grant of Subhakara II of the Bhauma dynasty of Orissa. In a stone inscription of Bira Narasimha Deva of the Ganga dynasty and in another stone inscription of Purusottama Deva of the Solar dynasty, the use of Cowry currency finds mention. During the Mughal rule in Orissa, the revenue was assessed in dams, but it was calculated and collected in Cowry currency. During the Maratha rule and early British rule the same system continued. The prevalence of Cowry as a medium of exchange in the 17th and the 18th centuries is known from the accounts of the foreign travellers. Thomas Bowry in the 17th century A. D. found Cowry shell as the only coin known to the village folk of Orissa. Andrew Hamilton, in the 18th century A. D., records that Cowry was being exchanged with cloth, rice and butter. Thus, there are evidences of the prevalence of Cowry currency in Orissa as well as in the district from the 8th century A. D. to the beginning of the 19th century A. D.

The British Government in 1808 introduced their own coins called Sicca rupee. Revenue was collected entirely in silver coins. This hasty step to stop the Cowry currency which constituted the main medium of exchange among the vast majority of the people for centuries

resulted in an abnormal fall in the price of Cowry upsetting the whole monetary system and causing great misery and hardship to the people at large. In 1811, the price of Cowry had fallen to the extent of about seven *kahans* (8960 number) per rupee. The agriculturists were particularly hard hit, as they had to dispose of their produces in the market at a rate 75 per cent less than the official rate of Cowry. There was great discontentment among the people and depreciation* of Cowry is considered to be one of the factors contributing to the Paik Rebellion of 1817 A. D.

Coinage

Various types of coins that were in circulation for different periods have been discovered in the district. The important types are the punch-marked coins, the Kushan coins, the Puri-Kushan coins, the Kalachuri coins, and the Ganga fanams. From the first half of the second century B.C., or from the first century B. C. to the second century A.D., the punch-marked coins were in circulation which is proved from the discovery of a hoard of silver punch-marked coins in 1954 near the Khandagiri and Udayagiri hills. The Hathigumpha Inscriptions of Kharavela have referred to huge expenditure on different items which appears quite plausible by the discovery of the above hoard. It is not known what coins were in circulation after Kharavela but the discovery of Kushan coins at Gurubai near Manikapatna in Krushaprasad police station of Puri subdivision has indicated that Kushan coins might have been in circulation for sometime in the district. In 1948, Kushan coins, Puri-Kushan coins[1], and a gold coin of Dharmadamadhara were discovered from the excavated site of Sisupalgarh near Bhubaneshwar. In 1954 copper coins of Kushan and Puri-Kushan type were discovered from the Prachi river valley of the district. Hence it is believed that up to the 4th century A.D. Kushan and Puri-Kushan coins were in use in the district.

* In 1904 I measured earth work by using Cowrie as token. I sat under a tree with a bag of Cowries. Every woman carrying a basketful of earth took a Cowrie from me. At the end of the day she returned the Cowries she had collected and took a measure of paddy depending on the number of Cowries she produced. No coins changed hands.

—Chief Editor

1. In 1893, when the Kushan coins were found in the district the numismatists named it as Puri-Kushan coins and they advanced their opinion that these came to the district from outside as offerings in the temple of Jagannath. But such coins now have been discovered in large numbers almost in all the coastal districts of Orissa from Ganjam to Balasore, and in quite a considerable number in Mayurbhanj district. So the name Puri-Kushan is a misnomer and the supposition that the coins came as temple offerings is of no basis at present. We have a number of theories attempting to explain the discovery, but till now it remains a subject of controversy. These coins depict the figure of a Kushan king on the obverse and the Kushan goddess on the reverse. These coins have been preserved in the Orissa State Museum, Bhubaneshwar.

From the 4th century A. D. to the 12th century A. D. no coin hoard of any ruling dynasty of Orissa has been discovered in any part of the State except a few tribal coins. In 1952, from the village Ratanpur of Khurda subdivision, ten gold coins of Kalachuri dynasty were discovered and the lot contained 2 coins of Ratanadeva II and 8 coins of Prithvideva II. The Kalachuri gold coins are found in considerable number in Sonepur subdivision of Balangir district, but their discovery in this district is quite amazing as this area was never under the rule of the Kalachuris of the Madhya Pradesh region. Most probably, during the reign of Prithvideva II, these gold coins were brought to this district by an unknown migrator from the Kalachuri kingdom.

The Ganga fanams were in surplus during the Ganga period and are found in large numbers in the district. These are small gold coins depicting the figure of a crouching bull flanked by *kutharo* and *ankaso* on the obverse and an *sa* on the reverse. Besides, a few silver coins of the Muslim period have been discovered in the district but these have not yet been properly identified.

The East India Company, as stated earlier, circulated their own coins in 1808 in the district. Their coinage was the same as found in other British possessions in India,. These coins and the paper currency were also in circulation in the Feudatory States that merged in the district on the 1st January, 1948.

The Decimal system of coinage was introduced on the 1st April, 1957 along with British coins. Gradually, the British coins were withdrawn from circulation, and the people are now fully adapted to the decimal system of coinage. Coins and paper currency of different denominations of all-India standard are in circulation.

TRADE AND COMMERCE

Imports and Exports

Pre-Independence Period

In the 19th century A. D. Andrew Stirling wrote that the finest salt of India was manufactured along the sea-board of Orissa, and the East India Company obtained, under their monopoly system, a net revenue of nearly Rs. 18,00,000. In the Statistical Account of Puri, published in 1878, salt was described as the chief manufacture of Puri, the centres being Parikud and the tract to the north of the Chilka lake. In 1896-97 there were two salt-producing areas in the district from which 72,78,219 kilograms (1,95,000 maunds) of salt was exported. But the indigenous manufacture of salt had a set-back due to foreign competition and was finally stopped in 1899-1900. With it died an indigenous industry which supported a large number of people.

Fishing was one of the most important trade of the people. In the beginning of the 20th century A. D. there was no deep sea fishing any where in the Province of Bengal, excepting Puri. The Telugu fishermen known as Nolias carried on such business and exported a small amount of fresh fish to Calcutta. The rest were either sold locally or dried for export. The Chilka lake also formed a most valuable fishery. It abounded in fish of all kinds, chiefly mugils, perch, prawns and crabs. There was also a small oyster bed at Manikapatna. The best fishing grounds were situated on the south side of the lake near the sea, and round the low uninhabited island known as Nalabana. Prawns were caught in abundance and were boiled and dried for the Burma market, or were simply dried for local consumption. Owing to the absence of any large market in the neighbourhood, most of the fish was dried. But the larger varieties were salted and exported to different parts of Orissa.

Tussar cloth was woven by Gauria Patras and Asani Patras. The fabrics woven by them were called *matha*, *baulbata*, *panchi*, and *kantia*. These were used locally and also exported to Cuttack, and the ex-States of Ranpur, Nayagarh, Khandapara, Daspalla, Narsinghpur, and Tigiria.

Brass and bell-metal utensils and ornaments were made in considerable quantities in Balakati and Kantilo and were exported to different parts of Orissa, West Bengal, Bihar, Assam, and Madhya Pradesh.

Rice was another principal article of export, which was shipped in large quantities from Puri to Madras, Ceylon, and Mauritius. In 1903 the export trade by sea reached its highest level, when rice to the value of Rs. 7,00,000 was exported. Nineteen vessels with a tonnage of 41,500 tons entered the port in 1906-07 and cleared with cargoes valued at Rs. 5,20,000. The sea-borne trade was confined entirely to export of rice, and there were no imports.

The other principal exports were gram, pulses, unrefined sugar, coconuts; and the main imports were salt, cotton piece-goods, refined sugar, spices, iron, tobacco, and kerosene oil. Nearly the whole of the export and import trade was done by the railway.

Post-Independence Period

Puri is one of the good paddy and pulses growing districts of Orissa. Jatni is the main railhead which serves as the main outlet for the agricultural and allied produce drawn from Nayagarh, Khandapara, Ranpur, Daspalla, Pipli, Nimapara, Gop, Khurda, Delang, and Begunia areas. Coconut is one of the important cash crops and the district accounts for more than 50 per cent of the State's coconut

production. Sakhigopal, Delang, Pipli, Kanas, Brahmagiri, Krushnaprasad, Balianta, Balipatna, Nimapara, Gop, Kakatpur, and Astarang have big coconut orchards, and coconut is being exported in large quantities to West Bengal, Bihar, Madhya Pradesh and Andhra Pradesh. Sakihgopal and Delang railway stations are the chief stations of exporting coconuts. Betel leaf is grown abundently in the areas of Chandanpur, Puri, Astarang, Gop, Nimapara, and Kakatpur and is exported in large quantities to different places, in and outside the State. The forests are endowed with considerable timber, bamboo and minor forest wealth which are exported to different places. The district has a coastal area of approximately 96 kilometres. Besides, it has the biggest lake in the country, viz., Chilka on the east coast. The lake is practically separated from the Bay of Bengal by silt and sand deposits and ridges. The lake is fed by fresh as well as saline water, and provides a good breeding ground for both fresh water and marine fish. The economic value of this area as a natural source for fish is immense. More than 150 varieties of sea-fish are found. Prawn, crabs and mullets, which constitute, on an average, 45 to 50 per cent of the catch, are regularly exported to Calcutta. The total annual catch from this area has been estimated at 4,400 tonnes. Out of this, 20 per cent is consumed locally, while the rest, packed in ice, is exported to Calcutta. Tatanagar, and Kharagpur. Besides Chilka, Puri and Astarang are the two other important catching centres for esturine fish in the district. Balugaon, Gangadharpur, Kuhuri, Kalupada Ghat, and Bhusandpur, are the main assembling centres of fish from which it is exported by rail to different places. Railway sleepers, cast iron pipes and galvanised iron buckets are exported to Calcutta from the iron foundries located at Tapang and Bhubaneshwar. Wires of fine gauge from non-ferrous metals, such as, copper and aluminium are exported from Bhubaneshwar to different places in India. Textile products of Khurda, especially *lungis* and sarees, are well known all over Orissa and in the neighbouring States and are sent in large quantities to different places. The district exports, on an average, 41,000 tonnes of paddy and 10,000 tonnes of rice per year to the neighbouring States. Shoes and *chappals* made of leather processed from deer skin, crocodile skin, etc., are sold at Puri. Umbrellas are manufactured at Puri and exported to the value of Rs. 1,00,000 annually. Coir products, such as, ropes, twines, cushions, brushes, mats and mattresses are made from locally available coir at Satasankha, Biraramchandrapur, Jorania, Harekrushnapur and Gandapada. Pipli is famous for its applique work which has earned a world-wide market. Patta-painting, horn-work, stone-work, fancy articles of shells and toys of Puri have earned all-India reputation and

are exported to different foreign countries. Kantilo and Balakati are famous for brass and bell-metal wares.

The principal imports are oil, wheat, coal, sugar, gram, ghee, cement, iron rods, steel goods, heavy and light machinery, electric goods, fancy and luxurious articles, machine tools and spare parts, toilet goods, utensils, clothes, ready-made garments, etc.

Trade Centres

The principal centres of business, where both wholesale and retail transactions take place, are Bhubaneshwar, Puri, Jatni, Khurda, Balugaon, Banpur, and Itamati.

Bhubaneshwar

Bhubaneshwar is the Capital of Orissa and is connected by rail, road and air. There are many whole-salers and retailers. Varieties of shops, both permanent and temporary, have grown up recently like mushrooms in different parts of the city. Business in different commodities on a large scale is carried on daily. The number of registered dealers in January, 1975 was 1,150.

The chief business centres are located at Bapuji Nagar (Unit-I) and Ashok Nagar (Unit -II). The Station Square, Raj Mahal Square, and Saheed Nagar are good business centres. Besides the daily market in Bapuji Nagar, there are four weekly and bi-weekly markets located at Saheed Nagar, Bapuji Nagar, Bhauma Nagar and the Old Town. Government have constructed buildings for market purpose at Unit-I, Unit-II, Unit-IV, Unit-VIII and Unit-IX and have leased out to private persons for opening shops.

There are many good hotels and restaurants in the city. A number of automobile repairing workshops and cycle repairing shops are operating in the city. The number of watch and radio repairing shops has increased recently. There are a large number of shops dealing in textile, grocery, stationery and various other articles to meet the ever-growing demands of the Capital city. Besides the space provided in the daily and weekly markets for selling fish, meat and eggs, such shops are also springing up at other places in the city, the most important being the morning fish market near the Station Square. There are medicine shops in almost all the Units and in the Old Town, but their main concentration is in the Market Buildings in Unit-II.

Puri

Puri is the headquarters of the district and is connected both by rail and road. Everyday, hundreds of pilgrims and travellers come to the town to pay their respect to Lord Jagannath and enjoy the sea beach. As a result, both permanent and temporary stalls have

fringed on both the sides of the *bada danda*, facing the Lion Gate of Jagannath temple. Various types of fancy articles are sold at moderate prices. There are exquisitely carved statuettes of soapstone, colourful clay and wooden toys, mats, baskets and trays made of reeds; burnished brass and metal wares, pretty trinkets and decorative table ornaments of shell, conches, highly polished birds and beasts of horn, handbags and shoes made of python skin, small vivid wooden temples with replicas of Jagannath, Subhadra, and Balabhadra, etc. In the shops are available the framed filigree jewellery of Orissa, made of silver wire as fine as a spider's web, and fabrics of lustrous handloom silk and linen. Samples of Puri's art and handicraft can also be bought elsewhere in the town. The skill of the land's ancient sculptors still survives. There is a narrow lane in Puri (Pathuria Sahi) where hereditary craftsmen make lovely miniatures of Orissa's beautiful temples and sculptures. Puri is noted for its *patta* paintings and there is a painter's lane (Chitrakara Sahi) too. The paintings are made on pieces of cotton cloth with thick coatings of tempera colours applied with vegetable glue. They are in bright indigenous tints and represent a unique folk art.

On the southern, western, northern and eastern sides of the temple many vegetable, fish, stationery and grocery shops have been installed to meet the daily necessities of the people. There are many wholesale and retail shops in the Municipal Market buildings located at *bada danda* and Mochi Sahi.

Jatni

Jatni is also known as Khurda Road and is a main railway junction and the headquarters of the Divisional Superintendent, South-Eastern Railway. It is also well communicated by roads. Goods are imported from various places and despatched to Nayagarh, Begunia, Khurda, Puri and the neighbouring areas. Rice, pulses, betel leaves, oils, cashew-nuts, jute, clothes, chillies, vegetables, teak wood, china-clay, etc. are exported to different places. There are forty whole-salers and about 350 retailers dealing in various commodities.

Khurda

Khurda is famous for its textile products. It is situated on the National Highway No. 5 and is linked with Khurda-Road railway station by all-weather road. The hinterland of Khurda is quite fertile and produces larger amount of paddy and pulses. Vegetables are also grown in plenty and exported by road and railway to different places.

Balugaon

Balugaon is famous for fish caught from the lake of Chilka. The greater part of the traffic is the export of fish and grain. There are about 50 dealers including whole-salers and retailers with a daily turnover of about Rs. 20,000. It is situated on the National Highway No. 5 and is linked by a railway station.

Itamati

Itamati is an important centre of trade in the Nayagarh subdivision. The hinterland is fertile and produces a large amount of food grains, pulses and timber. There are about 15 whole-salers and 150 retailers. On the weekly market days (Tuesday and Friday) all the essential commodities are brought for sale.

Banpur

Banpur is famous for timber and paddy. The land is fertile and paddy is cultivated extensively. Logs are exported to different places from the Balugaon railway station which is about 6 km. to this place. All the essential commodities are available here and it caters to the requirements of the neighbouring area.

Besides, there are a number of small and big business centres, such as, Sakhigopal, Pipli, Delang, Nimapara, Kakatpur, Balianta, Sarankul, Kantilo, Ranpur, Daspalla, Khandapara, Nayagarh, Odagaon, Satasankha, Balipatna, Balanga, Satpatna, Chandapur, Chandanpur, Raj Sunakhala, etc., in the district.

Rural Market Centres

In rural areas greater portion of the local trade is carried on at various markets (*hats*) usually held once or twice a week. At these markets villagers dispose of their surplus stocks of rice, grain and other local produce, and make purchases of cotton or piece-goods, ornaments, utensils, spices, sweetmeats, tobacco, kerosene oil, salt and the like. Bahadajhola in Nayagarh Tahsil is famous for cow, buffalo, and goat market. These rural markets consist usually of a group of stalls on the outskirt of the village. In the large *hats* business transaction of rupees five to ten thousands is carried on per market-day and the attendance of the villagers frequently rises to over one to three thousands. A great deal of the local trade is also carried on at the religious gatherings and festivals. A list of rural marketing centres is given in Appendix-II of the chapter.

Regulated Markets

The object of the regulated markets is to regularise the purchase and sale of agricultural commodities with benefits to the sellers as well as to the buyers. The producers are provided with market intelligence and storage accommodation. Market practices relating to bidding, weighing and delivery of goods are regularised and payment of the actual value to the cultivators is assured.

The Jatni Regulated Market

The Jatni Regulated Market is the first regulated market in the State. It was inaugurated on the 20th November, 1958, near the Khurda-Road railway station. The market area (i. e., the area for which a regulated market is established) comprises twenty-eight Grama Panchayats under Jatni, Khurda, Delang, Pipli, Satyabadi, and Bhubaneshwar police stations. The main market yard at Jatni comprises 9,873 acres of land on which stand the office building, six godowns, two auction halls and one rest-shed. Harirajpur, Delang, and Pipli are the sub-yards of this market. The management is carried on by a Market Committee consisting of 15 members representing agriculturists, traders, and members nominated by the Government and local authorities. The Market Committee collects information regarding the prevailing price in other markets and disseminates the same for the information of the producers. The prevailing prices of different commodities of this market are also sent to the Cuttack centre of the All-India Radio for broadcasting.

The regulated Market Committee is providing better facilities to the producer-sellers. The notified commodities are sold in the market yard by open auction. The commodities are displayed in small heaps in the auction hall and auction takes place at about 10 a. m. The highest bidder buy the stock provided the producer-seller agrees to sell at the rate offered. If he likes, he can withhold his stock to take a chance for a better bargain. The weighment is done by the licensed weighmen under the committee in the presence of the seller or his representative.

The buyer has to pay the value of the stock within 24 hours from the time of delivery under the supervision of the market staff.

The Market Committee collects the market fee at the rate of Re.0·25 per hundred rupees worth of commodities sold. The fee is paid by the seller. If a Commission Agent is engaged by the seller he is entitled to get commission at the rate of Re. 0·50 per hundred rupees worth of commodities sold. The handling and weighing charges are fixed by the Market Committee.

The number of traders operating in the market area during 1970-71, 1971-72, and 1972-73 was 79, 72, and 98 respectively.

The following are declared as regulated commodities for this Regulated Market.

Name of commodities:—

1. Sunhemp
2. Jute
3. Paddy

4. Rice
5. Wheat
6. Ragi
7. Linseed
8. Groundnut
9. Sesamum
10. Mustard
11. Coconut
12. Tobacco
13. Mango
14. Banana
15. Potato
16. Onion
17. Tomato
18. Turmeric
19. Betel leaf

Name of animals:—

(1) Sheep, (2) Goat, and (3) Cattle.

The following table shows the name of commodities, quantity sold, and their value during 1972-73.

Name of commodities (1)		Quantity sold (in quintals) (2)	Total value (in rupees) (3)
Market proper, Jatni			
Paddy	..	693	56,825.00
Rice	..	363	52,635.00
Green gram	..	41,551	74,79,180.00
Black gram	..	20,677	33,70,351.00
Horse gram	..	19,769	19,37,362.00
Khesari gram	..	24,293	26,72,230.00
Til seed	..	2,788	6.04,996.00
Wheat	..	744	72,912.00
Lin seed	..	678	4,73,960.00
Jaggery	..	3,722	5,21,080.00
Turmeric	..	1,399	3,91,720.00
Gram	..	674	88,968.00
Groundnut	..	1,892	3,78,300.00
Mustard	..	3,579	9,66,330.00

(1)		(2)	(3)
Tobacco	..	6,407	3,88,200.00
Hill gram	..	1,016	1,21,920.00
Ragi	..	591	53,190.00
Jute	..	2,826	1,97,820.00
Onion	..	147	11,025.00
Potato	..	170	7,140.00
Banana	..	16,884(tars)	67,536.00
Market yard, Jatni			
Groundnut	..	1,700.20	27,481.20
Horse gram	..	87.50	8,110.00
Green gram	..	4.00	846.00
Black gram	..	44.10	6,958.00
Pipli sub-yard			
Black gram	..	6,824	10,11,840.00
Til seed	..	883	1,85,430.00
Lin seed	..	392.40	6,664.00
Horse gram	..	943	89,598.00
Groundnut	..	625	96,875.00
Green gram	..	54.50	9,810.00
Jaggery	..	60.00	8,700.00
Delang sub-yard			
Black gram	..	1,148	1,81,384.00
Horse gram	..	654	62,030.00
Jaggery	..	55	7,700.00

The Sakhigopal Regulated Market

Sakhigopal is situated at a distance of 40 kilometres from Bhubaneshwar, and 19 kilometres from Puri. Besides its historical and religious importance, the place occupies a prominent place in the State for coconut cultivation. Prior to the establishment of the Regulated Market at Sakhigopal, the traders used to purchase coconuts, paddy, and rice at Sakhigopal and Chandanpur, and potatoes at Satasankha, at rates fixed by them. The traders were also exploiting the producers by faulty weighments and by making different recoveries towards trade allowance, etc. Due to the absence of grading system the traders were harassing the producers by discarding

the good coconuts on the ground that those were *mankudia, khila, chinipania, kalamunha, bhutkhia, orakhia,* etc. In case of objections from the producers, the traders used to take the plea that they were no longer in need of coconuts and this resulted in great harassment to producers. The producer-sellers had nobody to turn to with their grievances against such ruthless treatment of traders. Further, producers here were also deprived of getting competitive price due to the absence of competition, and the nature of push sale to which they were often subjected to by the traders. The middlemen were taking the maximum advantage of such a situation. Due to want of proper marketing facilities and harassment already mentioned, the producers became pessimistic and disinterested in improving coconut production, and diverted their attention to other activities. This was also the case with other agricultural produce of the locality. To save the producers from such a depressing situation, a survey was conducted by the Development (Marketing) Department, Government of Orissa, and a regulated market at Sakhigopal was established on the 8th June, 1961.

The site of the Regulated Market at Sakhigopal has been declared as the principal market-yard which is situated at a distance of 400 metres from the Sakhigopal railway station and 200 metres from the bus-stand. Chandanpur and Satasankha are declared as sub-yards of the Sakhigopal Regulated Market. The Market Proper (i. e., where the commodity is stored) of the Sakhigopal Regulated Market comprises six villages, namely, Satyabadi, Kadua, Biraramchandrapur, Sriramchandrapur, Biswanathpur, and Mula Alasa in the district of Puri. The Market Area of the Sakhigopal Regulated Market comprises 297 villages in 35 Grama Panchayats of Satyabadi, Delang, Puri, and Pipli police stations.

The administration is carried on by a Market Committee which is also empowered to take all administrative decisions in connection with the working of the Regulated Market. The Market Committee constitutes 15 members out of which three members are nominated by the Government of Orissa. The Subdivisional Officer, Puri, who is a nominee of the Government, acts as the Chairman of the Committee. There are also 4 sub-committees, such as, the Executive Sub-committee, the Dispute Sub-committee, the Propaganda Sub-committee, and the Appointment Sub-committee.

At the Sakhigopal Regulated Market a notice board is kept by the Market Committee inside the yard to publish daily the arrival of carts and the prevailing rate of the day. This information is also transmitted through the Food and Civil Supplies Department, Government of Orissa, to the Cuttack Centre of the All-India Radio for broadcasting.

Coconut is the important regulated commodity of the market. The table below shows the arrival of coconuts at the Sakhigopal Regulated Market from 1962-63 to 1971-72 :—

Year		Arrival of nuts in numbers	Average price per 1,000 nuts in rupees
(1)		(2)	(3)
1962-63	..	8,315,500	126.25
1963-64	..	8,345,951	151.50
1964-65	..	9,801,086	206.50
1965-66	..	5,575,120	274.76
1966-67	..	7,666,794	244.44
1967-68	..	13,479,832	327.66
1968-69	..	13,537,024	351.00
1969-70	..	14,786,430	481.25
1970-71	..	17,659,087	411.25
1971-72	..	17,945,800	615.84

The producer-sellers of nearby villages carry coconuts in bullock carts to the market yard for auction sale. Except Thursday, auction sale is done everyday of the week. Coconuts are auctioned on lot basis and the auction is carried out in the presence of the buyers who are the licensed traders, at the prescribed time i. e., from 9 a.m. to 12 noon and from 4 p.m. to 6 p.m. At Sakhigopal the auctioning is a systematic process and it starts after the ringing of the bell. The Market Sircar is entrusted to conduct the auction and the Market Guard for calling the bid. The Market Guard calls thrice before the close of the bid and reports the name of the highest bidder to the Market Sircar after obtaining the consent of the farmer to sell coconuts at the price offered by the bidder. If the farmer does not like to sell at that price, the bid is cancelled; if he agrees to the price, the Market Sircar makes the necessary entries in the Bid-Register and issues a gate pass to the farmer. The bidders at Sakhigopal are generally traders of the locality and the farmer, after getting the gate pass, carries his nuts to the godown of the bidder for disposal. In the godown, the nuts are counted in the presence of the farmer and the price of the nuts are calculated at the agreed rate, after deduction of 3 per cent of nuts as *kata*. The bidder makes the payment on the spot after deducting 40 paise per Rs.100 towards the market fees.

The principal sources of income of the Regulated Market are the market fees collected from the sellers and the licence fees collected from the traders. These constitute nearly 80 per cent of the total income of the Regulated Market. The other minor sources are interest from Banks, rents, sale of forms, etc.

Co-operative Marketing Societies

There was no co-operative marketing organisation before April, 1956, to ensure a fair price to the agriculturists. During the Second Five-Year Plan period (April, 1956 to March, 1961), three Regional Marketing Co-operative Societies were started with their headquarters at Jatni, Nayagarh and Balugaon. At the initial stage the State Government contributed an amount of Rs.25,000 as share capital and Rs.7,000 as subsidy to each one of these societies for the maintenance of their staff. In addition to it, the societies were also granted Rs.35,000 each by the Government as loan-*cum*-subsidy for the construction of godowns.

During the Third Five-Year Plan period (April, 1961 to March, 1966), two more Regional Marketing Co-operative Societies with their headquarters at Nimapara, and Sakhigopal were organised. Since then the number of co-operative marketing societies is increasing and in 1972-73, there were several co-operative marketing societies an account of which is given below.

Regional Marketing Co-operative Societies

In 1972-73, there were five Regional Marketing Co-operative Societies with headquarters at Nimapara, Jatni, Sakhigopal, Balugaon, and Nayagarh. The total membership of these societies was 2,219 with Rs. 58,97,302 as their working capital, of which Rs.20,37,529 constituted the paid-up capital. The societies had 16 godowns with a storage capacity of 30,100 quintals. The value of sales of consumer goods, agricultural produce and requisites, during the year was Rs.66,70,529. Four societies made a net profit of Rs.51,402, and one society incurred a loss of Rs. 1,169·00.

A detailed account of the individual societies is given in Appendix-III of this chapter.

Coconut Growers' Co-operative Societies

There is one Coconut Growers' Co-operative Society at Sakhigopal with 138 villages as its area of operation. In 1972-73, the membership of the society was 413 individuals with a working capital of Rs.1,96,117 of which Rs.1,46,890 were share capital. During the year, the Society marketed coconuts of the value of Rs.3,31,825 and made a net profit of Rs.4,356. The society had a godown with a storage capacity of 500 quintals.

Cashew-nut Growers Co-operative Societies

The Cashew-nut Growers' Co-operative Society is located at Puri with 56 individuals and 456 societies as its members. In 1972-73, the working capital of the society was Rs. 21,04,658 of which Rs.96,811 constituted the share capital. During the year, the Society sold cashew-nuts of the value of Rs.39,034 and made a net profit of Rs.7,227.

Cold Storage Co-operative Societies

There are three Cold Storage Co-operative Societies located at Satasankha, Nimapara, and Pipli with 1,115 individuals and 48 societies as their members. In 1972-73, the total working capital of these societies was Rs.11,27,379 of which Rs.6,15,270 constituted as share capital, Rs.35,671 as reserve and other fund, and Rs.4,89,766 as borrowings. The loan outstanding during the year was Rs.56,272. The Uttarayani Cold Storage at Satasankha and the Potato Growers' Cold Storage at Pipli, made a profit of Rs. 36,121 and Rs. 6·00 respectively whereas the cold storage at Nimapara incurred a loss of Rs.28,340 during the year.

Poultry Co-operative Societies

There are Five Poultry-Farm Co-operative Societies located at Kakatpur, Giringaput, Hatasahi, Pichukuli, and Ranpur. In 1972-73, there were 63 members with a working capital of Rs. 1,602.00. Out of these five societies, three ran without profit or loss and two societies made a profit of Rs. 42·00.

Joint Farming Co-operative Societies

There are five Joint Farming Co-operative Societies located at Ranpur, Angarapada, Athantara, Bhagabati, and Barmunda. In 1972-73, there were 223 members who were mostly agricultural labourers. The total working capital was Rs.1,24,540 and the total area of land under occupation was 373 hectares.

Collective Co-operative Societies

There are two Collective Co-operative Societies located at Jagamara, and Bhagabati. In 1972-73, there were 67 members with a working capital of Rs.1,10,418 and 80 hectares of land. During the year, the societies produced foodgrains of the value of Rs.1,000.

Whole-sale Co-operative Stores

There are two Wholesale Co-operative Stores located at Puri, and Bhubaneshwar. The total membership of these two stores was 34 consumers' stores and 4,506 individuals. In 1972-73, the total working capital was Rs.30,01,401 of which paid-up capital and borrowings constituted Rs.6,22,147 and Rs.9,57,880 respectively. During the year the stores transacted business on foodgrains to the value of Rs. 47,02,214 in wholesale and Rs. 51,63,430 in retail. The store at Puri made a profit of Rs. 5,487 and the store at Bhubaneshwar incurred a loss of Rs.49,890 during the year.

Consumers' Co-operative Stores

There are fifty Consumers' Co-operative Stores of which twenty stores are in Bhubaneshwar. In 1972-73, the societies had a total working capital of Rs.9,99,849·00 with an aggregate membership of 20,909 individuals and 20 consumer stores. The paid-up capital, reserve fund, deposits and borrowings constituted Rs.2,26,495, Rs. 82,105, Rs. 46,131 and Rs.58,661 respectively.

During the year, the societies made business worth Rs.38,34,369. Thirteen societies made a net profit of Rs.32,604, five societies sustained a loss of Rs. 976 and thirty-two societies had no profit or loss.

Fishery Marketing Co-operative

There are forty-seven Fishery Marketing Co-operative Societies located in and around Balugaon. In 1972-73, the total membership was 7,702 individuals with a working capital of Rs.36,23,621 of which Rs.1,42,617 constituted the share capital. During the year an amount of Rs. 2,90,500 was advanced as loan, the loan outstanding up to the period was Rs.11,38,161. These societies made transaction worth Rs.21,92,892. Thirteen societies made a profit of Rs. 2,35,040, four sustained a loss of Rs. 5,495 and thirty societies had no profit or loss.

Besides, there are nine Fishery Co-operative Societies located at Khandapara, Manipura, Gamaripada, Kausalyaganga, Mota, Puri, Ankarpalam, Brahmagiri, and Mangala. In 1972-73, these societies had a working capital of Rs.2,45,490 of which share capital, reserve fund and borrowings constituted Rs. 2,204, Rs. 1,794 and Rs.8,89,969 respectively. These societies advanced Rs.69,549 as loan to the members. They had fishing implements of the value of Rs.3,490.

Besides the above societies, the district has one Medicine Co-operative Store, one Jute Marketing Society, one Pan-Chasi Marketing Society, one Silpakara Society, two Multi-Purpose Co-operative Stores, and six Co-operative Canteens. In 1972-73, these societies had a total membership of 1,693 persons with a working capital of Rs.2,46,220. Their share capital, reserve fund and borrowings constituted Rs.40,353, Rs.22,360 and Rs.94,608 respectively. During the year, these societies invested Rs.45,232 in aggregate.

STATE TRADING

Orissa Paddy Procurement (Levy) Order, 1974

The trading schemes of the Food and Civil Supplies Department, Government of Orissa, commence on the 1st November of each year and end on the 31st October of the succeeding year, which is known as the 'Kharif year'. During the Kharif year 1974-75, there was a change in the schemes for procurement of paddy. The scheme of monopoly procurement of paddy through agents appointed for the purpose was replaced by the Miller's Levy Scheme. The scheme of levy on the millers and hullers envisaged delivery of 75 per cent of the paddy procured in shape of rice to the government and payments were made after the levy stocks were delivered. Besides, the scheme of graded levy on producers was introduced under the provisions of the Orissa Paddy Procurement (Levy) Order, 1974. During the Kharif year 1974-75, an amount of 2,580 tonnes of paddy was collected under the scheme.

Distribution of essential Commodities

Rice and wheat issued out of government stock, wheat products manufactured out of wheat supplied by the government to the roller flour mills and Chakkiwalas and sugar were supplied to the public through the Fair Price Shops.

In December, 1974, there were 1,140 Fair Price shops operating in the district. In 1974, 7,179·2 tonnes of rice, 17,663 tonnes of wheat, 1,290 tonnes of flour of wheat, 1,065 tonnes of suji, 1,435 tonnes of maida, 7,742 tonnes of sugar and 9,817 kilolitres of kerosene oil were transacted through these shops.

MERCHANTS' ASSOCIATION

There are six Chambers of Commerce located at Banpur, Khurda, Bhubaneshwar, Jatni, Nayagarh, and Puri. Besides, there are one Fish Merchants' Association, one Small Shopkeepers' Association, and one Chemist and Druggist Association at Bhubaneshwar. The object of these associations is to promote matters of business. The associations collect and disseminate information relating to trade, commerce and industry to the members of the business community. At the time of natural calamities and war emergency, these associations collect subscription from the merchants and contribute to the relief funds of the Chief Minister, the Prime Minister, and voluntary organisations. The management of the associations is vested in the Managing Committees, the members of which are elected through secret votes for a period specified in their bye-laws.

WEIGHTS AND MEASURES

Prior to the enforcement of the metric system the weight in common use was the seer of 105 tolas, which was used by all classes of traders dealing in indigenous goods. For imported goods, the traders used the seer of 80 tolas. For weighing vegetable, turmeric, fish and brass utensils, the unit was the *bisa*, which was equivalent to 27 *palas* in Khurda subdivision, 30 *palas* in Banpur police station and varied from 20 to 24 *palas* in different parts of Puri subdivision. One *pala* was equal to 6 tolas. The common measure of volume was the *gauni*, the capacity of which varied very much, for the *gauni* was merely a basket which easily loses its shape, while its capacity also depended on how much the grain was pressed, heaped up, or filled in loosely. It varied, in fact, from 2 to 9 seers of 105 tolas. For measuring country-made cloth the unit of length was *hatha* or cubit which varied from 18 to 22 inches, while for mill-made clothes the standard yard of 36 inches was used. The local land-measure used to be the *man*, of which there were several varieties, the commonest being almost equal to an acre. The cultivating classes were, however, nearly as familiar with the acre and decimal system of measurement as with the local measurement.

These measures varied in capacities from area to area for which the buyers were generally cheated. Besides, the traders were in difficulties while transactions were done with other districts. So, with a view to overcoming these difficulties, the metric system of weights and measures was introduced as an All-India Standard from the 1st April, 1961.

The metric system of weights and measures has been made compulsory in the district from ths 1st April, 1962. Initially difficulties were experienced by both the cosumers and traders, but after regular practice and propaganda through distribution of conversion tables, charts and pamphlets the system is now easily understood by the people. The following table shows the old weights and measures and their equivalent in metric units.

Old weights and measures		Metric equivalent
Seer of 105 tolas	..	1·224 grams
Seer of 80 tolas	..	0·933 grams
Tumba (240 tolas)	..	2·800 grams
Bisa Kathi (24 palas)	..	1·680 grams
Bisa Kathi (30 palas)	..	2·100 grams
Adda (60 tolas)	..	0·700 grams
Boda (30 tolas)	..	0·350 grams
Sola (15 tolas)	..	0·175 grams
Mana (105 tolas)	..	1·224 grams
Mana (120 tolas)	..	1·400 grams

APPENDIX I

A DETAILED ACCOUNT ON THE LAND DEVELOPMENT BANKS OF THE DISTRICT DURING 1972-73

Location	Membership	Paid-up capital (in Rs.)	Statutory reserve fund (in Rs.)	Other reserve fund (in Rs.)	Borrowings (in Rs.)	Deposits (in Rs.)	Working capital (in Rs.)	Total liabilities (in Rs.)	Loan outstanding (in Rs.)	Profits (in Rs.)	Loss (in Rs.)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Puri ..	4,224	5,55,462	21,192	18,107	68,30,704	..	81,59,321	80,61,956	70,67,381	71,449	..
Bhubaneshwar ..	4,377	2,13,931	3,394	2,953	19,55,027	..	22,96,676	22,83,072	20,39,563	..	49,620
Nayagarh ..	6,290	3,77,956	12,370	..	55,88,930	148,799	59,92,493	58,43,694	53,92,234	32,129	..
Khurda ..	11,298	3,67,910	6,683	..	43,94,319	69,351	52,45,011	51,75,660	44,86,097	61,153	..

APPENDIX II

A LIST OF RURAL MARKETING CENTRES IN THE DISTRICT

Name of the Subdivision (1)	Location (2)	Market days (3)
Puri	Nimapara	Sunday and Wednesday
	Srimukha	Tuesday and Saturday
	Olikhana	Monday and Thursday
	Rengala	Sunday and Wednesday
	Alanda	Sunday and Wednesday
	Balanga	Sunday and Wednesday
	Nalita Patna	Sunday and Wednesday
	Astarang	Tuesday and Saturday
	Nagapur	Monday and Thursday
	Kushapur	Tuesday and Saturday
	Chaitana	Wednesday and Saturday
	Nayahat	Sunday and Wednesday
	Nalita Pokhari	Friday and Tuesday
	Othaka	Tuesday and Saturday
	Kundhei	Sunday and Wednesday
	Pipli	Sunday and Tuesday
	Satasankha	Tuesday and Saturday
	Teisipur	Tuesday and Saturday
	Haripur	Tuesday and Saturday
	Delang	Tuesday and Saturday
	Beroboi	Tuesday and Saturday
	Brahmagiri	Tuesday and Saturday
	Naharpada	Tuesday and Saturday
	Kanas	Tuesday and Saturday
	Chandanpur	
Bhubaneshwar	Balianta	Tuesday and Saturday
	Bhingarpur	Tuesday and Saturday
	Balakati	Sunday and Wednesday
	Balipatna	Sunday and Thursday
	Adalabad	Friday and Tuesday

(1)	(2)	(3)
Khurda	Balugaon	..
	Banpur	..
	Tangi	..
	Kuhuri	..
	Nirakarpur	..
	Tangi	..
	Chanagiri	Tuesday and Wednesday
	Bhusandpur	..
	Naranpadar	Sunday and Tuesday
	Kaipadar	Tuesday and Friday
	Haladia	Saturday and Thursday
	Bajapur	Monday and Wednesday
	Golobai	Monday and Wednesday
	Jatni	Sunday and Thursday
	Mukulapur	Monday and Friday
	Begunia	Sunday and Wednesday
	Manikapur Patna	Monday and Thursday
Nayagarh	Kantilo	Monday
	Ranpur	Sunday and Wednesday
	Komanda	Tuesday
	Daspalla	Wednesday and Saturday
	Narayanganj	Wednesday and Saturday
	Gania	Sunday and Tuesday
	Itamati	Tuesday
	Bahadajhola	Thursday
	Gabakunda	Monday and Thursday
	Sarangajodi	Sunday and Wednesday
	Kataki Patna	..
	Indipur	Sunday and Wednesday
	Banguruba	Thursday and Friday

APPENDIX III

A DETAILED ACCOUNT ON THE REGIONAL CO-OPERATIVE MARKETING SOCIETIES OF THE DISTRICT DURING 1972-73

Location	Membership	Working Capital (Rs.)	Paid-up Capital (Rs.)	Borrowing (Rs.)	Number of godowns	Total capacity of the godowns (in qnt.)	Value of sales (Rs.)	Profit (Rs.)	Loss (Rs.)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Balugaon ..	428	10,03,737	3,64,724	58,355	5	6,600	1,42,844	3,078	..
Nayagarh ..	574	5,40,120	1.64,307	7,734	2	14,000	8,58,303	12,326	..
Nimapara ..	144	14,43,726	3,03,738	24,618	2	5,000	22,82,915	..	1,169
Jatni ..	705	10,63,903	6,94,241	74,853	3	2,000	13,44,207	21,987	..
Sakhigopal ..	368	18,45,816	5,10,519	1,25,639	4	2,500	19,92,216	14,011	..

CHAPTER VII

COMMUNICATIONS

OLD TIME ROUTES

Ancient Period

The antiquity of the places of pilgrimage in Orissa is as old as Baudhayana Srautasutra, and Manu Samhita where 'Tirthayatra' finds mention and it is probable that there were ancient trade or pilgrim routes in those days.

The offering of *pinda* or oblation to the forefathers at Gaya in Bihar, Jajpur in Orissa, and Pithapur in Andhra Pradesh is still current among the Hindus and it is natural to think that there was a pilgrim route between these places in early days.

Routes to and from the North

In the Buddhist accounts it is found that two merchants named 'Tapasu' and 'Bhallika' of Utkala who, on their way to Madhyadesa, first gave honey to Buddha at Buddhagaya after he had attained enlightenment. These merchants had 500 cart-loads of merchandise with them. To carry 500 carts from Utkala to Magadha was only possible through a developed highway. Emperor Asoka came with a large army and conquered Kalinga in the middle of the 3rd century B. C. It is certain that the Mauryan army travelled all the way from Pataliputra to Tosali on a highway where there were possibilities of the supply of water and food stuff. In the 2nd or 1st century B. C., Kharavela of Kalinga not only marched as far as Rajagruha in the north, but he advanced in the west to the kingdom of the Satavahanas and in the south to the kingdom of the Pandyas. The army of Kharavela consisted of 4 categories of soldiers or Chaturanga. It is needless to mention that for the movement of the *rathas* a good highway is essential.

It seems that there were trade or pilgrim routes from the Subarnarekha valley in Manbhum, Singhbhum and northern Mayurbhanj to the Baitarani valley in the western Mayurbhanj and eastern Keonjhar up to Anandapur so far as the hill area is concerned. The rest of the route towards south of Anandapur is quite possible up to Puri.

From the Allahabad Pillar Inscription of Samudragupta we come to know that Samudragupta sent an expedition to southern India through Kosala, Mahakantara, Kalinga, etc. Recently copper-plates of the Vigraha dynasty have been discovered and these documents show that the southern Puri and northern Ganjam were under the

Gupta rule. During the second quarter of the 7th century A. D. Hiuen-Tsang visited the capital of Utkala and Puspagiri monastery from Karnasuvarna and then went to Kongoda and Kalinga. From Kalinga he went to Mahakosala. The identification of Karnasuvarna with a place in the Manbhum district of Bihar helps us in tracing the route of the Chinese pilgrim from Karnasuvarna to Ucha or Utkala on the trade and pilgrims highway from Magadha to Utkala.

It seems that towards the middle of the 11th century A. D. a route was possible to Orissa from the right bank of the Ganges in Hooghli through Garh Mandaran, Midnapore, Raibania, Amarda, Basta and Remuna. On this route in the beginning of the 12th century A.D. Jayasimha, the ruler of Dandabhukti, an ally of Ramapala, helped Karnakesari of Utkala who was defeated by the Ganga king Raja-raja. This account is mentioned in the Ramacharita of Sandhya-kara Nandin. Soon after the conquest of Utkala in about 1111 A. D., Chodaganga spread his powers up to the Ganges following this route and established a frontier station at Garh Mandaran.

From the Tabaqat-i-Nasiri it is learnt that in 1245-47 there was a war between the Muslim Sultan of Bengal and the Ganga king Narasimha Deva I. During this war the army followed this route from Cuttack to Garh Mandaran and thence to Lakshanavati or Gaur. In the Asankhali copper-plate of Narasimha Deva II of 1303 A. D. a *Rajapatha* on the village of Vamsada finds mention. In 1351 Shamsuddin Illias Shah of Bengal attacked Orissa by following this route.

In 1360 Sultan Firuz Shah of Delhi came with a large army from Jaunpur via Bihar and Chotanagpur to Orissa. It seems that Firuz Shah followed the ancient trade route noted above. Historian Badaoni has written that the Sarqi Sultan of Jaunpur in 1393-94 invaded Orissa. As a hoard of coins of Sarqi Sultans of Jaunpur has been found from the Brahmani valley, it seems that there was another route from the Ranchi district through the valley of the Brahmani.

Chaitanya came to Jagannath from Nabadip first by the river route up to Deobhog on the Ganges and from there by land route.

The Van Den Broke's map was prepared in 1660 A. D. In this map places like Jagannath, Cuttack, Bhadrak, Balasore, Remuna, Narsinghpur, Pipli, Jaleswar and Dantan are shown on a highway.

Routes to and from the West

According to traditions, as embodied in the Madalapanji, Indradyumna came to Puri from the country of Malava. The Special Kalinga Edicts of Asoka at Dhauli state that the Kumara used to visit Tosali from Ujjayini occasionally and he had to travel through Madhya Bharat and Madhya Pradesh to Orissa. The Hathigumpha Inscription states that Kharavela went to Vidarbha area and it seems that he followed the route on the valleys of the Mahanadi and the Anga up to the border of the Raipur district in Madhya Pradesh. The discovery of punch-marked and other coins from Sonepur indicates that there was a trade route and it was situated on a highway. The Somakuli Kesari kings came to Orissa from Mahakosala through the Anga and the Mahanadi valleys.

In 1421-22 Hoshang Shah of Mandu came to Cuttack cunningly disguised as a horse merchant and halted on the other side of the river Mahanadi. In 1741 Bhaskar Pandit was escorted to Cuttack from Phuljhar in the Raipur district.

Routes to and from the South

There are Asokan inscriptions at Dhauli in Puri district and Jaugada in Ganjam district. It is certain that in the Mauryan days there was easy communication between these places. The land route is possible through Nayagarh and there was also a route on the land which separated Chilka from the sea and also a route on the existing Trunk Road to Madras. The discovery of Kushan coins at Gurubai on the strip of land between Chilka and the sea suggests a trade route in that area. In the 7th century Sasanka, Harshavardhan and Hiuen-Tsang went to Kongada (modern Ganjam) through one of these routes. The area of Kongada was occupied by the Bhaumas. Chodaganga came to Cuttack through one of these routes in 1111 A. D. The mention of Manikapatna in the tradition of Purusottama Deva's expedition to Kanchi suggests that he went on the strip of land which divides the Chilka lake from the sea. In 1624 Shah Jahan entered Orissa from the South through the pass of Khallikote and went up to Uttar Pradesh and returned on the same route.

Sea Routes

The people of Kalinga, from ancient times, were pioneers of maritime trade. From the works of Ptolemy and Pliny we learn that there were a number of busy ports on the sea coast of Orissa which testifies the existence of flourishing trade marts. The port Che-li-ta-lo mentioned by Hiuen-Tsang has been identified with Puri by some of the scholars. The people of Kalinga carried sea-borne trade with the East Indies. They had trade relation with ports of far off Persian gulf and the Red sea. According to an ancient tradition of the island of Java "twenty thousand families were

sent to Java by the Prince of Kling (Kalinga). These people prospered and multiplied". Basudeva Somayaji, the author of Gangavamsanucharita has described that he came to Puri from Burwa, a port in Ganjam, by a boat and returned on the land route to Khallikote after crossing the Chilka lake in a boat in 1762 A. D.

Roads during British Period

"When we took the Province in 1803", writes Mr. Toynbee in his "Sketch of the History of Orissa", "There was not a road, in the modern sense of the word, in existence". Such being the condition, the first road constructed in the district after the British occupation was the Jagannath Road. Sanction for construction of this road was not made until the year 1811, and in October 1812, the work started under the supervision of Captain Sackville. A portion of this road in Puri district was made passable in 1817, but the whole road was not complete until 1825, and it was not metalled till nearly 50 years later. The construction of the road was a difficult task as the greater portion rests on an embankment raised high above the level of the surrounding country. The bridges were built almost entirely of stones taken from the ruined forts and temples in which the province then abounded; the cost of their construction being met by Maharaja Sukhmay Ray of Calcutta. His name is commemorated by an inscription on a bridge 3 miles from Puri, which says-"The late Maharaja Sukhmay Ray of Calcutta having presented a lakh and a half of rupees towards the construction of this road and the bridges on it, the Governor-General in Council has ordered these inscriptions on stone to be set up to mark his generosity and renown. Date A. D. 1826". To improve the trade of the province and revive its former commercial prosperity, in 1819 an attempt was also made to develop and extend communication by sea by the appointment of Master Attendant at Manikapatna.

But up to 1866, the system of communication throughout the district saw no other improvement. At the time of the great Orissa famine of 1866, this district suffered terribly because of lack of communication and transport facilities. "The people were shut in between pathless jungles and impracticable seas, and were like passengers in a ship without provisions". The Famine Commissioners of 1867 described the position as follows:—"The whole province is geographically isolated to an excessive degree. To the north and north-west, the hill tracts merge into countries more hilly, wild and inaccessible, by which they are separated effectually from Central and Northern India. On the other side, the nature of the coast and the sea is such as effectually to stop all native traffic for the major part of the year. With one exception—False point—there is no protected

anchorage of any kind, and that exception may be said to be in some sense almost a recent discovery. Such being the difficulties on either side of the length of Orissa, the only ordinary mode of communication with the outside world is by the route traversing its length. That, however, is so much intersected by the streams already mentioned, and has been hitherto so little rendered practicable by art, that it is comparatively little used by wheeled carriage; pack-bullocks still predominate at all times; in the rainy season wheeled traffic is quite impracticable; and when the rains are heavy, even pack-bullocks cannot be used". "The famine of 1866"—points Mr. Mansfield, in the district Gazetteer of Puri (1929), "directed attention to the State of the Orissa districts and measures were taken to prevent the recurrence of a similar disaster, roads being opened up, the coast surveyed, and canals constructed. The communication with the outside world which was thus established effectually broke in upon the isolation of Orissa, and more recently the Bengal-Nagpur Railway has extended its system through the district".

The means of communication by rail and roads had developed to some extent, but the internal communications were wholly inadequate. The eastern portion towards Astarang, Kakatpur and Nimapara was inaccessible for months owing to the want of culverts and causeways; while the area round the eastern end of the Chilka lake was still almost without communications of any kind. In Khurda, which was mainly a high and well-drained tract, with ridges and uplands connecting the villages, there was little difficulty in making roads, and the subdivision was well supplied with roads. Laterite gravel for metalling was plentiful everywhere except in the south of Banpur. Besides the roads maintained by the local authorities, there were a large number of native cart-tracks. The forest department also maintained some roads. The case was different in the headquarters subdivision which was a deltaic tract intersected by a network of rivers, many of which could not be bridged except at a prohibitive cost. The rivers over-flowed their banks during floods and inundated the surrounding area. The main arteries of communication had no feeder roads in the eastern and larger half of this subdivision, and though there were everywhere cart-tracks which were passable in fair weather, they all disappeared in the rains. Foot-passengers then used the crests of the river embankments as the main avenues of communication, and when they left them, had to stumble along the *hiras* or ridges dividing the fields or wade knee-deep through mud and puddles.

The district roads were maintained by the District Board. Certain roads were also maintained by the Public Works Department. The

main roads of the district were the Cuttack-Puri road and Cuttack-Ganjam road. The Cuttack-Puri road, known as Jagannath road or Pilgrim road, was opened to motor traffic from the beginning of January to May. At other times of the year the crossings of the Kathjuri, the Kushabhadra and the Bhargavi were impassable for motor traffic. The Cuttack-Ganjam or Ganjam road was opened to motor traffic throughout its length from January to May, and passed through some beautiful scenery, connecting the South-western end of the Chilka lake with Khurda. In the rains motor cars were held up by the Kathjuri and Kuakhai near Cuttack, and by the Managuni near Jankia. The Ganjam road and the Jagannath road were linked together by two cross-roads, the Pipli-Khurda road and the Patnaika-Khurda road. The former, which was 14 miles (22.4 km.) long, left the pilgrim road at Pipli and ran due west through Khurda road station to Khurda. The other took off at Patnaika, 15 miles (24 km.) from Puri, and ran north-west to Khurda through Jagadalpur and across the Barunai pass. Both these cross-roads were metalled, and both were intercepted by the Daya river, which was fordable in the hot weather.

The Cuttack-Ganjam road had also a small branch from Tangi to the Chilka lake. During the British period the Nayagarh Feudatory State was connected with Khurda by a metalled road which passed through Baghamari. From this road at Baghamari ran another metalled road to Kalapathar. Yet another metalled road left the Ganjam-Cuttack road two miles (3·2 km.) from Khurda, and ran to Khandagiri and Bhubaneshwar; from Bhubaneshwar it ran to Sardeipur on the pilgrim road; this portion was also metalled, but was not passable for motors except in the dry months as the Daya river intervened. Khandagiri was also connected by a metalled road to Chandaka on the Cuttack-Ganjam road. The other important metalled road was that from Balugaon on the Chilka lake to Baghura via Banpur.

From the pilgrim road at Pipli ran an unmetalled road to the east end of the district after passing through Nimapara. From Nimapara there were two branches, one to Astarang and the other to Gop; and from Gop it was usually possible, in the winter months, for motor cars to reach about as far as the Konarak temple. These roads were almost impassable even to cart traffic in the rains owing to the presence of large and unfordable rivers. From Puri ran two roads, east and west along the sea shore, which were little more than cart-tracks through the sand for the first few kilometres of their course; they were quite unfit for motor traffic and afford heavy going, even for carts. That to the west ran to Brahmagiri, and thence to the western end of

the Chilka lake at Barkudi; that to the east ran to Gop, and was the old Cuttack-Puri road; from Gop it ran to Phulnakhara on the pilgrim road.

These were the chief roads of the district during the British period or the pre-independence era. The others were mainly branch roads of a few kilometres in length, connecting these with the villages in the interior.

Roads in Modern Times

Prior to Independence, most of the roads were unmetalled and unbridged and were negotiable only in fair-weather. In course of time, demand for more and better roads increased. For breaking the age-old isolation of many areas of the district which were mostly inaccessible, construction of roads and development of road transport were considered *sine qua non*. To accelerate this, large amounts were earmarked and spent on the development of roads in the successive Five-Year Plans. At present the district is served by National Highways, State Highways, Major District Roads, Other District Roads and Classified Village Roads.

The length of roads according to category and surface classification in the district is given below as on 31st March, 1973.

I. Category		Length in kilometres
National Highways	..	109.00
State Highways	..	192.67
Major District Roads	..	465.31
Other District Roads	..	382.43
Classified Village Roads	..	271.89
Total:	..	1421.30

II. Surface classification		Length in kilometres
Black topped	..	684·25
Water-bound macadam	..	305·72
Moorum	..	188·00
Earth	..	243·33
Total:	..	1421.30

A brief description of different categories of roads running through the length and breadth of the district is given below:

National Highways

The main highways running through the length and breadth of India connecting ports, foreign highways, capitals of Indian states, including roads required for strategic movements for the defence of the country, are styled as National Highways (N. H.). The National Highways are maintained by the State Public Works Department (P. W. D.) from the funds provided by the Central Government. These are generally tar roads, with a minimum width of 11·58 metres. Details about the National Highway No. 5 which passes through this district are given below.

National Highway No. 5

The old Jagannath road has been merged in the National Highway No. 5 and in the State Highway No. 8 (Cuttack-Puri Road). The National Highway No. 5 begins its course in the district in Balianta police station and winding its way south-wards crosses the river Kuakhai. A bridge has been constructed on the river Kuakhai by the Central Government. Then it crosses the South-Eastern Railway with an over bridge and passes in the northern outskirts of the New Capital at Bhubaneshwar. It meets the old Cuttack-Ganjam road at village Pitapali in Jatni police station and stretches in the district up to Ganjam border passing through the subdivisional headquaters at Khurda and important places like Chandapur, Tangi and Balugaon. The portion of the National Highway from Palasuni up to village Pitapali was constructed in the year 1951. The portion between Pitapali junction up to Ganjam border was in existence as the old Cuttack Ganjam road which has now lost its separate identity and is merged in the National Highway. The entire cost for the construction as well as maintenance of the National Highway is borne by the Central Government though the work is done through the agency of the State Government. The total length of this road in the State is 109 km. It is black topped and has important bridges over river Kuakhai and Salia. This is by far the most important road in Orissa as it directly links the State with the neighbouring States of West Bengal, Bihar and Andhra Pradesh. In the State itself it links the district of Cuttack and Balasore in the north and Ganjam in the south with Puri district. It is the only direct road link between the northern and southern Orissa and as such, most important from commercial point of view. The beautiful Chilka Lake with its superb natural scenery is touched by this road at several points.

State Highways

All other main, trunk or arterial roads of a State connecting with National Highway, or Highways of adjacent States, district headquaters and important cities within the State and serving as the main arteries

of traffic to and from district roads are called State Highways (S.H). These roads are maintained by the State Public Works Department (P. W. D.) and are in most cases bridged and asphalted. The minimum width of the State Highways is 9·76 metres.

Two State Highways have passed through this district. They are Cuttack-Puri State Highway No. 8, and Khurda-Nayagarh State Highway No. 1. The length of these two roads is 192·67 km. The entire length have black-topped surface. A brief description of each of the State Highways is given below.

State Highway No. 8

The old Jagannath road was formerly running far east of the New Capital area. For the facility of direct communication from Bhubaneshwar, a link road was constructed with one major bridge over river Daya and two other bridges over river Gangua to make the road an all-weather one. This link road was named as Lewis Road after the name of Sir Hawthorne Lewis, the then Governor of Orissa. Subsequently the major portion of Jagannath road from Sardeipur to Puri and Lewis road were amalgamated and renamed as Cuttack-Puri road (State Highway No. 8) covering a distance of 58·52 km.

The road now runs from National Highway No. 5 near village Rasulgarh and passes southward touching the railway station at Bhubaneshwar and meets the old Jagannath road at Uttarasasan. As has been stated earlier, the old Jagannath road, except for the portion from Balianta to Balakati about four miles (6·44 km.) in length, has lost its identity and is now known as Cuttack-Puri road. On its way to Puri it passes through Pipli, Danmukundapur, Mangalpur, Sakhigopal and Chandanpur. It has one more bridge (besides the old narrow one) on the river Bhargavi near Chandanpur and another over Atharnala which has the importance of old architectural beauty. After the construction of bridges over Kathjori, Kuakhai, Gangua and Daya the road has become an all-weather one and regular buses ply between Cuttack and Puri via Bhubaneshwar throughout the year. Apart from being a pilgrim road it connects the important towns of Cuttack, Puri and Bhubaneshwar and, as such, occupies a unique position in the communication system of the district. Here mention may be made of the old Jagannath road between Balianta and Balakati which is the only remnant of the pilgrim road. It has completely lost its importance now and serves the purpose of a local road.

State Highway No. 1

The State Highway No. 1 comprises the following roads, viz., (i) Khurda-Dighiri road, (ii) Nayagarh-Dighiri road, (iii) Nayagarh-Daspalla road and (iv) Daspalla-Baudh road.

The Khurda-Dighiri road was under the control of the District Board till 1950. Now it is maintained by the P. W. D. It starts from Khurda and ends at Dighiri passing through some of the important places of Khurda subdivision, viz., Khurda, Baghamari, Pichukuli, Begunia and Bolgarh. The road has a length of 29 miles 4 furlongs (47·50 km.) and is black-topped.

During the Durbar administration, the Nayagarh-Dighiri road was constructed and metalled. It starts from Nayagarh town and meets Khurda-Dighiri road at Dighiri. It has a total length of 7 miles (11·27 km.). With the merger of the Nayagarh State, the road merged with the State roads and was classified as State Highway. It passes through the important villages of Purusottampur, Itamati, Sindhuria, and Nayagarh town. On the way to Nayagarh the road passes over Pandusar bridge. It is a girder bridge having a span of 250 feet (76·2 metres). It was constructed during the time of Raja Narayan Singh of Nayagarh under the supervision of the Agency Engineer, Orissa States, in the year 1914.

The Nayagarh-Daspalla road connects the ex-State of Daspalla with Nayagarh. The road was metalled during the Durbar administration. The entire road of 25 miles (40·25 km.) has been black-topped. The major portion of the road passes through jungles and some important places like Nuagaon and Daspalla. There are two major bridges, one at the 7th mile (11·27 km.) and the other at the 24th mile (38·64 km.). Both were constructed during the ruler's administration. The bridges are made of iron girder, each having a span of 250 feet (76·2 metres).

Daspalla-Baudh road runs through a length of 23 miles (37·03 km.) in the district and passes through the thick jungles of Daspalla ex-State. The road has now been improved and its entire length metalled. There are two ghats on this road, namely, Banibari ghat and Takar ghat. These portions have been graded up for the smooth passage of vehicles. With the improvement of this road, the road from Jatni railway junctioned to Baudh has become an all-weather one.

Thus the total length of the State Highway No. 1 running in the district is 134·15 km. Its entire length has a black-topped surface and is motorable throughout the year.

Major District Roads

The minimum width of the Major District Roads (M.D.R.) is 7·32 metres. They connect important centres of trade and commerce with railways, State Highways and National Highways. These roads are constructed and maintained by the State Government.

The total length of the Major District Roads in the district as on 31st March 1973, was 465·31 km. Of these, 303·73 km. have black-topped surface, 103·08 km. water-bound macadam surface, and the remaining 58·50 km. unmetalled (moorum and earthen) surface.

A brief description of each of the Major District Roads is given below :

Major District Road No. 18

The Daspalla-Gania road is called Major District Road No. 18. The road takes its route from Daspalla and runs towards Gania and meets Other District Roads on the bank of the river Mahanadi at Gania. The length of the road is 36·79 km. of which 10·05 km. have a black-topped sufrace, 18·10 km. water-bound-macadam surface and the rest unmetalled. It is a fair-weather road. This road is an important means of communication in the ex-State areas. It has also its importance for Satakosia, Baramul and Tikarpada which are famous for forest scenery.

Major District Road No. 68

The road passing through Baghamari-Kalapathar-Fategarh-Khandapara-Nayagarh-Odagaon is known as Major District Road No. 68. This road starts from village Baghamari on the State Highway No. 1 and passes through Kalapathar, Fategarh, Khandapara, Nayagarh, Sarankul and Odagaon. The length of the road is 95·93 km. of which 95·33 km. are motorable. It links Aska and Berhampur which facilitates the direct transport of commodities from Ganjam district. The importance of the road also lies in the fact that it touches Sarankul and Odagaon where the famous temples of Ladukeswar and Raghunath are respectively situated. The entire road is used as all-weather road except the portion from Kalapathar to Fategarh which passes through some unbridged *nalas*. Nayagarh-Odagaon road extends up to Laukhal on the border of Ganjam district, connecting the roads to Berhampur.

Major District Road No. 76

The Major District Road No. 76 includes two roads, viz., Chilka lake road and Chandpur-Raj Sunakhala road.

The length of Chilka lake road is 5·63 km. It takes off from National Highway No. 5 at Tangi and connects Kalupara Ghat railway station. This road is black-topped all through and acts as a feeder road to the railway station.

The Chandapur Raj Sunakhala road is also a part of the Major District Road No. 76. It originates from the National Highway No. 5 at Chandapur and meets State Highway No. 1 at Raj Sunakhala via Ranpur town. The length of the road is 28·96 km. which

have a black-topped surface. It is a all-weather road. The importance of the road is due to railway head at Kalupara Ghat by the side of the lake Chilka.

Major District Road No. 77

The Major District Road No. 77 consists of Cuttack-Ganjam road and Simara-Banki road.

Previously, Cuttack-Ganjam road was one of the most important roads of the district as it connected Cuttack and Ganjam with Puri district. It has lost its importance owing to the portion of the road from Pitapali up to Ganjam border being merged in the National Highway No. 5. This road runs through Barang, a place now famous for glass industries, and passes through Chandaka forest connecting the National Highway at Pitapali, 3·25 km. north of Khurda The length of this metalled road is 10·05 km. It facilitates inter district communications and carries forest products of the Chandaka forest to the nearest markets. With the establishment of the Nandankanan near Barang the road diverts tourist traffic to some extent and has thereby regained some of its lost prestige.

The Simara-Banki road starts from Simara under Khurda police station and terminates at Banki after passing through Tulasipur under Banki police station in Cuttack district. The length of the road is 29·78 km., of which 12·47 km. are black-topped and the rest have water-bound-macadam surface. The road is negotiable throughout the year.

Major District Road No. 78

The Chandaka-Bhubaneshwar road is known as Major District Road No. 78. It emanates from Cuttack-Ganjam road at Chandaka and connects National Highway No. 5 at Khandagiri and terminates at Bhubaneshwar. The entire road covering 17·36 km. is metalled. It affords facilities for the transport of forest produce of Chandaka to Bhubaneshwar and other places.

Major District Road No. 79

The Patnaika-Khurda road which is a part of the Major District Road No. 79 starts from Patnaika on the State Highway No. 8 and after passing through Delang reaches Khurda. Out of 34·18 km. of this road 31·37 km. have been metalled. It is a fair-weather road.

The Khurda-Jatni-Pipli road is a continuation of the Patnaika-Khurda road. It connects Khurda town with rail head at Jatni and links State Highway No. 1. The road passes through the railway station at Jatni and touches Pipli on the Cuttack-Puri road. The length of this metalled road is 22·12 km. It is a fair-weather road, as river Daya on its route has not yet been bridged.

Major District Road No. 80

The Major District Road No. 80 comprises Pipli-Konarak road and Nimapara-Astrang road.

The Pipli-Konarak road originates from Pipli town. After passing through Nimapara and Gop it terminates at Konarak where stands the famous Sun temple. The length of the road is 44·04 km. It has a black-topped surface and is motorable in all seasons.

The Nimapara-Astrang road starts from Nimapara and terminates at Astrang after passing through Kakatpur, where the famous temple of goddess Mangala is located. The length of the road is 30·57 km. which has a black-topped surface. It is a all-weather road.

Importance of the road lies in the fact that it links commercial centres like Pipli, Nimapara, Astrang and Gop, and pilgrim centres like Kakatpur and Konarak.

Major District Road No. 81

The Major District Road No. 81 comprises (i) Phulnakhara-Niali-Madhab-Gop road, (ii) Gop-Balighai-Puri road, (iii) Puri Brahmagiri-Barkudi road, and (iv) Balighai-Konarak road. The road from Phulnakhara to Gop starts from National Highway No. 5 near Phulnakhara and proceeds to Gop via Niali and Madhab. The length of this road is 16·09 km. of which 11·26 km. are black-topped, 4·43 km. water-bound-macadam, and the remaining 0·40 km. unmetalled. It is a fair-weather road.

The Gop-Balighai-Puri road starts from Gop and terminates at Puri after passing through Balighai. The length of the road is 32·28 km. of which 27·75 km. are motorable. It is a fair-weather road.

The Puri-Brahmagiri-Barkudi road takes its route from Puri and runs up to Barkudi after passing through Brahmagiri. The length of this road is 32·18 km. of which 12·47 km. have black-topped surface, 4·83 km. water-bound-macadam surface, and the remaining 14·88 km. are unmetalled. It is a fair-weather road.

The Balighai-Konarak road emanates from Gop-Balighai-Puri road at Balighai and extends up to Konarak. The length of the road is 16·88 km. It is intervened by an unbridged river and is motorable during fair-weather only.

In addition to Major District Road No. 18, 68, 76, 77, 78, 79, 80 and 81 there are six Major District Roads having length below 10 km. These roads are:—

		km.
Atharnalla to Gundicha Mandira	..	2·42
Puri Badadanda	..	2·01
N. H. 5 to Barakul Inspection Bungalow	..	0·80

Marine Drive (Konarak to Puri)	..	2·81
Nimapara town road	..	3·22
S. H. 8 to Sub-Jail at Bhubaneshwar	..	1·21
Total	..	12·47

Other District Roads

There are Other District Roads (O.D.R.) which are of the same type as the Major District Roads except that they are subject to more interruptions to traffic during rainy season. Details about Other District Roads as on 31-3-1973 are given below:—

Name of the Road	Length in km. Metalled	Un-metalled	Total	Remarks
(1)	(2)	(3)	(4)	(5)
1. Gania-Baramul-Kuturi road	9·65	25·74	35·39	Fair-Weather
2. Gania-Kantilo-Fategarh road.	21·93	12·06	33·99	Fair-Weather
3. Khali sahi-Koska-Adakata road.	22·23	1·61	23·94	All-Weather
4. Khandapara-Banpur road	11·07	..	11·07	All-Weather
5. Mahipur-Bahadajhola road	3·32	12·87	16·09	Fair-Weather
6. Odagaon-Nuagaon-Bahadajhola road.	16·09	22·92	39·01	Fair-Weather
7. Pratapprsaad-Darpanarayanpur-Sarankul road.	12·87	30·57	43·44	Fair-Weather
8. Bhapur-Kalapathar by-pass.	..	9·65	9·65	Fair-Weather
9. Khandapara town road ..	1·61	..	1·61	All-Weather
10. Khurda-Haldia road ..	15·08	..	15·08	All-Weather
11. Khurda-Malla-Kaipadar road.	4·83	..	4·83	All-Weather
12. Ranpur-Darpanarayanpur ..	3·22	9·65	12·87	Fair-Weather
13. Balugaon-Pratap road ..	12·87	..	12·87	All-Weather
14. Satasankha-Balanga-Nimapara road.	14·48	8·64	23·12	All-Weather
15. Pipli-Delang-Kanas road	16·49	4·83	21·32	Fair-Weather
16. General Hospital to Railway station road.	1·61	..	1·61	All-Weather

17. Konarak-Chandrabhaga road.	3·22	..	3.22	All-Weather
18. Sunamuhin-Satapara road	..	22·53	22·53	Fair-Weather
19. S. H. No. 8 to Dhauli ..	4·83	..	4·83	All-Weather
20. Sardeipur-Nimapara road..	27·36	..	27·36	All-Weather
21. Balakati-Balianta road ..	12·87	..	12·87	All-Weather
22. Jatni-Gobindapur road ..	5·63	..	5·63	All-Weather
Total ..	221·36	161·07	382·43	..

Classified Village Roads

There are 271·89 km. of Classified Village Roads (C.V.R.) in Puri district. These roads are generally unmetalled approach roads from main roads to villages and are maintained by P.W.D. Their details as on 31-3-1973 are given in the following statement.

Name of the road	Length in km. Metalled	Un-metalled	Total	Remarks
(1)	(2)	(3)	(4)	(5)
1. Korada-Krsuhnaprasad road.	..	8·04	8·04	Fair-Weather
2. Purusottampur-Notara road	10·05	..	10·05	All-Weather
3. Nayagarh-Patali Sahi road..	..	12·85	12·85	Fair-Weather
4. Banamalipur-Bhimpara road	..	8·04	8·04	All-Weather
5. Jatni-Tirimal road ..	14·48	3·22	17·70	Fair-Weather
6. N. H. No. 5 to S. H. No. 8 via Nirakarpur.	..	19·30	19·30	Fair-Weather
7. N. H. No. 5 to S. H. No. 8 via Narsinghpur.	3·22	16·09	19·31	Fair-Weather
8. Begunia-Ladhachua road ..	..	22·93	22·93	Fair-Weather
9. Banpur-Ayatpur road ..	2·41	7·44	9·85	Fair-Weather
10. Sunakhala-Ayatpur road ..	5·03	5·43	10·46	Fair-Weather
11. Gopalpur-Karadapalla road	..	8·04	8·04	Fair-Weather
12. N. H. No. 5 to Bhusandapur	3·22	6·44	9·66	All-Weather
13. Bhagabati temple road ..	0·80	..	0·80	All-Weather
14. Banpur-Jankia road ..	..	20·91	20·91	Fair-Weather
15. Tikatal-Koduabereni ..	..	9·25	9·25	Fair-Weather
16. Satasankha-Birapurusottampur road.	..	2·21	2·21	All-Weather

(1)	(2)	(3)	(4)	(5)
17. Sakhigopal temple road ..	2·41	..	2·41	All-Weather
18. Sakhigopal-Algum road ..	1·61	8·05	9·66	All-Weather
19. Jayapur-Sarangajodi road ..	1·61	5·63	7·24	Fair-Weather
20. Kakatpur-Konarak road ..	5·63	16·90	22·53	Fair-Weather
21. Banamalipur-Balana via Basantamal, Alanda.	6·44	13·27	19·71	Fair-Weather
22. S. H. No. 8 to Lingipur ..	..	1·61	1·61	All-Weather
23. Chhatabar-Raghunathpur road.	..	6·44	6·44	All-Weather
24. Salia-Kantilo road ..	3·32	0·40	3·72	Fair-Weather
25. Satpara-Krushnaprasad road	..	4·63	4·63	All-weather
26. Road from Barakul I. B. to Jatia Hill.	..	4·63	4·63	All-Weather
Total ..	60·13	211·76	271·89	..

Rural Engineering Organisation Road.

The Rural Engineering Organisation (R.E.O.) maintains 107 roads in Puri district of which 19 are approach roads to Major Irrigation Projects. The total length of these roads was 650·24 km. in 1974. Most of these roads are unmetalled and are meant mainly for cart traffic. These Rural Engineering Organisation roads connect the villages to the nearest important roads, market places and rail heads. The details of the Rural Engineering Organisation roads are given in Appendix-I.

Municipal/ Notified Area Council Roads.

The Municipality and the Notified Area Councils maintained 459·23 km. of roads during the year 1974-75. The details are given below:

Name of Municipality/Notified Area Council (1)	Metal roads in km. (2)	Unmetalled roads in km. (3)	Total length of roads in km. (4)
Puri Municipality ..	145·91	26·55	172·46
Bhubaneshwar Notified Area Council ..	55·21	38·23	93·44
Jatni-Notified Area Council ..	29·00	17·00	46·00
Banpur Notified Area Council ..	9·00	34·50	43·50
Nayagarh Notified Area Council ..	5·05	3·00	8·05
Pipli Notified Area Council ..	29·00	16·00	45·00
Khurda Notified Area Council ..	5·50	43·83	49·33

Forest Roads

The total length of forest roads in the district is 389·43 km. These roads are constructed mainly to help the people in utilising the forest resources of the district. The name and the length of the forest roads are given below:—

Sl. No. (1)	Name of Forest road (2)	Length in kilometres (3)	Forest Division (4)
1	Andharakhani-Kaudia ..	30·0	Nayagarh
2	Lingiribari-Bajrakot ..	6·4	do.
3	Gateri-Barakala ..	13·6	do.
4	Belabani-Badruma-Bajrakot ..	8·8	do.
5	Singapada-Angisingi ..	14·4	do.
6	East Sapua ..	8·0	do.
7	Banigochha-Gandapaju ..	1·6	do.
8	Geregedi-Duisingi ..	10.5	do.
9	Gochhabari-Ranisahi ..	9·8	do.
10	Takara-Baramul ..	24·2	do.
11	Khamana-Kanapaju ..	6·6	do.
12	Nandagadu-Kalamba ..	12·4	do.
13	Sakini-Nandagadu ..	18·0	do.
14	Kalamba-Kutibari ..	8·2	do.
15	Banigochha-Chadeyapalli ..	4·4	do.
16	Badalasahi-Chancharapali ..	14·4	do.
17	Panchirida-Rohibanka ..	21·4	do.
18	Simili-Dhuannali ..	5·6	do.
19	Kadaleipali-Gochha ..	5·6	do.
20	Rajin-Baguda ..	12·9	Puri
21	Rajin-Kriamba ..	12·9	do.
22	Bhatpada-Bhansigot ..	16·1	do.
23	Silingpada-Bhainsigot ..	12·9	do.
24	Daruthenga-Banra ..	5·8	do.
25	Andharua-Patia road ..	9·7	do.
26	Minichinpatna-Deras ..	8·1	do.

(1)	(2)		(3)	(4)
27	Sunakhala-Sulia	..	0·06	do.
28	Kuhuri forest road	..	0·07	do.
29	Jasodapur-Raipada	..	22·5	do.
30	Nakitha-Dedrisahi	..	24·2	do.
31	Sea View Road	..	6·4	do.
32	Pithakia-Gayalbank	..	9·7	do.
33	Nuakua road	..	8·1	do.
34	Golra-Chandrabhaga	..	16·1	do.
	Total	..	389·43	

Panchayat Samiti Roads

In addition to the Public Works Department, Rural Engineering Organisation, Municipality, Notified Area Councils and Forest Department roads, the Panchayat Samitis and Gram Panchayats also maintain large length of roads. The roads maintained by the Panchayat Samitis and Grama Panchayats are generally fair-weather roads and are maintained by the aid received from the Community Development and the Social Welfare Departments of the Government.

There are 29 Panchayat Samitis in Puri district. These Samitis maintain 133 roads. The total length of these roads is 482·50 km. Their details are given in Appendix-II.

Grama Panchayat Roads

During the year 1975-76, 391 roads were being maintained by the Grama Panchayats in 29 Panchayat Samitis. A list of the Grama Panchayat roads is given at the end of this Chapter in Appendix-III.

Vehicles and Conveyances

The mechanically propelled and power driven vehicles are gradually replacing the indigenous vehicles in the district. In spite of that, bullock-carts continue as the main conveyance for transport of food grains and goods in rural areas. The old ceremonial *palki* and *sabari* carried by men are still in vogue in all the subdivisions of the district. Other vehicles are cycles and cycle-rickshaws. Cycle-rickshaws, though common in Bhubaneshwar and Puri , are not popular in Khurda, Pipli and Nayagarh.

The following statement shows the number of registered cycles, cycle-rickshaws and bullock-carts within the Puri Municipality and other Notified Area Councils during the year 1974-75.

Municipality/Notified Area Council	Number of registered		Bullock carts
	Cycles	Cycle-rickshaws	
(1)	(2)	(3)	(4)
Puri Municipality ..	699	1,204	320
Bhubaneshwar Notified Area Council ..	8,551	1,863	588
Nayagarh Notified Area Council ..	63	7	..
Khurda Notified Area Council ..	157	83	10
Pipli Notified Area Council ..	48	11	12
Jatni Notified Area Council ..	800	204	68

Banpur and Nimapara Notified Area Councils started functioning on the 15th March,1973. The number of registered vehicles in these two Notified Area Councils are not available.

Other vehicles in the district are motor-cycles, scooters, trucks, taxis, cars, jeeps, buses and auto-rickshaws. Their strength during the year 1974-75 was as follows :

Name of motor vehicles		Number of registered motor vehicles
(1)		(2)
Motor cycle and scooter	..	1,476
Truck	..	238
Taxi	..	129
Bus	..	45
Car	..	759
Jeep	..	557
Auto-rickshaw	..	80
Other motor vehicles	..	184
Total	..	3,468

Out of 3,468 motor vehicles registered in the district, 3,349 vehicles have been registered under the Additional Regional Transport Office, Bhubaneshwar, and the rest under the Regional Transport Office, Puri.

Road Accidents

The total number of road accidents that occurred in the district by the end of 1974 was 360 in which 222 persons were injured and 61 killed.

Public Transport

Prior to Independence motor transport was very poor in the district as the roads were not fully bridged or metalled. With the improvement of roads in the district motor transport is increasing day by day. The Regional Transport Officer, Puri, was the licencing, registering and taxation authority in respect of motor vehicles of this district. After the establishment of the New Capital at Bhubaneshwar an Additional Regional Transport Office was opened at Bhubaneshwar. The Additional Regional Transport officer, Bhubaneshwar, registered motor vehicles under the same registration mark as that of Puri region and certain registration numbers were allotted to him for the purpose. At present Orissa Road Transport Company Limited, State Transport Service, and private bodies run their buses in different routes of the district.

Orissa Road Transport Company Limited

Most of the routes have been taken over by the Orissa Road Transport Company which is a tripartite (State Government, Railways, and Public Parties) transport undertaking. There are two zonal headquarters of this company, one at Jatni and the other at Bhubaneshwar.

The routes covered by the Orissa Road Transport Company Ltd. in the district are given below :

Name of the route (1)	Condition of road (2)	Length in km. (3)
Bahadajhola-Odagaon	All-weather	11
Daspalla-Jatni	Ditto	110
Jatni-Gania	Ditto	134
Jatni-Bahadajhola	Ditto	109
Odagaon-Jatni	Ditto	98
Jatni-Kantilo via Kalapathar	Fair-weather	82
Jatni-Bhubaneshwar via Chandaka	All-weather	62
Taraboi-Bhubaneshwar	Ditto	42

(1)	(2)	(3)
Chamundia-Jatni (Extention to Puri)	Fair-weather	118
Khurda-Jatni-Gadamanitiri	All-weather	34
Nayagarh-Gania	Ditto	101
Odagaon-Kalupara Ghat	Ditto	62
Koska-Odagaon	Ditto	86
Jatni-Nayagarh-Kantilo	Ditto	104
Odagaon-Puri	Ditto	173
Kalupara-Odagaon via Raj Sunakhala	Ditto	88
Jatni-Hantuada	Ditto	88
Bhubaneshwar-Nayahat-Kakatpur	Ditto	73
Bhubaneshwar-Nimapara	Ditto	37
Puri-Capital	Ditto	61
Puri-Konarak	Ditto	85
Puri-Nandankanan	Ditto	92
Bhubaneshwar-Konarak	Ditto	64
Puri-Kanas	Ditto	50
Banamalipur-Bhubaneshwar	Ditto	27
Capital-Banamalipur	Ditto	32

Besides the internal services, the Orissa Road Transport Company has introduced inter-district services like Cuttack-Bhubaneshwar, Cuttack-Puri, Cuttack-Konarak, Cuttack-Banamalipur, Cuttack-Khurda, Cuttack-Odagaon, Cuttack-Ranpur, Cuttack-Haladia, Cuttack-Trimal, Bhubaneshwar-Parlakhemundi, Bhubaneshwar-Baudh, Bhubaneshwar-Jajpur, Bhubaneshwar-Aska, Bhubaneshwar-Niali, Odgaon-G. Udyagiri, Odagaon-Berhampur, Gania-Phulbani and Bhubaneshwar-Bhanjnagar.

The Cuttack-Berhampur, ;Cuttack-Baudh, Cuttack-G. Udayagiri, Berhampur-Rourkela, Bhanjanagar-Rourkela, Cuttack-Banki and Cuttack-Baideshwar buses of the company also pass through the district.

One inter-state bus also runs from Puri toVisakhapatnam daily.

State Transport Services

Bhubaneshwar is the capital of Orissa. Hence all the district headquarters and important places of the State have been connected by all-weather roads and buses ply daily from this place for the conveni-

ence of the people. The following inter-district and inter-State buses ply from Bhubaneshwar and Puri.

Name of the route	Length in km.
Bhubaneshwar-Baripada ..	272
Bhubaneshwar-Balasore ..	214
Bhubaneshwar-Dhenkanal ..	99
Bhubaneshwar-South Balanda ..	183
Bhubaneshwar-Bargarh ..	380
Bhubaneshwar-Sambalpur ..	321
Bhubaneshwar-Sundargarh ..	406
Bhubaneshwar-Rourkela ..	514
Bhubaneshwar-Keonjhar ..	240
Bhubaneshwar-Balangir via Sambalpur ..	457
Bhubaneshwar-Bhawanipatna via Sambalpur ..	565
Bhubaneshwar-Jeypore ..	521
Bhubaneshwar-Talcher ..	168
Bhubaneshwar-Machhagaon ..	96
Bhubaneshwar-Kuanpal ..	74
Bhubaneshwar-Singhpur ..	154
Bhubaneshwar-Paradeep ..	119
Bhubaneshwar-Erasama ..	102
Puri-Patamundai ..	176
Puri-Paradeep ..	178
Puri-Bhawanipatna via Nayagarh ..	418
Puri-Balangir via Nayagarh ..	327
Puri-Calcutta ..	571
Puri-Raipur ..	663

In addition to the buses operated by the Orissa Road Transport Company Limited and the State Transport Service, the Regional Transport Authority has given route permits to serveral private bus owners. The statement given below shows the name of the routes, condition of the routes and their length in kilometres.

Name of the route (1)	Condition of road (2)	Length in km. (3)
Puri-Konarak ..	All-weather	85
Puri-Balanga ..	Ditto	35
Puri-Bhingarpur via Sardeipur ..	Ditto	56
Puri-Banamalipur via Sardeipur ..	Ditto	51
Banamalipur-Bhubaneshwar ..	Ditto	27
Capital-Banamalipur ..	Ditto	32

(1)	(2)	(3)
Puri-Nimapara via Pipli ..	All-weather	61
Puri-Nayahat ..	Ditto	77
Capital-Astarang ..	Ditto	64
Puri-Kakatpur via Pipli ..	Ditto	83
Puri-Astarang via Pipli ..	Ditto	91
Puri-Konarak via Pipli ..	Ditto	91
Puri-Gop via Nuanai ..	Ditto	34
Puri-Sunamuhin ..	Ditto	26
Capital-Balanga ..	Ditto	42
Capital-Astarang via Athantar and Nimapara ..	Ditto	97
Capital-Kanas ..	Ditto	43
Konarak-Capital via Athantar and Narada ..	Ditto	77
Sunamuhin-Capital (likely to be extended up to Satapada via Panasapada).	Ditto	87
Puri-Banamalipur via Nimapara ..	Fair-weather	50
Puri-Kakatpur via Nuanai ..	Dtto	58
Puri-Astarang via Nuanai ..	Ditto	40
Mandarbasta-Astarang via Pipli ..	Ditto	98
Puri-Kalapanchan via Nuanai ..	Ditto	168

Railways

The district is at present served by Howrah-Madras and Khurda-Road-Puri railway lines of the South Eastern Railway. The total length of these railway lines in the district is 147.6 km. They pass through 19 stations and six passenger halts in the district and serve three out of four subdivisions, viz., Bhubaneshwar, Khurda and Puri.

A short description of each of the railway lines serving the district is given below:

Howrah-Madras Line

This was the first important railway line constructed in the district and was opened to traffic in 1899. Out of its total length of 1659 km. a length of 104. km. only lies in the district. The line enters the district near Mancheswar and leaves the district at a short distance from Barakul, on the Chilka. It has broad gauge double line throughout its length in the district. There are 14 railway stations and three passenger halts on this main line, the

most important being Bhubaneshwar, Khurda Road, Delang, Nirakarpur, Kalupara Ghat, Balugaon, in point of passenger traffic; and Bhubaneshwar, Kalupara Ghat, Balugaon and Khurda Road in point of goods traffic.

Khurda Road-Puri Line

From Khurda Road station a branch line, 43·6 km. in length runs up to Puri. It is a broad gauge single line and was opened to traffic in 1901. It has 8 stations including three passenger halts on the line of which Sakhigopal and Puri are important. The economic significance of the line lies in the fact that it passes through the fertile track of the district and connects important marketing places and pilgrim centres like Sakhigopal and Puri. The areas through which this line traverses in the district possesses good agricultural land producing betel leaf and coconut. When the road transport was not much developed in the past this line had played the key role in the socio-economic development of the district.

Passenger Traffic

The statement given below indicates the number of passengers travelling outward with money collected from them as fare, and the number of inward passengers, for the year 1974-75 at each station of the district.

Name of the Station		Outward Passengers		Inward passengers
		Number	Amount collected (in Rs.)	Number
(1)		(2)	(3)	(4)
Bhubaneshwar	..	2,303,347	40,45,071	297,220
Retang	..	45,968	25,810	5,531
Khurda Road	..	4,47,466	33,81,908	420,823
Motari	..	70,446	45,752	54,682
Delang	..	31,482	29,933	25,432
Sakhigopal	..	204,459	3,30,602	188,006
Malatipatpur	..	69,251	77,620	2,911
Puri	..	710,331	57,06,930	676,668
Chilka	..	6,095	14,466	6,130
Balugaon	..	70,313	10,42,579	27,628
Solari	..	4,081	45,168	3,145
Gangadharpur	..	28,171	1,04,479	630
Kuhuri	..	49,322	67,047	27,930
Kalupara Ghat	..	78,780	2,85,310	38,325
Bhusandpur	..	46,935	1,05,362	3,168

(1)		(2)	(3)	(4)
Nirakarpur	..	120,539	6,18,465	53,569
Kaipadar Road	..	23,424	24,651	2,780
Tapanga	..	57,831	51,502	21,346
Mancheswar	..	46,547	40,498	14,925

Role of the Railways in the economic life of the district

The South Eastern Railways has not only contributed to the economic growth of the Puri district but also of other coastal districts of the State. It has accelerated agricultural and industrial development by providing transport facilities for the carriage of raw material and finished products. Besides the industrialized zone in the immediate vicinity of Bhubaneshwar, a number of coir, cotton spinning and weaving, rough casting, iron and other small-scale industries have come up all along the rail route. Apart from serving all these industries, the railways also contribute largely to the movement of agricultural produce and other commodities like paddy, betel leaves, coconuts, vegetables, fish, tortoise and lobster.

Rail-road competition and regulation of transport

In Puri district the National Highway No. 5 and the State Highway No. 8 run more or less parallel to the railway lines. Railways deal mainly with materials and minerals in huge quantity required for the industrial undertakings, while road vehicles carry commodities consisting of general merchandise for traders. There is not much of competition between the railways and the roadways in this respect. There is also no competition in passenger traffic as rail and road services are equally patronised by the people.

Train Accidents

During the period from 1968 to 1975 ten major train accidents occurred in Puri district in which three persons were killed, 8 persons were seriously injured and 37 persons received minor injuries.

Waterways

Regarding waterways in Puri district, Mansfield states, "The sea along the coast is fairly deep, and vessels can go close to the shore; but there is no place where a vessel, even of small draught, can take refuge in bad weather, and during the greater portion of the year there is a heavy surf through which only *masula* or surf boats can pass.

In the interior there is a considerable amount of traffic along the rivers during the rains, but in the hot weather they all cease to be navigable for more than a few miles above their mouths,

except the Devi, by which rice finds its way by boat to the Taldanda canal and Cuttack. The three great rivers of the district, the Kushbhadra, Bhargavi and Daya, are navigable throughout for serveral months of the year. The Kushbhadra is the first to dry up in its upper reaches, but in its lower reaches it is navigable by small country boats the whole year round. The Daya and the Bhargavi are usually navigable throughout till about the month of January; even in the hot weather country boats may be seen along their banks for atleast ten miles above the point where they enter the Chilka. The boats belong chiefly to Ganjam traders, who bring loads of bamboos and other goods and in return carry off the surplus rice of the Southern *parganas*. They come *via* the Ganjam canal and the Chilka lake, which is available for boat traffic the whole year round"[1].

At present, on the rivers dug outs and ordinary country boats are in use. On the Chilka lake people use boats calle *patwa*. These are flat-bottomed boats and are specially made for shallow water. On the sea the fishermen use *masula* boats. The *masula* boats are large flabby flat-bottomed crafts of planks sewn together with cane strips. They are used close to the beach and are not fit for going out to sea. Many fishermen also employ catamarans for fishing in the sea. They are composed of four tree trunks held together by wooden pegs, the two trunks in the middle acting as a keel.

Boats

The Government have eight power boats and ninety-six country boats in the district. These boats are placed at the disposal of the Subdivisional Officers of Puri, Bhubaneshwar, Khurda and Nayagarh and are kept at vulnerable points for the purpose of flood relief operations. They are not used in ferry ghats for daily passenger services.

Ferry Services

From time immemorial ferry services are run on the rivers, nalas and the Chilka lake for the transport of passengers and goods. A list of ferry services operating in Puri district is given in Appendix IV.

Bridges

Prior to Independence, most of the roads in the district were unbridged. This was a great bottleneck in the development of road transport. After Independence, therefore, along with the construction of roads, large amount was spent for the construction of bridges. As a result almost all the important roads in the district

1. P. T. Mansfield-Bihar and Orissa District Gazetteers, Puri, 1929, pp. 221-22.

are now bridged. The statement below gives the number of culverts and bridges on different category of roads as on 31st March, 1974.

Category of roads	Total number of culverts and bridges	Culverts with length up to 6 metres	Minor bridges with length above 6 metres but less than 30 metres	Major bridges with length of 30 metres and above
(1)	(2)	(3)	(4)	(5)
1. National Highway	115	108	6	1
2. State Highway	332	299	24	9
3. Major District Roads	815	746	55	14
4. Other District Roads	536	512	24	..
5. Classified Village Roads	286	271	15	..
6. Rural Engineering Organisation Roads	604	593	11	..

Airways and aerodromes

This district has an aerodrome at Bhubaneshwar since 1947. It is maintained by the Director General of Civil Aviation, Government of India, New Delhi. The Indian Air Lines operates three flights a day, connecting Bhubaneshwar with Calcutta and Visakhapatnam. This aerodrome is also used by the State Government planes and those belonging to private individuals. At present one State Government plane is housed in a hanger in the aerodrome. In addition to the aerodrome at Bhubaneshwar there are two State Government aerodromes in Puri district, one at Konarak and the other at Sar lake. These air strips were used by small air crafts. Now these air strips are sand-bound and are not fit for use.

Travel and Tourist Facilities

The Puri district attracts tourists of all description such as pilgrims, sight-seers, big game hunters, and lovers of fauna and flora throughout the year. But tourism in the modern sense has not developed to the desirable extent. For the convenience of the tourists and government officials travelling on official business, Government maintains a number of circuit houses, inspection bungalows and rest houses in important places of the district. A list of such circuit houses and bungalows is given in Appendix-V.

In olden days, when communications were not well developed, mostly pilgrims came from long distances to Puri, Bhubaneshwar, Konarak, Odagaon, Sarankul and Kantilo on foot by halting at wayside villages. Often they had to travel on forest paths beset with the danger of wild animals and highwaymen and had to cross flooded rivers by irregualar ferries. While covering long distances they had to halt at wayside villages or inns (Chatigharas). Villagers usually received them with great hospitality and gave them accommodation with provisions of utensils and food stuff.

In almost all the pilgrim centres Dharmasalas are usually found. These are maintained by the philanthropic public and also by the authorities of the temples and *mathas*. They provide lodging for those who desire to stay for a few days. In addition to these Dharmasalas, priests who conduct rituals, also take pilgrims as paying guests. Those who congregate at these places on festival days, have to elbow themselves on a priority basis.

There are 19 Dharmasalas in Puri district,. The largest number of Dharmasalas are found at Puri (9), followed by Bhubaneshwar and Nayagarh with 3 each. Khurda, Banpur, Khandapara and Krushna prasad tahsils have one Dharmasala each. Other tahsils do not have Dharmasalas. Details about the Dharmasalas have been given in Appendix-VI.

Besides the Dharmasalas, there is one Sarai at Kaipadar near the shrine of Pir Bokhari Saheb which is mostly meant for the Muslims.

In the past, the district had a number of places where *Chhatras* or free fooding and lodging were provided to the pilgrims. In those places pilgrims and priests took shelter while on their way. But now the system has changed due to better communication facilities. To meet the growing needs of the travelling public many boarding and lodging houses have sprung up in the district. There the visitors get accommodation and food at reasonable rates. Places like Puri, Bhubaneshwar and Konarak have good hotels with modern amenities.

Travel Agents and Guides

There are two travel agents in the district, viz., Travel Wings, and Kalinga Travels, both having their offices at Bhubaneshwar. They help the travellers intending to go abroad by sea and air.

At religious and archaeological centres like Puri, Bhubaneshwar, and Konarak some people act as guides. They accompany the visitors and show them the temples, historical monuments etc. and acquaint them with their history and significance. Two tourist information bureaus, one at Puri and the other at Bhubaneshwar, have been opened by the Director of Tourism and information. These bureaus supply useful information to the visitors.

Posts and Telegraphs

Puri Postal Division has been formed with effect from the 15th February, 1955, which comprises the Revenue district of Puri. This is under the administrative control of one Superintendent of Post Offices having headquarters at Puri. The division is further subdivided into 6 postal subdivisions and each subdivision is controlled by an Inspector of Post Offices.

There are 4 Head Post Offices, 91 Sub-Post Offices, 7 Extra Departmental Sub-Post Offices and 530 Branch Post Offices in the district to meet the postal needs of the people. Besides its normal functions which include sale of postage stamps, post cards, envelopes and remittance of money orders, savings bank facilities are also offered to the public at the Head and Sub-Post Offices. A Combined Office renders normal postal services along with telegraph services. Due to the expansion of postal facilities almost all the villages are now served daily by the post offices. For a list of post offices in the district please see Appendix VII.

The total length of postal communication in 1975 was 4,746 km. of which 375 km. were served by railway mail service, 447 km. by cycle runners, 595 km. by mail motor service, 75 km. by foot runners and 3,254 km. by extra departmental runner. The statement given below shows the volume of postal business transacted during the year 1974-75.

	1974-75	
	Number	Amount in rupees
(1)	(2)	(3)
1. (*a*) Money orders issued ..	3,41,073	436,32,851·32
(*b*) Money orders paid	6,71,085	359,71,842·34
2. (*a*) Savings Bank deposits ..	3,18,380	499,49,941·75
(*b*) Savings Bank withdrawals ..	2,05,580	474,99,427·44
3. Certificates issued ..	12,64[illegible]	466,735·00
4. (*a*) Registred letters issued	5,49,742	..
(*b*) Registered letters delivered ..	7,92,299	..
5. (*a*) Registered parcels issued ..	1,00,164	..
(*b*) Registered parceles delivered ..	82,[illegible]	..
6. (*a*) Ordinary letters issued ..	3,[illegible]7,023	..
(*b*) Ordinary letters delivered ..	2,19,67,956	..
7. (*a*) Telegrams issued ..	82,304	2,85,776·20
(*b*) Telegrams delivered ..	92,831	..

TAMIL NADU ... 26275

elephones

There are 14 telephone exchanges in Puri district. All the important places in the district are connected with trunk lines. Bhubaneshwar, the capital of the State, is linked with Delhi, Calcutta, Sambalpur, Rourkela, Berhampur (Ganjam), Puri, Jatni and Khurda by trunk lines. There are 53 public call offices and 36 Trunk public call offices in the district.

The following table shows the position of telephone facilities available in the Puri district as on 31st March, 1975.

Name of the telephone exchange	Total number of connections		Type of Exchange	Capacity	Trunk lines connected to
	Main	Extension			
(1)	(2)	(3)	(4)	(5)	(6)
Bhubaneshwar ..	2,613	1,497	Cross Bar	3,000 lines	Delhi, Calcutta, Cuttack, Sambalpur, Rourkela, Berhampur (Ganjam), Puri, Jatni, Khurda.
Balugaon ..	31	2	CBNM	100 lines	Jatni, Berhampur, (Ganjam).
Chandanpur ..	10	..	SAX	25 lines	Puri
Daspalla ..	14	..	SAX	25 lines	Nayagarh
Jatni ..	186	19	CBNM	200 lines	Berhampur (Ganjam), Puri, Cuttack, Bhubaneshwar.
Khandapara ..	8	..	SAX	25 lines	Nayagarh
Khurda ..	81	7	CBNM	100 lines	Jatni, Nayagarh, Bhubaneshwar.
Konarak ..	9	..	SAX	25 lines	Jatni
Nayagarh ..	54	4	CBNM	100 lines	Khurda
Nimapara ..	18	7	SAX	25 lines	Jatni
Pipli ..	20	..	SAX	25 lines	Jatni
Sakhigopal ..	36	..	SAX	50 lines	Puri
Puri ..	402	..	CBM	480 lines	Cuttack, Calcutta, Bhubaneshwar Jatni.
Tangi ..	19	..	SAX	50 lines	Khurda

The table reveals that except Krushnaprasad and Ranpur Tahsil, all other tahsil headquarters posses telephone exchange facilities in the district.

Radio

There is no broadcasting station in the district . In 1974, there were 20,115 licensed radio and transistor sets in Puri district.

Wireless

There are 26 Wireless Transmission stations in the district. These stations have been installed to transmit and receive messages connected with law and order.

Pigeon Service

The district has two pigeon lofts. The main pigeon loft is stationed at Puri with 62 pigeons including 6 squeakers and another loft at Nimapara with 38 pigeons. These are trained birds and are used for boomerang services. The following boomerang services are in operation.

Puri to Brahmagiri
Nimapara to Konarak
Nimapara to Balanga
Nimapara to Balipatna

ORGANISATIONS OF OWNERS AND EMPLOYERS IN THE FIELD OF TRANSPORT AND COMMUNICATIONS

There are nine organisations in the district in the field of transport and communications. They are registered under the Indian Trade Unions Act, 1926, and carry on trade union activities in the district for the benefit of workers. Details about the Unions are given below as on 31st December, 1974.

Registration No.	Date of Registration	Name and address of the Union	Members
(1)	(2)	(3)	(4)
450	1.2.65	All Orissa Motor Transport Employees Federation, Bhubaneshwar.	..
647	15.5.70	Indian Railways Ticket checking staff Association, Khurda Road.	205
402	6.12.63	Orissa Motor Transport Employees Union, Vivekananda Marga, Bhubaneswar.	500
625	4.10.69	Orissa Road Transport Workers Union, Orissa Road Transport Company, Bhubaneshwar.	216
650	3.9.70	Orissa Road Transport Workers Association, Jatni.	40
675	7.1.71	Puri and Cuttack Taxi Drivers Union, Capital Taxi Stand, Bhubaneshwar.	246
387	30.7.63	Rickshaw Pullers Union, Puri ..	15
497	11.4.66	Sakat Bahak Sangha, Puri ..	100
847	18.4.74	Bhubaneshwar Rickshaw Chalak Sangha, New Capital, Unit—4, Bhubaneshwar.	..

APPENDIX I

LIST OF RURAL ENGINEERING ORGANISATION ROADS

Name of the Road (1)		Length in Kilometres (2)
Brahmagiri-Sukal-Delang	..	16.00
Bhargabi-Brahmagiri-Harachandi	..	13.00
Biranarsinghpur-Siruli	..	12.80
Malatipatapur-Nuagaon via Jagannathpur	..	12.80
Rench- J. T. R. via Jhilimilipatna and Mangalpur	..	19.20
Jagadalpur-Jatni-Pipli via Sadangoi	..	12.90
Beroboi- Dhanakera via Minijipur	..	11.84
Rench-J. T. R. via Jhilimilipatna	..	12.80
Patapur-Balanga via Bamanal	..	19.20
Chanahat-Rajas Road	..	11.20
Kapilaprasad-Panchayat Road	..	12.80
Krushnaprasad-Prayagi via Malud	..	25.50
Krushnaprasad-Jharakata via Titipa	..	12.80
Khandapara-Barabati via Gunthuni	..	13.00
Itamati-Khandapara	..	10.00
Darapada-Odagaon	..	12.00
Raj Sunakhala-Dhalapathar	..	16.00
Pichukuli to Deuli	..	10.00
Simara-Bankoi road to Malipodar	..	10.00
N. H. No. 5 Palla-Anda	..	10.50
Dadhimachhagadia-Goda	..	13.00
Gurujanga to Kajalaganda	..	10.00
Tangi Bhusandapur via Mangalajori	..	10.00
Other roads (below 10 km.)	..	330.20
Total	..	650.24 km.

APPENDIX II

BLOCK-WISE LENGTH OF ROADS MAINTAINED BY PANCHAYAT SAMITIS

Sl. No. (1)	Name of the Block (2)		Length of Panchayat Samiti roads in kilometres (3)
1	Astarang	..	11·00
2	Balianta	..	23·00
3	Balipatna	..	22·00
4	Banpur	..	13·00
5	Begunia	..	8·00
6	Bhapur	..	26·00
7	Bhubaneshwar	..	11·00
8	Bolagarh	..	18·50
9	Brahmagiri	..	26·00
10	Chilka	..	7·50
11	Daspalla	..	38·00
12	Delang	..	14·00
13	Gania	..	2·00
14	Gop	..	18·00
15	Jatni	..	12·50
16	Kanas	..	10·00
17	Kakatpur	..	18·50
18	Khandapara	..	29·50
19	Khurda	..	8·00
20	Krushnaprasad	..	19·00
21	Nayagarh	..	18·00
22	Nimapara	..	12·50
23	Nuagaon	..	6·50
24	Odagaon	..	15·00
25	Pipli	..	7·50
26	Ranpur	..	38·50
27	Sadar (Puri)	..	13·50
28	Satyabadi	..	19·00
29	Tangi	..	15·50
	Total	..	482·50

APPENDIX III

BLOCK-WISE LENGTH OF ROADS MAINTAINED BY GRAMA PANCHAYATS

Sl. No.	Name of the Block		Length of Grama Panchayat roads in kilometres
(1)	(2)		(3)
1	Astarang	..	14·00
2	Balianta	..	40·00
3	Balipatna	..	43·00
4	Banpur	..	27·00
5	Begunia	..	29·00
6	Bhapur	..	48·00
7	Bhubaneshwar	..	38·00
8	Bolagarh	..	38·00
9	Brahmagiri	..	54·00
10	Chilka	..	15.00
11	Daspalla	..	75·00
12	Delang	..	29·00
13	Gania	..	21·00
14	Gop	..	45·00
15	Jatni	..	10·00
16	Kanas	..	19·00
17	Kakatpur	..	38·00
18	Khandapara	..	81·00
19	Khurda	..	13·00
20	Krushnaprasad	..	48·00
21	Nayagarh	..	24·00
22	Nimapara	..	27·00
23	Nuagaon	..	14·00
24	Odagaon	..	32·00
25	Pipli	..	16·00
26	Ranpur	..	77·00
27	Sadar (Puri)	..	38·00
28	Satyabadi	..	42·00
29	Tangi	..	32·00
	Total	..	1,027·00

APPENDIX IV

LIST OF FERRIES

Name of Community Development Blocks		Name of Ferry		Name of River/Nala/Lake
(1)		(2)		(3)
Krushnaprasad	..	Kumarpur to Sabalia	..	Chilka Lake
		Kandeswar/Talatalansai	..	Ditto
		Malud to Bajrakot-Kandakhai	..	Ditto
		Maleswari/Budhibar pentha to Khallikot.		Ditto
		Morda to Titipa	..	Ditto
		Siala to Badadanda	..	Ditto
		Bodakuda to Pathara	..	Ditto
		Ghimuda to Balugaon	..	Ditto
		Tichhini to Chadheya	..	Ditto
		Chadheya/Jayamala Pentha to Balugaon.	..	Ditto
		Nuapara/Kathapentha to Balugaon	..	Ditto
		Nuapara to Anlakuda Paisan	..	Ditto
		Ratamati to Bhabanipur	..	Ditto
		Gorapur to Gambhari	..	Ditto
		Panasapada to Kalupara	..	Ditto
		Jadupur to Kalupara	..	Ditto
		Gangadharpur Nali	..	Ditto
Brahmagiri	..	Barakud	..	Ditto
Satyabadi	..	Balapur	..	Bhargavi river
Puri Sadar	..	Basagoba	..	Ditto
		Kanchi	..	Kanchi river
Pipli	..	Kanti	..	Daya river
Gop	..	Gop	..	Kusabhadra river
		Solapur	..	Ditto
		Netpur	..	Ditto

(1)	(2)	(3)
Nimapara	Bijipur	Kusabhadra river
	Balanga	Bhargavi river
	Parbatipur	Ditto
	Gopinathpur	Ditto
	Khirikhia	Ditto
	Juanlo	Dhanua river
	Bamanal	Ditto
	Bakugram	Ditto
Astarang	Talada-Naiguan	Devi river
Kakatpur	Patharpaka, Bhandi Sahi ghat	Ditto
	Kundhei ghat	Prachi river
	Mangala ghat	Ditto
	Deuli ghat	Ditto
	Tarapada ghat	Kadua river
	Tikarapada ghat	Ditto
Delang	Beguliapada	Daya river
Bhubaneshwar	Lingipur	Ditto
	Dhauli	Ditto
	Khatuapada	Ditto
Balipatna	Darada	Dhanua river
	Krushnapur	Ditto
	Dalakasoti	Ditto
	Bhakar Sahi	Kushabhadra river
Balianta	Benupur	Ditto
	Bhingarpur	Ditto
	Kakarudrapur	Ditto
	Kuakhai	Kuakhai river
	Kuakhai ferry at Tankapani	Ditto
	Balianta	Ditto

(1)	(2)	(3)
Khandapara	Kantilo-Kameighat	Kusumi river
	Kantilo-Mahanadi ghat	Mahanadi river
	Banapur-Mahanadi ghat	Ditto
	Sidhamula-Mahanadi ghat	Ditto
	Pathuria ghat	Kusumi river
	Salajharia ghat	Ditto
Bhapur	Karabara	Mahanadi river
	Padmabati	Ditto
	Madhapur	Ditto
	Kaligiri	Kaligiri river
Gania	Nangala Kanta	Mahanadi river
	Rautpada	Ditto
	Manibhadra	Ditto
	Chhamundia	Ditto
	Baramul	Ditto
	Brutanga	Brutanga nala
	Ghagara	Ghagara nala
Khurda	Haladia	Ran river
Chilka	Parikud-Kalupada ghat	Chilka Lake
	Panasapada ghat	Ditto
	Gambari ghat	Ditto
	Panibat ghat	Ditto
	Guni ghat	Ditto
	Ghodadanda ghat	Ditto

APPENDIX V

LIST OF CIRCUIT HOUSES, INSPECTION BUNGALOWS AND REST SHEDS

Name of Tahsil	Circuit House/ Inspection Bungalow/ Rest Shed	Location	Maintained by
(1)	(2)	(3)	(4)
Daspalla ..	Inspection Bungalow ..	Daspalla	Public Works Department
	Inspection Bungalow ..	Gania ..	Ditto
	Inspection Bungalow ..	Banigochha	Ditto
	Inspection Bungalow ..	Baramul ..	Ditto
	Inspection Bungalow	Kuturi ..	Ditto
	Inspection Bungalow ..	Chhamundia	Forest Department
	Rest Shed ..	Nuagaon ..	Revenue Department
Nayagarh ..	Circuit House ..	Nayagarh	Ditto
	Inspection Bungalow ..	Pandusar	Public Works Department
	Inspection Bungalow ..	Sarankul ..	Ditto
	Inspection Bungalow	Odagaon ..	Ditto
	Inspection Bungalow ..	Nuagaon ..	Ditto
	Rest Shed ..	Darpanarayanpur	Revenue Department
	Rest Shed ..	Krushnaprasad	Ditto
	Rest Shed ..	Mahipur	Ditto
	Rest Shed ..	Nayagarh	Ditto
	Rest Shed ..	Barakul ..	Forest Department
Ranpur ..	Circuit House ..	Ranpurgarh	Revenue Department
	Inspection Bungalow ..	Ranpurgarh	Public Works Department
	Inspection Bungalow ..	Sunakhala	Ditto
	Inspection Bungalow ..	Chandpur	Ditto
Khandapara	Inspection Bungalow ..	Kantilo ..	Ditto
	Inspection Bungalow ..	Khandpara	Ditto
	Inspection Bungalow ..	Near Nayagarh	Ditto
	Rest Shed ..	Marada ..	Revenue Department
	Rest Shed ..	Koska ..	Ditto

(1)	(2)	(3)	(4)
Nimapara ..	Inspection Bungalow ..	Konarak	Public Works Department
	Inspection Bungalow ..	Nimapara	Ditto
	Inspection Bungalow ..	Gop	Public Works Department
	Inspection Bungalow ..	Astarang	Ditto
	Inspection Bungalow	Gop	Irrigation Department
	Inspection Bungalow ..	Kakatpur	Ditto
	Rest Shed ..	Kakatpur	Revenue Department
Krushnaprasad	Inspection Bungalow ..	Nuapada	Ditto
Pipli ..	Inspection Bungalow ..	Pipli	Irrigation Department
	Inspection Bungalow ..	Jagadalpur	Revenue Department
Banpur ..	Inspection Bungalow ..	Bhusandapur	Ditto
	Inspection Bungalow ..	Balugaon ..	Ditto
	Inspection Bungalow ..	Hantuad	Ditto
	Inspection Bungalow ..	Pratap	Ditto
	Inspection Bungalow ..	Tangi	Public Works Department.
	Inspection Bungalow ..	Sunakhala	Ditto
	Inspection Bungalow ..	Barakul	Ditto
	Rest Shed ..	Niladriprasad	Revenue Department
	Rest Shed ..	Padmapur	Public Works Department.
	Rest Shed ..	Barbara ..	Forest Department
	Rest Shed ..	Dhuanali ..	Ditto
Khurda ..	Inspection Bungalow ..	Khurda	Public Works Department
	Inspection Bungalow ..	Siko	Revenue Department
	Rest Shed ..	Siko	Ditto
	Rest Shed ..	Begunia	Ditto
	Rest Shed ..	Kuradhilo	Ditto
	Rest Shed ..	Haladia ..	Ditto

(1)	(2)	(3)	(4)
Bhubaneshwar ..	Circuit House ..	Capital	Revenue Department
	Inspection Bungalow ..	Jatni	Ditto
	Inspection Bungalow ..	Bhubaneshwar	Ditto
	Inspection Bungalow ..	Capital	Ditto
	Inspection Bungalow ..	Sardeipur	Public Works Department
	Inspection Bungalow ..	Chandaka	Ditto
	Inspection Bungalow ..	Chhatabar	Ditto
	Inspection Bungalow ..	Nandankanan	Forest Department
	Rest Shed ..	Sardeipure	Revenue Department
Puri ..	Circuit House (two) ..	Puri	Revenue Department
	Inspection Bungalow ..	Puri	Public Works Department
	Inspection Bungalow ..	Puri	Forest Department
	Inspection Bungalow ..	Sechan Bihar Penthakata	Irrigation Department
	Inspection Bungalow ..	Balighai	Agriculture Department
	Inspection Bungalow ..	Baliguali	Rural Engineering Department
	Inspection Bungalow ..	Satyabadi	Irrigation Department
	Inspection Bungalow ..	Kanas	Ditto
	Inspection Bungalow ..	Satyabadi	Public Works Department.
	Inspection Bungalow ..	Brahmagiri	Ditto
	Inspection Bungalow ..	Satpara	Revenue Department
	Rest Shed ..	Torania	Irrigation Department
	Rest Shed ..	Sukul	Ditto
	Rest Shed ..	Kanas	Ditto

APPENDIX VI
LIST OF DHARMASALAS

Name of the tahsil (1)	Location (2)	Facilities available (3)
Nayagarh ..	Nayagarh ..	The Dharmasala at Nayagarh has only three rooms. Ordinary sanitary facilities like water supply and latrine are not availabe. It is managed by the Kumuti society.
	Sarankul ..	The Dharmasala has 17 rooms in a pucca building constructed during the Durbar Administration. This building is situated in front of the 'Ladu Baba' temple. This is managed by Debottar Department .
	Odagaon ..	The Dharmasala has 32 rooms in a pucca building constructed during the Durbar Administration. There is one pucca well inside the courtyard and six pucca latrines at the back of the building. This Dharmasala is near the Raghunath temple and is managed by the Debottar Department.
Khandapara ..	Kantilo ..	The Dharmasala at Kantilo has two rooms. It is managed by Kantilo Grama Panchayat. This is located at a distance of 16 km. from Khandapara and is connected by Khandapara-Kantilo road.
Krushnaprasad	Krushnaprasadgarh.	The Dharmasala at Krushnaprasad garh has two rooms.
Banpur ..	Banpur ..	The Dharmasala at Banpur is called Laxminarayan Dharmasala. It is situated at Banpur Bazar near the police station and the Government hospital. The Dharmasala has 16 rooms.
Khurda ..	Khurda ..	The Dharmasala at Khurda has four rooms and is provided with electricity and water supply facilities.
Bhubaneshwar..	Bhubaneshwar ..	(*i*) The Doodwala Dharmasala with 37 rooms is located near the Lingaraj temple. (*ii*) The Dalmia Dharmasala is also located near the Lingaraj temple. It has 22 rooms. (*iii*) The Biharilal Dharmasala is on the old railway station road. It has 21 rooms.

(1)	(2)	(3)
Puri ..	Sakhigopal ..	There is a Dharmasala in front of Sakhigopal Chandan Phokhari and on the side of the road leading from Puri-Cuttack road to Sakhigopal temple. Threre are 22 rooms with facilities of latrines and electricity. The Dharmasala is managed by a local agent of Baijanath Deokinandan Dalmia.
	Puri ..	(*i*) Seth Tolaram Sujanmal Bagaria Dharmasala is situated on the right side of the Grand road leading from Singhdwara of Shri Jagannath temple to Gundicha Mandira. It is a three storied building having 44 rooms with electric light, fan, water supply, latrine and telephone facilities. The Dharmasala is manmanaged by the Seth Tolaram Sujanmal Bagaria Trust.
		(*ii*) Raibahadur Debi Dutta Hajurimall Doodwala Dharmasala is situated on the left side of the Grand road infront of the Shri Nahar, Puri. It is a three storied building having 35 rooms. All the rooms are electrified. It has latrine and water supply facilities. The Dharmasala is managed by the Raibahadur Debi Dutta Hajurimal Doodwala Dharmasala Trust.
		(*iii*) Rama Chandra Goenka Dharmasala is situated on the right side of the Grand road infront of the Town police station. It is a three storied building with 35 rooms. Latrine, electricity and water supply-facilities are available in the Dharmasala. It is managed by the Rama chandra Goenka Dharmasala Turst.
		(*iv*) Angyaram Motilal Kothari Dharmasala is situated at Dolabedikona on the back side of UttarParswa Matha. It has 30 rooms with electric light, water supply and latrine facilities. It is managed by the Angyaram Motilal Kothari Trust.

(1)	(2)	(3)
		(*v*) Dhayi Mulji Dharmasala is situated at Dolabedi kona. It has got 28 rooms which are electrified. It has provisions of tube-well and septic latrine. There is a manager to look after the Dharmasala.
		(*vi*) Kanheyalal pilgrims rest house is situated near the Bus stand on the left side of the Grand road. It has 44 single and 7 double bedded rooms and 7 dormitaries out of which 9 rooms have attached bath and latrine facilities. Most of the rooms are fitted with electric fans. It is a Government managed institution and is managed by the District Magistrate and President lodging house fund committee, Puri.
		(*vii*) Mahabir Dharmasala stands near Bus stand by the side of the Grand road. Now this building is occupied by the Womens College, Puri.
		(*viii*) Ganapati Ray Khameka Dharmasala is situated in Dolamandap Sahi. It has got 19 rooms. All rooms are electrified and fitted with fans. It is provided with septic latrines and wells for water supply. The Dharmasala is managed by the Ganpat Ray Kamekha Dharmasala Trust.

APPENDIX VII

CLASSIFIED LIST OF POST OFFICES (AS ON 31ST MARCH, 1975)

*** Khurda—HO., PCO., COM.**

(Puri Division) (2nd Class)

Bagheitangi	.. ES
Bangida	.. S
Daleiput	.. ES
Dadhimachhagadia	.. S
Dalatola	.. S
Garhnjal	.. S
Gudum	.. S
Gurujanga	.. S
Haladia	.. S
Kaipadar	.. S., COM.
Kalyanpur (Khurda)	.. ES
Keranga	.. S
Kumbharabasta	.. ES
Kunjuri	.. S
Muktapur	.. S
Mukundaprasad	.. S
Paik Tigiria	.. S
Panabaraj	.. S
Pubusahi	.. S
Saradhapur	.. S
Sarua	.. S

Bajpur—S O., COM.

Anda	.. S
Argul	.. S
Chhatipur	.. S
Garh Sanput	.. S
Haladiapada	.. S
Taraboi	.. S
Trimal	.. S

Balugaon—LSG., SO., COM., PCO.

Ankulachati	.. S
Badajhada	.. ES

Barakul	.. S
Bajrakote	.. ES
Chilka Nuapada	.. S
Ghikhola	.. S
Khanata	.. S
Malud	.. S
Rahanbil	.. S
Sial	.. ES
Titipa	.. S

Banpur—LSG., SO., PCO., COM.

Antarakiari	.. S
Badahantuad N D., EDBO.	.. S
Badasireipur	.. S
Balidihi	.. S
Banpur-Odagaon	.. S
Bheteswar	.. S
Dibyasinghapur	.. S
Kumaranga	.. S
Narendrapur	.. S
Niladriprasad	.. S
Panchugaon	.. ES
Pratpa	.. S
Saliadam	.. ES
Sanahantuada	.. S

Chandpur—SO., PCO., COM.,

Vasantmanjari Swasthyanivas	.. S

Gopalpur (Puri) COM.,

Basudia	.. S
Jasodapur	.. S
Mahatpalla	.. S
Mayurjhalia	.. S
Nakithana	.. S
Narasinghpur	.. S
Natimi	.. S
Sindhuria	.. S

Jankia—SO., PCO., COM.

Birakesharipur .. S
Chhanagiri .. S
Damana Bhumi .. S
Golabai .. S
Haja .. S
Nidhipur .. ES
Olasingha .. S
Raipur .. S
Rameswar .. ES

Janla—SO., COM.

Angarapada .. S
Dandichhatabar .. S
Gangapada .. S
Kaimatia .. S
Kantabada .. S
Madanpur .. ES
Mendhasala .. S, PCO.
Paikarapur .. S
Palaspur .. S
Retang R. S. .. S

Jatni—LSG., SO., PCO , *, COM.

Badatota .. S
Bhimpur-Padanpur .. ES
Godiput Matiapada .. S
Harirajpur .. S
Hatabazar ND.,EDBO., TBO. .. S
Kantia .. S
Kudiari .. S
Kusumati .. S
Panchagaon .. S

Kalupara Ghat, SO, PCO. COM.,
Jaripada N D., EBDO. .. S

Khurda Road RS., ND., SO,+

Kuhuri—PCO.

Ayatpur .. S

Baradihi .. S
Baradhiharikund .. S
Baulabandha .. S
Biribadi .. S
Gambarimunda .. S
Harichandanpur .. S
Haripursasan .. S
Kulei .. S
Salapdihi .. S
Sonakhala .. S
Soran .. S

LOCO Settlement NDSO,+

Nachuni—EDSO.

Nairi—EDSO.

Narangarh—SO., PCO., COM.

Hadapada .. S
Malipada .. S
Nizigarh Tapanga .. S
Ramachandi .. S, PCO, COM.

Nirakarpur—SO, PCO., COM.

Baku .. S
Gadakharad .. S
Lendu .. S
Nilagiripatna .. S
Odal .. S
Olhan .. S

Pallahat NDSO,+

Parikud—EDSO.

Rajranpur—LSG., SO., PCO., COM.

Botalama .. S
Brajarajpur .. S
Chatrapada .. S
Garh Banikilo .. S
Gourangapur .. S
Goudapatna . S

Pimpala .. S
Sagadabhanga .. S
Sarangadharpur .. S
Siko .. S
Taria .. S

Singipur—SO. (Puri) PCO., COM.,

Achutpur .. S
Bhusandpur .. S, PCO., COM
Haripur .. S
Kamaguru .. S
Kusumi .. S
Sundarpur .. S
Tankol .. S

Tangi—SO., PCO., COM.

Badapari .. S
Chandeswar .. S
Pariorada .. S
Patiamal .. S

Nayagarh—HO., PCO., *, COM.

Balugaon (Nayagarh) .. S
Barapalli .. S
Chahali .. S
Gotisahi .. S
Karada .. S
Khandapara -Sikharpur .. S
Lenkudipada .. S
Mahipur .. S
Malisahi .. S
Padmadeipur .. S
Similisahi .. S

Baghamari—SO., COM.

Badaberena .. S
Bhogada .. S
Bhuasunipatna .. S

Gediapalli .. S, COM
Kantabada .. S
Kotpalla .. S
Malipadar .. ES
Pandalam .. ES
Pangarsinga .. S
Puincha .. S
Simara .. S

Bahadajhola—SO, PCO

Beruanbadi .. S
Dimiripalli .. S
Gumi .. S
Madanpur .. S
Singarpalli .. ES
Sunamuhin .. S

Begunia—PCO, COM

Bariko .. S
Chakapada .. S
Dingar .. S
Gadamanitiri .. S
Kadab .. S
Narayanipada .. S
Parichhal .. S
Routpara .. S

Bhapur—SO. (Puri) COM

Badasahara .. S
Baunsabati .. S
Bijipur .. S
Chakradharprasad .. S
Fategarh .. S, COM
Golapokhari .. S
Karabar .. S
Kainfulia .. S
Padmabati .. S
Rakama .. S
Salapada .. S

Bolgarh—PCO, COM

Arakhapalli	.. S
Baladianuagaon	.. S
Dabardhuapatna	.. ES
Dighiri	.. S
Gopalipara	.. S
Jagannathprasad	.. S
Kalanga	.. S
Purusottamprasad	.. S
Sompur (Bolgarh)	.. S
Surukabadi	.. S
Tangisahi	.. S

Daspalla—SO, PCO, COM

Banigochha	.. S
Dihagaon	.. S
Ghugudipada	.. ES
Poibari	S
Pokharigochha	.. ES
Satpatna	.. S
Subalaya	.. S
Takara	.. S
Tumandi	.. ES

Gania—SO, PCO, COM

Adakata	.. ES
Chhamundia	.. S
Gobindpurpatna	.. ES
Kishoreprasad	.. S
Koska	.. S
Mandhyakhanda	.. S
Raitodholmara	.. S
Rasang	.. S

Itamati—SO, COM

Badapandusara	.. ES
Baunsiapada	.. S
Biruda	.. S

Champatipur	.. S
Gadadharprasad	.. ES
Gunthuni	.. S
Harekrushnapur	.. S, PCO

Kantilo—SO, PCO, COM

Madhapur	.. S
Sidhamula	.. S

Khandaparagarh—SO, PCO, COM

Baigania	.. S
Banamalipurpatna	.. S
Barabati	.. S
Benagadia	.. ES
Gohiriapada	.. S
Khalisahi	.. S
Kiajhar	.. S
Jadunathpur	.. S
Singhapara	.. S

Mandhatapur—SO, COM

Darpanarayanpur	.. S
Ekiri	.. S
Gambaridihi	.. S
Kalikaprasada	.. S
Kesharpur	.. S
Lathipada	.. S
Notar	.. S

Manikagoda—EDSO
Nayagarh Bazar NDSO, +, PCO
Nayagarh College NDSO, +
Nuagaon (Puri) EDSO
Odagaon—SO, PCO, COM

Dandor	.. ES
Gaudaput	.. S
Kaibalyapur	.. S
Komanda	.. S
Korapitha	.. S
Kural	.. S

Nandighore .. S
Rabera .. S
Ranganipatna .. S
Sakiri .. ES

Pichukuli—SO.
Arikama .. S
Asarala .. S
Deuli .. S
Kulasar .. S
Manibandha .. S
Narendrapur .. S
Sanapadar .. S

Raj Sunakhala—PCO, COM
Bankoi .. S
Baradandi .. S
Gobardhanprasad .. ES
Kasanda .. ES
Nilakantheswarpur .. S
Patabandha .. ES
Sagargaon .. S

Sarankul SO, PCO , COM
Binayakpur .. S
Baunasagadia .. S
Bhaliadihi .. S
Damasahi .. S
Dimisara .. ES
Godipada .. S
Hariharpur .. S
Kajalaipalli .. S
Pancharida-Manpur .. S
Sikharpur .. S

New Capital, Bhubaneshwar HO, * Bhubaneshwar, PCO * (Puri division), (2nd Class).

A. G. Office NDSO (Bhubaneshwar) * PCO

Air Field NDSO (Bhubaneshwar) * PCO, COM

Ashoknagar LSG, SO, PCO, COM

Astrang SO, COM
Alasahi .. S
Derunia .. S
Jharling .. S
Kusumbar .. S
Namaro .. S
Nagar .. S
Patalada .. S
Risol .. S
Sisua .. S
Udayapur .. S

Balakati SO, PCO, COM
Bhainchua .. S
Biswanathpur .. ES
Brahmansuanlo .. S
Darada .. S
Garhsrirampur .. S
Jhintisasan .. S
Laxminarayanpur .. S
Nuapada .. S
Sisilo .. S
Satyabhamapur .. S

Balanga SO, PCO
Badaninigaon .. S
Bakugram .. S
Dandipur .. S
Dipideuli .. ES
Garhchandpur .. ES
Jopan .. ES
Kamakantia .. S
Kumarpara .. S
Nahantara .. S
Rupdeipur .. S
Sahadapada .. S
Saraswatipur .. S
Uchhupur .. S

Balianta—SO, COM
Benupur .. S
Bhatpatna .. S
Jayapur .. S
Mancheswar .. S
Naharkanta .. S
Pahala .. S

Balipatna—SO, PCO, COM
Athantara .. S
Brahmanasarangi .. S
Chanahata .. S
Kakarudrapur .. ES

Mahukhanda .. S
Prataprudrapur .. S
Sasana .. ES
Turintira .. S

Banamalipur SO.

Abhayamukhi .. S
Amanakud .. S
Bhakarasahi .. S
Bhanranijigarh .. S
Kantapara .. S
Majhihara .. S
Padmapur .. E S

Bapujinagar NDSO, (Bhubaneshwar)+PCO

Baramunda Colony LSG, SO,+, PCO, COM

Andharua .. S
Ghatikia .. S
Khandagiri .. S, TBO
Malipada-Bhubaneshwar .. S

Bhoinagar NDSO, (Bhubaneshwar)+

Bhubaneshwar LSG, SO,+, PCO, COM

Itipur .. S
Jadupur .. S
Kausalyaganga .. S
Kuha .. S
Patrapada .. S
Sisupalgarh .. S
Sundarpada .. S
Sarakantara .. ES

Bhubaneshwar Court NDSO,+, PCO

Bhubaneshwar Secretariat NDSO,+, PCO

Budheswari Colony COM, Bhubaneshwar LSG, SO,+, PCO

Jharpada .. S
Station Bazar NDBO .. S, TBO

Central Government Colony NDSO,+, PCO, COM

Central Reserve Police Line, Bhubaneshwar

Danmukundpur EDSO,

Ganganagar NDSO+,

Gop SO, PCO, COM

Alichar .. S
Bhairipur .. S
Birtung .. S
Davar .. S
Erabang .. S
Ganeswarpur .. S
Garhkaramala .. S
Garh Rupas .. S
Khadiso .. S
Mahalpada .. S
Malagaon .. ES
Nagpur .. S
Narua .. S
Rahangorada .. S
Siaro .. E S
Siso .. S
Tampalo .. S

Kakatpur SO, COM

Bangurigaon .. S
Bhandisahi .. S
Gamaripada .. S
Jaleswarpada .. E S
Kahala .. S
Khandasahi .. E S
Krushnanagarpatna .. S
Kundheihat .. S
Lataharan .. S
Othaka .. S
Patapur .. S
Patasundarpur .. ES
Rasulpur .. S

Kalpana Square NDSO (Bhubaneshwar), +, PCO

Kharavelanagar NDSO (Bhubaneshwar), +

Konarak SO, PCO, COM

Balidokan	.. S
Chitreswari	.. S
Dhanitri	.. S
Junei	.. S
Karamanga	.. E S
Kotanga	.. E S
Kurujang	.. S
Khalkatapatna	.. S
Matiapada	.. S
Sarada	.. S

Madhusudannagar NDSO, +, (Bhubaneshwar)

Nayahat SO, COM

Baharana	.. S
Baulanga	.. S
Desthali	.. S
Sorava	.. E S
Subagpur	.. S

Nimapara LSG, SO, * PCO, COM

Alipingal	.. S
Amareswar	.. S
Arisandha	.. S
Badala Sasan	.. S
Bamanal	.. S
Bantugram	.. S
Bhodar	.. S
Bhogasalada	.. E S
Bishnupur	.. S
Brahmakundi	.. S
Chanarapada	.. S
Chhanijanga	.. E S
Dighalo	.. S
Nuapalamhat	.. S
Salang	.. S
Taradapada	.. S
Tentuligaon	..
Terundia	..
Tulasipur	..
Villigram	..

Orissa Assembly NDSO, +, P C O (Bhubaneshwar)

Pipli L S G, SO, PCO, COM

Bantalasingh	.. S
Binayakpur	.. S
Bindha	.. S
Dakhinaradas	.. S
Dalkasoti	.. S
Dangahiri	.. S
Dhaleswar	.. S
Gobindapur	.. S
Haripur	.. S
Kairi	.. S
Kanti	.. S
Manijanga	.. S
Mangalpur	.. S
Mukundadaspur	.. S
Nuasasan	.. S
Olikana	.. S
Palasahi	.. S
Rainsol	.. S
Rajas	.. S
Ratilo	.. S
Rench	.. S
Renghalo	.. S
Sangaleisasan	.. S
Sampur (Pipli)	.. S
Sunugoradi	.. S

Rajbhavan SO, +

Rasulgarh SO, +

Regional Research Laboratory NDSO, +

Sahidnagar LSG, SO, +, PCO

Sainik School S. O., +, PCO, COM

Suryanagar NDSO, +, PCO, COM

Utkal University LSG, SO, +, PCO, COM

Mancheswar R S	.. S
Patia	.. S, PCO, CO M

Puri HO, PCO, * COM

Badagaon	.. S
Baliguali	.. S
Bantaligram	.. S
Biraharekrushnapur	.. S
Chhaitana	.. S
Gopinathpur	.. S
Gorual	.. S
Khadipada	.. S
Mahapur	.. S
Rebana Nuagaon	.. S
Sasanadamodarpur	.. S
Talajanga	.. S

Balisahi NDSO.+,PCO, COM

Balukhand Chakratirtha NDSO,+,PCO, COM

Basudevpur (Puri) SO.

Bhandarikuda	.. S
Chhatabar	.. S
Garhkokala	.. S
Hantuka	.. S
Kandagoda	.. S
Kapileswarpur	.. S
Kerandipur	.. S
Khajuria	.. S
Palli	.. S
Rahadmal	.. S
Santidham	.. S

Beroboi PCO, COM

Abhayamukhi-Ramachandrapur	.. ES
Arisal	.. S
Badagualipada	.. S
Bhimpur	.. S
Bilaspur	.. S
Hakapada	.. S
Jenapur	.. S
Khelore	.. S
Nalibasanta	.. S
Praharajpur	.. S

Brahmagiri SO, PCO, COM

Arakhakuda	.. ES
Bentapur	.. S
Bhagabanpur	.. S
Bhubanpur	.. S
Brahamania	.. S
Chapamanika	.. S
Garh Rodang	.. S
Kusubenti	.. S
Manapada	.. ES
Nuagaon Badbhumi	.. S
Palanka	.. S
Panasapada	.. S
Satpara	.. S

Chandanpur SO, PCO, COM

Alasana	.. S
Bijayaramachandrapur	.. S
Biranarasinghpur	.. S, COM
Birapratappur	.. S
Ganganarayanpur	.. S
Garhmrugasira	.. ES
Kanheibidyadharpur	.. S
Pratappurushottampur	.. S
Rua	.. S
Sirulu	.. S
Tadasaramahansapur	.. ES

Delang SO, PCO, COM

Ghoradia	.. S
Kalyanpur (Delang)	.. S, PCO, COM
Motari	.. S
Muninda	. S
Sadangoi	.. S
Singhbrahmapur	.. S
Trilochanpur	.. S

Jagannathballava NDSO,+,PCO

Kanas SO, PCO, COM

Badas	..	S
Gadamatiapada	..	S
Gadisagoda	..	S
Garhbalabhadrapur	..	S
Garhasahi	..	S
Jagannathpur	..	S
Kalapadar	..	ES
Khandahata	..	S
Nandigoda	..	S
Tipuri	..	S

Kundheibentasahi NDSO,+,PCO, COM

Labanikhia Chhak NDSO,+

Mahodadhi ND, EDSO,+

Manikarnika NDSO,+

Markandeswarsahi NDSO+,

Police Line (Puri) NDSO,+,PCO, COM

Puri Sea Beach NDSO,+

Puri Station Road LSG, SO,+,PCO, COM

Sakhigopal LSG, SO, PCO, COM

Alagum	..	S
Balarampurgarh	..	S
Balipada	..	S
Baliput	..	S
Barala Balunkeswar	..	ES
Biragobindapur	..	S
Birapurusottampur	..	S
Biraramchandrapur	..	S
Biswanathpur	..	S
Brahmanapada	..	S
Charisri	..	S
Dahan	..	ES
Depursasan	..	S
Dubeipur	..	S
Gabakunda	..	S
Gualigorada	..	S
Lalitapahandi	..	S
Parkena	..	S
Patnaikia	..	S
Raichakradharpur	..	S
Sandrahat	..	S
Sarangajodi	..	S
Satasankha	..	S
Sriramchandrapur	..	S, PCO
Sukal	..	S
Teisipur	..	S

Singhadwar NDSO,+,PCO, COM

Swargadwar NDSO,+,PCO

Sr. D. A. G. Office NDSO

Symbols used in the classified list of post Offices—

LSG	..	Lower Selection Grade Office
*	..	Cash Office
E	..	Experimental
COM	..	Combined Office
PCO	..	Public Call Office
ND	..	No delivery
S	..	Branch offices vested with savings bank power
+	..	Town Sub Office
TBO	..	Town Branch Office
EDBO	..	Extra Departmental Branch Office
EDSO	..	Extra Departmental Sub-Office
SO	..	Sub-Office

CHAPTER VIII

MISCELLANEOUS OCCUPATIONS

In the earlier Chapters on Agriculture ; Industries ; and Banking, Trade, and Commerce ; the major sectors of economy were dealt with at length. But these sectors by themselves do not give the entire economic picture of the population. The people of the district are also engaged in miscellaneous occupations like public administration, teaching and legal professions, medicinal practice, and personal services. Those who are in administration or learned professions form the intellectual class and despite their small percentage exert maximum influence in all the affairs of the district. In domestic and personal services, the occupation of barbers, washermen, tailors, goldsmiths, blacksmiths, cooks, drivers, etc., are also essential for the society, and they constitute an important social group.

PUBLIC ADMINISTRATION.

Both the educated and the uneducated people prefer jobs in the public administration departments because they get service security and other benefits. According to the Census of 1961, large number of persons were found employed in various branches of public administration. Their distribution is given below*.

Sl. No. (1)	Occupations (2)	Males (3)	Females (4)	Total (5)
1	Administrators and Executive Officials, Central Government.	77	..	77
2	Administrators and Executive Officials, State Government.	995	2	997
3	Administrators and Executive Officials, Local Bodies.	55	1	56
4	Administrators and Executive Officials, Quasi Government.	25	2	27
5	Village Officials ..	354	41	395
6	Administrators and Executive Officials, Government, not elsewhere classified.	101	..	101
	Total ..	1,607	46	1,653

District Census Handbook, 1961, Puri, p. 122.

Amenities provided to Government Servants

Besides providing dearness allowance, the State Government has made provision for granting festival advances and also loans for construction of residential buildings. Residential accommodation is provided for Government employees on reasonable rent. The Government also considers loan applications from its employees for the purchase of vehicles. Besides travelling allowance, Government servants and members of their families get facilities to reimburse the expenses incurred in connection with treatment of diseases. The employees of the Central Government as well as the corporations like the Life Insurance Corporation of India, the Food Corporation of India, etc., have their own schemes of allowance, leave, medical relief, provident fund, and gratuity.

Employee's Organisation

Due to the implementation of the Five Year Plans there has been expansion in the public services at the Central and State Government level, and in the Local bodies. These employees have formed their respective unions with a view to get redress for their grievances. The State Government employees have formed number of unions and associations of which the Orissa State Non-Gazetted Employee's Co-ordination Committee is important. Employees of the local bodies and the panchayats have similar organisations in the district.

LEARNED PROFESSIONS

Teachers, lawyers, doctors, etc., are included under this profession.

Teachers

Teachers play a significant role in the social and cultural life of the district. They work in various educational institutions. In the year 1968-69, a total number of 9,771 teachers were engaged in the teaching profession. Out of the total number, 6,833 were engaged in Primary and Middle English schools, 1,904 in High and Higher Secondary schools, 608 in Colleges and 386 teachers in other educational institutions.

Regarding the economic condition of the teachers it was found that the monthly salary income of the Primary school teachers who accounted for the largest number in this profession varied from Rs. 179 to 334. This amount was not sufficient to maintain a good standard of living. So most of them had to depend upon other sources of income. The monthly salary income of the High English school teachers ranged from Rs. 184 to 958. In addition to this some of them get remuneration as examiner, private tutor, etc. However, the income is more or less sufficient to maintain their family but insufficient to build up the future of the family members. Teachers in higher educational institutions are, however, in a better economic condition.

Lawyers

The number of persons engaged in the profession of law was 210 in 1973. They live in urban areas where courts are situated. They offer in civil and criminal cases for the clients. Whether the judgment is in favour of the client or not the client is required to pay the fees. The amount of the fees varies according to the nature of the case and the popularity of the lawyer who handles it.

There are four Bar Associations in the district located at Puri, Bhubaneshwar, Khurda, and Nayagarh. The Khurda Bar Association is the oldest in the district. It was started in 1885. The Bar Association at Puri, Nayagarh, and Bhubaneshwar were started in 1895, 1948, and 1959 respectively. The object of the formation of these associations was to preserve and promote the welfare of the Bar and also to provide amenities like library facilities to the members. The president, secretary, and other office bearers of these associations are elected annually from among the members.

Every lawyer has one or more clerks under him who are, in fact, litigation assistants and receive their remuneration from parties. Cases are brought to lawyers by persons known in the villages as touts. Wherever there is a dispute or possibility of a dispute the touts get to work, aggravate the dispute and take it to lawyers. 210 lawyers of Puri district have at least 210 clerks and there are over 1,000 touts to feed the litigation.

Doctors

Altogether 951 persons were engaged in medical and other health services in the year 1973. The break-up of these services is given below.

Occupations		Number of persons
Allopathic doctors	..	205
Ayurvedic doctors	..	31
Homeopathic doctors	..	39
Nurses	..	55
Health Visitors	..	62
Auxiliary Nurses and Mid-wives	..	178
Sanitary Inspectors	..	111
Paramedical workers	..	32
Vaccinators	..	116
Pharmacists	..	105
Other health technicians	..	17
Total	..	951

Besides the above government service holders, there are many more technical persons who are doing medical and health services privately.

The economic condition of the allopathic doctors, in general, is good, because besides the remuneration pertaining to their job, private practice also provides additional income. But the new entrants in this profession find it difficult to compete with the veterans in the profession. Moreover, Government policy of providing free medical treatment to the people at Government dispensaries, primary health centres, and hospitals are stated to be obstacles in the way of better economic prospects for private practitioners. There is keen competition among the members of this profession who generally prefer to settle in urban areas rather than in the villages.

The number of homoeopathic doctors has been on the increase since 1965 as the district has a homoeopathic college, a hospital, and 12 dispensaries. Their monthly salary depends upon their status, qualification and length of service, etc. There are also many private homoeopathic practitioners in the district, some of them earning a fair income.

The Ayurvedic profession is also gaining popularity due to the establishment of the Gopabandhu Ayurvedic college, two Ayurvedic hospitals, and 19 dispensaries in the district. Many Kavirajas also carry on private practice and have their own shops or dispensaries. The Kaviraj having name and fame and long experience in the profession usually earn more and maintain a better standard of living.

Arts, Letters and Science

The 1961 Census returned 8,054 persons under Arts, Letters, and Science professions. The distribution of the profession is given below.*

Sl. No. (1)	Occupations (2)	Male (3)	Female (4)	Total (5)
1.	Architects, Engineers and Surveyors ..	911	..	911
2.	Biologists, Veterinarians, Agronomists and related Scientists.	356	..	356
3.	Social Scientists and related workers ..	210	6	216
4.	Artists, Writers and related workers ..	561	113	674
5.	Draughtsman, and science and Engineering Technicians not elsewhere classified.	167	27	194
	Total ..	2,205	146	2,351

* District Census Handbook, 1961, Puri, pp. 120—123

Most of the persons belonging to these categories have been employed in various institutions at Bhubaneshwar where there are 2 Universities, 3 first-grade colleges, the State Secretariat, the Heads of Departments and other technical institutions of the State and Central Government.

These statistics throw light on the developmental activities achieved by the district which require the services of architects, engineers, draughtsmen, etc., in large numbers. Like other learned professions, these professions are also equally lucrative. The monthly salary income of those in government works varied according to their qualification, status and length of service. Those who were employed by private firms also earned a decent income and maintained a good standard of living.

The demand for artists, writers and related workers is less, because of the nature of their work which is purely cultural. Their existence in the society depends upon the persons who are interested in art and culture. The monthly income of an artist, writer, etc., depends upon their status and the quality of their work, etc.

The developmental activities during the successive Five-Year Plans have considerably raised the demand for the services of the biologists, veterinarians, agronomists and related scientists in the field of agriculture, irrigation, veterinary services, etc.

Social scientists and related workers comprise economists, accountants, etc. They occupy good social position and their demand is growing due to industrial and commercial development in the district.

Domestic and Personal Services

This profession includes the services of domestic servants, barbers, washermen, tailors, etc. In course of time these professions have undergone noticeable changes with the changing economic pattern of the society.

Domestic Servants

Cooks, bearers (domestic and institutional) and other indoor servants are included in this class. They numbered 1,346 in 1961. As many as 551 persons (477 males and 74 females) out of them were living in the urban areas. Their number has considerably increased by now due to the rapid growth and expansion of Bhubaneshwar. Their wage rates are not attractive when compared to other occupations but they enjoy the benefit of free fooding and clothing in addition to their wages. Those who are not given food, clothings and shelter get a higher rate of wages. Many middle class families engage servants on a part-time basis for attending to various routine domestic work.

Hair-cutting

This is the traditional occupation of the barbers. In rural areas the barber moves from door to door with his small wooden box or cloth bag which contains all the necessary instruments for hair-cutting and shaving. Some of the villagers even today pay him in kind. According to the 1961 Census, there were 2,906 (2,773 males and 133 females) barbers, hair-dressers, beauticians and related workers. Of this total number, 1,166 persons were living in the urban areas. Some of these persons maintain hair-cutting saloons in different localities of the town which are mostly proprietory concerns. Majority of the proprietors hire a room and pay a monthly rent which may vary from Rs. 15 to Rs. 100 or more. But in towns like Puri, Jatni and Khurda and in Bhubaneswar city large establishments employ salaried workers. The monthly income of an establishment may vary from Rs. 150 to . Rs. 750. On occasions like *upanayan*, marriage and funeral, the services of a barber is essential. On these occasions he and his wife are suitably remunerated.

Laundry

According to the Census of 1961, there were 6,513 launderers, dry-cleaners and pressers, of whom 2,975 were males and 3,538 females. Their strength in urban areas was 1,859 which comprised 1,623 males and 236 females. A good number of laundries are found in Puri and Bhubaneshwar, but such establishments are few in other towns. Majority of these are family concerns where the owners with the help of the members of the their family carry on the business. Big establishments employ a few workers on monthly payment basis. The majority of the laundries are housed in rented wooden cabins or buildings. The rent may vary from Rs. 20 to 150 per month depending upon the condition and the locality of the rented room.

Generally the poor people do not give their clothes to the laundries. Some middle class people wash their clothes at home and at times get them ironed in the laundries. Thus they save some money. The launderers receive payment according to the number of pieces washed. At present the charges being 20 to 25 paise per every cotton dress, and Rs. 1·00 to 1·50 for terry-cotton or terrylene dress. The laundries also charge double for urgent delivery of the clothes. They charge more for costly garments. The earnings of the laundries which deal in dry-cleaning of clothes are higher. The earnings of the establishments vary according to the volume of business done. Generally the income ranges from Rs. 100 to Rs. 500 per month.

Tailoring

This category of service is done by men and women irrespective of caste and creed. Tailoring is attracting a considerable number of persons in urban areas and consequently many tailoring shops are being established in all the towns of the district. In 1961, 643 persons were enumerated as tailors, dress makers and garment makers. In most of these establishments the members of the family or the relatives of the tailors are engaged. Small boys do minor work like fixing buttons, repairing of garments, etc. Large concerns employ more workers. The tailors of Pipli specialise in applique work and prepare beautiful canopies, *batua*, bags, flags, umbrellas and fans for the deities by using cloths of red, black, white, green and yellow colours. It is a hereditary craft of the tailors of this region. The applique umbrellas prepared at Pipli have now found a good market both in India and outside. In foreign countries many use them in the garden or in the sea beach. The monthly income of a tailoring shop was estimated to vary from Rs. 200 to 800. Their transaction increases business during marriage and other festive occasions.

Cycle Repairing

Most of the people use bicycle because it is cheap and handy. To keep the cycle in running condition there is a greater demand for cycle repairing shops, and their number in urban areas is more than the rural areas. In order to maintain a shop the owner usually engages one or two boys to help him in his workshop. The owner pays Rs. 30 to 90 per month to each boy and a rent of about Rs. 15 to 60 for the shop. His income consists of the repair charges and the profit on spare parts sold. Hiring of bicycles is gradually gaining popularity in the district. At Khurda a few cycle shops hire out bicycles for a short period and charge at the rate of one rupee per day. Some of the bicycle repairing shops also keep petromax and pressure lamps for hiring out for which they charge from Rs. 2 to 4 per petromax for a night's use.

Betel Shops

There are a good number of Betel shops in the district. These shops are run largely on proprietorship basis. Most of these shops sell additional items like perfumery, cigarettes, *bidis*, confectionery, candles, aerated water and other articles as well. They are mostly housed in rented premises and small wooden cabins. The monthly income of these establishments depend upon the size of the shop and the locality in which they are situated.

Tea Stall

During the last three decades drinking of tea has become very popular in villages and towns, because it provides stimulation with less money. Tea stalls are coming up like mushrooms in every

corner of the district, but no enumeration of these stalls are yet undertaken. Due to scarcity of milk the tea stalls are also using milk powder for preparing tea and coffee. The high price of milk and sugar has raised the price of tea and coffee. In 1974, these stalls charged Re. 0·15 to 0·30 for a cup of tea; and Re. 0·30 to 0·75 for a cup of coffee according to their quality. Some tea stalls sell refreshments like *bara*, *piaji*, *singada*, *nimki*, *pakodi* and sweeetmeats. The monthly income of these establishments depend upon the size of the stall and the locality in which they are situated. Usually the stalls located in the urban areas earn more. In order to maintain a stall the owner generally engages one or two boys to help in serving the customers and in washing the utensils. Their monthly pay varies from Rs. 15 to 45. Most of these employees are also provided with food and lodging by the employers.

Brass and Bell-metal

There are a number of Kansari families in Balakati, Bhainchua, Nayagarh, Khandapara and Kantilo. Besides the Kansaris, the Kharuras are also engaged in bell-metal industry. They make household utensils of brass and bell-metal, and earn a fair income by exporting to other places and by local sale.

Cobblers

The cobblers or Mochis are found mostly in the urban areas but their number is more at Puri, Bhubaneshwar, Jatni and Khurda. They usually repair old and worn-out footwears. They also undertake shoe polishing and repair of other leather articles. The cobblers at Puri are famous for making lady's fancy hand-bags and beautiful footwears using goat, ram, snake, deer or tiger skins. The unskilled cobblers usually earn from Rs. 4 to Rs, 6 per day, whereas the daily income of a skilled one is more.

Fishing

Fishing is an important occupation of a section of the people of the district. According to the Census of 1961, 8,736 persons were engaged as fishermen and related workers. Deep sea fishing is carried on by the Telugu settlers called the Nolias who are mostly found in Puri, Nuagaon, Arakhakuda, Khirisai, Sahadi, Ramlenka and Manikapatna. With small gill nets or hooks and lines the Nolias go to a distance of two or four kilometres in the sea in catamarans. From the sea (Bay of Bengal), Chilka lake, rivers, and village tanks the fishermen catch fish. Besides local consumption, fish is exported to different places of India and to foreign countries.

Stone Workers

Laterite stones are found in lagrge quantities in and around Bhubaneshwar, Khurda and Jatni. Due to low cost and

availability, the local people prefer stone to brick for building houses. The stone cutter in the quarry gets ten to fifteen paise for cutting one block of stone. On an average, a stone cutter earns Rs. 5 to Rs. 7 per day. For dressing and setting one hundred stone blocks of different sizes, the charges vary from Rs. 40 to 50 (cement and sand charges are excluded).

Quality stones for the construction of roads and buildings are also available at Tapang and Kalupara Ghat. A large number of people are engaged for breaking the stones into small pieces. They get daily wages or are paid on contract basis. The daily income of an employee of this category usually varies from Rs. 5 to Rs. 7·50. The people of these areas also make *chaki*, *sila*, *chandan pedi* and other stone articles for sale in the local market and at the railway stations.

There are some families of stone carvers in Puri, Haladia, Ghatikia Narangarh and other places in the district. They generally work in soap-stone obtained from Dampara in Cuttack district, and sandstone. The statues made by them in the model of the temple sculptures of Puri, Bhubaneshwar and Konarak are popular among the art loving customers. Occasionally, they work in pot-stone obtained from the Nilgiri hills near Balasore. All the adult members of a stone carver's family are usually engaged in the business. The income of a stone carver is about Rs. 10 per day.

Patta Paintings

There is a concentration of families of village painters or *chitrakaras* in the village Raghurajpur, near Puri. They are engaged in this indigenous craft, producing decorative and ritual items in typical Orissan style. These paintings are usually based on the themes drawn from the Hindu mythology and the Puranas, and are masterpieces of brilliant strokes of brush. The craft has a hoary antiquity.

Blacksmiths

Iron smelting and the manufacture of iron articles are chiefly done by persons belonging to the Kamar caste. They manufacture domestic and agricultural implements. According to the Census of 1961, there were 1,231 (1,220 males and 11 females) persons who were working as blacksmiths, hammersmiths and forgemen.

Carpenters

The carpenters, joiners, cabinet makers, coopers, and related workers numbered 3,105 in the 1961 Census. They make and repair wooden furniture, windows, doors, carts, wheels, ploughs, and other domestic articles. Usually a carpenter is remunerated to the extent of rupees six to eight per day depending upon the nature of work.

Wood Carvers

A few wood carvers of Puri and Khandapara prepare wooden and *papier-mache* masks. Wooden masks are used by the folk opera parties for producing mythological plays. Generally the masks are made of light drift wood and painted with bright colours. They sell the products mostly during the fairs and festivals and also in the local market. The income they derive out of this business is not sufficient to support their families.

Basket-making

Basket-making is customarily done by persons belonging to both the Dom and the Haddi caste. They are scattered throughout the district, and are engaged in manufacturing various kinds of articles such as *odara*, *gauni*, *chancha*, *tati*, *baja*, *pedi*, *petara*, *beta*, *dala*, *kula*, *pakhia*, *jhampi*, *binchana*, *polua*, etc., and the materials used in basketry are cane, bamboo, palm leaves, date leaves, etc. They sell their products in the local market and maintain their families with the scanty income thus obtained. The 1961 Census enumerated 7,608 (2,855 males and 4,753 females) persons as basket weavers and related workers in the district. Their present strength is not known.

Weaving and Spinning

Generally the people belonging to the Tanti and Patara caste of Khurda and Nayagarh subdivision depend upon weaving & spinning for their livelihood. The Panas also earn their livelihood by weaving. They manufacture cheap cotton and staple articles like *sari*, *lungi*, *gamchha*, *chadar*, and also weave *tussar* cloth. These cotton fabrics are very much in demand in local markets. The *tussar* clothes are also transported to Puri, Cuttack and other distant places. Weaving is carried on as an organised industry and is found to have been adopted by some agricultural families too. When the yarn is purchased the women and children do the winding and warping and assist in other works. It is estimated that a family which uses the ordinary type of loom earns on the average Rs. 10 to Rs. 12 per day. Most of the looms are of antique design, but attempts have been made to encourage the use of the flyshuttle loom and to grow cotton locally through the co-operative societies. According to the 1961 Census, there were 15,682 (6,513 males and 9,169 females) spinners, weavers, knitters, dyers and related workers in the district. Their number is on the increase as the trade is making head-way and flourishing.

Potters

Pottery is an age-old industry still surviving in the rural and urban areas of the district. This is the traditional occupation of the people belonging to Kumbhar caste. At present the wide use of plastic, aluminium and other metal vessels has greatly affected this occupation. But daily use of huge number of earthen vessels in the temples of Puri, Bhubaneshwar and other places is continuing despite modern impact.

The potter works with his potter's wheel and prepares earthenware vessels and takes them to the nearby village or town and sells them. Some of the potters also manufacture country tiles. Most of the people still use the earthenware vessels for cooking food, storing water and foodgrains. Usually the potter carries on the work with the help of his family members in his own house. The only raw material required for this work is fine clay. Availability of clay in the vicinity reduces the cost of transport and the price of the articles too. A few potters in Puri and Bhubaneshwar maintain carts to bring clay and to take finished earthenware products to the temples and markets. It is difficult to estimate the daily income of a potter's family. On a rough estimate, it may be Rs. 3 to Rs. 8 per day. According to the Census of 1961, there were 2809 potters and related clay formers in the district.

Religious Workers

The ordained religious workers, non-ordained religious workers, astrologers, palmists and related workers numbered 5,184 in the Census of 1961. Of the total number 358 persons were astrologers, palmists and related workers. There are also a good number of pilgrim guides in the district. At Bhubaneshwar, the Badus act as priests (Pandas) to visitors and pilgrims. They arrange the boarding and lodging of their clients (Jejmans) in addition to the ritual performances in different sacred spots. Previously the Badus owned all the pilgrim estates now owned by the Mahasuaras. The latter usually assisted the Badu by meeting the pilgrims who arrived by ferry at Balianta and guided them to Bhubaneshwar. In course of time they seized by force the rights of the Badus over many of the pilgrims and began to serve them as their priests.

Similarly at Puri the Pandas and Pariharis (Sans. Pratihari) of the temple have monopolised this business. They engage agents mostly Brahmins and sometimes Bhandaris and Gaudas, and depute them to different parts of India in order to recruit pilgrims two or three months before the beginning of the principal festivals like Dola and Ratha Jatra. These agents are known as *batuas*(journeymen) in Oriya. They visit the chief towns and villages of their circle carrying with them *nirmalya*, i. e., half boiled and sun-dried rice offering to Lord Jagannath, and *mahaprasad*, i. e., fully boiled rice, sweetmeats, etc. This sacred food they offer to the people whom they visit and draw their attention to the great temple, the miraculous power of Lord Jagannath and the holy city by describing their glory in glowing languages. After consultations with the members of the family and neighbours they collect money for the journey. Before the beginning of the principal festivals the pilgrims leave home under the guidance of the Pandas' Agent, generally in a party of five to twenty persons. The priests usually lodge the pilgrims in the licensed lodging houses, arrange for a supply of daily food from the temple, and depute men to show them the sacred places. They also perform the due ceremonies with the least inconvenience possible. Sums from five to one thousand rupees are realised in this way from each head of family and are appropriated by the priests

Drivers

The rapid development of road transport in recent years brought about the growth of a class of workers, viz., drivers, conductors and cleaners. In 1973, 4,018 persons were engaged in driving bus, taxi, truck, privately owned cars and heavy vehicles.

There were 3,121 cycle rickshaw pullers or drivers plying rickshaw on hire or as paid employees for transporting passengers and light goods in the year 1973. Their number is more in Bhubaneshwar and Puri than other urban areas of the district.

Apart from these, there are persons plying bullock-carts or other animal drawn vehicles. The number of persons following this occupation was 1,245 in 1973.

Employment in Shops and Establishments

The Orissa Shops and Commercial Establishments Act of 1956 is in force in Puri, Bhubaneshwar, Khurda and Nayagarh town of the district. The Labour Officers visit the shops and establishments in these places to find out whether the workers employed therein are properly paid, given holidays and have fixed working hours. They also look to the safety, health and welfare of the workers. At the end of December, 1973, there were 592 shops and commercial establishments in four towns of the district, namely, Puri, Bhubaneshwar, Khurda and Nayagarh. A total number of 2,035 workers were in employment in these establishments.

CHAPTER IX

ECONOMIC TRENDS

LIVELIHOOD PATTERN

Agriculture is the main occupation of the people. According to the Censuses of 1901, 1911 and 1921 about 60 per cent, 73·2 per cent and 65·3 per cent respectively depended on agriculture and allied works.

The following table shows the number of persons supported by different occupations in the Census of 1901, 1911 and 1921.

Year	Total population	Supported by agriculture	Supported by industry	Supported by commerce	Supported by profession
(1)	(2)	(3)	(4)	(5)	(6)
1901 ..	1,017,284	610,603	167,955	4,599	40,720
1911 ..	1,023,402	749,147	104,217	77,868	30,845
1921 ..	951,651	612,780	113,858	87,131	31,505

In the Census of 1931, the total population was 10,35,154 of which 4,83,138 persons were classified as 'working persons' i. e., one who helped to augment the family's income by permanent and regular work for which a return was obtained in cash or in kind. Out of the total working persons 2,41,614 persons had principal occupation in agriculture, fishing, etc., 96,235 persons in industries, 14,480 persons in public administration, religion, etc., and 25,396 persons in miscellaneous occupations.

According to the Census of 1951, the total population was 15,72,262 of which 12,36,731 persons or 78·7 per cent earned their livelihood from agriculture and 3,35,531 persons or 21·3 per cent from non-agricultural occupations. Of those who lived on agriculture 8,27,019 persons belonged to the class of cultivators of land wholly or mainly owned by themselves, 1,72,070 persons were cultivators of land wholly or mainly unowned by themselves, 61,913 persons were agricultural labourers, and 14,632 persons were non-cultivating owners of land. The non-agricultural occupations were divided into four categories, such as, production other than cultivation, commerce, transport, and miscellaneous services which engaged 1,14,155, 2,10,986, 26,656 and 1,44,831 persons respectively.

During 1954-55, an economic sample survey was undertaken for the rural population of the district in which the family was taken as a unit. The survey showed that 76·6 per cent were agricultural families. Of the agricultural families, 48·2 per cent belonged to the class of cultivators of land wholly owned, 5·5 per cent were cultivators of land unowned, 2·4 per cent were non-cultivating owners, 20.3 per cent were agricultural labourers, and 0.2 per cent did not come in any of these classes.

The non-agricultural classes were divided into four main occupation-groups. Of the total non-agricultural families 0.1 per cent derived their major source of income by working as labourers, 2·5 per cent from trade, 9·8 per cent from production other than cultivation, and 7·6 per cent from service and other professions. In comparison with the occupational figures of the Census of 1951 this survey indicated, more or less, the same number of persons engaged in different occupations.

In 1961, there were 6,49,026 workers in the district which constituted 24·7 per cent of the total population. Besides, there were 12,16,413 persons treated as non-workers. Of the total working population 3,46,942 persons were engaged as cultivators and 97,115 persons as agricultural labourers. Besides, 22,745 persons were engaged in mining and quarrying, 52,062 persons in household industry, 8,264 persons in other manufacturing works, 3,170 persons in construction work and 21,613 persons in trade and commerce. In transport, storage and communication 7,275 persons were engaged. There were 89,840 persons who followed other avocations not enumerated above.

The total number of workers in 1971 was 6,80,597 which constituted 29·03 per cent of the total population. The male and female workers respectively accounted for 54·05 and 3·5 per cent of the total male and female population. In 1961 the total number of workers made up 34·7 per cent of the total population and the male and female workers respectively constituted 59·8 and 9·9 per cent of the corresponding total population.

In the total working population, cultivators, agricultural labourers and other residual workers respectively accounted for 7·3, 44·5 and 48·2 per cent in 1971. The corresponding figures for 1961 were 21·3, 22·6, and 56·1 per cent. The reason for the sharp decline in the participation rates especially among females could partly be attributed to the change in the definition of workers adopted for

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1971 Census as compared to that of 1961. According to 1971 definition, a man or woman who was engaged primarily in household duties, or a student attending an institution even if such a person helped in the family economic activity but not as full time workers, should not be treated as a worker for the main activity. Application of this test might have resulted in non-inclusion, particularly in the rural areas, of a large number of house-wives and students as workers in 1971 Census although they would have been classified as such in 1961.

THE GENERAL LEVEL OF PRICES

Food grains are the cheapest immediately after harvest and dearest immediately before harvest. Prices are also lower or higher according to the nature of the harvest. Besides, if population increases, as has been happening, and production of food crops does not keep pace with it, prices must rise, obviously because the same food has more mouths to feed. The opening of the railway also marked an epoch in the economical history of the district due to a brisk export trade of rice with different parts of India. The rise of prices of the principal produce contributed materially to the prosperity of the agriculturists.

Pre-Merger Period

During the decade 1887-1896, in the ex-State of Nayagarh, the average price of unhusked rice was 47·590 kg. per rupee. In the ex-State of Ranpur, winter rice was the main crop, but early rice was grown in considerable quantity and excellent crops of oil-seeds and pulses were raised. In the ex-State of Khandapara, people were generally prosperous and carried on a considerable export trade in grain and forest produce with Cuttack. The lands were better cultivated than in the neighbouring ex-States. During the period 1893--1902 prices of food-grain remained practically stationary. The soil of the ex-State of Daspalla was fertile and the land between the southern hill ranges and the Mahanadi was well cultivated. In this area, during the period 1893 to 1902 prices of rice, wheat and gram rose slightly.

The following tables shows the quantity (in kg.) of rice, wheat, gram and salt available per rupee in the ex-States during the period 1893-1902.

Name of the ex-States		Rice	Wheat	Gram	Salt
(1)		(2)	(3)	(4)	(5)
Nayagarh	..	18·200	10·100	14·900	..
Ranpur	..	19·0	9·100	23·500	11·700
Khandapara	..	18·0	9·800	9·300	11·200
Daspalla	..	19·100	8.0	13·900	..

The above price level remained stationary for a few years after which it began to rise. In 1914-15 in the ex-State of Daspalla, rice, green-gram and wheat were available at 14·9 kg., 11·6 kg., and 9·3 kg. per rupee respectively. During the same year, in the ex-States of Khandapara, Nayagarh, and Ranpur rice was available at 7·4 kg., 11·2 kg., and 10·8 kg., per rupee respectively. In the next year, the price of rice varied between 9·3 kg. to 13·0 kg., in the ex-State areas. Towards 1921 the price of rice grew higher and the maximum and minimum quantity of rice as available per rupee in the ex-States was 12·0 kg., and 8·4 kg., respectively. This price level was maintained for a considerable period with slight fluctuation. With the outbreak of the Second World War prices rose steeply and in 1943-44 and 1944-45 rice was available at 4·9 kg. and 3·7 kg. per rupee respectively.

P. T. Mansfield in Puri Gazetteer [1] mentioned the following price of rice in seers* per rupee (excluding the ex-States).

Period		Price of rice in seers per rupee
1837—51	..	49·8
1852—66	..	42·7
1867—81	..	24·8
1892—96	..	19·8
1897—1905	..	17·7
1906—1915	..	11·7
1916—1925	..	9·3

The above figures indicate how enormously the price of rice rose during the periods 1906-1915 and 1916-1925. But the greatest increase took place after 1866, with the outbreak of the great famine *Na'anka*. Another famine visited the district in 1897 and a steady rise of price was set in. With the opening of the railways the process continued. The price of rice along with other agricultural produce rose steeply in 1919, with the outbreak of the First World War. The price level of the period 1916-25 was maintained till 1928 but it rose to 9·8 kg. in 1929 and 11·2 kg. in 1930. Then came the serious slump when the price dropped down to 17·7 kg. in 1932 and 18·7 kg. in 1933 per rupee.

1. Bihar and Orissa District Gazetteers (Puri) by L. S. S. O' Malley, revised by P. T. Mansfield, (1929) p. 197.

*1 Seer – 0·933,10 kilogram.

The price level again shot up in 1934 and the average retail price of common rice was 15.8 kg. per rupee. In 1943, there was a phenomenal rise in the prices of agricultural produce resulting from conditions of the Second World War and the famine in Bengal. The average harvest price of rice was 3·356 kg. per rupee. In 1944, Price Control Committees were formed for fixing the maximum price of all essential commodities. Price lists were circulated and hung at prominent places for the information of the people. During this year, common rice was available at 3·5 kg. per rupee.

Post-merger Period

In 1950 the price of food grains rose and rice was available at 2·7 kg. per rupee. It was thought at first that this sharp rise might be only a temporary phase, but the prices started stabilizing at the high level without any prospect of recession. However, the rise of prices during the decade 1951-60 was not as drastic as in the decade 1941-50. But the common man was hit hard and was worse off during 1951-60, because the increase in the price index in this decade, though comparatively small, came on the top of the price spiral of the decade preceding, the cumulative effect of which was good enough to break the economic back-bone of the middle and the lower middle class people.

The following was the price of paddy per standard maund of 40 seers (37·324 kilograms) for the years 1955-56 to 1964-65 as ascertained from the office of the Subdivisional Officer, Khurda.

Year		Price of paddy Rs.
1955-56	..	6.65
1956-57	..	6.65
1957-58	..	8.50
1958-59	..	8.00
1959-60	..	9.50
1960-61	..	9.00
1961-62	..	12.50
1962-63	..	13.50
1963-64	..	14.50
1964-65	..	15.00

The above figures show how enormously the price of paddy rose between the years 1955-56 to 1964-65, especially with the launching of the Third Five-Year Plan (April, 1961 to March, 1966). Consequently, the price level rose in undue proportion and the retail price of common rice went up from 2·986 kg. in 1955 to 1·562 kg. in 1964

per rupee. In between 1965 to 1969 the prices of all commodities still grew higher and in 1969 the retail prices of rice, wheat, blackgram, gram, green-gram and arhar, per rupee, was 0·880 grams, 1.785 kg., 0·770 grams, 0·780 grams, 0·710 grams, 0·782 grams, and 0·660 gram respectively. Kerosene oil was available at Re. 0.67 per litre. Ordinary cloth was available at Rs. 1.84 per metre. The prices of all commodities rapidly grew higher in 1973 and in the month of October, 1973 common rice, wheat, green-gram, black-gram, bunt, mustard oil, coconut oil, sugar, potato and onion were sold at 0·708 grams, 1·0 kg, 0·526 grams, 0·714 grams., 0·463 grams, 0·114 grams, 0·083 grams, 0·280 grams, 0·742 grams, and 0·833 grams, per rupee, respectively. At present, people have been hard hit due to rise in prices, and it is becoming difficult for lower, and middle class people to make both ends meet. In urban areas people with fixed salaries are facing a lot of hardships due to constant price rise.

GENERAL LEVEL OF WAGES

Pre-merger Period

In the ex-State of Khandapara, during the period 1893-1902, wages rose about 14 per cent. During the same period, in the ex-State of Nayagarh, though the price of rice rose considerably by a brisk export trade, the wage level remained stationary. In the ex-State of Daspalla, during this period, superior mason, and blacksmith were not available and the rate of wages rose considerably.

The following table shows the average daily wages paid to the artisans in the ex-States of Khandapara, Ranpur, Nayagarh, and Daspalla, during the period 1893-1902.

Name of the ex-States	Superior Mason	Common Mason	Superior Carpenter	Common Carpenter	Superior Black-smith	Common Black-smith
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Khandapra ..	0·48	0·30	0·25	0·19	0·37	0·25
Ranpur ..	0·28	0·19	0·25	0·19	0·25	0·19
Nayagarh ..	0·50	0·37	0·37	0·25	0·25	0·19
Daspalla ..	Not available	0·47	0·34	0·22	Not available.	0·31

S. L. Maddox, in his Final Report on the Survey and Settlement of the Province of Orissa (1890-1900 A.D.) remarked that money wages had not risen in the same proportion as the prices of staple food crops between 1814 and 1898. James noticed the same phenomenon holding good up to 1910. During this period the wages commonly paid in the district for skilled labour were low. Masons were paid from Re 0·37 to Re. 0·50 and carpenters

and blacksmiths from Re. 0·31 to Re. 0·50 per day according to their skill. In the towns, male labourers got Re. 0·25, and female and boy labourers Re. 0·12 as their daily wages. In rural areas generally artisans were not remunerated in cash. They were the servants of the village, and performed such services as were necessary to the community in consideration of holding service lands and receiving contribution in kind from each tenant. Thus, the carpenter, blacksmith, washerman, barber and astrologer were maintained by small grants of Jagir lands and by contributions. Where no service lands were held, the village servants were remunerated entirely in kind. The contributions varied from village to village, but generally a Chowkidar used to get two sheaves of paddy per acre, a carpenter and blacksmith five Gaunis [1] of paddy per plough, and the washerman and barber 3 to 5 Gaunis of paddy for each married person. Field labourers were usually paid a daily wage of 2·8 kg. of grain a day, but some agriculturists paid a cash wage of Re. 0·9 to Re. 0.18 a day, and on rare occasions Re. 0·20.

Almost every cultivator who owned more than five acres of land employed Kothias (farm servants in permanent employment), generally one Kothia for every 5 to 10 acres under cultivation. As a rule, they slept on the premises of their masters and were paid Rs. 12 to Rs. 18 per annum, besides their daily food and an annual supply of clothing valued at about Rs. 2. Sometimes, they did not mess at their master's house, but took instead half the wages paid to Mulia (daily labourer) in money or kind. Halias were recruited from among the poorer cultivators and the people of Bauri caste. It is evident from the amount of their remuneration that the existence of a Halia was a hard one, and that he was a person who lived at the margin of subsistence. They usually took advances from their employers, and found it difficult to free themselves from such bondage when once assumed.

There was a slight rise in the level of wages of agricultural labourers between 1911 and 1916, and a very sharp rise between 1917 and 1924. In 1924, agricultural labourers were usually paid at Re. 0·25 per day which constituted 60 per cent more in comparison with the figures of 1916. Towards 1932, the system of paying wages in produce persisted, but was not so prevalent as it used to be. The wage in kind did not vary much, the average being 3·9 kg. of paddy per day But the carpenters got in cash Re. 0·50 to Re. 0·75 a day, a considerable advance on the figure of Re. 0·18 given by William Hunter in 1875.

1. The Gauni is a measure varying in capacity from 1.4 kg. to 5·6 kg. of rice in different places.

and that of Re. 0.25 to Re. 0·37 given by James at the Revision Settlement of 1906-12. Blacksmiths used to get a daily wage of Re. 0·50 as compared with Re. 0·18 in 1875. A Kothia got a cash wage of about Rs. 5 to Rs. 10 per year, and a daily wage of Re. 0·12 to Re. 0·20, or 2·1 kg. to 2·8 kg. of paddy on the days on which he worked. Usually he got an area of about 20 to 25 decimals of land, which he was allowed to cultivate with ploughs and seeds provided by his master. He got 4 to 8 sheaves of paddy reaped. He used to get one cloth and one napkin in the year. His total amount from all these sources was about Rs. 60 per annum. The annual interest on the loans taken by the Kothias was nominally 25 to 37½ per cent for cash advances and 50 per cent for paddy. But, in practice, half of these rates were charged unless the contract of service was broken.

Post-Merger Period

In 1951, the Kothias got four meals a day and were not permitted to work elsewhere during the entire period of contract. Interest-free loans of Rs. 20 to Rs. 50 were granted to the Kothias. They used to get 3·732 kg. of paddy worth about Re 0·75 per day. In some villages the Kothias were paid 1.866 kg. of paddy per day.

During 1954-55, an economic survey [1] was conducted by the Government of Orissa. It was observed that in the rural economy a large number of families derived their main source of livelihood by earning wages in farm and non-farm occupations. The Survey showed that majority of the labourers, i.e., 87·09 per cent were employed on casual basis. Labourers engaged on monthly and annual terms constituted 5·38 per cent and 7·53 per cent respectively. A labourer, on the average, got work for 308 days a year. During this period, with the rise in prices of food grains, the wage level was also increased. A carpenter got Rs. 3.25, a cobbler Rs. 3·00 and a blacksmith Rs. 2·50 per day during the years 1955 to 1960. Field labourers, and herdsmen were paid in betewen Re 1·00 to Re. 0·85. Other agricultural labourers, such as, those who water the fields, carry loads, and dig wells, etc., were paid at Re. 1·00 per day.

In 1965, the wages were enhanced further with the rise in prices. The skilled labourers, such as, carpenter, cobbler, and blacksmith got Rs. 4·00 per day. Male labourers got Rs. 2·00, women Rs. 1·50 and children Re. 1·00 per day. Other agricultural labourers got about Rs. 1·75 per male, Rs. 1·25 per female, and Re 1.00 per child. A herdsman, whose work is grazing the cattle, got Rs. 1·50 per day. In between 1969 and 1972 the wage level was increased

1. Economic Survey of Orissa, Vol. I (1961)

further and the skilled labourers, such as, carpenter, mason, cobbler, and blacksmith got Rs. 5·00 to Rs. 6·00 per day. Male labourers got Rs. 2·50 to Rs. 3·00 and women Rs. 2·00 to Rs. 2·50 per day. In 1973, carpenters, blacksmiths, and masons got from Rs. 5·00 to Rs. 7·00 per day. In urban areas wages of skilled artisans were higher and they got between Rs. 7·00 to Rs. 10·00 per day according to their skill. Field labourers and other agricultural labourers got at the rate of Rs. 4·50 per male, Rs. 3·50 per female, and Rs. 2·00 per child per day. In 1975, there was a general increase in the wage level and the wages were paid both in cash and in kind. When it was demanded in kind, it was paid at the rate of 4 kg. of paddy per day.

In 1972, the annual remuneration of a Halia was Rs.900·00 and that of a Kothia was Rs.360·00. The Kothias, in addition to their annual remuneration, used to receive free boarding and one pair of cloth in a year. The remuneration of the Halias and the Kothias during the years 1968 to 1971 was as follows :

Year		Annual remuneration of the Halias in rupees	Annual remuneration of the Kothias in rupees
(1)		(2)	(3)
1968	..	600·00	200·00
1969	..	605·00	200·00
1970	..	720·00	250·00
1971	..	800·00	300·00

STANDARD OF LIVING

Early Period

This territory was once a populous, powerful and prosperous country. Some scholars identify the territory of Prasi (a powerful kingdom in Eastern India during the 3rd century B. C.) with that portion of Orissa through which run the river Prachi, the dead valley of which is now to be seen in this district with very ancient ruins extensively scattered. It is understood from the Hathigumpha Inscription of Kharavela that the royal treasury was full of gold, silver, pearls and precious stones, while the country grew rich in foodstuffs and other eatables and wearables. Agriculture was the mainstay of a large section of the people. The people produced enough and were not wanting in the necessities of life. The rock inscriptions speak of navigations and ship commerce as forming part of the education of the Prince. From the accounts of the celebrated Chinese pilgrim, Hiuen Tsang, who visited this country during the 7th century A. D., it is evident that the soil was rich and fertile and it produced abundance of grain, and every kind of fruit was grown more than in other countries. Hiuen Tsang has described a city on the sea

coast which was used as a harbour for trading and passenger vessels from distant countries. The city was very strong where rare and precious commodities were to be found. The name of this city was Che-li-ta-lo (Charitra) which has been identified by some with Puri town.

So all these go to prove that the economic condition of the people was prosperous. The wealth and luxury of those days was not counter-balanced as in modern times by a host of p upers. When we hear of its monarch, two thousand years ago, being educated in maritime trade, when we find that it had transactions with Java and the islands of the Indian Archipelago, when the Chinese traveller of the seventh century A. D. speaks of the Chilka as a great lake and the harbour for ships from distant countries, and when we find a rich and glorious tradition of its monarchs as well as the people up to the mid-sixteenth century, the chain of evidence is complete.

Medieval and Pre-Independence Era

In 1568, Orissa lost her independence being almost the last Hindu kingdom of India to fall to the Muslims. With the loss of her political independence, the economic condition of the people also deteriorated. The Muslim rulers were unsympathetic and oppressive to the local people. With the death of Aurangzeb began the rapid decay of the Mughal Empire, and in course of that process, Orissa passed under the rule of the virtually independent Nawabs of Bengal. But the period of the Nawabs was not to last long, nor was it meant to be peaceful. The chaotic condition that prevailed in Orissa for ten years from 1741-50 as the result of the war between the Marathas and the Nawab of Bengal was ruinous to the financial condition of the people.

The sufferings of the people were unlimited. In 1751, Alivardi Khan ceded Orissa to the Marathas. The Maratha Rule lasted for more than half a century when the British conquered Orissa in 1803. The plunderings of the Maratha soldiers created a terror among the people. But the Maratha rulers were more sympathetic towards the people than their predecessors, the Mughals; and their successors, the British. They made many grants for charitable purposes and levied no tax on the most important items of food. *Cowry* shells were accepted in payment of revenue and payment in cash or kind was permissible.

The British, soon after their conquest, started experiment with various revenue systems which caused immense hardship to the people. Inconsistent and oppressive policy of the Government resulted in miseries and sufferings of the people to a great extent. Owing to the want of proper investigation into the land tenure system

and the resources, there was over-assessment of taxes which resulted in heavy arrears every year. As a measure against this the sale law called "Sun-set Law" was rigorously enforced and consequently many Oriya zamindars were displaced by persons from Bengal. The mode of sale of the defaulting estates was another great hardship for the Oriya zamindars. Estates with a *jama* of Rs. 5,000 or above were sold at Calcutta where the Oriya proprietors had little scope to purchase them. Consequently many valuable estates were sold for comparatively low price to the benefit of outsiders. But the arrears began to increase year by year and the ultimate burden of over-assessment fell upon the poor cultivators which broke the economic back-bone of the people. Trower, in his report[1] stated that revenue officials who were mostly outsiders (Bengalis) utilised their influence in preventing the 'Orecas from entering into competition with them in purchase of lands'. Thus when any Oriya zamindar's estate was sold they got it purchased in the names of their relatives. But when their own estates were sold they prevented Oriya proprietors from purchasing them. So the machination of the *amalas* was responsible for depriving many Oriya proprietors of their hereditary estates. Consequently, during the 19th century the economic condition of the people became bad and the land-holders of the district were needy and indigent, especially the smaller proprietors, who constituted at least half of the whole number. Their improvidence of disposition was commensurate with their propensity to wanton extravagance.

Writing in the early part of the twentieth century, P. T. Mansfield described the landlords of Puri as follows: "It is said that even to-day the landlords as a class are ignorant and ill-educated, and exhibit a small degree of public spirit. On the other hand they are not on the whole oppressive. The main complaints are that they do nothing for the improvement of the conditions of their tenants or estates; they deny to their tenants, in many cases, their legal rights of occupancy in lands cultivated on produce rents; they commonly exact various forms of 'abwab' or illegal additions to the rent; and they commonly exact more than the legal fee for giving consent to the transfer of an occupancy holding. Still it would be true to say that the relation between landlord and tenant is in the main good; where oppression does occur in the larger estates, it is, as usual, principally due to the presence of the low paid estate official, who is insufficiently controlled, and against whom the tenant exhibits little power of resistance. The landlords are generally divided among themselves by family disputes and involved in debt. The result is that about half of the zamindari interest in the district has now passed from the

1. Trower's Report, Ms. Vol. 387, Orissa State Archives.

old landlord families to the great religious foundations and priestly classes of Puri, or into the hands of the larger mahajans and usurers of this district and Cuttack[1]".

During this period the prosperity of the mercantile class increased with the development of communications and the introduction of the railway. But the chief merchants were mostly outsiders. The rice merchants were mostly Muslims from Bombay, the Marwari cloth merchants from Jaipur, and Marwar; and the Kabuli hide dealers from Afghanistan.

The cultivators were, on the whole, benefited by the rise in prices and the increase in the area under cultivation. Moreover, the general improvement in communication prevented the possibility of wide-spread famine and opened up to the inhabitants of the district the chance of employment beyond the State. It also afforded them opportunities for disposing of their surplus produce at good prices.

While the traders and the agriculturists prospered and the wages of the artisans increased, the wages of labourers were not advanced in proportion to the rise in prices.

After the out-break of the Second World War in 1939 prices rose steeply. Rising prices resolutely tell upon the standard of living. Those of the low-income group and particularly those with fixed salaries, suffered the most. Cost of both food and non-food articles had gone up to a level at which it became hard for the majority of the people to make both ends meet.

Post Independence Period

In a sample survey[2] in 1954-55, investigation was conducted to collect information about the size of the income of rural families. As majority of the population live in rural areas, a broad picture of rural income indicates the average level of income of the district. In this survey the family was taken as a unit and the data reveal that the average annual income per farming family was Rs.43.54. Next to the farming families in numerical importance, are the households who depend primarily, and many of them wholly, on wages by working on farms or in non-farm occupations. Their average annual income per family was Rs.206·32 in 1954-55. The data reveal that the level of income of the barbers, washermen and priests was around Rs.200 a year. This clearly indicates that the families pursuing these occupations belong to the low-income group.

1. Bihar and Orissa District Gazetteers (Puri), revised edition, P. T. Mansfield (1929), p. 198.

2. Economic Survey of Orissa, Vol. I (1961).

A family budget enquiry was conducted in 1960. The design af the survey was one of the stratified systematic sampling. For the purpose of this survey the districts, viz., Cuttack, without Athagarh subdivision; Puri, Balasore, and the plains areas of Ganjam were grouped under one region. The data show that cereals claimed 27 per cent of the total consumption in the rural areas as against 24·5 per cent in the urban area. Milk and milk products claimed a lower proportion in rural areas than in the urban. Other food-items constituted 17 per cent in the rural family budget, as against 40 per cent in the urban budget. In non-food items the urban people spent a greater proportion of their total expenditure than their counterparts in rural areas. As one would expect, cereal consumption in the rural area was chiefly in non-cash terms while in the urban area it was in cash terms. This clearly shows that urban people buy most of their cereal requirements while rural people depended on home-grown stock or that obtained in exchange of goods and services. As regards milk and milk products, more or less, an even distribution was prevalent between cash and non-cash consumption in the rural area, while in the urban area cash consumption constituted the only factor. Milk which the villagers produce was generally taken to towns for consumption. In respect of fuel, light, toilet and sundry goods non-cash consumption was very meagre. For miscellaneous goods, services, durable and semi-durable goods cash consumption both in rural and urban areas was of overwhelming proportion.

The above consumption pattern holds good till now and it can be said that in respect of food-items rural people depend more on home-grown stock than their counterparts in the urban area while for the non-food items dependence on market is greater for all. In other-words, urban people depend on the market for almost everything they utilise while rural people purchase a few items only. The increase in the prices of various articles of daily consumption and housing accommodation has hit hard the urban people. In towns, the number of houses has not increased in proportion to the growth of their population during the last decade. However, shops dealing in grocery,cloth, stationery, oil, fuel, *pan-bidi*, steel and wooden furniture, utensils, medical equipments, optical goods, books and journals, etc., have sprung up like mushrooms. The number of automobile repairing shops and motor tyre repairing shops are on the increase in the urban areas. The urban area presents a picture of all the socially significant sections of the people from the unskilled labourer to the well-to-do and the rich. The impact of urban life and the modern means of communication have some effect on the food habits and luxuries of the rural

people. Many fashionable articles like motor-cycles, cars, jeeps, trucks, scooters, radios, transistors, electric fans, petromax lanterns, stoves, cookers, textiles of wool and synthetic yarn, cycle-rickshaws, watches, microphones, cameras, tractors, water-pumps, etc., have made their way into the rural areas. With the expansion of communications businessmen are able to despatch their goods to remote countryside. Consequently, shops selling variety of goods, both luxurious and essential, have now appeared in almost all big villages. Tailoring shops, cycle-repairing shops, and tea shops are coming up in every village. With more money in the hands of the cultivators and labourers the use of wheat, sugar, egg, fish, meat, milk-products, vegetables, etc. by them is being noticed. Most of the villages have been electrified. Pucca houses with reinforced concrete cement roofs have been constructed by the well-to-do people. Model houses are built by the Community Development Blocks. The standard of living of the people is improving due to the adoption of improved agricultural techniques, execution of irrigation projects, use of improved seeds and manures , and above all, general consciousness created through the agency of Community Development Blocks. The various development programmes of the Government evoke an urge for improvement and progress among the masses and the ruralites are now being attracted to non- agricultural and non-rural occupations. With the availability of the co-operative credit, Bank loans and Government loans the cultivators find an easy way to escape from the clutches of private money-lenders who charge a high rate of interest. The Savings Bank facility and the availability of Small Savings Certificates in Post Offices are inducing many people to keep their savings in Pass Books and Saving Certificates.

Paddy, pulses, vegetables, coconuts, maize, sugar-cane, and oil seeds are grown in the district in plenty. Fish from the Chilka Lake, Astarang and Puri is being exported to different parts of the country, mostly to the Calcutta market. Puri is famous for handicrafts, such as, Patta-painting, stone-works, and horn-works; Pipli for applique-works; Nimapara for milk-products; and Kantilo, Balakati and Bainchua for brass and bell-metal works. Betel leaf is grown in Chandanpur, Nimapara, Kakatpur and Astarang areas. Coconuts and betel leaves are exported to different parts of the country. Timber, wild animals and birds are collected from Daspalla, Gania, and Chandaka forests. With the nationalisaton of Banks people have been benefited at large by getting cash loans for productive and self-employment purposes. A number of branch offices of the commercial Banks are coming up in the nooks and corners of the district. A detailed account on the Banks has been given in Chapter-VI (Banking, Trade

and Commerce). The establishment of the State Capital at Bhubaneshwar ushered in a new era in the economic life of the people of the area and many people have been engaged in different occupations, trade and commerce.

The Twenty point Economic Programme

The Twenty Point Economic Programme was introduced in the country in July, 1975 by the Prime-minister for the social and economic benefits of the people. This programme is being carried on through various schemes of the Central and the State Government. The following are the achievements in the district under different schemes of the programme.

Anti-inflation strategy

As a measure to check the inflation in price, procurement of paddy and rice was undertaken to the extent of 105,463 quintals and regular drives against hoarders and black-marketeers were ensued. During the period 1st July 1975 to31st January 1976 eighty-two cases under wrongful hoarding and black-marketing were detected and essential commodities to the value of Rs. 5,00,000 were seized and confiscated to the State exchequer.

Implementation of ceiling laws

The ceiling provisions under the Orissa Land Reforms Act, 1960, were given effect to from the 7th January, 1972. During the period instructions were issued to the Tahsildars to institute cases under the Provisions of the said Act as a consequence of which 868 cases were instituted from the 1st July 1975 to 31st January 1976 and 7498.487 acres of land were worked out as surplus land.

Land to landless

As a measure to afford economic benefit to the landless poor people 3752.268 acres of Government land were distributed among 3,734 beneficiaries during the period the 1st July 1975 to 31st January 1976. Of the total land 3700·517 acres were distributed for agricultural purposes and 51·751 acres for construction of houses. Among the beneficiaries 745 persons belonged to the Scheduled Tribes, 1186 to the Scheduled Castes and 1,803 to other classes.

Abolition of bonded labour

After the implementation of the Bonded Labour System (Abolition) Ordinance 1975, all the Subdivisional Officers were requested to conduct enquiries into the existence of the bonded labour system. It is revealed that the system is not in vogue in the district.

Dadan labour

The Orissa Dadan Labour (Control and Regulation) Act, 1975 came into force with effect from the 1st January, 1976. The Subdivisional Officers, Tahsildars, and the District Labour Officer are keeping watch over the activities of the contractors and their agents to prevent exploitation of these labourers outside the State. A rural labour camp has been organised at Tapang in collaboration with the National

Labour Institute, New Delhi, which is intended to provide training for organisation of rural labour in a profitable manner. An amount of Rs. 18,000 has been sanctioned by the Institute.

A drive for registration of contractors and agents from Brahmagiri, Nirakarpur, Bhusandpur, Kalupada Ghat, Balugaon, Banpur and Odagaon has been undertaken by the District Labour Officer, Puri. During the period from 1st July 1975 to the 11th May 1976, ten contractors were registered. Five cases under the Act were referred to the District Labour Officer, Puri, for taking necessary action.

Liquidation of Rural Indebtedness

The Orissa Money-lenders (Amendment) Act, 1975 was implemented in the district on the 22nd September, 1975. The Government notifications were issued directing all the registered money-lenders to produce their records for scrutiny. In response to this, 293 registered money-lenders out of 1,254 produced their records before their respective Subdivisional Officers. Besides, special efforts have been undertaken to collect relevant data relating to the registered and unregistered money-lenders. So far, no arrests have been made under the Act. But two money-lenders of the Khurda subdivision have been arrested under the Maintenance of Internal Security Act.

The implementation of the amended provisions of the Act has yielded certain good results. The money-lenders are now conscious of the legal consequences for illegal activities in money-lending business. Moreover, to cater to the needs of the people, Service, Co-operative Societies have been organised effectively and the Rural Banks have been opened at Pipli, Chandanpur, Astarang, Balakati, and Balanga.

Monetary credit for Small and Marginal Farmers

During 1975-76, an amount of Rs. 94·07 lakhs was made available to the small and marginal farmers through the Co-operative Bank and the Commercial Banks.

Minimum wage for agricultural and other workers

The Government of Orissa with effect from the 1st January 1976 have fixed the minimum wage at Rs. 4·00 per day for all categories of workers employed in the agricultural operations.

Harnessing water resources

During the period from 1st July 1975 to the 31st March 1976, an area of 50,329·01 acres was irrigated by canal system. Fifteen Lift Irrigation points were repaired. The Government of Orissa sanctioned money for the construction of 6,536 dug-wells during the above period and a subsidy of Rs. 11,96,446 was released. 51 tube-wells were sunk at a cost of Rs. 2,02,557 for providing drinking water to the rural people. The scheme for pipe water-supply in the villages Kantilo and Daruthenga is in progress.

Development of handloom industries

During 1975-76, one Weavers' Co-operative Society was revived and one new society was organised with a total membership of 171 persons. Financial assistance was released in favour of these institutions.

Controlled cloth scheme

During 1975-76, under the Scheme there were 313 retailers and 4 whole-salers in the district in 301 Grama Panchayats, 6 Notified Area Councils and one Municipality. It has been programmed to cover the remaining 66 Grama Panchayats during 1976-77. During the period the 1st July 1975 to the 31st January 1976, cloths of the value of Rs. 29,45,600 were sold and 80,000 people were benefited. An amount of Rs. 5,76,747 was made available during this period to the whole-salers and others from the Co-operative Societies.

Urban land ceiling

No urban area of the district has come under the purview of this scheme.

Workers participation in industries

The scheme covers at present manufacturing and mining industries in the public, private and co-operative sectors including those run departmentally. It is implemented through the medium of the Shop Councils and the Joint Management Councils. These Councils have been formed only in the Text Book Press, Bhubaneshwar, for the purpose of workers participation in management.

Supply of essential commodities to student hostels and lodging houses

The scheme was implemented in 170 institutions during February, 1975 to April, 1976. Controlled commodities, such as, wheat, sugar, and rice are supplied to these institutions every month as per their requirements.

Measures in Educational Field

Plain papers and exercise books are being supplied at concessional rates to the students. Plain papers of 206 reams during the period the 1st April 1975 to the 1st May 1976 were distributed among 3,412 students through the Government distributors at Pipli. Besides, 53 tonnes of white paper have been distributed to the students of the High English schools, the Middle English schools and the Primary schools. 4,286 students belonging to the age-group of 6 to 11 were supplied with free text-books and writing materials. Free uniforms were supplied to 1,253 girl students of the above age-group. Free text-books were supplied to 963 newly enrolled students belonging to the age-group 11 to 14. Free uniforms were supplied to 272 girl students of the above age-group. Scholarship for regular attendance was given to 360 girl students of the Middle English schools at the rate of Rs. 30 per student. 4,008 poor students were provided with reading and writing materials worth Rs. 15 each. In 302 cases of meritorious students fees for the High School Certificate Examination were exempted. The Book Banks were opened in 56 Government High English schools and

in 56 non-Government High English schools, and 3,202 and 1,273 students were benefited respectively. Besides, the Book Banks were opened in 29 Middle English schools and 280 students were benefited. The Book Banks were also opened in the colleges at Banpur, Nimapara, and Nayagarh.

Employment opportunities for educated young people

The District Employment Exchange, Bhubaneshwar, received requisition for suitable candidates for apprenticeship training from 23 establishments during the period from 1st July 1975 to the 30th April 1976. 1,128 candidates including 158 Scheduled Castes and 115 Scheduled Tribes were recommended for such training.

The Orissa Reservation of Vacancies in Posts and Services (for Scheduled Castes and Scheduled Tribes) Act, 1975 was enacted in August, 1975. Vacancies of posts in different organisations of the Government are being filled up according to the provisions of the said Act. The position of notifications and placements of the Scheduled Castes and the Scheduled Tribes through the Employment Exchange, Bhubaneshwar, up to the 30th April 1976, have been given below :

	Number of vacancies notified	Number of vacancies filled up
Scheduled Castes	474	116
Scheduled Tribes	602	140

Legal aid to the poor

The Orissa Legal Aid to Poor Rules, 1975 came into force in the 15th December, 1975. Accordingly, the District Legal Aid to Poor Committee has been formed with a panel of names of the legal practioners to be entrusted with such cases.

Old Age Pension Scheme

The Old Age Pension Scheme has been introduced with effect from the 1st April, 1975. Up to the 11th May, 1976 under the scheme an amount of Rs. 37,541 to 1,504 persons was disbursed.

Drug Control

One person has been detained under the Maintenance of Internal Security Act for the grievous offences committed under the Drug Control Act. Surprise checks have been conducted by the State Drug Control Organisation. Besides, a District Drug Advisory Committee has been formed to look into various complaints.

Checking of Immoral Traffic in women and girls

Several surprise checks have been conducted in this connection in different places of the district. But no case has been filed so far under the Provisions of the Immoral Traffic in Women and Girls' Act.

Dowry Prohibition

The Dowry Prohibition (Orissa Amendment) Act, 1975 came into force with effect from the 9th January, 1976. The salient features of the Act and its implications are being widely circulated among officials and non-officials through different agencies of the Government. So far, no prosecution has been filed in this regard.

GENERAL LEVEL OF EMPLOYMENT IN DIFFERENT OCCUPATIONS

Employment Exchange

The District Employment Exchange was started at the district headquarters, Puri, in December 1959. But it was shifted in 1961 to the State Capital, Bhubaneshwar. To cope with the employment activities a sub-office was opened in 1961 at the district headquarters. Two sub-offices were opened in 1973 at Khurda and Nayagarh.

The District Employment Exchange is under the control of the District Employment Officer. He is assisted by one Assistant Employment Officer, four Junior Employment Officers, two Upper Division Clerks and 10 Lower Division Clerks. Each sub-office is under the control of one Junior Employment Officer who is assisted by one Upper Division Clerk and one Lower Division Clerk.

The Live Register in 1973 had a strength of 70,076 persons of which 67,619 were males and 2,457 were females. Among the males there were 29,320 under-matriculates, 8,466 matriculates and under-graduates, 2,094 graduates in Arts, 750 graduates in Science and 176 graduates in Commerce. The casual labourers, watchers and sweepers accounted for 19,857, 521 and 399 persons respectively. Among the females there were 1,053 under-matriculates, 572 matriculates and under-graduates, 210 graduates in Arts, and 132 graduates in Science. Female labourers and female sweepers accounted for 499 persons. Besides, there were a number of persons in the Live Register, both skilled and unskilled. In the last several years there has been an increase in the number of registrants, notification of vacancies, and placements. 25,277 males and 1,238 females were registered and 1,101 persons were placed in employment in 1973. There were 234 Scheduled Tribes and 2,990 Scheduled Castes people in the Live Register of which 52 Scheduled Tribes and 163 Scheduled Castes applicants were placed in employment. During the year, 939 organisations used the Employment Exchange of which 102 belonged to the Central Government, 474 to the State Government, 109 to the Quasi-Government and Local-Bodies, and 254 to private establishments.

Market Information

In 1973, there were 344 employers in the public sector and 101 employers in the private sector in the district. All the employers were instructed to send the information regarding their staff position, of which 135 employers from the public sector and 32 employers from the private sector responded.

Vocational Guidance

The Vocational Guidance Unit is functioning in the district since 1961 under the charge of a trained officer in vocational guidance.

During the period from April 1973, to April, 1974, 1,524 individuals received information regarding jobs, 931 applicants received individual guidance and 732 applicants received guidance at the

time of registration. During this period, 44 group discussions were conducted in which 449 persons attended and application of 293 persons were forwarded to different organisations for training.

The University Employment Information and Guidance Bureau

The University Employment and Information and Guidance Bureau is a part of the National Employment Service. It was started in 1968 to provide occupational information and guidance to the technical graduates and post-graduate diploma holders. In 1973, the Bureau registered 633 persons and recommended the names of 1,523 candidates of which 140 got employment in different professional and executive posts. During the year, the Bureau gave individual information to 415 persons and guidance to 186 persons. In December, 1973, there were 511 male and 54 female applicants in the Live Register.

Crash Programme for rural employment

Due to the present unemployment and under-employment situation in rural areas, efforts to meet the situation have been undertaken on a country-wide basis. The Government of India have accordingly formulated a scheme called 'Crash Scheme' for rural employment. The scheme is operated through the State Government with full central assistance as grants.

The object of the scheme is to generate additional employment through a net-work of rural projects of various kinds which, on the one hand, are labour intensive, and on the other, create productive assets or complementary facilities which are part of the area development plan of each district. The Scheme provides employment to a minimum of 1,000 persons for ten months in a year in each district. Wages to be paid would be in terms of locally prevalent off season wage rates not exceeding in all Rs.100 per head per month. The scheme is designed to provide employment primarily to those who belong to families where no adult member is employed.

The work-projects undertaken generally are such as can be completed within two working seasons and may, as found necessary, relate also to stablilisation of existing assests like repair of roads, soil conservation, afforestation, minor irrigation works like construction and restoration of storage tanks, etc.

The Crash Scheme has been introduced in the district on the 1st April, 1971. During the period, April, 1971, to March, 1972, under this scheme 202 projects were undertaken and a sum of Rs.10,07,359·59 was expended generating 3,45,670 man-days. In the year 1973-74 (April-March), Rs.9,52,667.65 has been expended generating 2,72,862 man-days. A detailed list of the expenditure incurred and man-days employed by the different Community Development Blocks has been given in Appendix-I of this chapter.

COMMUNITY DEVELOPMENT

The Community Development Programme was introduced in the district with the inauguration of the Community Development Block at Pipli in April, 1954. The district has been divided into 29 Community Development Blocks covering 4, 810 villages and a total area of 7,953·77 square kilometres. According to the Census of 1971, the total population of the Community Development Blocks was 21,15,000.

A list of the Community Development Blocks with their headquarters, number of villages, number of Grama Panchayats and areas has been given in Appendix-II of this chapter.

The achievements of the Community Development Blocks in the district are narrated below.

Agriculture

In 1972-73, improved seeds of paddy 74, 558 quintals, wheat 1,969 quintals, jowar 6 quintals, maize 63 quintals, ragi 234 quintals, pulses 7, 865 quintals, jute 58 quintals, oilseeds 2,022 quintals, vegetable seeds 861 quintals, and sugarcane 3,928 quintals were distributed. Fertilisers, such as, Calcium Ammonium Nitrate 1,14,641 quintals, Super Phosphate 34,741 quintals, Ammonium Phosphate 14,689 quintals, and other chemical fertilisers of 108 quintals were distributed,. An area of 27,331 hectares was under green manuring and 50,640 kilograms of green manure seeds were distributed. Chemical pesticides of liquid 34,435 litres and powder of 54,305 kilograms were distributed. Fruit trees of 4,59,487 number were transplanted and 11,24,434 metric tons of compost were produced. There were 41 private and 4 Government workshops for manufacturing agricultural implements.

Animal Husbandry and Veterinary

In 1972-73, there were 32 Veterinary dispensaries, 126 Stockman Centres, and 100 Artificial Insemination Centres. Besides, there was one goat and one piggery farm in the district. 2,14,845 animals were treated, 18,645 animals were castrated, and 60,429 animals were artificially inseminated.

Health and Rural Sanitation

In 1972-73, there were 44 dispensaries, 27 Primary Health Centres, 71 Maternity and Child Welfare Centres, and 66 Family Planning Centres. Besides, there were 3 training Centres for Dhais. 3,07,169 patients were treated in dispensaries, 1,56,006 patients in Primary Health Centres, and 1,40,896 patients in Maternity and Child Welfare Centres. 42,978 persons were advised on family planning by the Family Planning Centres.

Education

In 1972-73, there were 2,402 Primary schools, 64 Junior Basic schools, 461 Middle English schools, 177 High Euglish schools, 32 Sevashrams, and 4 Ashram schools of Middle English standard. In

these schools (except High English schools) 1,55,382 boys and 84,626 girls were enrolled of which 22,733 boys and 11,282 girls belonged to the Scheduled Castes and the Scheduled Tribes. There were 7, 344 teachers of which 5,996 teachers were trained.

Social Education

In 1972-73, there were 173 registered and 624 unregistered Yubak Sanghas with 6,661 and 20,718 members respectively. Besides, there were 971 libraries and reading rooms, 20 Adult Literacy Centres, 75 Community Centres, 296 Playgrounds, and 162 Rural Radio Forums with 197 radio sets.

Women's Programme

In 1972-73, there were 517 Mahila Samitis with 16,311 members. Four summer camps were held and 104 members participated in these camps. Group discussions were arranged on family planning and first-aid medical treatment. The Mahila Samitis maintained 170 gardens with an income of Rs. 2,163.00, and 16 poultry units with 219 birds. During the year 124 cultural programmes and 6 baby shows were conducted. Eighty-six sewing centres were functioning with 100 sewing machines and 1,662 members.

Youth and Children's Programme

In 1972-73, there were 12 Balwadi Centres imparting education to three hundred children. There were 3 Sisuraijas with 105 members which organised 83 cultural programmes. During the year, 3 Grama Sahayak Camps were organised and one hundred members were trained. Seven Yuba Krushak Parishads were formed with 177 members.

Feeding Programme

Out of the total 517 Mahila Samitis, 269 Mahila Samitis undertook the feeding programme in 1972-73 for expectant and nursing mothers, and pre-school children. Besides, 1,069 Primary schools were taken up under feeding programme. On the average, 5,449 expectant and nursing mothers, 12,888 pre-school children, and 63,607 school children were fed per day. In 1972-73, Corn Soyabean Milk of 7,37,210 lb., salad oil 84,960 lb., Bulgar wheat 12,74,725 lb., milk powder 46,107 kg., bread 9,975kg., and Wheat Soyabean Bread of 3,55,977 number were supplied to the beneficiaries. During the year, 48 expectant and nursing mothers, and 99 pre-school children were medically examined.

Communication

In 1972-73, there were 688km., 1,324 km., 1,009 km., and 489 km., of roads maintained by Panchayat Samitis, Grama Panchayats, Public Works Department, and Rural Engineering Organisation respectively. Besides, 103 km. length of National Highway, 352 km. length of State Highway, and 164 km. length of rail roads were passing through the Community Development Blocks of the district.

General

In 1972-73, there were 435 electrified villages. 2,417 villages were provided with primary schools. Post offices and Telegraph offices were provided to 614 and 53 villages respectively. There were two Gramdan villages and 18 model villages. Drinking water facilities were available in 3,944 villages with 10,753 drinking water wells, 812 tanks, and 351 tube-wells.

APPENDLX I

A LIST OF EXPENDITURE INCURRED AND MAN-DAYS EMPLOYED DURING 1973-74 UNDER CRASH PROGRAMME FOR RURAL EMPLOYMENT

Name of Community Development Blocks		Expenditure incurred	Man-days employed
Chilka	..	49,776.00	11,700
Brahmagiri	..	33,630.57	10,385
Khurda	..	31,638.76	10,182
Bolgarh	..	39,601.02	9,974
Balianta	..	30,041.80	6,825
Khandapara	..	33,893.36	10,800
Gania	..	37,223.44	10,724
Puri	..	17,059.68	5,063
Ranpur	..	39,975.00	18,298
Nuagaon	..	26,246.40	9,284
Krushnaprasad	..	27,389.36	8,935
Kakatpur	..	18,794.97	7,270
Balipatna	..	36,064.75	9,438
Pipli	..	42,486.72	10,883
Gop	..	33,578.24	6,503
Tangi	..	38,914.51	11,815
Kanas	..	56,576.00	17,770
Satyabadi	..	35,117.80	3,532
Bhubaneshwar	..	37,876.00	11,128
Delang	..	32,349.00	9,086
Nimapara	..	1,677.37	540
Daspalla	..	37,036.10	9,995
Begunia	..	43,995.19	14,148
Banpur	..	35,022.50	9,138
Jatni	..	32,653.40	3,367
Astarang	..	14,972.63	5,650
Odagaon	..	30,816.03	7,558
Bhapur	..	48,078.91	17.450
Nayagarh	..	31,116.74	5,835
Total	..	9,52,667.65	2,72,862

APPENDIX II

A LIST OF COMMUNITY DEVELOPMENT BLOCKS WITH THEIR HEADQUARTERS, NUMBER OF VILLAGES, NUMBER OF GRAMA PANCHAYATS AND AREAS

Name	Headquarters	Total number of villages	No. of Grama-Pancha-yats.	Area in hectares
1	2	3	4	5
Puri ..	Puri	157	15	24,514
Satyabadi ..	Satyabadi	92	15	16,393
Delang ..	Delang	138	13	20,840
Brahmagiri ..	Brahmagiri	167	11	31,225
Kanas ..	Kanas	140	14	20,816
Kakatpur ..	Kakatpur	115	10	15,998
Astarang ..	Astarang	133	11	22,404
Krushnaprasad ..	Krushnaprasad	127	9	26,809
Nimapara ..	Nimapara	246	20	29,698
Gop ..	Gop	231	16	41,182
Pipli ..	Pipli	222	14	20,319
Bhubaneshwar ..	Bhubaneshwar	130	12	35,674
Balianta ..	Balianta	104	10	15,002
Balipatna ..	Balipatna	86	11	13,875
Jatni ..	Jatni	115	11	35,424
Khurda ..	Khurda	132	13	27,272
Tangi ..	Tangi	213	14	32,151
Chilka ..	Gangadharpur	144	11	17,342
Banpur ..	Banpur	273	13	37,543
Begunia ..	Begunia	171	13	28,928
Bologarh ..	Bologarh	232	14	26,345
Nayagarh ..	Nayagarh	147	17	18,811
Nuagaon ..	Nuagaon	223	10	28,777
Gania ..	Gania	73	4	62,451
Khandapara ..	Khandapara	192	14	33,280
Bhapur ..	Bhapur	114	10	17,249
Dasapalla ..	Dasapalla	323	13	85,606
Odagaon ..	Odagaon x	211	17	32,411
Ranpur ..	Ranapur	244	17	33,710

CHAPTER X

GENERAL ADMINISTRATION

ADMINISTRATIVE SET-UP AND STAFF AT DISTRICT HEAD-QUARTERS

In conformity with the uniform pattern of district administrative set-up under the British rule in India, the Collector of Puri is in overall charge of the general, revenue and development administration of the district. He is also designated as the District Magistrate and is thus the highest authority in the district for maintenance of law and order. With regard to superintendence and control of the administrative functions, he is under the Revenue Divisional Commissioner, Central Division, whose juridiction also extends to Cuttack, Balasore, and Mayurbhanj districts. The office of the Revenue Divisional Commissioner is located at Cuttack. So far as the administration of the Tenancy Acts, stamps, land records and surveys are concerned, he is also under the control of the Member, Board of Revenue. The powers of the Commissioner and of the Member, Board of Revenue, vis-a-vis the Collector have beeen defined in the Orissa Act XXIII of 1951 and the Act XIX of 1957 respectively.

At present the Collector is assisted by two officers of the Class I Orissa Administrative Service designated as the Additional District Magistrate (General) and the Additional District Magistrate (Temple).* There has been distribution of work between the Collector and the two Additional District Magistrates. The Collector is put in charge of Emergency, Development, Relief and Rehabilitation, and Civil Supplies. He is the chairman of the Regional Transport Authority and also controls the district treasury. The two Additional District Magistrates are in supervisory charge of the other sections of the collectorate. They consult the Collector and take his orders on all important matters concerning their respective sections. The Additional District Magistrate (General) is functioning as the District Registrar and the District Election Officer. The Additional District Magistrate (Temple), besides looking to some of the sections of the collectorate, is the Administrator of Shri Jagannath Temple, Puri. He also hears appeals on the assessment of municipal taxes.

For general administrative purposes, the district is divided into four subdivisions with headquarters at Puri, Bhubaneshwar, Khurda, and Nayagarh. Nayagarh subdivision was created in 1948 with the integration of the ex-States of Ranpur, Khandapara, Daspalla, and Nayagarh. Bhubaneshwar subdivision was formed

* Since April 1975, one Additional District Magistrate with Headquarters at Bhubaneshwar has been posted to look after the administration of Bhubaneshwar subdivision.

in order to meet effectively the problems of law and order arising out of the growing importance and incereasing population of the Capital. This subdivision was opened on the 26th January, 1952, with Balianta and Balipatna Police Station areas of Puri subdivision, and Jatni, Chandaka, Bhubaneshwar and Capital Police Station areas of Khurda subdivision.

Besides the two Additional District Magistrates, the Collector is assisted by 18 Deputy Collectors belonging to the Orissa Administrative Service who constitute the sanctioned strength of revenue officers for the district headquarters. The Subdivisional Officer, Puri, had no separate staff till 1963. Besides his own work, he was also assisting the Collector by remaining in charge of some of the sections of the collectorate. In 1963, his office was separated from the collectorate. The district office of the Collector is divided into component sections like the General and Miscellaneous, Touzi and Loans, Commpensation, Revenue, Establishment, Record Room, Judicial, Election, Emergency, Land Acquisition etc. A separate officer is posted by the Government for the Tribal and Rural Welfare section who is designated as the District Welfare Officer. Most of the sections of the district office are manned by the revenue officers who are appointed by the Government to remain in charge of a particular section. The functions of these officers are to assist the Collector in taking decisions and in the efficient discharge of various administrative functions by effecting adequate check and scrutiny on papers and proposals sent to the Government or received from subordinate officers. Among the above, there are also officers like the Land Acquisition Officer and the Certificate Officer who are empowered under appropriate laws to discharge certain statutory functions without having to take orders of the Collector in their day to day work.

The above picture does not take into account the administration of criminal justice in the district which has been separated from the executive since the 1st May, 1960. This has been done without amendment to the Code of Criminal Procedure, but by the establishment of a pattern of procedural conventions in the shape of executive instructions by the Government in consultation with the State High Court. Such of the functions which are essentially judicial like the trial of criminal cases hereunto concentrated in the Collector-cum-District Magistrate, and also a number of magistrates subordinate to and controlled by him, have now been transferred under the scheme to a new set of officers called Judicial Magistrates. It is contemplated that this procedure will secure independence of the judiciary and keep it free from any form of executive

interference. This would also result in better and quicker disposal owing to exclusive devotion of these Judicial Magistrates to the trial of criminal cases under the supervision of the High Court. Under the scheme, there is one Subdivisional Magistrate in each of the subdivisional headquarters assisted by one or more Judicial Magistrates. Besides, there are also Judicial Magistrates posted at Khandapara, Ranpur, Daspalla, and Khurda Road. For all intents and purposes they are under the administrative control and supervision of the State High Court. At the time of introduction of the separation scheme, an officer of the rank of a District and Sessions Judge designated as the Additional District Magistrate (Judicial) had been appointed. But after some days, in usual manner, an officer in the cadre of the superior Judicial Service (Junior Branch) has been posted as the Additional District Magistrate (Judicial) having headquarters at Puri.

According to the allocation of functions, the Judicial Magistrates are subordinate to the Subdivisional Magistrates (Judicial) and the Additional District Magistrate (Judicial) while all the Executive Magistrates are subordinate to the Executive District Magistrate. The District Magistrate (Executive) and the Additional District Magistrate (Judicial) act independently of each other in their respective spheres of work. No one interferes with the discharge of work by the other. Powers under Sections 108, 110, 143, 144 174, and 190 (*i*) (*a*) and (*c*) of the Criminal Procedure Code are being exercised by the Executive Magistrates and for this and other miscellaneous work, two Executive Magistrates stationed at the district headquarters have been duly empowered. They, however, have to attend to other departmental work, besides trial of cases. The Subdivisional Magistrate of the pre-separation period who used to combine both executive and judicial functions is now designated as the Subdivisional Officer and Magistrate 1st Class with adequate powers over police for maintenance of law and order and for trying cases under preventive sections of the Code of Criminal Procedure.

The Book Circular 34 of the State Government enjoined on the Collector to play the role of the captain of the development team which consisted of the district level officers of various development departments of the State. He was the chairman of the District Development Committee and the District Development Board. The former was a representative official body and the latter consisted of officials and nominated non-officials. He was also empowered by the Government to yield considerable administrative control over the district level officers of other departments. The purpose of vesting him with these powers was to co-ordinate

the developmental activities of various departments in the dirtrict to ensure effective implementation of all plan schemes and to frame future plans and programmes on prescribed lines with a balanced appreciation of the felt needs of the people in the district. This set-up lost its importance after the enforcement of the Orissa Zilla Parishad Act with effect from the 26th January, 1961. The role of the Collector has since changed to supervision and guidance as theguardian of the Government interest. According to the provisions of this Act, the development administration of the district had been decentralised into three distinct tiers [1], viz., the Zilla Parishad at the district level, the Panchayat Samiti at the Block level, and the Grama Panchayat at the village level with an elected body of members at each stage. But on the 1st November, 1968, the Zilla Parishad was replaced by the District Advisory Council. Since the 14th November, 1970, the District Advisory Council has been replaced by the District Development Advisory Board which is constituted of both official and non-official members. 371 Grama Panchayats functioning in the district have elected representatives in the manner prescribed in the Zilla Parishad Act to form 29 Panchayat Samitis each of which is coterminous with a Community Development Block. Now most of the developmental schemes are implemented through the Blocks and Panchayats.

The Block Development Officer is in overall charge of the Block with a number of Extension Officers like the Agricultural Extension Officer, Social Education Organiser, Veterinary Extension Officer, Block Level Extension Officer (Co-operation) and Sub-Assistant Engineer under him, each being a specialist in his respective sphere and receiving technical guidance of the concerned district level officer whenever necessary.

As mentioned earlier, the Collector is designated as the District Magistrate and as such he continues to be the chief functionary under various special Acts and other enctments in force. He is in charge of public relation and is assisted by a District Public Relation Officer appointed by the Government in Home (Public Relations) Department. Similarly in respect of supply of food grains and other essential commodities, he is assisted by the Civil Supplies Officer from the Supply Department. The Additional District Magistrate (General) is the ex-officio District Registrar. He is relieved of daily registration work by the District Sub-Registrar who remains in charge of this and other routine duties. The Superintendent of Excise is no more designated as the Superintendent of

1. See Chapter XIV (Local Self-Government) for a detailed discussion on the three-tier system.

Excise and Salt as the latter now constitues a Central subject and the Commissioner of Salt stationed at Huma in Ganjam district holds jurisdiction over Puri district.

The District Treasury is located at Puri. There is also a Special Treasury at Bhubaneshwar and Sub-Treasuries at Khurda, Nayagarh, Daspalla, Banpur, Ranpur, Khandapara, and Nimapara. The District Treasury, Puri, Special Treasury, Bhubaneshwar, and the Sub-Treasuries at Khurda, Nayagarh, Daspalla, and Khandapara are managed by the officers belonging to the Orissa Finance Service. In other three places the Sub-Treasuries are in-charge of part-time revenue officers.

SUBDIVISIONAL ADMINISTRATION

The district is divided into four subdivisions, viz., Puri, Khurda, Nayagarh, and Bhubaneshwar. Each of the subdivisions is in charge of a Subdivisional Officer who belongs to the Orissa Administrative Service. He continues to exercise within his jurisdiction all the powers of a Magistrate Ist Class under the preventive chapters of the Criminal Procedure Code. He exercises powers in connection with investigation, searches, taking into custody, enlargement on bails etc., till the stage of submission of charge sheet or to accept the final form and to dispose of any objection thereto, if filed in time. Besides, he has powers of a magistrate under the Arms Act, the Tenncy Act, the Cinematograph Act, the Dramatic Performance Act etc. He also functions as the appellate authority over the orders of the Tahsildars of his jurisdiction in revenue cases. He is entirely responsible for the maintenance of law and order in his subdivision. After the separation of the judiciary from the exceutive, the subdivisional officer has only powers to take cognizance of offences complained of or brought to his notice while on tour in muffosil areas. But all the same, the cases have to be referred to the Subdivisional Magistrate for necessary action.

The Subdivisional Officer is burdened with the responsibility of supervision of revenue and developmental works both in Tahsils and Blocks of his subdivision and to exercise effective control over all the officers and staff therein.

Each of the subdivisions is divided into one or more Tahsils with a Tahsildar belonging to the Orissa Administrative Service in charge. After the abolition of estates, the onus of collection of land revenue has devolved directly on the Tahsil staff like the Revenue Supervisors, Revenue Inspectors and Collection Moharirs. The Tahsildar is also the Certificate Officer for recovering arrears of land revenue and is empowered under existing revenue laws to

safeguard punctual collection of dues from the Government properties. The Revenue Supervisors supervise collection, make enquiry into revenue cases and assist the Tahsildars in the revenue matters.

Puri Subdivision

As stated earlier, the Puri subdivisional office was a part of Puri Collectorate till the 1st August, 1963, when it was separated into an independent office. Prior to this, the Subdivisional Officer was working as an officer of the collectorate and was assisting the Collector in revenue and developmental administration. Besides, he had the usual magisterial powers to exercise in his own sphere.

With the separation of the office from the collectorate, the Subdivisional Officer is functioning as a full-fledged head of office with a separate staff under him. He is assisted by five Deputy Collectors who are posted as the Revenue Officer, the Certificate Officer, the Special Certificate Officer, the Rent Suit Officer and the Nizarat Officer. This subdivision has been divided into four Tahsils, viz., Krushnaparasad, Nimapara, Pipli, and Puri. There are eleven Blocks in this subdivision.

Bhubaneshwar Subdivision

The present strength of revenur officers for Bhubaneshwar subdivision is one Subdivisional Officer, one Compensation Officer, one Nizarat Officer, and one Officer in charge of Criminal Courts. There is one Tahsil with a Tahsildar and two Additional Tahsildars with headquarters at Bhubaneshwar. They, besides their own work, assist the Subdivisional Officer in revenue matters and in the maintenance of law and order. The Assistant District Welfare Officer and the Assistant District Public Relation Officer assist the Subdivisional Officer in matters of tribal welfare and public relations respectively. The subdivision has been divided into four Blocks.

Khurda Subdivision

The present strength of revenue officers for the subdivisional headquarters, Khurda, is one Subdivisional Officer and two Deputy Collectors. There are two Tahsils, viz., Khurda and Banpur, the heasquarters being at Khurda and Banpur respectively. The subdiviston has been divided into six Blocks.

Nayagarh Subdivision

The general and revenue administrative set-up of Nayagarh subdivision is, in a way, different from the rest of the district, because of the circumstances leading to its creation by the amalgamation of four ex-States. There is a Subdivisional Officer who is in overall charge of revenue and development administration. One Deputy Collector designated as the Revenue Officer is posted at headquarters to assist him in matters of day-to-day administration. There are four Tahsildars posted to each of the Tahsils of Ranpur, Khandapara, Daspalla, and Nayagarh. There is an Assistant District Welfare Officer, a Subdivisional Panchayat Officer, and one Supply Supervisor to assist the Subdivisional Officer. The subdivision has been divided into eight Blocks.

Other Offices

Bhubaneshwar being the State headquarters, numerous offices of both the Central and the State Governments are located at this place, besides the State Secretariat and most of the offices of Heads of Departments. There are also a number of Central and State Government offices in other parts of the district. A list of these offices has been included in the Appendix.

APPENDIX

GOVERNMENT OF INDIA

BHUBANESHWAR

The Accountant General, Orissa

The Superintendent, Central Bureau of Investigation

The Aerodrome Officer, Civil Aviation Department

The Captain, OC 4th (O) Battalion. N. C. C.

The Air Force Recruiting Officer

The Commandant, 43rd CRP

The Director of N. C. C.

The Director, Geological Survey of India

The Director, Survey of India

The Income-tax Commissioner

The Principal, Eastern Regional Language Training Centre

The Post Master General, Orissa

The General Manager, Telecommunications

The Divisional Engineer, Telegraphs

The Principal, Regional College of Education

The Director, Regional Research Laboratory

The Principal, Sainik School

The Central Intelligence Officer

The Archaeological Survey of India

The Assistant Superintendent, Archaeological Chemist, Eastern Zone

The Executive Engineer, Central Public Works Department

The Deputy Director, Flood Forecasting Division

The Collector, Central Excise and Customs, Orissa

The Deputy Director, Backward Class Welfare

The Deputy Director, Flood Forecasting Division

The Executive Engineer, Eastern Gauging Division,

The Engineering Liaision Officer

The Field Exhibition Officer

The Family Planning Officer, Central Family Planning Field Unit

The Director, Khadi and Village Industries Commission

The Deputy Director, N. M. E, P. Regional Co-ordination organisation

The Manager, Song and Drama Division, Ministry of Information and Broadcasting.

Assistant Director, National Sample Survey

The Regional Labour Commissioner

The Regional Officer (Orissa), Directorate of Field Publicity

The Regional Poultry Farm Officer

The Regional Provident Fund Commissioner

The Regional Research Institute, Ayurvedic

GOVERNMENT OF ORISSA

The Secretary to Governor

The Secretary, Orissa Legislative Assembly

The Secretariat

The Director, Agriculture

The Registrar, Co-operative Societies

The Director, Cultural Affairs and Tourism

The Director, Public Instruction

The Director, Employment

The Director, Export Promotion and Marketing

The Director, Factories and Boilers

The Director, Health Services

The Director, Family Planning

The Administrative Tribunal

The Industrial Tribunal

The Director of Textiles

The Director, Inspection and Treasuries

The Labour Commissioner

The Director, Lift Irrigation

The Director, Mining and Geology

The Prisons Inspectorate

The Director, Bureau of Text Book Preparation and Production

The State Editor, Gazetteers

The Chief Engineer, Roads and Buildings (Public Works Department)

The Chief Engineer, Express Ways (Public Works Department

The Chief Engineer, National High Ways (Public Works Department)

The Chief Engineer, Irrigation (Public Works Department)

The Directorate of Designs (Public Works Department)

The Director, State Institute of Education

The Chief Engineer, Public Health (Public Works Department)

The Chief Engineer, Electricity

The Chief Engineer, Rural Engineering Organisation

The Director, Statistics and Economics Bureau

The Jonit Director, Khadi and Village Industries

The Joint Director, Soil Conservation

The Manager, Text Book Press

The Town Planner, Town Planning Organisation

The Special Judge-*cum*-Additional District and Sessions Judge (Vigilance).

The Additional Commercial Tax Officer, Assessment Unit

The Tribal Research Bureau

The Principal, Accounts Training School

The Commissioner of Endowments

The District Employment Officer

The Deputy Director, Poultry Development

The Principal, Home Economic Training Centre

The Orissa Biological Products Institute

The Principal, Hindi Teacher's Training College

The Principal, Buxi Jagabandhu Bidyadhar College

The Principal, Rajdhani College

The Principal, Tribal Orientation and Study Centre

The Principal, Rama Devi Mahila College

The Principal, Grama Sevak Talim Kendra

The Principal, Homoeopathic College

The Project Officer, Intensive Egg Production Scheme

The Motor Vehicle Inspector

The Superintendent, Ayurvedic Institutions of Orissa

The Superintendent of Police

The Superintendent, Orissa State Museum

The Superintendent, Orissa State Archieves

The Superintendent, Archaeology

PURI

GOVERNMENT OF INDIA

The Superintendent of Post Offices

The Field Publicity Officer

The Deputy Accountant General (Works)

The Income-tax Officer, Puri Circle

GOVERNMENT OF ORISSA

The District Judge

The District Industries Officer

The Superintendent of Police

The Marriage and Registration Office

The District Agriculture Officer

The Assistant Soil Conservation Officer

The Executive Engineer, Rural Engineering Organisation

The Executive Engineer, Puri Electrical Division

The Executive Engineer, Roads and Buildings

The Executive Engineer, Irrigation

The Executive Engineer, Embankment and Drainage Division No. II

The Commercial Tax Officer

The Assistant Registrar, Co-operative Societies

The Inspector of Schools

The District Inspector of Schools

The Chief District Medical Officer

The Family Planning Officer

The Superintendent of Sanskrit Studies, Orissa

The Principal, Shri Sadasiv Kendriya Sanskrit Vidyapeetha
The Principal, Samanta Chandra Sekhar College
The Principal, Mahila College
The Principal, Gopabandhu Ayurvedic College
The Principal, Industrial Training Institute
The Additional Settlement Officer
The Superintendent of Excise
The Charge Officer, Settlement
The Superintendent of Fisheries
The Junior Employment Officer
The District Statistical Officer
The Forest Range Officer
The Superintendent of Water Works
The Tourist Information Officer
The Magistrate, Lodging House Fund Committee
The District Animal Husbandry and Veterinary Officer
The Assistant Commissioner of Commercial Taxes

KHURDA

GOVERNMENT OF ORISSA

The Divisional Forest Officer
The Assistant Director, Textiles
The Executive Engineer, Rural Engineering Organisation
The Executive Engineer, Khurda Irrigation Division
The Executive Engineer, Electrical Construction Division
The Executive Engineer, T. L. C. Division
The District Inspector of Schools
The Assistant Registrar, Co-operative Societies
The District Agriculture Officer
The Commercial Tax Officer

NAYAGARH

GOVERNMENT OF ORISSA

The Divisional Forest Officer
The District Inspector of Schools
The Subdivisional Police Officer

CHAPTER XI

REVENUE ADMINISTRATION

HISTORY OF LAND REVENUE SYSTEM

Hindu Revenue System

There were mainly two administrative divisions of land during the period of Hindu rule in Orissa. The fertile alluvial zone between the hills and the sea was held directly by the crown and part of this was assigned in grants to the ministers and servants of the king. The rest was divided into circles called *Bisis* and *Khandas* with a *Bisoi* or *Khandapati* in charge who exercised chief control of the local affairs and supervised the police administration. Under him, there was the *Khandait* who was in direct charge of the village police, and an accountant whose duties were to maintain accounts of produce and cultivation, land records and to superintend collection of revenue. Several villages grouped together formed a fiscal division which, for alll practical purposes, was considered the primary unit of administration. The village officials consisted of a headman and an accountant whose responsibility it was to render accounts for the revenne of the village to their divisional superiors.

The hilly regions with some portions of the interiors were divided among the military chiefs on condition that they protected the country from foreign invasion and furnished contingent of troops when necessary.

Mughal Revenue System

Todar Mal, Akbar's general and finance minister, started with a regular settlement of all the Crown lands in 1581. The old division of the province was retained with a change of names, as henceforth military fiefs were called *garjats* and Crown lands were called *mughalbandi*. A verbal allegiance and nominal tribute were all that was demanded from the *garjats*. The Crown lands were managed through the old Hindu officers, though the names of the divisions and divisional officers were changed. The *Khandas* and *Bisis* were called *parganas*. The *Khandapatis* and *Bisois* were styled as *Choudhuris*. The accountant received the appellation of *Kanungo Wilayati*. The portions of the *parganas* under the immediate charge of each of these officers were called a *taluk* and the managers were called *Talukdars*. The territories of the great military chiefs were called *Killas* and for the Hindu title of Bhuinya, the title of zamindar was substituted.

Todar Mal paid respect to the provision made for the royal household and great officers of the Court under the Hindu dynasty and left 1,547 square miles (4006·5753 square kilometres) as the undisputed

territory of the Raja of Khurda and their dependants and thereby the Raja retained more than half of the present area of the district consisting of Khurda, Rahang, Sirai, and Chabiskud.

The fiscal officers of the *mugalbandi* or revenue paying tract had no proprietory right in the soil. Within little time to devote for the knowledge of the details of the administration, the Muslim rulers created a body of powerful middle men who were made responsible for enforcing the revenue demands through their power and local knowledge. The result was that the old fiscal officers of the Hindu system evolved as a very powerful body and by virtue of their power they lost the character as a staff of revenue officers and split up into a number of different landholders each with more or less of admitted proprietory right. They gradually become quasi-proprietors of extensive estates and divisional landholders. They, however, did not claim full ownership in the land.

Maratha Revenue System

The country passed into the hands of the Marathas in 1751 who did not change the old political division. The military fiefs were parcelled out among Rajas,Chieftains or Zamindars. The central plains that is the royal domain was divided into four *chaklas* or divisions, namely Cuttack, Bhadrak, Soro, and Balasore, each of which was sub-divided into about 150 *parganas*. The revenue administration of the whole area was entrusted to 32 officials called *amils*. Each *amil* was remunerated by grants of revenue-free land and by other amounts in the form of a certain percentage on collection. He was assisted by a Sadar Kanungo under whom were employed a number of *gumastas* or agents in each *pargana*. Each *pargana* was divided into a number of divisions classified according to the rank of the officers responsible for its revenue.

The object of the *amils* was to realise the revenue by any means. Only *Talukdars* who paid the revenue without trouble were recognised. This led to the weakening of the powers of the *Talukdars*. The *gumastas* being mere office accountants and collecting agents began to usurp the functions of the *Talukdars*. A noticeable instance of this process is afforded by the acquisition in 1775 of the zamindar's title to Kotdesh, Kalijori and Antrodh by Trilochan Patnaik who was originally an agent under the Faujdar of Pipli, but eventually succeeded in founding the largest zamindar family in the district.

Early British Administration

The supremacy of the divisional officers during the Mughal administration and that of the village headmen during the Maratha resulted in a confusing state of claimants coming forward with conflicting titles. The correct position then was that the State had all along

owned the land but the divisional officers and the village headmen exercised such rights within their respective limits as they chose to assume so long as they met the demands made upon them. The principal Mukaddams or headmen with a hereditary right of collection but without any title to the land itself took upon them the self-assumed title of zamindar. Similar was the case with the fiscal officers like the Choudhuris and Kanungos. The whole body of different categories of revenue agents irrespective of their individual history, rights or origin were comprehensively styled zamindars in Regulation XII of 1805. The officers in charge of administration were asked to make the settlement of the land revenue with the zamindars or other actual proprietors of the soil, except only when the property in land was disputed, in which case it was to be made provisionally with the person in possession. But in absence of any well-defined right or title of different landholders and due to suppression of revenue records and documents it was difficult for the adminstration to arrive at a definite conclusion. Finally, therefore, engagements had to be taken from the parties in possession who had been responsible for collecting land tax and paying it into the treasury and all such persons irrespective of their previous designations and functions became landholders. This was the origin of Orissa zamindars. An intermediate proprietory body was thus created out of the various intermediate holders between the ruling power and the actual cultivators. The settlement for the Government land revenue in the greater part of Orissa was not of a fixed and permanent character but was made for a term of years only subject to an increased assessment at the end of every fresh period.

Some of the local chiefs during Maratha period did not even maintain the privilege of paying the quit-rent and they had gradually been reduced to the position of ordinary zamindars. Some of them offered resistance during British conquest but later they gave way and were pardoned. The tribute of seven such estates including Khurda and Marichpur of Puri district was confirmed in perpetuity by Regulation XII of 1805. This arrangement, however, was immediately upset in respect of Khurda , for the Raja rebelled and his estate was confiscated in 1805,since when it has been held direct by the Government.

PREVIOUS SETTLEMENTS

Settlements in old Puri and Khurda Subdivisions

The first settlement of the province of Orissa was for one year only. It was concluded early in 1805. This was followed by a number of temporary settlements. The history of these early settlements is an unfortunate record of assessment on insufficient enquiry and unauthentic rules for the realisation of inequitable revenues. The zamindars and the revenue officers combined to suppress all papers and the

Collector, therefore, was left with no reliable information except to proceed with a very rough estimate of the quantity of land in cultivation and on the reports of interested subordinates. The evils arising from such ignorance of the real circumstances of the people, from the general disorganisation of administration, and from the severity of assessment were aggravated by the stringency of the Bengal regulations and sale laws[1] which were more suited to permanently settled tracts with a low assessment.

In the early days of British administration the Bengal regulations were enforced with all the rigidity and the assessment became a fixed and invariable debt. Even frequent visitations of natural calamities like flood and drought could not relieve this burden. The consequences of this attempt to engraft the rigid administration of a permanently-settled province on a country and people wholly unsuited to it were disastrous[2]. Accumulation of arrears became inevitable, and in 1806 began the system of putting up defaulting estates for sale in Calcutta, a policy which allowed the people of Bengal to buy valuable properties at low prices. Some of the oldest families of Orissa were ruined, their estates were sold up and passed on to the hands of Bengali adventurers.

Another distressing fact was that there was little incentive noticeable among the cultivators for improvement of the lands in their possession. Any improvement to the land was followed immediately by an enhanced rent and the cultivator, therefore, left as much uncultivated land as he safely could.

Another factor that added to the disconent was the abolition by the Company's Government of payment of revenue by *cowri* and compelling the people to pay it in silver. The market rate of *cowries* remained almost stationary during the first two years of British rule but went down considerably after this period.

Last, but not the least, was the Khurda rebellion of 1817. The estate of Mukunda Deva II, the Raja of Khurda, was confiscated in 1805 and he was arrested and confined in the Midnapur Jail. Immediately after the arrest of the Raja, Khurda came under the regime of Mr. Fletcher, a Madras Military Officer. "Major Fletcher, who had been placed in charge of the territories of Mukandadeva II", writes R. D. Banarjee, "is still notorious in Orissa for his incapacity and dishonesty. He was persuaded by his Bengali subordinates to resume the *Chakran* lands of the Khurdas *paiks*."[3] O' Malley has given a

[1]. P. T. Mansfield, Bihar and Orissa District Gazetters, Puri (1929), p. 227.
[2]. Ibid, p. 228.
[3]. R. D. Banerjee, History of Orissa (Vol. II), p. 282.

true exposition of facts leading to the Paik rebellion. According to him, "Deprived of the lands which they had enjoyed from time immemorial, they were subjected to the grossest extortion and oppression at the hands of the farmers, *sarbarahkars*, and other undrlings to whom our Government entrusted the collection of the revenue, and also to the tyrannies of a corrupt and venal police"[1]. The first settlement, summary in nature, was made by Major Fletcher in 1805 for Khurda estate. In this settlement he miscalculated the gross value of the crops at Rs. 5,75,000 though actually the crops could be valued not more than Rs. 2½ lakhs and determined that the whole was the revenue demandable by the estate. Since this settlement was found impracticable, Golam Kadir made a fresh settlement for the estate in 1806. The incident of rent per acre in this settlement was rupee one and the revenue obtained was Rs. 1,14,320. Since then there were frequent summary settlements leading to fresh and more assessments in every settlement in 1812-13, 1813-14, and 1816-17. This combined with resumption of the *jagirs* resulted in causing extreme hardship to the people.

"The Khurda rebellion of 1817 served to bring home to the authorities the deep discontent and real grievances of the Oriyas; and in Regulation VII of 1822 Government shortly afterwards proclaimed its intention of concluding a settlement based on a detailed investigation into the circumstances of the province and a determination of the rights of all parties. Preparations for this settlement were commenced as early as 1830, and it was held to run from 1837, although the proceedings were not finally completed before 1845. The settlement thus concluded was made for 30 years, and should therefore have expired in the year 1867, but the state of exhaustion in which the great famine of 1866 left the province rendered it inadvisable to undertake a resttlement"[2]. Accordingly a 30 years extension to the settlement of 1837 was granted without any enhancement of revenue. The next settlement was concluded in 1899 beginning from 1897. Its term expired in 1927. Proceedings for resettlement began in 1923 and this revenue settlement was concluded in 1932 by W. W. Dalziel. This settlement ran from 1927 for 30 years. All these settlements were confined to the Sadar (Puri) subdivision of the district.

As stated earlier the first settlement for Khurda subdivision was made in 1805. This was of a summary nature being a mere valuation of produce. This was followed by another settlement in 1806 and many summary settlements thereafter. These

[1]. Bengal District Gazetters, Puri (1908), p. 51.
[2]. P. T. Mansfield, Bihar and Orissa District Gazetteers, Puri, p. 228.

experiments with disastrous results continued up to 1817 when the rebellion of the Paiks completed the temporary ruin of the estate. Parts of Khurda were almost depopulated, large tracts of arable land were thrown out of cultivation and all revenue work came to a standstill. Shortly after the conclusion of the rebellion another settlement was made by Forester in 1818-19. After three years Wilkinson made a fresh settlement in 1821-22 of the Khasmahal. Wilkinson completed the first quinquennial settlement of the area in 1822 23. He also made a decennial settlement of Khurda in 1836-37. In this settlement survey of land was made with a standard rod of 14 dasti or 7 feet (2.13 metres). The next settlemet was made in 1856. The first cadastral settlement was effected by W.C. Taylor in 1875-80. Khasra (plot index), Chakabandi maps (soil maps) and Khatians or Bhians (record-of-rights) were prepared in this settlement. On its expiry a resettlement was made by his son J. H. Taylor which was completed in 1897.For the first time plot numbers were recorded in Oriya. In this settlement a general enhancement of annas 3 (19 paise) a rupee was made except homestead. The new assessment came into force with effect from December 1897 and was sanctioned for a period of 15 years. A fresh settlement was again undertaken between 1912 and 1914 by Raisahib Sudarsan Das. Rents were enhanced by Rs. 0-2-0 (12 paise) per rupee and the new rents were fixed for 15 years. A Milan Khasra revision appears to have been done in 1929-30 in which an enhancement of rent at the rate of two annas (12 paise) to a rupee was made through 1,58,980 agreements. This was done in lieu of the operations known as Dalziel settlement. The term of this settlement was fixed for 15 years but actually continued till revised by the settlement of 1952-62.

Settlements in the ex-State areas of Khandapara, Ranpur, Daspalla, and Nayagarh

For the first time an attempt was made for settlement in Khandapara ex-State in 1849. Field measurement was done by means of a standard rod measuring 10'5½" (3·19 metres) and certain records were prepared. Apart from homesteads, other lands were divided into six classes. There is no report of the settlement. It appears that no further settlement was made up to 1867 but new lands seem to have been assessed by *amins* specially employed for the purpose. Then came the settlement of 1910 of which no report is available. It is said that in this settlement the lands were classified on the basis of natural advantages. Lands were classified as *sarad* or *bajefasal* and further sub-divided according to single or double cropping. In this settlement an arbitrary increment of rates by four annas (25 paise), three annas (19 paise) and two annas (12 paise) per rupee of rental was adopted. The measurement of field was done with the standard rod. Another settlement was taken up in this ex-state during 1928 to 1931 which

continues to be in force. This settlement in which traverse and cadastral survey was made resulted in preparation of settlement records and maps. The occupancy status of tenants over the raiyati lands was recognized. All produce rents were commuted to cash in this settlement.

A summary settlement in the ex-State of Ranpur was made for the year 1877-79. Thereafter another settlement operation took place in 1880-81. Previous to this settlement "rent was being realised in kind and the Grain Department Officers used to harass the people by realising more and so there was a rebellion"[1]. In this settlement the raiyats were made to pay ¾th of the assessed *jama* in money and the rest in kind and the *paiks* had to pay ⅞th in money and rest in kind. But due to the oppression of the employees, there was an agitation and payment of rent in kind was altogether abolished in 1894. A fresh settlement started in 1896 and was completed in 1899. It was for a period of 20 years.

In both the settlements of 1880 and 1896 no cadastral survey was made. Measurements were made by a standard rod. In these settlements one Bhian (record-of-rights) and one Bhanuria (Khasra) were prepared. In the settlement of 1880 the Bhanuria and Bhian were prepared in palm leaf whereas in the settlement of 1899 the Bhanuria was prepared in palm leaf and Bhian in paper.

The next settlement due in 1919-20 could not be taken up due to the unwillingness of the Ruler. After his powers were withdrawn, the survey and settlement operations were started in the ex-State with the sanction of the Political Agent in 1943-44 and completed in 1952. The prolongation of the operation for nine years in a small ex-State like Ranpur was due to lack of proper co-ordination and scarcity of technical personnel. For the first time cadastral survey was done in the settlement of 1943-52 and up to date record-of-rights were prepared. The operation was conducted under the Bengul Survey Act, 1875 and the Orissa Tenancy Act,1913. This settlement resulted in an increase in the rent-roll from Rs. 51,600-2-5 or Rs. 51,600.15 to Rs.72,538-10-0 or Rs.72,538·62.

There is no record to know the system of land revenue admininistration in the ex-State of Daspalla up to the last part of 19th century. In 1871, an attempt appears to have been made to record the rents paid by the raiyats. Thereafter two settlements were attempted but without any success. The first settlement was completed in 1897 in which the 'Padika' or a pole measuring 10'5⅓" (3.18 metres) was

[1]. Final Report on the Original Survey and Settlement Operations of the Ranpur ex-State area in the District of Puri (1943—1952), p. 30.

used. The last settlement was made in 1921. In this settlement "*sarbarakars* were asked to indicate the boundaries of their villages by burying stones. A traverse was then made by plane table and compass; cadastral survey was made by chain. All villages of the State were traversed including Kondh villages but in a number of villages cadastral survey was not done as they were not being cultivated"[1]. All rent seems to have been fixed in cash. Lands were classified according to single or double cropping as *sarda*, *pada* and *pal*. Each of these was divided into three grades. An arbitrary enhancement of about 2 annas (12 paise) an acre appears to have been adopted for the Oriya tract (as distinguised from the Kandha tract) of the ex-State.

The ex-State of Nayagarh was divided into 9 Zillas from a long time. These were perhaps the old fiscal divisions. In the settlement of 1932-33, these Zillas were reduced to 8 *parganas*. Besides, there were also 3 *mals* which were inhabited by Kandhas.

"Everything was in chaos prior to 1852 when Rai Haramohan Lala, Government Tahasildar on deputation, made a regular settlement. He settled the rights of the tenants, tenure holders and Jagirdars etc.

The cultivated area of the State according to his Settlement was 67,981 and the land revenue was Rs.36,940. The term of the Settlement expired after 5 years when Maulavi Rosan Mahamad, a Government Servant on deputation, made an 'Uthbati' Settlement of the reclaimed areas in the year 1857 during the minority of the late Raja Ladu Kishore Singh Mandhata. The result of his Settlement was that the cultivated areas came to 73,619 acres and the land revenue to Rs.39,415, during the interval of 5 years, 1852-1857, the increase in acres came to 5,632 and that in the revenue to Rs.2,475 i.e., 8·28 per cent increment in acres and 6·7 per cent in revenue. In the year 1870 the revenue of 1857 increased to Rs.51,501 by summary methods adopted when Babu Harikrishna Das, Assistant Superintendent of the Tributary Mahals, visited the State. Thus the increase in revenue was Rs. 12,086, i.e., by about 30 per cent after a period of 13 years.

During the time of Late Raja Ladu Kishore Singh Mandhata the assets of the State were reduced to Rs.40,000 from Rs.51,501 as some lands were granted by him as *niskar* to his favourites. This with the Jama paid since his death on reclamation till 1890 brought the net assets to Rs.43,673/0/9 (or Rs.43,673·05) till the last regular Settlement made by Government Agents Babu Ajoy Chandra Das and Rai Sahib Gour Syam Mahanti".[2]

[1]. R. K. Ramadhyani-Report on Land Tenures and the Revenue System of the Orissa and Chhatisgarh States (Vol. III), p. 71.

[2]. Revision Settlement Report of Nayagarh State (1918), p. 31.

Next settlement commenced on the 19th March, 1896, and continued for 10 years. The new rents were realised in the year 1902. The rent paying areas increased to 1,12,387 acres from 89,168 acres of 1890 i.e., increment of 23,219 acres or 26·04 per cent. 45 rates of assessment for wet cultivation were fixed as far back as 1852. In this settlement the number was reduced to 9 only. There were 23 rates of assessment for the homestead lands according to the settlement of 1852. This was reduced to four only.

Aniruddha Patel took up settlement in 1913 which was completed in 1918. It was a revision of the settlement and claimed to be better than the others. "Fields were measured in some detail and records prepared. The assessment was however made very crudely on the basis of a flat rate increase of 2 annas (Re. 0·12 paise) on all of the 9 rates which prevailed at the previous settlement. This amounted to 4 per cent increase in the case of the highest rates and 33 per cent increase in the case of the lowest rates; this flat rate was applied in spite of the fact that the settlement officer made an estimate of the profit from various kinds of land; the rates proposed show that the assessment was about 8 per cent of the profit on the best land and about 25 per cent on the worst land, an instance of how incapable settlement officers in the States have been of anything more than routine. The rates were however sanctioned by the Political Agent. There was no classification of villages. Homestead lands in this State were all assessed at various rates with the exception of lands granted free as *minha* at the previous settlements, but where these had been transferred, they were assessed at full ryoti rates; some poor people were allowed free homesteads"[1]. After the expirey of this settlement, the 1928-33 settlement was taken up. This settlement was done on a scientific basis by traverse and cadastral survey. Maps were prepared. The traverse was by sightvane and compass and not by theodolite. The Mal area which was not surveyed before was taken up and record-of-rights prepared.

History of interest in land

Formerly interests in land in the State were extremely complicated and varied with minor distinctions between rights of the different classes. But the series of settlements and tenancy legislations have gone a long way in reducing the number and variety. Before the enactment of different legislations relating to land reforms, the following kinds of interests were existing in the district:

(1) Proprietors of estates, who were directly responsible to the State for the revenue of the land they owned, (2) Revenue-free proprietors, holding the lands free of revenue in perpetuity,

[1]. R. K. Ramdhyani; Report on Land Tenures and the Revenue System of the Orissa and Chhatisgarh States (Vol. III), p. 187.

(3) Sub-proprietors with semi-proprieroty rights holding under the proprietors, (4) Tenure-holders having certain privileges as transfer and other rights, (5) Other tenure-holders, both temporary and permament, without such privileges, (6) Raiyats i.e, the actual cultivators, sub-divided into various classes, viz., settled, occupancy and non-occupancy, (7) Chandanadars, (8) Jagir-holders and (9) Under-raiyats.

Revenue-paying Estates

In the old district of Puri the estate of Khurda with an area of 5,65,000 acres was directly held by the Government. This estate formed the greater part of the Khurda subdivision, the rest of which was composed of revenue-free Ekharajat Mahal and other small estates. The rent of this estate was collected by the Government through Sarbarakarars. In the Puri subdivision, two-third of the land revenue was derived from temporarily settled estates of Kotdesh, *Krishnanagar*, Rahang, *Krishnachandra*, Delang, Kokal, Kotsahi, Pipli, Rorang, and Golara. There were also two Government estates viz., Balukhand and Kodhar. The Balukhand estate comprised the valuable residential part of Puri town and a part of Kodhar estate was assigned for maintenance of the Uttaraparaswa and Jagannathaballav Matha on fixed quit-rents. Marichpur (now in Cuttack district) was the only permanently settled estate of the district.

Revenue-free Land and Estates

There were mainly two classes of *lakhraj* or revenue-free land in the district. The first class included land originally assigned for the support of Brahmins, grants to mendicants and other poor Hindus, and *khushbash*. These were the absolute property of the grantee with the right of sale, mortgage etc. The other class consisted mainly of Debottar lands owned by temple, idol, monastery or saint and managed by trustees classed *sebait*, *marfatdar* or *mahant*. The most important of the revenue-free properties were the Jagir Mahals of Malud and Parikud and the endowments of the Jagannath temple. The latter included the Ekharajat Mahal and the Satais Hazari Mahal. In Khurda Khasmahal areas there were about 18,370 holdings with 21,766·045 acres of land under Baheldars and other subsisting intermediary interests[1]. All these intermediary interests were holders of revenue-free lands and/or quit-rented lands. In the ex-State areas now forming part of the district also revenue-free lands were made of two categories; those held by personal right and those held by trustees. There were service grants and maintenance grants under various names and nomenclatures spread

[1]. Final Report on the Revision Settlement of 1952-62 A. D, of Khurda. p. 62.

out on an extensive scale in the ex-States. Grants made for religious purposes and religious institutions known as Brahmottar and Debottar respectively were a common feature. Besides, there were also private lands of rulers, and their relatives and dependants generally known as *khanja* and *khamar*.

Some Status of Land in old Puri subdivision

In the old subdivision of Puri there were sub-proprietors, privileged tenure-holders, Jagir-holders, Chandanadars, raiyats and under-raiyats.

Sub-Proprietors

The sub-proprietors were of two kinds, viz., the Tankidars on the one hand who paid a quit-rent fixed in perpetuity and on the other hand the sub-proprietors in the temporarily settled estates whose rent or revenue was assessed at each revenue settlement. Most of the Tankidars were the descendants of the Brahmins to whom grants of land were made by former Rajas. Originally these were grants assigned for the support of deities, priests, courtiers, members of the royal household and others who had claims to be supported from the public property. "At the time of the British conquest these people were paying quit-rents for their holdings, generally amounting to a few annas per acre; and in 1805 the British confirmed their right to continue to hold at that quit-rent, except in the case of some whose title was found to be vague. In subsequent settlements these *tankidars* were placed under the proprietors of the neighbouring estates and paid their rent or revenue through them"[1] Under the Orissa Tenancy Act, the Tankidars were classed as sub-proprietors.

The other sub-proprietors included the descendants of village headmen and minor revenue officials like *mukaddams*, *padhans* and *sarbarakars* who at the time of the British conquest were in enjoyment of a *de facto* proprietory right in the soil and were permitted to engage in this way. Up to 1803, the *padhans* acquired more than equality with their brother headmen in the Mughalbandi and their claim to be regarded as proprietory tenure holders were fully acknowledged at the settlement of 1837. Similarly the Sarbarakars, originally rent collectors of a higher grade, gradually acquired separate tenures.

Privileged tenure-holders

Kharidadars and *bajyaptidars* were the two chief classes of privileged tenure-holders. "The former originated as follows. It was customary in the days of the Mughals and Marathas for the superior revenue officers to recognize a species of sale, by which those who engaged for the revenue transferred small areas of waste land and jungle to persons who undertook to bring it under cultivation

[1]. P. T. Mansfield, Bihar and Orissa District Gazetteer of Puri (1929), p. 237.

or to found villages. The areas were supposed to be small and worthless, but fraud was practised in many cases, and valuable lands were frequently alienated for a small consideration"*. These were generally the *kharidadar* tenures.

The descendants of these persons who were holding land free of revenue or at a low rate at the time of the conquest of the province by the English were called *bajyaptidars*. Many of these grants were confirmed by the Regulation of 1805 whereas others were resumed (Bajyapti). The resumed lands were assessed either at half rates or at full rates, but in any case the assessment was very low. The chief privileges enjoyed by the *kharidadars* and *bajyaptidars* were that their rents remained much below the general level of rent and that their rights were permanent, heritable and transferable without the consent of the superior landlord.

The other tenure-holders were those who had taken leases of the zamindary right, or portions thereof, either permanently or temporarily, and who enjoyed no special privileges such as right of free-transfer and who had not been recognised as a class entitled to a low rate of rent.

Raiyats

The term raiyat implies one who takes land to cultivate it himself. The great bulk of rural population consists of raiyats.

"At the British conquest it was found that the cultivated lands of the Mughalbandi were tilled by two classes of raiyats—*thani* or resident cultivators, and *pahi* or non-resident cultivators. The *thani* raiyat had a hereditary right of occupancy in his lands, while the *pahi* raiyat was a mere tenant-at-will. The advantages enjoyed by the former were briefly as follows. He held his homestead and garden land rent-free; his lands were the best in the village; and he had the preference in the reclamation of new lands. He had communal rights to pasture, fire-wood and thatching grass; he had a hereditary right of occupancy; and he could not be ousted so long as he paid his rent. The possession of these advantages increased his importance in the eyes of his neighbours and strengthened his credit with the money-lender. On the other hand, his rent was much higher than that paid by the non-resident raiyat and he groaned under the extra contribution and impositions exacted from him by his landlord"** These demands were often so excessive as to swallow up all the profits of cultivation, and the *thani* raiyat, reduced to despair, was often compelled to abandon his home and the doubtful advantages of his position. The *pahi* raiyat paid a much lower rate of rent, but on the other hand, he was liable to be turned out of his holding at any moment.

*. P. T, Mansfield, Bihar and Orissa District Gazetteer of Puri (1929), p. 240
**. Ibid (pp. 241-242)

"After the settlement of 1837, the *thani* rents remained almost unchanged, while the rents of *pahi* raiyats, which for years were not regulated by law, rose as the competition for land became keener. At the settlement of 1897 the rents of the two classes were brought approximately to the same level, and as the law now does not distinguish between the rights of the two classes, the names have become obsolete; the *pahi* raiyats have now acquired the status of settled raiyats, with all the privileges which that confers"*.

Chandanadars

The Chandanadars were the shopkeepers, artisans and labouring classes who had no arable land in village but paid rents for homestead land only. They were given a definite status in the Orissa Tenancy Act.

Jagir-holders

There were two kinds of Jagir-holders in the subdivision of Puri. The Jagir-holders of the first kind were those who held lands rent-free. The carpenters, barbers, washermen and others who serve the village community in return for their services come under this class. At the settlement of 1897 the Jagirs of Paiks, Khandayats and village Chowkidars were resumed and assessed to rent. The other kind of Jagir-holders like ploughmen and labourers were holding lands rent-free for services rendered to the landlord. The holdings held by servants of the landlord were valued at the prevalent rate for land and the landlord was to pay revenue on the valuation.

Consequent upon the abolition of intermediary interests under the Orissa Estates Abolition Act, personal service Jagirs have been extinguished and the Jagir-holders have been enabled to acquire raiyati in their land. Communal service Jagirs had not been affected by the Orissa Estates Abolition Act.

Under-raiyats

Raiyats who were debarred from cultivating the land themselves either due to caste restriction or otherwise leased out their holdings to the neighbours either on produce or cash rent. These were called under-raiyats.

Some Status of Land in old Khurda subdivision

Raiyats

Raiyats were of various kinds, like Chirasthayi Jama (raiyat at fixed rate). Sthitiban (Settled raiyats), Dakhal-Satwa-Bisista (occupancy raiyats), Dakhal-Satwa-Sunya (non-occupancy raiyats), Bajyapti Sthitiban (sttled raiyats after resumption) and Bajyapti Dakhal-Satwa-Bisista (occupancy raiyats after resumption). Most of the settled raiyats were the descendants of those who were there at the time of the British conquenst and who entered into agreement for the first time in 1820. Homestead lands were either of Chandana category or of Minha category. The formers were rent

*. P. T. Mansfield, Bihar and Orissa District Gazetteer of Puri (1929), p. 242.

paying holdings of village labourers and artisans which had only homesteads and no agricultural land. The latter was rent-free homesteads of a variety of persons, agriculturists and non-agricuturists alike.

Jagir-holders

There were a number of Jagirs held rent-free in Khurda subdivision. Some of these were Gram Sevak Jagir, Sarbarakari Jagir, Dalai Jagir, Tandakar Jagir, Paik Jagir, Anugrahi Jagir, Kumbhar Jagir, Kamar Jagir, Dhoba Jagir, Kothi Barika Minha Jagir, Ghata Majhi Jagir, Taratuthia Jagir, Hinayat Jagir, Kothi Chowkidar Jagir, Chhatia Jagir, Panji Kuha Jagir, Jyotisha Jagir, Jamidar Diake Jagir. The Jagir-holders were performing certain services in lieu of rent. They were liable to ejectment for failure to perform such service or when such service was no longer required. The Jagir-holders had right of occupancy on payment of rent in the homesteads because of resumption or dismissal.

Sikim Raiyats

Before the passing of the Orissa Tenants Protection Act, 1948, and the Orissa Tenants Relief Act, 1955, Sikim tenants holding land under settled raiyats were perhaps intended to denote under-raiyats as understood under the Orissa Tenancy Act, 1913. In the revision settlement of 1952-62 of Khurda Khasmahal, there were about 13,676 Sikim holdings.

Interest in land in ex-State areas now forming part of the district

Prior to the merger, different systems of land management and land administration were prevalent in the ex-States of Ranpur, Nayagarh, Khandapara and Daspalla now forming part of the district. They were mostly governed by the executive orders and instructions issued by the *durbar* administration from time to time. There does not seem to have been any codified tenancy law in existence in these ex-States.

By and large, the ex-State authorities placed restriction on the transfer of lands by their raiyats, though the restraint was not equally rigorous in all areas. In Ranpur, for instance, the raiyats enjoyed comparatively unrestricted right of transfer.

Status of land in the ex-State areas were many and they had proliferated on the basis of the varieties of tenures created by the ex-Rulers on various occasions. Intermediary tenures as well as service Jagirs existed on a large scale. As mentioned earlier, there were existing private lands of the Rulers and their relatives and dependants. There were also grants made for religious purposes and for religious institutions. Sub-infeudations had inevitably taken place under these tenures over a period of years. A system of personal rule almost wholly characterised the land administration in the ex-State areas.

An account of different interests in land in these ex-States is given in the following paragraphs.

In the ex-States of Daspalla, Ranpur and Khandapara there was no zamindar. In the Nayagarh ex-State, except a few villages shown as held by a special tenure-holder known as Khalikot Jagirdar and few Debottar villages, all the villages were held direct. In Daspalla and Khandapara, there was no entire villlage held by tenure-holders. But in the Ranpur ex-State, there were villages held on tenures consisting of *debottar*, *brahmottar* and *khanja* grants.

Debottar

There were existing numerous *debottar* grants meant for temples or religious instiuttions in all the ex-States. These grants were held by various deities at headquaters and at other places in the ex-States. In the ex-States of Nayagarh and Ranpur, the deities outside the State were also allotteed many lands. Most of the *debottar* grants inside the ex-State areas were either managed directly by the respective rulers or by the Debottar Departments. In the Daspalla ex-State, there were committees to look after the deities installed outside the headquaters of the State. In this ex-State, tenants holding *debottar* lands for more than 12 years continuously were granted occupancy right. In other cases the lands were either leaseed out to *sanja* or assessed to nominal quit-rent. In the ex-States of Khandapara, Nayagarh and Ranpur, there were some *debottar* grants managed by the *sevaks* or *sebaits*. In the Ranpur ex-State, there were also *mathadhikaris* in charge of some *debottar* lands. All the *debottar* grants were not rent-free. Some were paying quit-rents. In the ex-State of Nayagarh, the grantees had right over trees of unreserved species, right to fisheries and right to cultivate waste land recorded in their name. The right was heritable and partible with permission. In the Ranpur ex-State, the *debottar* grants were not transferable.

Brahmottar

To perform worship daily and to offer benedition for the rulers, the Brahmins were granted lands as *brahmottar* grants. In the Daspalla ex-State, there were tenants with occupancy right in *brahmottar* lands. Some of them were paying small quit-rents. In the ex-State of Khandapara, written sanction of the authority was required for sale, mortage or sub-letting etc. of these grants whether permanenetly or temporarily. Some of the lands were held free and others were held on quit-rents. In the ex-State of Nayagarh, *brahmottar* grants sold to a Brahmin other than a *namaskarnia* Brahmin were liable to assessment and transfer fee. Like *debottar* grants, the grantees of *brahmottar* grants also enjoyed right over trees of uneserved species, rights to fisheries and right to cultivate waste lands recorded in their names. In the Ranpur ex-State, there

were whole *brahmottar* villages. Lands held by Brahmins were transferable; sales permitted to Brahmins only. Otherwise the grants were held practically unconditionally.

Khamar

There were personal lands of rulers and members of their families in the ex-State of Daspalla known as Khamar. The lands were held free of rent and cesses. In the ex-State of Daspalla, the lands under the grant were given to cultivators on lease from year to year on *sanja* system. Grants were held subject to good behaviour in addition to the condition of the Sanad. The grantees were not allowed to transfer the lands by mortgage, sale, gift or will without the written permission of the ruler. In the Khandapara ex-State, the lands held as State Khamar were either cultivated directly by the chief or let-out to cultivators on *sanja* system. In the Nayagarh ex-State, the Khamar lands belonging to the ruler, the Ranishaheba and the Rajamata were cultivated mostly through lease of 5 years. Surrender of Khamar lands was not allowed during this period. In the Ranpur ex-State, there were numerous Khamar holdings. These lands were either cultivated on *sanja*, or on *bhaga* or share cropping.

Maintenance Grants

The maintenance grants included grants like *khanja, anugrahi, raktapata* etc. In all the ex-States there were *khanja* grants. The *khanja* grants were made mainly for the relatives of the Rulers. In the Khandapara ex-State, concubines and illegitimate children of former Rajas were also holding *khanja* grants. The *khanja* grants were rather complex in the Ranpur ex-State. In this ex-State, the *khanjadars* were usually the Sarbarakars of the whole villages. There were also *khanjadars* in the villages in which there were no Sarbarakars. There were even more than one *khanjadar* in a village. In some cases also the Debottar Department of the ex-State was holding *khanja* grants. In this ex-State the *khanjadar* was allowed to transfer by sale etc. only the lands under his personal cultivation (*nij-jot*). The raiyat under a *khanja* grant had the same right as in villages under direct management. Members of the R j family were holding the grant at the pleasure of the ruler. The temple *khanjas* were supposed to have proprietory rights. In the ex-State of Daspalla, the *khanja* grants and other grants like *dutta-anugraha* and *raktapata* which were granted to show favour or as a rewared were heritable with the sanction of the State. Under most of these grants, there were tenants with occupancy rights. Some of the grantees were paying quit-rent. In the ex-State of Khnadapara, the *khanja* lands were *khorakposak* grants made for the maintenance of the holders which in any case reverted to the State on failure of male heirs. The Khanjadar had no right to village waste or trees. The raiyat under a *khanja* grant was paying 50 per cent more rent than other raiyats and cesses in

proportion. In the Nayagarh ex-State, the *khanja* grants (except the Khallikot Jagir) were allowed to be held for life only, and in practice they were assessed to 25 per cent of the rent on each succession. The Jagirdar of Khallikot enjoyed the right of a zamindar and paid no rent to the State. He had power to cultivate waste land recorded in his name. Other *khanja* grants and grants like *raktapata, anugrahi* etc. which were given for maintenance were not heritable and partible except where specified. *Raktapata* and *anugrahi* grants were heritable but not partible. Some *khonja* grantees were paying quit-rent.

Service Jagirs

There were numerous service *jagirs* in all these ex-States. The service *jagirs* were divided into two kinds, those rendering servicte to the ruler and those rendering service to village communities. Among the former were Paiks, cooks, musicians, dancing girls, tailors, physicians etc. of the Daspalla ex-State; dancing girls, pipers etc., of the Khandapara ex-State; and umbrella bearer, dancer, Pradhani Charcha Behera of the Nayagarh ex-State. Before the settlement of 1943-52, there were Jagirdars like physicians, door keepers, conch blowers, flag carriers, sweepers, singers, sculptors, painters etc., who were rendering service to rulers in the Ranpur ex-State. The Chowkidars enjoying *jagirs* in all the ex-States were most important among the village servants. There were other service Jagir-holders of whom mention may be made of astrologers, artisans etc. There were also in the Nayagarh ex-State Sarbarkars and Dakuas holding serivice *jagirs*. In the Daspalla ex-State, no person under service *jagir* was granted occupancy right. In the Khandapara ex-State many of the service *jagir*-holders were paying quit-rent. In the Ranpur ex-State, the service *jagirs* were resumable at the pleasure of the ruler and lands were not alienable.

Raiyats

In the ex-State of Daspalla, there were *thani, pahi* and *chandana* tenants. The *thanis* were resident of the village of cultivation whereas *pahis* were non-resident raiyats. In fact, there was no difference between the rights of *thani* and *pahi* tenants. The Chandana tenants only possessed a house site. In this ex-State, the tenants paying rent regularly were not liable for eviction,. The sanction of the State was required for transfer by sale, mortgage etc. of the raiyats land. Court was empowered to put to sale the tenants land apart from homestead for arrears of rent. Mutation fee was charged on transfer of land. The tenants were allowed to relinquish the land on payment of all dues before the end of the year. In the ex-State of Khandapara, though there were two classes of tenants viz., *thani* and *pahi*, there was practically no difference between the rights enjoyed by both the classes. There were Chandanadars enjoying homesteads only. A tenant in possession of a new holding for 12 years continuously was

acquiring occupancy right. While new land was given on payment of *salami*, with certain restrictions transfer of land was permitted. A raiyat was not allowed to sell a portion of his plot. Rent-free homestead or a portion of it was not allowed to be sold unless the entire raiyati holding was sold with it. Occupancy holdings were heritable and partible. A raiyat failing to cultivate land for three continuous years was liable for eviction. He was also liable for eviction for disloyality, for failure to pay rent and for conversion of his land for non-agricultural purposes. A raiyat failing to reclaim waste land granted to him for 5 continuous years on lease was liable for ejection. Sub-lease was permitted from year to year. Only for the recovery of State dues or for the execution of decrees with the sanction of the Ruler, the sale of land by court was permissible. The raiyat enjoyed fruits and dead wood. But for appropriating the reserved species of trees on his land, he had to pay half royalty. In cases of surrendered land, the land was resettled on payment of a *salami*. There were *thani*, *pahi*, and *chandana* raiyats in the Nayagarh ex-State. Besides, there was a class called *chandanachas* which meant a raiyat possessing a small area of wet cultivation near his homestead. Paiks whose lands were assessed and converted into raiyati were called *paikan* raiyats. Like previous two ex-States, there was no difference between *thani* and *pahi* raiyats in this ex-State also. Every tenant had a right of occupancy in the lands assessed in his name. An occupancy raiyat had right not to be evicted except for arrears of rent for three consesecutive years and disloyalty. Sale with certain restrictions was permitted. Sale of land to an outsider required the sanction of the State. A portion of a plot or a plot with less than Rs. 6 rental was not allowed to be sold. No sales were permitted to other than a cultvating raiyat or a person who did not cultivate himself. Sanction was required to sell to a person who was already in possession of more than 30 *mans* of land. There were restrictions for transfer by gift or will. Only usufructuary mortgages by the raiyats for a limited period of 5 years were allowed. A raiyat had right to fruit trees on his homestead and *bari* land but he had no right to trees on the agricultural land. The court was empowered to put to sale a raiyat's holding for the State dues. The raiyats of Ranpur ex-State had permanent rights and were holding a position superior to that of the raiyats of other ex-States. All the settled raiyats had been recorded as *sthitiban* and had acquired occupancy right over their land. Their holdings were hereditary, alienable and partible. There was no difference between *thani* and *pahi* raiyats in this ex-State.

Sikim or under-raiyats

There were Sikim or under-raiyats in all the ex-States. They were generally given occupancy right on the basis of 12 years possession.

In the ex-State of Ranpur, under-raiyats holding land continuously for 12 years had acquired the occupancy right and were recorded as Sikim Dakhal-Swatwa-Bisistaa nd those having less than 12 years possession were recorded simply as Sikim in the settlement of 1943-52 In the Khandapara ex-State, the Sikim raiyats were not granted occupancy rights in service holdings. In Nayagarh, under various tenure-holders such as *debottar* and *brahmottar*, the sub-tenants were recorded as occupancy tenants of the tenure-holders.

Protection of Interest in the land of aboriginals

There were rules to protect the interest in the land of the aboriginals in each of the ex-States of Daspalla, Khandapara and Nayagarh. Transfer of land by sale, mortgage etc. by aboriginals to non-aboriginals were either prohibited or needed the sanction of the State. Even the courts were not authorised to attach or sell the land of an aboriginal unless the degree holder was an aboriginal. In the Khondmal areas of the Nayagarh ex-State, persons other than Kandhas were not allowed to settle or hold land without sanction. In this ex-State there was even rule prohibiting transfer of land to non-resident Kandhas. In the Khondmal areas of the Ranpur ex-State, the Kandhas were practsing shifting cultivation and were not paying any rent. They were paying only certain produce to the ruler. Till the settlement of 1943-52, there was no survey or settlement of Khondmal area.

Sarbarakari System

Sarbarakari system prevailed in all the ex-States. Generally there was one Sarbarakar appointed for one village. But there was also one Sarbarakar holding more than one village, and there were villages with more than one Sarbarakar. The main function of the Sarbarakars was to collect revenue from the raiyats on behalf of the States or intermediaries of the States like Khanjadars, Jagirholders etc. In return they were allowed either to hold *jagirs* or to enjoy *bhogra* lands or to appropriate a percentage of the collected revenue as commission or to get all or some of the benefits simultaneously. The posts were not hereditary. In the ex-States of Daspalla, Khandapara and Nayagarh the Sarbarakar's term extended till the end of the next settlement. When an appointment was made, preference was usually given to the previous Sarbarakar's son. In the Ranpur ex-State, appointment of Sarbarakars was usually made by the ruler on the report of the Dewan. Sarbarakars in the ex-States were liable to be fined, suspended or dismissed and arrears were recovered from the movable or immovable property belonging to them or their heirs. Sarbarakars when appointed paid *salami* to the State

Bethi and Begar

Bethi and Begar existing from time immemorial were abolished in all the ex-States towards the last part of the thirtees of this century.

The Present Settlement Operations

The Orissa Survey and Settlement Act, 1958 (Orissa Act III of 1959) which was enacted to consolidate and amend the laws relating to survey, record-of-rights and settlement operations in the State of Orissa has been enforced in this district. But as the survey operations in parts of Puri district were started prior to the enforcement of this Act, the survey conducted in those areas were according to the provisions of the Bengal Survey Act and the Orissa Tenancy Act.

Khurda Settlement

The unhappy condition of revenue administration after Independence brought home the realisation that it was impossible to conduct the day to day revenue administration without up to date maps and land records. Accordingly in November 1951 the Government ordered for survey and preparation of record-of-rights in Khurda Khasmahal of Puri district. The settlement was conducted during the period 1952-62 and took ten years for completion.

The operation covered 1390 villages spread over an area of 881·28 sq. miles (2282·43 sq. km.) mainly in Khurda and Bhubaneshwar subdivisions, and also partly in Puri subdivision. The method of survey followed in this settlement is technically known as Blue-print method of revision. The rent settlement operations were conducted. As against the existing rent of Rs. 5,04,782·50 the settled rent came to Rs. 6,47,117·44

In the Khurda settlement operations of 1952-62 a portion of Mauza Badagada known as West-Badagada was left out, as West-Badagada was carved out of original Badagada to form a part of the New Capital, Bhubaneshwar. Thus West-Badagada which was surveyed in 1877-78 was not surveyed in 1912-13. The corrections were made in the maps on account of mutation by merely subdividing plots of 1877 and giving Bata numbers. The survey was started in 1952, Kistwar and Khanapuri were completed and Parchas distributed. At this stage further operations were stopped. A fresh survey settlement operations were taken up in 1974. They are at present continuing.

Ekharajat Mahal Settlement

The survey and settlement operation of Ekharajat Mahal commenced in 1953. It continued up to 1965. Survey was made by plane table method on blueprint maps of 32″=1 mile (or 0·8128 metres=1609·344 metres) scale. In some sheets survey was done 64" (or 1·6256 metres) scale. The record-of-rights operation was conducted under the Orissa Tenancy Act, 1913 and records were finally published in 1962. As this was a private estate it took a long time to decide the rent settlement. Lastly the rent settlement operations were taken up and was completed in 1965. In this settlement, assessment

of rent was taken up for the first time under the provisions of the Orissa Survey and Settlement Act, 1958, after classifying the villages and lands and by co-relating the rent with the produce of the lands on a rational basis. The total rent of the entire Ekharajat Mahal comprising 156 villages was Rs. 43,469.00 in the settlement of 1922-32. In this settlement, the rent of 139* villages was fixed at Rs. 1,40,794·78.

Progress of the settlement in other parts of the district

The survey and settlement operations in the remaining areas of the district are now under progress. In addition, it was decided by the Government to take up the survey operation of the Capital Police Station area afresh as the survey of this area was not done in accordance with the Town Survey Rules during last Khurda settlement. The work has been taken up since 1972. For the purpose of survey etc. the district has been divided into following six blocks :

Name of the Block	Name of the Police Stations included in the Block
Block—B— 605 villages. 405·34 sq. miles.	Puri Sadar, Satyabadi, Brahmagiri, Balianta.
Block—C— 815 villages. 475·72 sq. miles.	Balipatna, Nimapara, Gop, Kakatpur.
Block-D— 35 Units. 10·41 sq. miles.	Puri town and the Balukhanda village of Puri Sadar Police Station which is included in Puri town.
Block-E— 621 villages 379·94 sq. miles	Nayagarh, Sarankul, Odagaon, Nuagaon.
Block-F— 736 villages 348·44 sq. miles.	Daspalla, Gania, Khandapara, Fategarh.
Special Block 36 Units. 24·46 sq. miles.	Bhubaneshwar N. A. C. (Capital Police Station).

As discussed earlier the survey and settlement operations have been completed for Ranpur ex-State, Ekharajat Mahal and Khurda Khasmahal.

By now the record-of-rights in respect of the police-station areas of Ranpur, Khurda, Begunia, Bolgarh, Tangi, Banpur, Jatni, Chandaka, Bhubaneshwar, Krushnaprasad, Pipli, and Delang are finally framed and published. The up to date block-wise progress of survey and settlement operations in the remaining parts of the district is given in the following paragraph.

*. The survey and settlement operations of the rest 17 villages now forming part of Puri subdivision are under progress.

Rent settlement operation has been completed in block 'B' and Safai work is in progress. Blocks 'C' and 'D' are in the stage of attestation. In block 'E' Bujharat and attestation are in progress. The traverse operations have been started in block 'F'. In the special block comprising the Notified Area of the New Capital, the preparation of preliminary record-of-rights (Khanapuri) has been taken up.

Present Method of Survey

The survey and settlement operation in the remaining parts of the district has been taken up under the provisions of the Orissa Survey and Settlement Act, 1958. The method of survey now followed here is of two types. The first type is known as the Blue-print method of revision. Under this method the blue-print copies of the maps prepared in the last settlement are supplied. On the basis of these maps, trijunction stones are checked first. Thereafter quadrilaterals are formed and plotting of boundaries of the individual fields are done by drawing sikim lines in each quadrilateral. Plotting of field is done by taking off-set from all field bends within one chain in both sides of the sikim lines. Then comparing the blue-print line with the present plotting it is decided whether detailed Kistiwar or Latha Kistiwar (Kistiwar check by pole measuring 20 links) or by implication mixed method to be followed. Actually villages are plotted in details on the blue prints. The plottings are done by plane table method of survey. This method has been adopted in block 'B' of the district , i. e., Puri Sadar, Satyabadi, Brahmagiri, and Balianta police-station areas.

Another blueprint revision survey method has been adopted in the district which varies from the method explained above. By this method, blueprint maps are supplied and on the blueprint maps the traverse boundaries are checked and quadrilaterals are formed and detailed survey of all the plots are done by the help of taking off-set on both sides of sikim lines. Unlike the first method, two sikim lines are not given but required number of sikim lines are given and detailed survey is done according to the existence of plot boundaries in the field. This method has been adopted in block-C, i. e., Kakatpur, Nimapara, Gop, and Balipatna police station areas.

Another method which has been followed in Nayagarh area in block-E is that the traverse frame of the village boundary was prepared on the blank square sheets out of the *sabik* original maps and supplied. Survey was done by plane table method on this traverse frame by preparing quadrilaterals and drawing sikim lines.

The second method of survey followed in this district is that traverse of the village boundaries done by theodolite and traverse frame is supplied to the field for detailed survey of plots by plane table method.

This is original survey as approved to revisional survey on blue-prints.

Instruments used in plane table survey consist of plane table, gunters chain of 66 feet (20·12 metres) having 100 links, sight vane, optical square commonly known as right angle, gunia of 2″ (0·0508 metres) length graduated to represent 10 chains, diagonal scale and divider.

Maps have been prepared on different scales of 16″=1 mile (0·4064 metres=1609·344 metres), 32″=1 mile (0·8128 metres=1609·344 metres) and 64″=1 mile (1·6256 metres=1609·344 metres). Generally cadastral maps are prepared on 16″=1 mile (0·4064 metres=1609·344 metres) scale. Higher scales are adopted for congested areas and towns.

After the preparation of maps during Kistiwar and Khanapuri stages the same are checked and compared in the office. The village boundary is compared in all cases with *sabik* maps. After that not-final maps are printed by the Deputy Director of Survey and Map Publication, Orissa, and supplied for use in Attestation Camps. The changes made from time to time are incorporated on the original maps in the office before final publication.

Acts and Rules in force

The Orissa Tenancy Act contains necessary provisions for survey and settlement operations. On the introduction of the Orissa Survey and Settlement Act, 1958, the relevant chapters of the Orissa Tenancy Act have been repealed and at present the survey and preparation of record-of-rights are done under the provisions of the Orissa Survey and Settlement Act, 1958, and rules framed thereunder.

Besides, other Acts and Rule sfollowed in the preparation of up to date record-of-rights are the Orissa Estate Abolition Act (mainly the Sections 5, 6, 7 and 8), provisions of the Orissa Tenancy Act which are not repealed by the Orissa Survey and Settlement Act, 1958 (mainly the chapters relating to tenants, occupancy raiyats, non-occupancy raiyats), the Orissa Land Reforms Act, the Hindu Religious Endowment Act, the Indian Succession Act, Puri Shri Jagannath Temple Act, the Orissa Prevention of Land Encroachment Act, the Government Land Settlement Act, 1962, the Orissa Merged States (Laws) Act, 1950, the Orissa Bhoodan Yagna Act, 1973, the Urban Land Settlement Rules, the Orissa Cess Act, and the Principles for reservation of Government lands in rural areas, 1966.

Assessment of Rent

Principles for fixing fair and equitable rent have been laid down in the Orissa Survey and Settlement Act, 1958, and rules thereunder. The rent is related to different classes of land situated in a village.

For this purpose villages have been classified to 1st class, 2nd class and 3rd class during the current operation. Rate of assessment is first approved by the Government. This approval contains the rent policy of the Government for a particular area. Important factors considered for rent structure are existing rent, rent-free lands, lands held on favourable rates of rent, lands held under different status, results of crop cutting experiment in course of current settlement operations, market rate of produces of lands and productivity of land. After the rent calculated on the basis of the rent policy is incorporated in the record-of-rights, the records are draft published and objections are invited to be received within 60 days from the date of such publication. After objections are disposed of, the rent is confirmed for each village by the confirming authority who is the Settlement Officer under the Act and the confirmed rent is finally published.

Collection

The staffing pattern in the Tahsils of the district have been made uniform consequent upon the vesting of the estates and taking over of the responsibility of the collection by the State. The responsibility of collection mainly devolves on the Tahsildar who is the revenue officer of the rank of the Deputy Collector. Under him Revenue Inspectors are posted in charge of specified areas. Each Revenue Inspector is assisted by a Collection Moharir. Officers designated as Revenue Supervisors have also been posted under the Tahsildars to supervise collection of land revenue by the Revenue Inspectors. The district has been divided into eleven Tahsils, viz., Puri, Khurda, Bhubaneshwar, Nayagarh, Banpur, Daspalla, Khandapara, Krushnaprasad, Nimapara, Pipli and Ranpur. Each Tahsil has a number of Revenue Inspector circles. It has been made obligatory on the revenue collecting staff to pay utmost attention to the question of collection and to ensure collection of current revenue within the agricultural year as accumulation of arrears cause difficulties to the raiyats, leads to corrupt practices and up-sets the government budget. Maximum emphasis has been laid on extensive contact with the raiyats and to avoid taking recourse to certificate procedure for collection of arrears. The collecting agencies are to make their Demand Register up to date and keep it ready for *kisti* collection. Receipts in prescribed form are granted for all sums received by them. All sums collected are duly accounted for and are remitted to the Tahsil Officer, treasury or sub-treasury, as the case may be, by the collecting agent himself. Interest at an uniform rate is charged on all arrears of land revenue. Coercive measures are taken to recover the arrears from tenants who evade or refuse payment notwithstanding personal contacts. Certificate cases are ordinarily filed if the payment of arrear is delayed.

Collection of land revenue was abolished from the 1st April, 1967. Only cess, miscellaneous revenue and loans were being collected through the Revenue Inspectors. In the meantime the Orissa Land Revenue (Re-imposition) Act, 1975, has been enacted and the provisions of the Act came into force from the 1st April, 1976 by the Revenue Department notification No. 78256, dated the 3rd October, 1975. A statement showing the collection figures for the last five years ending 1973-74 is given in the Appendix.

Relation between Landlords and Tenants

In some of the larger estates like Kotdesh, Krishnanagar, and Delang the relationship between the landlords and the tenants was good. But most of the petty landlords of the district were ignorant, ill-educated and exhibited little public spirit. They were generally divided among themselves and involved in debt. They did very little for the improvement of the conditions of their tenants or estates. They denied to their tenants in many cases, their legal rights of occupancy in land. They commonly exacted various forms of *abwab* or illegal additions to the rent. They also exacted more than the legal fee for giving consent to the transfer of an occupancy holding. The tenants on the other hand were backward and ignorant and exhibited little power of resistance to the various oppressions of the landlords or to the low paid and insufficiently controlled estate officials. After the abolition of estates, the landlords as a class have vanished.

Agrarian Agitation

In earlier discussions it has been indicated how the defective land policies during early British period prepared the ground for the Paik Rebellion of 1817. During the last part of the 19th century there were serious discontentment among the inhabitants of Daspalla and Ranpur ex-States due to the levy of excess rents by the rulers which either depopulated the area or led to agitation. In 1938, the Prajamandal movement started in the ex-State of Ranpur demanding the abolition of Bethi and Begar and for getting more rights on the lands. The movement took a sad turn when on the 5th January, 1939, Major Bazelgette, the Political Agent, was murdered by a furious mob. There was a trial in which Dibakar Parida and Raghunath Mohanty were hanged and 11 others were transported for life. This apart, no agrarian agitation worth mentioning has taken place in the district except a few popular oppositions against the increase in land rents at different times.

LAND REFORMS

The history of agrarian reforms of any agricultural community connotes the gradual unfolding of land rights in a direction where only one type of tenant, viz., the owner-cultivator may stay on the land with no tenure-holder intervening between him and the State. A study of the progress of land reforms in Puri district at present would

encompass the account of land rights of its tenants both in the erstwhile area of the district, as it existed prior to the merger of the princely States, as well as in the ex-State areas of Nayagarh, Ranpur, Daspalla and Khandapara, which were integrated with it after Independence.

The Beginnings

In the stride of history from the times of the Hindu Rulers up to the British conquest, the revenue system and the land revenue administration of the area have undergone vast changes in form and content. Puri district, as it stood on the date of the formation of the province of Orissa on the 1st April, 1936, came under British control in 1803. In the succeeding years various Regulations were passed by which permanently settled status was conferred on the zamindars of the ancient Killas. It was thus that the Jagir Mahals, including Parikud, were confirmed in perpetuity. The resumption of Khurda came thereafter when it was converted into a Government estate. The Ekharajat Mahal was carved out of it in 1858 for the maintenance of the temple of Lord Jagannath at Puri. The remaining area of Puri district (excluding the ex-States) was not brought under permanent settlement but was subjected to annual or triennial settlements until 1822.

The Permanent Settlement Regulation of 1793 and the Regulations brought thereafter did not, however, place the tenantry on a sound footing, though they aimed at protecting the tenants and at the same time also secure the rent demand of the landlords. The original contemplation that these objectives could be achieved by exchange of *patta* and *kabuliyats* between the proprietors and the raiyats failed to materialise. The proprietors exercised unrestricted powers of distraint on the property of the raiyats in the event of their failure to satisfy the rent demand. The latter were invariably the victims of distress.

These conditions naturally gave rise to agrarian discontent. To ameliorate the situation, the Rent Act X of 1859 was passed which for the first time provided a definition of occupancy right and laid down the law for landlords and tenants. The Rent Act X of 1859 marked the evolution of a legislative system, directed towards the eradication of rack-renting and oppression of tenants. The law, however, had many deficiencies and did not confer the intended benefits on the raiyats in full measure. Agrarian discontent which followed in its wake paved the way for the Bengal Tenancy Act, 1885. This Act sought to remove the defects in the Rent Act of 1859 and meet the long cherished needs of the tenantry. But, the Bengal Tenancy Act of 1885 was not extended to Orissa at a time and hence the Rent Act of 1859 continued to operate in Orissa except where it was inconsistent with the provisions of the Tenancy Act.

The Orissa Tenancy Act, 1913

After the formation of the Bihar and Orissa province a separate agrarian law for Orissa was brought into force in the form of the Orissa Tenancy Act, 1913. This Act constitutes a landmark in the chronicle of land legislation in the coastal districts. It defined the rights and obligations of all kinds of tenants and made complete provision in respect of all matters governing tenancy relationship. Apart from securing the rights of occupancy raiyats in their land and undermining rack-renting, the Act for the first time introduced the concept of "land to the tiller" in the tenancy system, which in later years, was accepted as the basic ideology of land reform measures. It gave substantial rights to the lessees under big landholders as the latter could be treated as tenure-holders and the lessees could then be treated as raiyats and take advantage of the twelve years rule for right of occupancy. Its other effect, however, was that it inevitably led to large sub-infeudations under the proprietors and complicated the land tenure system considerably.

The Act also made express provisions to meet the situations where landlords could bar the accrual of occupancy right in favour of their raiyatsand thus nullify the benefit of the twelve years rule by obtaining Kabuliyats from them to that effect. Unlike the Bengal Tenancy Act, 1885, it provided that consent of the landlord to the reclamation by a raiyat of any waste land not included in his tenancy was to be presumed if the tenant was in possession of such land for four continuous years, and the landlord had not applied to the Collector for his ejectment. This provision was made to safeguard the interest of genuine tenants who could then approach the competent authority for settling the reclaimed land with them on fair rent.

Elaborate provision was also made in the Act for enforcing the rights and liabilities of tenants (including recovery of rent) and it postulated that suits to be instituted in that regard should be taken cognizance of by Revenue Courts. In order to provide effective enjoyment of rights to the landlords and tenants, the Act also empowered the Government (on the same lines as in the Bengal Tenancy Act) to take up survey and settlement operations in any given area either suo-moto or on application of the parties. The Orissa Tenancy Act laid down the bed-rock on which future legislative measures in agrarian reforms were to rest.

Formation of the Province of Orissa and After

After the formation of the Orissa province in 1936, various measures were taken by the Government to provide credit facilities to the cultivators by amending the existing legislations governing agriculturists loans. Some new legislations were also introduced for the provision of credit through Co-operative Land Mortgage Banks and preventing the

evictions of small holders from their land and attachment and sale of their movable property. The Orissa Act III of 1938 and the Orissa Act III of 1939 were important legislative measures taken in this direction. Besides, some of the existing tenancy laws were also amended to confer better rights on the cultivators.

The Act VIII of 1938 was passed with a view to bringing important amendments in the Orissa Tanancy Act, 1913. Two significant amendments made by it were conferment of full right on occupancy tenants on the trees standing on their land and enabling them to transfer their land without payment of fees to the landlord. Necessary provision for carrying out mutation of landlords' papers was also made. The right to sub-let or mortgage occupancy right was also stipulated as a necessary concomitant.

Further amendments in the Orissa Tenancy Act were brought about by the Orissa Acts III and IV of 1944, the Act X of 1946, the Act XV of 1947, the Act XXXII of 1947 and the Act XVIII of 1950. These obliterated the necessity of serving notice of transfer of raiyati lands on the provincial government; granted security of tenure to the tenants in their homesteads; provided the same protection to Chandanadars in respect of their homesteads as given to other tenants and gave the benefit of settlement of service tenures with service tenure-holders if they ceased to perform the service assigned to them. But such benefit was not stipulated for the service tenure-holders under the Government, nor those under religious and charitable institutions or those liable to render service to the community.

The various amendments stated above brought about significant changes not only in the agrarian structure but also in the fabric of social life in the rural areas. The persons adversely affected by them were generally big landlords and estate-holders, but the wind of change presaging the advent of new situations was already blowing and the legislative amendments became part of it.

After the country achieved independence, elimination of intermediary interests in land was decided upon as a matter of policy. Merger of the princely States was also round the corner. There was already a general awakening amongst the tenantry, and the zamindars and the intermediaries could not subject them to extortion as before. On the eve of zamindary abolition, therefore, there was an inclination on the part of some intermediaries to dispose of communal and forest lands comprised in their estates for augmenting their income. This could not naturally be looked askance by the Government and hence steps were taken to prohibit the disposal of such lands. This explains

how the Orissa Act VIII of 1947 and the Orissa Act I of 1948 come to be passed and enforced.

Pressure on land was already heavy in the coastal districts and economic changes unleashed after the Second World War had aggravated the land hunger in the rural areas. Encroachments on communal lands were on the incerase. In the revision settlement operation in Puri district (1922-32), some lands were recorded as Rakhit (protected) and communal. But their continuance as such could not be ensured. The passing of the Orissa Communal Forest and Private Lands (Prohibition of Alienation) Act, 1948 (Act I of 1948) sought to bring about an improvement in the situation, but the availability of communal lands in the villages still fell short of the requirement. The Orissa Tenancy Act, 1913, was therefore amended by the Orissa Act XII of 1948, empowering the Collector to provide sufficient land for communal use in the villages by resorting to the provisions of the Land Acquisition Act.

Temporary Lessees and Tenants

Following the Second World War, the trend had set in for the movement of agricultural population to towns and urban areas. This gave rise to a situation where raiyati lands were let out to the rural population on produce rent. A new class of temporary tenants thus arose who undertook cultivation of the lands of their absentee landlords on payment of produce rent. These tenants were usually known as Bhag Chasis and were wholly at the mercy of their lessors. The first step for the protection of these tenents against arbitrary eviction and excessive levy of rent was taken by enacting a law known as the Orissa Tenants Protection Act, 1948. This Act was subsequently repealed by more progressive legislation known as the Orissa Tenants Relief Act, 1955. Ultimately the Orissa Tenants Relief Act, 1955, was repealed by a comprehensive legislation for land reforms enacted in the year 1960 which is known as the Orissa Land Reforms Act, 1960. The Land Reforms Act not only provides for security of tenure of tenants and their protection against rack-renting but also enables them to acquire better right in their land. The latter provision marks the culmination of a long process of legislative measures taken in the State for basic reforms in agrarian economy.

Abolition of village offices (Sarbarakars) in Khurda Khasmahal and ex-State Areas

A very important change in the administration of Khasmahals was also brought about in the year, 1948. The collection of rent in the Khasmahal of Khurda used to be the responsibility of Sarbarakars. It was abolished with effect from the 1st April, 1948. Naib Tahsildars now called Revenue Inspectors were appointed in their place to collect revenue. During the abolition of Sarbarakari system in Khurda Khasmahal an extent of 33 acres of Jagir land was settled

with each of the Sarbarkars. Subsequently, the Sarbarakari system prevailing in the ex-State areas now forming part of the district of Puri was also abolished under the Government notification no. 21496/Rev., dated the 31st March, 1965.

Abolition of Estates

By far the most important legislation passed in the post-independence period which demolished the age-old barrier between the State and the raiyats and brought them in direct contact with each other was the Orissa Estates Abolition Act, 1951. The Act provides for the abolition of the intermediary interests of all kinds and the vesting of all non-raiyati lands in the vested estates in the Government. At the same time, it also provides for the settlement of homesteads and agricultural lands in *khas* possession of ex-intermediaries on the date of vesting with them on fair and equitable rent and Jagir lands with personal service tenure-holders on similar assessment. All persons who were in possession of land as tenants before the date of vesting are deemed to be tenants under the State Government and allowed to hold land in the same rights and subject to the same restrictions and liabilities as they were entitled or subject to immediately before the date of vesting.

After the enactment of the Orissa Estates Abolition Act, several amendments were made in it to facilitate its working. An important amendment for the protection of trust estates from vesting was made in 1963 by inserting a new chapter in the Act as Chapter-II-A. Prior to the said amendment, the Act did not make any difference between various classes of estates for the purpose of abolition.

After the enactment of the Orissa Estates Abolition (Amendment) Act, 1963, another important Act that was passed, was the Orissa Land Revenue (Abolition) Act, 1970. By passing of this Act, the land revenue payable by raiyats and tenants to the Government was abolished. This exemption was, however, not available to the raiyats and tenants in the estate areas, including those declared as trust estates and excluded from the purview of vesting. The raiyats and tenants in the estate areas therefore clamoured for the same benefits of exemption from payment of land revenue as their counterparts under the Government.

In this background, a further amendment was made in the Orissa Estates Abolition Act by the Amendment Act of 1970 by which Chapter II-A of the Act which was inserted by the Amendment Act of 1963 was repealed. The repeal did not, however, affect the estates already declared as trust estates or those whose claims for such declaration were pending before the Tribunal for adjudication on the date of its commencement. The Amendment Act of 1970 provided

a proviso to sub-section (3) of Section 8, by which the personal service Jagirholders under an intermediary of a trust estate which is vested on or after the date of coming into force of the Orissa Estates Abolition (Amendment) Act, 1970, will not be discharged from the conditions of service. The Jagir-holders will continue to render service even though the trust estate is vested.

The Orissa Estates Abolition Act has been further amended in 1974 to achieve the following objectives. For carrying out the purpose of the trust efficiently and to ensure proper performance of traditional rites and rituals in the religious institutions; after vesting of trust estates in the Government it is considered necessary that trust estates may retain so much of the waste land and such of the tanks in the possession of the intermediary which were being exclusively used for religious purpose on the date of vesting; and that any land or building (being part of the trust estate) vested in the Government may be settled in certain circumstances with the person who immediately before such vesting was an intermediary in respect of such land or building.

All estates of Puri district including those declared as trust estates and the others whose claims for such declaration were pending before the Tribunal have been abolished by the Revenue Department notification no. 13699-R., dated 18-3-1974.

For the payment of compensation to the ex-itermediaries Compensation Courts have been set up at Puri, Khurda, and Nayagarh. The Compensation Court at Nayagarh has since been closed after the completion of its work. By the end of December 1975 payament of compensation in the district has been completed in about 86·59% cases.

Temporary lessees in vested estates

In several cases a notable problem that came to notice after the abolition of estates was that of temporary lessees. They were inducted into the land prior to the vesting of estates on payment of produce rent to their erstwhile landlords, the ex-intermediaries. After the abolition of estates, they continued as such on the same terms and conditions. The rent paid by them in terms of produce was, however, very high and in order to ameliorate their condition the Government refixed the rates of rent payable by them in cash. These rates are Rs. 10·00, Rs.7·00, Rs. 4·00 and Rs. 3·50 per acre for Class I, Class II, Class III and Class IV respectively. These temporary lessees of vested estates have also been enabled to acquire occupancy right in their land under Section 4(2) of the Orissa Land Reforms Act, 1960.

Ex-State Areas

The district of Puri includes the ex-State areas of Ranpur, Nayagarh, Khandapara and Daspalla. These ex-States merged with Orissa on the 1st January, 1948. The administration of the ex-States was taken over under the provisions of the Extra Provincial Jurisdictions Act, 1947.

After the merger of the States, the Central Government issued the Orissa States (Application of Laws) Order, 1948, applying a number of enactments on the subjects included in the Central list to the ex-State areas. The Government of Orissa also issued the Administration of the Orissa States Order, 1948. A number of enactments were extended by this order to the ex-State areas.

Para. 10 of the Administration of the Orissa States Order specified modifications in the tenancy laws of the ex-State areas which were of far-reaching effect. The main implications thereof were as follows. Notwithstanding anything contained in the tenancy laws of the States—

(*a*) Occupancy tenants were given the right to freely tranfer their holdings; to have full rights over all kinds of trees standing thereon; to use the lands comprised in the holding in any manner which did not materially impair its value or render it unfit for the purpose of tenancy and presume that the rent payable by them was fair and eqitable until the contrary was proved.

(*b*) Where the rent of the occupancy tenants was payable in cash, it could not be enhanced except in accordance with the tenancy laws in force in the State concerned.

(*c*) An occupancy tenant could not be ejected from his land except in execution of a decree for ejectment.

(*d*) The interest of an occupancy tenant in his holding was transferable by inheritance of survivorship in accordance with his personal law.

(*e*) A Sukhbasi, i. e., a person holding only homestead lands was entitled to the right of an occupancy tenant over his homestead notwithstanding anything in any law or custom to the contrary.

(*f*) The only restriction that was placed on the right of raiyats to transfer their land freely was that raiyats belonging to aboriginal tribes could not transfer their land to a member of non-aboriginal tribe without previous permission of the Subdivisional Magistrate. These limited provisions of the Administration of the Orissa States Order, 1948, later found expression in a more elaborate way in the Orissa Land Reforms Act, 1960. It was, however, significant that the 1948 Order for the first time granted total security of tenure to occupancy tenants in the ex-State areas. Even Sukhbasis were not excluded from it.

Following the Administration of the Orissa States Order, 1948, the State Merger (Governors Provinces) Order, 1949 was passed in July 1949. Para 4 of the said Order provided that all the laws in force in a merged State or in any part thereof immediately before the commencement of the said Order, including the orders made under Sections 3 or 4 of the Extra Provincial Jurisdiction Act, 1947, would continue to be in force until repealed, modified or amended by a competent Legislature or other competent authority.

The Orissa Merged States (Laws) Act, 1950, which repealed the Orissa Merged States (Laws) Ordinance, 1949, was passed in March 1950. This Act not only extended certain Acts and Regulations to the ex-State areas, but also paved the way for the acquisition of better rights in land by tenants and Jagir-holders. The most important provisions of the Act in this regard are contained in Section 7. So far as the rights of occupancy raiyats are concerned, they are nearly the same as those provided in the Administration of Orissa States Order, 1948. Some new provisions are, however, made in clauses (*g*) and (*h*) of Section 7. Clause (*g*) provides that where land is held as service tenure either under the Ruler or any member of his family, the liability of the holder of such tenure to render service for the use and occupation thereof shall cease and he shall acquire occupancy right therein on payment of fair and equitable rent. Clause (*h*) deals with the holders of private lands of the Ruler. It provides that when a person holds Khamar, Nij-jote or any other private land of a Ruler, which has been recognised as such by the State Government, he shall not be liabe to ejectment but acquire occupancy right on it, on payment of fair and equitable rent.

A number of Jagir-holders of the ex-State areas of Puri and the holders of private land of the ex-Rulers have been benefited by the aforesaid provisions of the law. Those who did not avail of the benefit, have been subsequently treated as raiyats in respect of the lands held by them by the operation of the provisions of Section 4 (1) (*g*) of the Orissa Land Reforms Act, 1960.

All intermediary interests in Puri district have been abolished. The abolition has resulted in general levelling of tenurial rights. The consequences of abolition under the Act have taken effect in the

ex-State areas in the same manner as in the other areas. Their implications have been discussed before. The Jagirs in the ex-States have been enfranchised and the Jagir-holders have been given the facility of acquiring occupancy right in their Jagir lands.

Bhoodan

A new concept of land legislation was introduced by the enactment of the Orissa Bhoodan Yajna Act, 1953. This legislation heralded a revolutionary change in the idea of land ownership and land distribution. Unlike any other Act, it provides for the establishment of Bhoodan Yajna Samitis in favour of which donations of land may be made by land owners. Distribution of the donated land is made through the Samitis in the prescribed manner. Certain restrictions are, however, placed on the allottees in the matter of transfer and disposal of the allotted lands. This legislation achieved popularity in Puri district.

The origin of Bhoodan work in the district can be traced back to 1952 when on the 13th February, 1952, the Bhoodan work was given the first impetus in the meeting at Puri in the presence of late Gopabandhu Chaudhury. The first donor to Bhoodan in this district donated land to a total extent of 563·26 acres. Distribution of donated land was made for the first time in Pratappurushottampur village on the 6th June, 1955. An extent of 9·71 acres of land was distributed among 13 landless families in this village.

The total extent of lands donated to the Orissa Bhoodan Yajna Samiti in the district up to the end of August 1975 was 22,645·00 acres, out of which 6,690 individual donors donated 13,660·93 acres and the balance of 8,984·07 acres were donated by 782 donors as Gramdan gifts. There were 73 Gramdan villages in the district, all in Nayagarh subdivision, out of which 6 were in Odagaon Block, 37 in Nuagaon Block, 4 in Daspalla Block, 25 in Ranpur Block and one in Nayagarh Block.

The total extent of lands distributed up to the end of August 1975 was 16,214·46 acres. Of this, 9,222·00 acres were under Bhoodan and 6,992·46 acres under Gramdan. Bhoodan lands were distributed among 10,549 landless grantees and Gramdan lands among 11,378 grantees. The total extent of land for which 941 declarations with distribution lists were filed before the respective Revene Officers for disposal under Section 10 of the Orissa Bhoodan Yagna Act, 1953, was 11,243·61 acres. Land to the total extent of 2,076·85 acres of 133 declarations were confirmed by the Revenue Officers, and 1447·04 acres of 37 declarations were rejected. 745 declarations involving 7,249·17 acres were pending with Revenue Officers for disposal. Financial assistance to the extent of Rs. 18,482 has so far been given to the Bhoodan and Gramdan grantees by the Bhoodan Yagna Samiti for purchase of bullocks, reclamation of lands and sinking of wells, etc.

The Orissa Land Reforms Act, 1960

Following these basic measures of land reforms, a comprehensive legislation envisaging better rights for the weaker sections of the tenantry and ceiling fixation on the holdings of surplus land owners was enacted in the year 1960. This legislation is known as the Orissa Land Reforms Act, 1960. According to its preamble, it purports to be a progressive legislation relating to agrarian reforms and land tenures after the abolition of intermediary interests. Its main objects are : introduction of uniformity in land rights, conferment of better rights on temporary lessees, share croppers and under-tenants; conferment of occupancy right in homestead lands, settlement of disputes between landlords and tenants, regulation of rent, protection of the Scheduled Tribe and Scheduled Caste raiyats from illegal alienation of land, resumption of land for personal cultivation and determination of the non-resumable area of tenants, and ceiling fixation on land holdings.

Chapter II of the Act which deals with raiyats and tenants was brought into force with effect from the 1st October, 1965. Chapter III relating to resumption of land for personal cultivation and determination of non-resumable lands of tenants was enforced subsequently with effect from the 9th December, 1965. Chapter IV, containing the ceiling law, was initially declared unconstitutional by the State High Court and remained locked up in litigation for a long time. After the disposal of the appeals by the Supreme Court it was brought into force with effect from the 7th January, 1972. The ceiling provisions of Chapter IV along with some important provisions of Chapters II and III were thereafter amended in 1973 and the revised ceiling law, incorporated in the Orissa Land Reforms (Amendment) Act, 1973, was enforced with effect from the 2nd October, 1973.

Section 4 (1) of the Act specifies the persons, who may be deemed as raiyats, having permanent and heritable right in land. They include not only those who had acquired right of occupancy before the commencement of the Act and similar other categories, but also persons entitled to acquire occupancy right under clauses(*g*) and (*h*) of Section 7 of the Orissa Merged States (Laws) Act, 1950, and temporary lessees in vested estates in personal cultivation of lands and the persons in personal cultivation of land in respect of which they have been recorded as sub-tenants or under-tenants in the record-of-rights, provided they acquire occupancy right in their temporary lease-holds or under-tenancies, as the case may be, in the prescribed manner.

The provisions of Section 4 (1) of the Act have had far-reaching effect. While they have enabled the person in occupation of private lands of ex-Rulers and personal service tenure-holders under such

Rulers and the members of their families who were entitled to occupancy right under clauses, (g) and (h) of the Orissa Merged States (Laws) Act, 1950, to perfect their right under the present legislation. They have also provided opportunity to the weaker sections of the tenantry, like temporary lessees and under-tenants, to acquire better right in their land.

According to Section 4 (2) of the Act, temporary lessees under the personal cultivation of the land in the vested estates and persons holding under them, either mediately or immediately may acquire raiyati right on making application for the purpose within the prescribed period. According to Section 4 (5), under-raiyats, recorded as such in the record-of-rights may also similarly acquire raiyati right in their land if they apply for it within the specified time. The Revenue Officers have been empowered to confer occupancy right on the temporary lessees and recorded sub-tenants or under-raiyats by *suo-moto* action concurrently with the facility given to them to acquire such right by application.

The successors-in-interest of the temporary lessees and the recorded sub-tenants, and also the unrecorded tenants (including Bhag Chasis) have been made eligible to acquire occupancy right at par with their predecessors. Any tenant cultivating land under any trust or institution, which has ceased to be a privileged raiyat on a declaration made under Section 57-B of the Act, may within sixty days from the date of such declaration, file an application before the Revenue Officer for being declared to be a raiyat in respect of such land.

Under Section 7 (i) of the Act the right of a tenant in any land held by him has been made heritable but not transferable.

Section 26 (1) and 26 (2) of the Act lay down the procedure for resumption of land for personal cultivation by landlords and determination of non-resumable lands of tenants (whether they are recorded as such in the record-of-rights or not) respectively. Where the landlord or the tenant fails to apply for resumption or determination of non-resumable land, as the case may be, the Revenue Officer is empowered under Section 35 of the Act to take *suo-moto* action in that behalf, within the prescribed period.

Under the original provisions of the Act only half of the area in respect of the tenancy of a tenant could be determined as non-resumable, the remaining half being set apart for personal cultivation by the landlord. By the amending Act of 1973, however, this provision has been substantially altered. The new provsion contained in Section 36-A stipulates that the tenant may make application for determination

of the entire land held by him as non-resumable within a period of two years form the date of commencement of the Orissa Land Reforms (Amendment) Act, 1973. A new leaf has thus been turned by expanding the facilities provided to tenants to acquire occupany right in their land.

Sub-lease of lands is prohibited under Section 6 (2) of the Act. Persons under disability, and privileged raiyats are, however, allowed to lease out lands to tenants.

Under Section 6 (1), the rights of raiyats in their land are deemed to be permanent, heritable and transferable. In order to put a check on the alienation of land by weaker sections of the tenantry, the amendment Act of 1975 has provided under Section 6 (a) that no transfer by a raiyat of any land settled with him for agricultural purposes under a permanent lease from the Government will be valid, if such transfer is made within a period of ten years from the date of the settlement without obtaining previous permission in writing of the Revenue Officer.

Section 4 (9) of the Act governs the rent payable by occupancy raiyats and provides for the commutation of kind rent, if any, payable by such raiyats.

Sections 12 and 14 specify the grounds for eviction of raiyats and tenants. There can be no eviction except in the due process of law.

Section 9 of the Act confers occupancy right on homestead land in specific circumstances. After the commencement of the Act, every person, who is a raiyat or tenant in respect of any land, but has no permanent and heritable right in respect of the site on which his dwelling house or farm house stands, is deemed to be a raiyat in respect of the whole of such site or a portion thereof provided it does not exceed 1/5th of an acre. The conditions precedent for the acquisition of raiyati right, in this manner, are that he should have obtained permission for the construction of his house from the original landlord and built the house at his own expense.

Sections 22 and 23 of the Act relate to alienation of lands by the Scheduled Caste and Scheduled Tribe raiyats, and restoration of lands alienated in contravention of the statutory restraints. The former Section invalidates the transfers made to persons not belonging to the Scheduled Castes and Scheduled Tribes except with the previous permission of the Revenue Officer and also prohibits the registering authority from registering any document of transfer unless it is accompanied by such permission. The latter Section provides for the restoration of lands alienated in contravention of the former. By

the Amendment Act of 1973, the limitation period for perfecting title over the transferred lands by adverse possession has been enhanced (from 12 years) to 30 years.

By a new Section inserted by the Amendment Act of 1973 (i.e., Section-22-A) preference has also been given to the persons belonging to the Scheduled Tribes in respect of the settlement of lands surrendered or abandoned by Scheduled Tribe raiyats.

Chapter IV of the Act (as amended by the Amendment Act of 1973) provides for ceiling fixation on land holdings. The statutory ceiling is applicable to the lands held by landholders as well as raiyats. But it is not applicable to the lands held by the Government of India or the State Government, or any university established by law in the State, the lands held by Bhoodan Yajna Samitis established under the Orissa Bhoodan and Gramdan Act, 1970, or any government company as defined in the Companies Act, 1956, or corporation established under any law in force, the lands under the management of any civil, revenue or criminal court prior to the 26th day of September, 1970, or to any area which the Government may from time to time specify as being reserved for urban, non-agricultural or industrial development or for any other specific purpose (Section 73). It does not also apply to the lands held by privileged raiyats; the lands held by industrial or commercial undertakings or comprised in mills, factories or workshops where they are necessary for the use of such undertakings, plantations and the lands held by an agricultural university, agricultural school or college or any institution conducting research in agriculture (Section 38).

The ceiling area for each person (i.e., a raiyat or landholder), as prescribed in the Act (Section 37-A) is 10 standard acres, which means 10, 15, 30 and 45 acres of Class I, Class II, Class III and Class IV lands respectively. These classes of land have been defined in Section 2 (5-A) of the Orissa Land Reforms (Amendment) Act, 1974, having taken into account irrigated as well as non-irrigated lands. Irrigated lands, in turn, include those irrigated from the Government as well as private sources, the latter covering lift irrigation devices from any perennial water source operated by diesel or electric power. Continually water-logged and sand-cast lands are, however, not treated as irrigated lands.

For the purpose of ceiling fixation, the term "person" includes a company, family, association or other body of individuals, whether incorporated or not, and any institution capable of owning or holding property (Section 37). If the number of constituent members of the family exceeds 5, the law permits an additional area to be included in

the ceiling at the rate of 2 standard acres for each additional member in excess of 5, subject to a maximum of 18 standard acres (Section 37-A).

Homestead lands or tanks with their embankments or both to the extent of 3 acres in the aggregate, are excluded from the purview of statutory ceiling. Lands transferred by sale, gift or ortherwise or partitioned after the 26th day of September, 1970 till the commencement of the Orissa Land Reforms (Amendment) Act, 1973, that is, till the 2nd October 1973, and those in the possession of tenants or mortgagees are, however, included in the ceiling of the person originally owning them (Section 39). Under clause (b) of the Section 39, transfers or partitions made between the 2nd September, 1970 and the 2nd October, 1973 are void..

Compensation is required to be paid to the land-owners, whose surplus lands vest in the Government at prescribed rates (Section 47). The Act also provides for the settlement of vested lands in a defined order of priority (Section 51). 70% of the lands are required to be settled with persons belonging to the Scheduled Tribes or Scheduled Castes in proportion to their respective populations in the villages in which the lands are situated and the remaining lands with other persons. If, however, sufficient number of persons belonging to the Scheduled Castes or Tribes are not available in the villages, or, being available, they are not willing to accept the settlement of land, so much of the land reserved for them may be settled with other persons. For the purpose of settlement, the order of priority is prescribed as follows:—

(a) Co-operative farming societies formed by landless agricultural labourers,
(b) Landless agricultural labourers of the village in which the land is situated or of any neighbouring village,
(c) Ex-service men or members of the Armed Forces of the Union, if they belong to the village in which the land is situated,
(d) Raiyats who personally cultivate not more than one standard acre of contiguous land; and,
(e) In the absence of persons belonging to any of the foregoing categories, any other person.

Ceilings are also applicable to future acquisitions made through inheritance, bequest, gift, family settlement, purchase, lease or otherwise. If as a result of irrigation provided by the Government, any land falling in Class II, Class III or Class IV subsequently fallls in Class I or Class II, as the case may be , the lands held in excess of the ceiling area applicable to the class of land to which such land has fallen as a result of irrigation shall be deemed to have been acquired and held for the purpose of ceiling fixation. This, however, excludes the upgradation in the classification of lands, arising out of irrigation provided through private endeavour.

The administrative machinery for implementing land reforms has also been conceived in Chapter V of the Act. At the apex there is a body known as the Land Commission comprising seven members, of whom three are officials and four non-officials, the Land Reforms Commissioner being its Secretary, *ex-officio*. According to the Section 54 of the Act, the Commission is required to review the progress of land reforms from time to time and publish a report atleast once a year. It is also required to advise the Government in all matters relating to land reforms.

At the district level the implementation of land reforms is reviewed by the District Executive Committee. They are constituted by the Government (under Section 55 of the Act) with three members, of whom Collector of the district is one. The other two members are non-officials nominated by the Government. The Revenue Officer of the district office functions as the Secretary of the Committee.

In order to make the land reforms programmes more broad-based, the Government have also decided (in the Revenue Department Resolution no. RE-160/73-60267R,, dated 15.9.1973) to constitute watch-dog committee at the Tahsil level to keep watch over the implementation of various land reforms programmes in the rural areas. These committees have four members, of whom two i.e., the Subdivisional Officer and the Tahsildar are officials, and the other two are non-officials belonging to the weaker sections of the community. The constitution of these committees ensure greater participation of non-officials in the legislative schemes for agrarian reforms and also provides opportunity to the field officers to know the non-official point of view with regard to the problems of land reforms.

Further, to elicit public co-operation for the successful implementation of land reforms, the Government have decided to form a local committee at the Revenue Inspector level to assist the Revenue Officers in the disposal of Bhag Chasi cases and also for the preparation of draft statements of ceiling surplus lands. This committee will consist of four members of whom Revenue Inspector will be one, and the other three representing the weaker section of the society and also persons dedicated to land reforms measures will be nominated by the Government.

As stated above, the important provisions of the Orissa Land Reforms Act relate to the acquisition of occupancy right by temporary lessees and tenants, conferment of occupancy right on homestead lands, settlement of disputes between landlords and tenants, grant of permission to Scheduled Tribe and Scheduled Caste raiyats to alienate their land and restoration of illegally alienated lands, resumption of lands for personal cultivation

by landlords and determination of non-resumable area of tenants and ceiling fixation on land holdings. The progress of disposal of cases under these provisions in the district up to the end of January 1974 (except the ceiling provisions of the Act) is furnished below:

Section	No. of cases instituted	No. of cases disposed of	Balance
4 (2)—Acquisition of raiyati right by temporary lessees.	16,012	15,775	237
4 (5)—Acquisition of raiyati right by recorded sub-tenants and under-tenants.	18,270	18,114	156
9—Acquisition of raiyati right on homestead lands.	643	512	131
12—Settlement of disputes between landlords and raiyats.	16	13	3
14—Settlement of disputes between landlords and tenants.	165	151	14
22—Grant of permission to Scheduled Tribe and Scheduled Caste raiyats to transfer their land.	2,485	1,336	1,149
23— Restoration of illegally alienated lands by Scheduled Tribe and Scheduled Caste raiyats.	50	27	23
26 (1)—Resumption of lands for personal cultivation by landlords.	4,201	4,135	66
26 (2)—Determination of non-resumable area of tenants.	8,447	8,435	12
35—*Sou-moto* action by Revenue Officers in respect of the cases under Section 26.	9,428	9,428	Nil

The revised ceiling law contained in the Orissa Land Reforms (Amendment) Act, 1973 was brought into force with effect from the 2nd October, 1973. After the expiry of the statutory period for filing returns of ceiling surplus land the Revenue Officer proceeded with ceiling fixation on the basis of the returns filed by the land owners and by *suo-moto* action, where necessary. The anticipated surplus lands in the district of Puri is reported to be 30,093·529 acres. By the end of July 1976, the Government have acquired 4400·425 acres of ceiling surplus land under the ceiling provisions of the Orissa Land Reforms Act, 1960. Out of this, 2291·171 acres of lands have been distributed to 3,108 persons. Under this Act also 2940·058¼ acres of lands have been settled with 6,128 Bhag Chasis of the district on hich they have acquired occupancy right.

Consolidation of holding

In a predominantly agricultural economy of the State of Orissa as a whole, the growing pressure on land has, through the years, resulted in continual fragmentation of agricultural holdings. This has led to loss of considerable land in ridges, increased overheads in cultivation, difficulties in water and crop management and frequent litigation. In effect, profits from agriculture has not been self sustaining. Among the various measures contemplated to improve the situation, the scheme for consolidation of holding has been taken in the State in selected areas from 1973. Necessary legislation to give legal validity to the scheme has been enacted. The law is known as the Orissa Consolidation of Holdings and Prevention of Fragmentation of Land Act, 1972 which came into force throughout the State with effect from the 10th August, 1973. Necessary statutory rules have also been prescribed and it is known as the Orissa Consolidation of Holdings and Prevention of Fragmentation of Land Rules, 1973.

The essential features of the scheme is aimed at allotting to landowners, land in compact blocks by strategy of amalgamation and re-distribution of scattered bits of their agricultural lands. For this purpose, a system of exchange is worked out through the medium of a scientifically determined standard exchange ratio notionally expressed in paisa value of land based on productivity, location, availability of irrigation facility and other relevant factors. The scheme also aims at earmarking adequate land for different public purposes, necessary to provide the basic infrastructures to absorb optimum benefits of consolidation of land. Among these, provisions for service roads to *chhaks* and for other infra-village links, field irrigation and drainage channels, compost pits and pasturage are the main units of ancillary development which is kept in view before allotment of land in compact block is made on consolidation. In irrigated area, the lay-out of the alignment for such irrigation and drainage channels are determined and demarcated on the basis of necessary contour survey and taking level of land with the help of irrigation engineering personnel.

In Puri district, the operation has been started in 20 selected Grama Panchayats of Bhubaneshwar and Pipili police stations. The Grampanchayats are Dandamukundapur, Mangalpur, Teisipur, Jasuapur, Saraswatipur, Rupadeipur, Nuasasan, Hatasahi, Kanti, Poparanga, Pamsara, Govindapur, Laxminarayanapur, Basuaghai, Sisupal, Itipur, Padhansahi, Jamukoli, Aiginia, and Patrapada covering 263 villages with an area of about 32, 133 hectares. So far (end of 1975), enquiries into different land rights have been completed in respect of 174 villages in this area; this work was in progress in 45 villages more. Principles for carrying out consolidation work, which also contains proposals for earmarking various community benefit lands for the village, have been finalised for 66 villages; valuation of land, trees and other improvements on land has been done in respect of 161 villages, records and maps prepared after such enquiry have been published in case of 64 villages. This publication is a notice to the land-owners concerned to make objections, if any, on entries made in such records and maps so that after disposing of all such objections and consequent appeals, the records and maps would be finally prepared. The records would form the basis on which the consolidation scheme would be prepared. So far, work in 5 villages has reached this stage.

There are at present twenty Assistant Consolidation Officers posted in twenty Consolidation Camps working out the field operation with the assistance of subordinate field technical staff known as Consolidators and Amins. For immediate supervision, three Consolidation Officers of the Orissa Administrative Service specially trained for the job have been placed in position with convenient jurisdiction of 6 to 7 camps. One Deputy Director of Consolidation has been posted at Bhubaneshwar for overall supervision of the operation.

RURAL WAGES AND CONDITION OF AGRICULTURAL LABOURERS

Labourers are adequate in the rural areas of the district. Most of them are unskilled and depend mainly on agriculture for their livelihood. Some of them also find casual employment in various developmental works in their areas. A considerable number of rural male labourers migrate every year either to urban areas of the State or to other States during off-season. The women folk of the peasant class do not find ample employment. They work either in the field or sell vegetables or other agricultural produces in the rural markets. The village artisans like carpenters, blacksmiths, washermen, barbers and astrologers etc., are remunerated both in cash and kind.

A detailed discussion on the subject finds place in Chapter IX, Economic Trends.

ENCROACHMENT ON PUBLIC LAND

Encroachments on public property is a practice not only in Puri district, but perhaps in all countries of the world. The Revenue authorities had removed the encroachment in Bhubaneshwar several times and they came back again. They even had to use bulldozers to pull down the masonry structures on encroached land. If the encroachment has a religious colour very few authorities will dare to take action. Bhubaneshwar has a number of Trinath shrines right on public roads. An encroachment in Khandagiri in 1950 was so persistent that it needed a specially strong Collector to remove it. When

the police searched the tents of the encroacher they found sufficient materials to put him in jail. But he disappeared and has not been heard of since. Three persons claiming to be Digambar Jains, all naked, and a woman started occupying the caves of Udayagiri in 1948. When the police failed to remove them the Subdivisional Officer came from Khurda, had them bodily put into a truck and took into the lock-up at Khurda. After a few days they were released with a stern warning never to go to Khandagiri again. They have since disappeared.

ADMINISTRATION OF OTHER SOURCES OF REVENUE

In the district, there are some other sources from which the Government of India and the State Government also collect revenue. The Central revenue is realised from income-tax, central excise and central sales tax. The State Government collects stamp revenue, and imposes taxes on excisable commodities and sales of goods.

CENTRAL Income-tax

In 1957, one Income-tax circle was created for the district of Puri with headquarters at Puri. Before that the district was tagged with the Cuttack Circle. In September 1964,the areas covering Bhubaneshwar Notified Area Council was made a separate circle. The head uarters of this circle was fixed at Bhubaneshwar. The Puri Circle is managed by one Income-tax Officer, but there are two Income-tax Officers for the Bhubaneshwar Circle. The Commissioner of Income-tax, Orissa, Bhubaneshwar, controls both the circles.

The statement given below shows the demand, collection, remission and balance income-tax figures (in thousands of Rs.) for four years ending 1974-75.

Assessment year		Total Demand	Collection	Remission	Balance
1971-72	..	11,099	3,324	2,138	5,637
1972-73	..	7,704	2,228	1,659	3,817
1973-74	..	13,299	1,699	5,403	6,197
1974-75	..	13,111	4,458	3,422	5,231

Central Excise

The Central Excise administration was introduced in this district in 1943. One Inspector stationed at Bhubaneshwar since 1968 manages the tobacco excise work of the district. Work relating to manufactured excisable commodities is looked after by the Superintendent of Central Excise, Cuttack. A separate Central Excise and

Customs Collectorate for Orissa started functioning at Bhubaneshwar since the 1st July, 1975. The Collector is in overall charge of the customs and central excise administration in the State. The Airport at Bhubaneshwar is declared as customs airport for handling international air-traffic.

The average annual central excise revenue collected from the district is Rs. 3,14,880.

Central Sales tax

Under the Central Sales Tax Act, 1956, the Commercial Tax Department of the State Government assess and collect Central sales tax on behalf of the Central Government.

The collection figures of the tax for five years ending 1974-75 are given below: —

Year		Collection (In lakhs of rupees)
1970-71	..	27·29
1971-72	..	31·35
1972-73	..	34·28
1973-74	..	23·28
1974-75	..	41·87

STATE Excise

Since the formation of the district in the early part of the 19th century, the Excise Department is functioning in the district. Now the Superintendent of Excise stationed at Puri looks to the excise administration of the district. He works in subordination to the District Collector and subject to the general control of the Excise Commissioner, Orissa, Cuttack. He supervises the work of his subordinates which include 3 Inspectors, 14 Sub-Inspectors, 8 Assistant Sub-Inspectors and 53 Excise Constables posted in different parts of the district. He inspects all country spirit shops, distilleries intoxicating drug shops, foreign liquor shops, etc. The Range Inspector supervises the work of the Sub-Inspectors posted under him and also inspects graingolas or ware houses, if any, under his jurisdiction and all excise and drug shops. The Sub-Inspector looks after the up to date collection of excise revenue, and also helps in prevention and detection of excise crimes within his jurisdiction.

The table below shows the demand, collection and balance figures of excise revenue of the district for five years ending 1974-75.

Year		Demand including arrears (in Rs.)	Collection (in Rs.)	Balance (in Rs.)
1970-71	..	34,11,414	31,45,082	2,66,332
1971-72	..	37,90,122	35,26,112	2,64,000
1972-73	..	43,93,421	40.05,775	3,87,646
1973-74	..	44,54,502	40,77,215	3,77,287
1974-75	..	48,20,508	44,43,213	3,77,295

Commercial Taxes

The district has been divided into three Commercial Tax Circles, viz., Puri I with headquarters at Puri, Puri II with headquarters at Jatni, and Bhubaneshwar Circle with headquarters at Bhubaneshwar. Puri I is the oldest circle in the district which started functioning from the 1st April, 1947. Next was the Puri II Circle created on the 1st April, 1951, followed by the Bhubaneshwar Circle on the 1st September, 1971. Each of the circle is in charge of one Commercial Tax Officer who is assisted by a number of Additional Commercial Tax Officers. These circles are working under the Range Officer, Puri. The function of the Commercial Tax Department in the district is to assess and collect sales tax, agricultural income-tax, motor spirit tax and entertainment tax, all for the State ; and the sales tax for the Central Government.

The statement given below shows the collection figures (in lakhs of rupees) of different State taxes by the Commercial Tax Department from 1970-71 to 1974-75.

Year		Orissa Sales Tax	Orissa Motor Spirit tax	Orissa Agricultural Income-tax	Orissa Entertainment tax
1970-71	..	94·14	13·02	0·85	5·90
1971-72	..	118·86	14·21	0·91	6·87
1972-73	..	163·56	18·66	1·89	8·96
1973-74	..	193·16	19·87	0·78	9·12
1974-75	..	234·12	19·06	0·35	14·34

Stamps

Revenue is also collected from the sale proceeds of both judicial and non-judicial stamps.

The table below shows the stamps revenue earned in the district from 1970-71 to 1974-75 :

Year		Total sale of stamps	
		Non-Judicial (Rs.)	Judicial (Rs.)
1970-71	..	18,28,501	6,65,178
1971-72	..	28,85,286	7,31,843
1972-73	..	25,55,379	8,60,620
1973-74	..	28,92,443	6,64,946
1974-75	..	29,14,732	6,88,041

APPENDIX

Demand and collection of rent and cess of the district from 1969-70 to 1973-74

Year	Demand			Collection		
	Arrear	Current	Total	Arrear	Current	Total
			Rent			
1969-70 ..	13,95,680	96,445	14,92,125	4,72,778	45,676	5,18,454
1970-71 ..	10,51,142	1,02,518	11,53,660	1,46,521	52,163	1,98,684
1971-72 ..	9,73,346	1,11,143	10,84,489	1,96,087	48,482	2,44,569
1972-73 ..	10,30,620	1,08,327	11,38,947	1,34,806	40,737	1,75,543
1973-74 ..	9,63,404	1,07,444	10,70,848	1,17,809	34,901	1,52,710
			Cess			
1969-70 ..	7,51,152	6,31,735	13,82,887	4,16,194	4,02,737	8,18,931
1970-71 ..	6,24,389	9,77,845	16,02,234	2,52,425	7,06,590	9,59,015
1971-72 ..	9,38,148	12,25,210	21,63,358	3,40,480	8,38,171	11,78,651
1972-73 ..	9,83,124	12,69,692	22,52,816	5,10,908	7,38,816	12,49,724
1973-74 ..	10,03,092	12,69,550	22,72,642	4,08,813	7,89,543	11,98,356

CHAPTER XII

LAW AND ORDER, AND JUSTICE

INCIDENCE OF CRIME

With the spirituality of the cult of Jagannath as their driving force, the people of Puri district have from ancient times been God-fearing and law-abiding. Inspite of millions of pilgrims coming to Puri and Bhubaneshwar every year giving opportunities for looting and molestation, incidence of crime is remarkably small. Indeed there has been no instance of organised crime except in very recent times. The credit for organising safe transit of thousands of pilgrims by road must go to old time administration. In pre-railway days one could expect to meet several hundreds of pilgrims spending the night at different places on the Jagannath Road with very little fear of losing anything. Such centres of daily congregation were Balianta, Balakati, Pipli, Dandamukundapur, Satyabadi, Harekrushnapur and finally Puri. Present day administration have established police stations at Balianta, Pipli, Satyabadi, and Puri. Pilgrims come to Bhubaneshwar by a short diversion from the Jagannath Road where there has been a police station from long time past.

After the Railways came at the end of the 19th century, pilgrim traffic by road came to a stop except for people coming from within the district.

With the establishment of the Capital of Orissa at Bhubaneshwar crime of various nature has made its appearance. Criminals learn modern methods in big cities and bring them to Bhubaneshwar and Puri. The rest of the district continues to be generally quiet from the police point of view except Nayagarh subdivision where a tribe of Panas is proverbially criminal. During 10 years ending 1972, the Panas were involved in 370 cases.

Among the organised crimes during the last one hundred years the following have been recorded.

(1) On the 1st March, 1881 a group of followers of Mahima Dharma which is also called Alekh Dharma came all the way over 200 miles (320 km.) from Sambalpur to raid the Jagannath temple at Puri and destory the image of Jagannath. Inside the temple ground there was a scuffle with Pandas and orthodox Hindus in which one of the raiders sustained injuries by falling on the stone and later died. A case of rioting was tried by a Deputy Magistrate and some of the raiders were sentenced to various terms of imprisonment.

(2) In the Puri Gazetteer (1908) O 'Malley writes, "In 1903 a case of human sacrifice occurred. A man, who was a follower of one of the degenerate forms of the *tantric* faith and had obtained a reputation for occult knowledge, induced three boys, who had attached themselves to him as his disciples, to sacrifice another boy as an offering to the goddess Aghortara; the belief being that the goddess propitiated by the offering, would grant them the fulfilment of all their desires. The body was never found".

(3) On the 22nd January, 1956, crowds collected at Puri to press their demand for getting Seraikela and Khaisawan from Bihar to Orissa. A Sergeant Major fired a revolver shot in self-defence in which a boy called Benga Pania was killed. This incidence was followed by arson in the town. The Collector's house and a part of the out-houses of the Raj Bhavan and the Railway Station were burnt.

(4) A largely attended public meeting addressed by the Prime Minister, Indira Gandhi at Bhubaneshwar on the 8th February, 1967 resulted in stone throwing by the crowd, and a stone hitting the Prime Minister's nose.

(5) Gopi Naik was the leader of a gang of dacoits which committed many crimes including murder and rape. He has now been apprehended and sentenced in one case to rigorous imprisonment for 12 years. Other cases are pending.

(6) Theft of copper wire used by the Telegraph Department and the Electricity Department has been very common in recent years. A man can carry 50 kg. of copper wire by winding it round his body and walking about looking merely as a fat man indistinguishable from other fat men. On an average 127 cases have been annually reported during five years ending 1972. Theft of bi-cycles has also become common, but it has not become an organised crime.

Statistics of riotings are given below:

1972	..	141
1971	..	129
1970	..	143
1969	..	191
1968	..	115

The largest number of rioting cases arise out of land disputes.

A new form of crime arises out of breaches of the Motor Vehicles Act, and accident with motor vehicles. In 1972, there were 3 2 cases,

The statement given below shows the number of crimes reported to the police and the cases ending in conviction from 1968 to 1972.

Year (1)		Total cognisable cases reported (2)	Murder (3)	Dacoity (4)	Robbery (5)	Burglary (6)	Theft (7)
1968	..	4,207	7	5	14	628	2,108
1969	..	4,314	20	12	24	456	1,205
1970	..	4,216	18	25	24	840	2,523
1971	..	4,078	21	11	26	585	1,442
1972	..	5,672	26	9	12	823	2,411

POLICE

History of Police Organisation

During the rule of the Marathas, the police functions were managed by the zamindars and landlords in their respective estates. The British respected this tradition. Principal zamindars and landlords continued to be responsible for police duties in their respective areas. Where the zamindars were divested of police powers, special Darogas were appointed to do the work. They, in turn, appointed the Khandayats to manage the police duties. The *paiks* constituted the local police.

The present police stations (Thanas) located at places like Gop, Pipli, Puri, and Khurda of the district were established on the 1st May, 1806. Later on, another Thana was opened at Banpur. Each of these Thanas had a Daroga with a monthly salary of Rs. 25. He was assisted by a Mohurrir, a Jamadar and ten Burkandazas. The Magistrate of the district was controlling the police organisation, but he had no authority to punish a police officer as a result of which the Darogas were enjoying absolute power.

Gradually, the Darogas encroached upon the authorities of the zamindars and landlords and violated the regulations which defined their police duties. During this period the town of Puri had special police arrangements with a monthly expenditure of Rs. 178·00. In 1807, the monthly expenditure increased to Rs. 200·00 due to the appointment of additional Burkandazas.

'The system of police thus introduced by the British tended to be irresponsible and tyrannical and the Fauzdar as well as the Jamadar being practically unchecked indulged in corruption and deliberate atrocities'*. The oppression and exploitation of the Daroga at Puri

*Dr. N. K. Sahu—*History of Orissa Police*, p. 88.

in 1812 was beyond tolerance as a result of which a large number of people complained against him before the Magistrate. In 1817, the Thanas of the district were placed under the supervision of the Deputy Collector of Cuttack who made frequent tours to check corruption and to keep the police staff alert. This resulted in lessening the corruption among the police personnel.

In the early part of the British rule, the ex-States of Nayagarh, Daspalla, Ranpur, and Khandapara, now forming a part of the district, had their own police system. These ex-States were exempted from the operation of the British Regulations. In 1816, a new policy was followed by the British Government, 'according to which the Tributary States, so far as serious crimes were concerned, were placed under the jurisdiction of the criminal courts and the police power of the Chiefs was made subject to the supervision of the Superintendent'[1].

The present day police system came into existence in 1861, when a Superintendent of Police was appointed for the district with a number of subordinate staff.

In 1906, besides the Superintendent, the police organisation of the district consisted of five Inspectors, thirty-four Sub-Inspectors, forty-one Head Constables, and four hundred and five constables. There was one police man to every five square miles (12·945 sq. km.) and to every 2,093 population. The district had six Thanas as before, located at Puri, Pipli, Gop, Khurda, and Banpur. There were 1,609 Chowkidars and 166 Dafadars who constituted the rural police force of the district. After twenty-three years, in 1929, so far as the police staff of the district is concerned, there was not much change. The Superintendent of Police in the district was asssisted by 6 Inspectors, 38 Sub-Inspectors, 56 Head Constables and 435 Constables. This year, there was a police man to every 4·6 sq. miles (11·91 sq. km.) and one to every 1,778 of the population. There were 20 police stations or out-posts in the district. The rural police consisted of 1,515 Chowkidars and 166 Dafadars.

District Executive Police

The State, for the purpose of police administration, has been divided into three ranges: Northern, Southern and Central,—each range being held under the charge of a Deputy Inspector General of Police. The district of Puri comes under the Central range. The Superintendent of Police, Puri, who is a senior I. P.S. officer continues to control the entire police administration of the district, [2] being assisted by two Additional Superintendents of Police and four Deputy

1. Ibid, pp. 100-01.
2. Since 1975, Bhubaneshwar has been declared a separate Police district.

Superintendents of Police. The other staff include 2 Reserve Inspectors, one Assistant Police Procsecutor, 15 Inspectors, 102 Sub-Inspectors, 88 Assistant Sub-Inspectors, 7 Havildar Majors, 111 Havildars, 22 Naiks, 12 Lance Naiks, 36 Writer Constables and 1,321 Constables. One of the Additional Police Superintendents is posted at Bhubaneshwar. He is assisted by one Subdivisional Police Officer of the rank of Deputy Superintendent of Police. Also at Nayagarh, a Deputy Superintendent of Police is working as the Subdivisional Police Officer.

Civil Police

The district has been divided into eight circles, 30 police stations or *thanas* (as stated below) and a number of out-posts in which the duty of the civil police is utilised. A Sub-Inspector of Police is kept in charge of a police station and is assisted by one or more second officers, one Head Constable, and a number of Constables. He maintains order and investigates offences occurring within the jurisdiction of the police station.

Name of Circle	Name of police station
Town (Puri)	Town (Puri).
Puri (Sadar)	Puri, Satyabadi, Brahmagiri, Delang, and Krushnaprasad.
Nimapara	Nimapara, Pipli, Gop, Kakatpur, and Balipatna.
Bhubaneshwar	Bhubaneshwar, Balianta, and Chandaka.
Capital	Capital.
Khurda	Khurda, Jatni, Begunia, Bolgarh, Tangi, and Banpur.
Nayagarh	Nayagarh, Ranpur, Odagaon, Sarankul, and Nuagaon.
Khandapara	Khandapara, Fategarh, Daspalla, and Gania.

Court Office

There are 7 court offices in the district attached to the courts situated at Puri, Khurda, Bhubaneshwar, Nayagarh, Khandapara, Ranpur, and Daspalla. The prosecution work is being carried on by the police court staff consisting of one Inspector, one Assistant Public Prosecutor, 14 Sub-Inspectors, 9 Assistant Sub-Inspectors, one Head Constable and 35 Constables.

Armed Reserve

The Armed Reserve is kept trained and alert at the State and district headquarters to deal with any serious breach of peace. The staff constitute one Reserve Inspector, 5 Surgeants, 6 Drill Sub-Inspectors, 6 Havildar-Majors, 81 Havildars, 22 Naiks, 12 Lance Naiks and 497 Constables. Care is taken to ensure that the sanctioned strength of the staff is never depleted.

Ordinary Reserve

This is maintained at the headquarters to supply guards and escorts, strengthen police circles and out-posts, to attend magistrate's court and fill vacancies caused by leave and casualities. The staff of the Ordinary Reserve include one Assistant Public Prosecutor, 15 Inspectors, 97 Sub-Inspectors, 88 Assistant Sub-Inspectors, 30 Head Constables and 860 Constables.

Temple Police

For the temple of Lord Jagannath there has been a special sanction of one Inspector, one Sub-Inspector, seven Havildars and fifty Constables, who constitute the nucleus staff to maintain order inside the temple. The cost of this force is borne in the books of the Estate of Lord Jagannath.

Fire Services

The first fire station of the district was established in 1944 at Puri followed by Bhuban shwar in 1950, Khurda in 1956 and Nayagarh in 1959. The first two are 'B' class and the next two are 'C' class fire stations. The staff of these four fire stations consists of four Station Officers, two Assistant Station Officers, eight Leading Fireman, two Driver Havildars and sixty-three Fireman. The statement below indicates the comparative figures of the number of outbreaks reported to the four fire stations, losses therefrom, and number of houses destroyed by fire during the five years ending 1972.

Name of the Fire Station	Year	Number of Fire Calls	Properties lost (in Rs.)	Properties saved by Brigades (in Rs.)	Houses destroyed
(1)	(2)	(3)	(4)	(5)	(6)
Puri ..	1968	74	3,54,845	10,64,220	139
..	1969	61	3,30,960	23,70,200	420
..	1970	70	1,84,354	2,54,600	129
..	1971	59	1,79,650	3,75,000	143
..	1972	75	4,82,916	16,72,300	280
Bhubaneshwar ..	1968	72	5,80,430	1,89,48,401	324
..	1969	70	6,52,510	38,35,811	305

(1)	(2)	(3)	(4)	(5)	(6)
..	1970	60	1,40,130	4,69,000	90
..	1971	75	2,71,880	15,96,780	191
..	1972	125	18,69,850	1,03,04,260	605
Khurda ..	1968	70	12,49,585	34,11,800	998
..	1969	75	7,85,086	15,67,240	968
..	1970	52	7,88,806	20,52,040	569
..	1971	70	9,58,655	25,26,563	469
..	1972	98	89,65,614	2,63,33,760	2,014
Nayagarh ..	1968	64	8,68,540	25,20,000	3,210
..	1969	51	6,66,000	18,40,000	3,590
..	1970	48	3,93,810	42,50,385	819
..	1971	67	11,59,516	35,60,300	938
..	1972	85	1,14,01,697	1,85,05,500	3,705

Vigilance

There are six vigilance squads functioning in the district. Three of the squads are located at Bhubaneshwar, and the rest are at Puri, Khurda, and Nayagarh. These are managed by six Inspectors, two Sub-Inspectors and 18 Constables. One Deputy Superintendent of Police, stationed at Bhubaneshwar, controls the squads of the district. The Deputy Superintendent works under the Sperintendent of Police, Vigilance, Central Division, Cuttack.

The whole set up of vigilance organisation of the State is under the administrative control of the Additional Inspector-General of Police (Vigilance), Orissa, Cuttack.

The organisation deals with cases relating to various control orders, profiteers and black-marketeers, corrupt public servants, leakage of public revenue and evasion of taxes.

The statement below shows the number of cases handled by the squads of the district from 1968 to 1972.

Year	Files	Criminal cases
1968 ..	61	11
1969 ..	75	16
1970 ..	169	..
1971 ..	106	4
1972 ..	93	9

Railway Police

The district has one Government Railway Police Station at Khurda Road and three out-posts at Puri, Bhubaneshwar, and Nirakarpur to check the incidence of different types of crimes in the railway premises beginning from Mancheswar Railway Station to Balugaon Railway Station on the main Howrah-Madras line, and from Khurda Road Railway Station to Puri Railway Station on Puri branch line of the South Eastern Railway. One Inspector, three Sub-Inspectors, four Assistant Sub-Inspectors, three Havildars and forty-four Constables constitute the staff of the Government railway police organisation in the district. In the five years ending 1972, they have dealt with an average of 176 cases per annum.

Besides, the police organisation has engaged staff for wireless, pigeon services, traffic, construction of police buildings and collection of intelligence.

Rural Police

Before the abolition of the Chowkidary system in the mid-sixties of this century, there were 2,292 Chowkidars and 160 Dafadars working in the district. The Chowkidars were replaced by 143 Beat Constables. But the new experiment did not prove fruitful, as a result of which, after two years, Grama Rakhis were appointed in the place of Beat Constables. The present sanctioned strength of Grama Rakhis of the district is 1,396.

JAILS

There is a district jail at Puri, and subsidiary jails at Khurda, Nayagarh, Daspalla, Khandapara, and Bhubaneshwar. Except the sub-jails at Bhubaneshwar, all other prison organisations of the district were in existence in the first decade of the present century. The Bhubaneshwar sub-jail was established in 1963.

The district jail controls the warder's establishment of all the subsidiary jails of the district.

Puri Jail

The district jail at Puri is a 1st class jail with accommodation for 165 males and 10 females comprising convicts, under-trials and civil prisoners. There are eight wards in the jail, including one for females, and three cells. Its daily average population in 1957 was 174·62 and rose to 283·55 in 1967 and 313·31 in 1972.

The Chief District Medical Officer is the part-time Superintendent of the jail. He is assisted by one Jailor, one Assistant Jailor, one Sub-Assistant Jailor, and other subordinate staff for day to day management of the jail.

The prisoners are trained in different handicrafts like weaving of cloth; making of durry, coir mattress and door mats.

The number of juvenile delinquents admitted are very few. While confined in the jail, they are kept apart from the adults under the care of an old reliable officer. Such delinquents sentenced to imprisonment for three months and above are transferred to the juvenile jail at Angul for confinement.

The jail has a Board of Visitors consisting of five official and five non-official members. The District Collector acts as the Chairman of the Board.

Sub-Jails

The district has five sub-jails of which three are located in the subdivisional headquarters of Khurda, Nayagarh, and Bhubaneshwar. The other two are functioning in the Tahsil headquarters of Khandapara and Daspalla. The Chief Medical Officer of Bhubaneshwar hospital acts as the part-time Superintendent of the local sub-jail, whereas the subsidiary jails at Khurda and Nayagarh are managed by the Medical Officers of the respective subdivisional hospitals. In other two places, the sub-jails are in charge of the Assistant Surgeons of the local hospitals. Each sub-jail has one Sub-Assistant Jailor, one Head Warder and a number of other subordinate staff.

These sub-jails are meant mainly for under-trial prisoners, and all, excepting the very short term convicts, are sent to the district jail at Puri.

Each sub-jail has three non-official visitors who are appointted by the Collector in every two years.

The following statement gives the accommodation capacity of the sub-jails and their average daily population during five years ending 1972.

Sub-Jails	Capacity		Average Daily Population				
	M	F	1968	1969	1970	1971	1972
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Khurda ..	49	2	89.78	92.54	87.72	95.43	112.80
Bhubaneshwar ..	30	5	84.70	108.73	119.38	102.72	113.25
Nayagarh ..	42	8	24.33	31.80	30.18	28.69	24.79
Daspalla ..	21	9	13.73	5.56	4.35	10.83	10.20
Khandapara ..	41	10	7.22	7.09	4.70	12.08	6.83

Treatment offered to Prisoners

Prison administration aims at reclaiming offenders and necessary reforms have been introduced in these jails to this effect. The prisoners are now given better diet and dress. Woman convicts are kept separate from men with special facility for privacy. Prisoners in the district jail are allowed to read books and newspapers. Certain categories of prisoners are now allowed to visit their homes for short period on parole. Since 1947, diet allowance of convicts and under-trials, while on transit or on release, has been enhanced. The system of granting remission of a portion of the prison-term to convicts as reward for good behaviour acts as an inducement to better discipline. Recreation facilities are provided for the prisoners in the district jail in the form of games like volleyball, badminton, etc., and musical entertainments, for which harmonium, Tablas, etc., are made available to them. The prisoners are also entertained by radio music and other radio programmes. On occasions, they are allowed to perform variety shows.

There is a school in the district jail with a trained teacher for the prisoners. There is also a library and the prisoners are allowed books on loan. A religious instructor visits the jail on holidays and important festival days. Facilities for observance of religious rites are also given. There is an eight-beded hospital attached to the district jail with an Assistant Surgeon in charge.

Panchayat system has been introduced amongst the prisoners of the district jail. They elect three members out of whom one becomes Sardar. The Panchayat members receive diet and supervise proper preparation and distribution of food. They organise recreational activities and are also entrusted with the work of supervising the general cleanliness of the jail and the inmates. The term of any Panchayat member is for 6 months. Each member gets a remuneration of Rs. 2 per month. The Panchayat system is working satisfactorily and shows signs of creating a sense of responsibility amongst the prisoners. It is also helpful in fostering a sense of self-respect in them.

There is a Welfare Officer attached to the district jail to look after the personal and domestic problems concerning the welfare of the prisoners.

After-Care Shelter, Puri

The Government of India, in the Ministry of Home Affairs, accepted the suggestions of the Central Social Welfare Board for setting up After-Care Homes under the administrative control of the respective States for the socio-economic rehabilitation of the social delinquents. In pursuance of this objective the Government of

Orissa opened After-Care Shelters in different districts for the correction and rehabilitation of such persons. The After-Care Shelter at Puri was opened on the 15th August, 1957. The work and achievement of the institution may be summarised as follows:—

1. Number of ex-prisoners admitted up to 30-4-1973	816
2. Number of (*a*) ex-prisoners socially rehabilitated	534
(*b*) vocationally rehabilitated ..	162
3. Number of inmates absconding from the shelter ..	52
4. Number of inmates sent to the Central Home for Men at Baripada	24
5. Number of inmates sent to Probation Hostel, Angul.	6
6. Number of inmates discharged for misconduct. ..	37

Generally, two months before the release of the prisoners, pre-release contacts are conducted. Through such contacts the personal difficulties of the prisoners are understood. This also helps in winning the confidence of the prisoners who develop a sense of reliance on the officer in charge of their rehabilitation. Their aptitude, psychological reactions, skill for work and also behaviour pattern are recorded, keeping in view their zeal in any vocation learnt during incarceration period. The prison authorities are also contacted regarding their antecedents, prison offence committed, if any; their response to correctional treatment and the degree of proficiency gained in vocational training. Thereafter the plan for their rehabilitation and after-care is chalked out taking into consideration their willingness to avail of the services afforded by the After-Care agency.

District shelter acts as a feeder to the Central Home for Men at Baripada for vocational training of its inmates, and also gives shelter to juvenile offenders released under the Probation Act prior to their admission in the Probation Hostel at Angul.

The period of stay for an inmate at a district shelter is expected to be a few days or weeks, and in extreme cases not more than three months. The inmates are provided with free boarding and lodging.

The institution recommends for the removal of the stigma of conviction of the deserving inmates and ex-inmates with a view to reassimilate them in the social and vocational norms.

On the recommendation of this institution, the inmates and the ex-inmates get financial assistance from the Government for their vocational and social rehabilitation.

Probation Officer

There is a Probation Officer for the district. He looks after the probationers placed under his supervision and tries for their social and vocational rehabilitation. Besides, if ordered by the courts of the district, he also conducts preliminary enquiry into the circumstances and surroundings of any under-trial for determining the most suitable method of dealing with him. He has power to sanction a small amount of financial aid to deserving probationers.

JUSTICE

After the advent of British rule in Orissa, the civil and executive administration of this district was being controlled from Cuttack where the seat of the Government was located. Orissa was then within the province of Bengal. The three districts, viz., Cuttack, Puri and Balasore formed one judicial district as Cuttack-Judgeship wherefrom judicial administration was being controlled. Later on it was deemed necessary to establish one civil court at Puri, the headquarters of Puri district. Accordingly, in the year 1863, a Munsif's court was established in the town of Puri under the Judgeship of Cuttack.

By 1929 two Munsifs, viz., 1st Munsif and 2nd Munsif subordinate to the District Judge of Cuttack were stationed at Puri for the administration of civil justice, whereas criminal justice was administered by the District Magistrate and the magistrates subordinate to him. Cases triable by the Court of Sessions were tried by the Sessions or Assistant Sessions Judge of Cuttack, whose circuit included the districts of Puri and Balasore. The Deputy and Sub-Deputy Magistrates at Puri and Khurda were exercising magisterial powers of the first, second or third class and the Subdivisional Officer of Khurda was a magistrate of the first class. Besides, there were also honorary magistrates at Puri, Khurda and Bhubaneshwar, some empowered to sit single and some as members of the bench.

With the creation of the Orissa Province in 1936, the two Munsif courts of this district were separated from the Cuttack Judgeship and were amalgamated with Ganjam district, styled as the Ganjam-Puri Judgeship having its headquarters at Berhampur (Ganjam). The court of the SubJudge, Puri, was established on the 1st April, 1936.

During Durbar administration, in the ex-States of Nayagarh, Daspalla, Ranpur, and Khandapara, the respective Rulers were the heads of justice. They were assisted by the Dewans or the Superintendents and a number of subordinate officers to deal with the civil and criminal cases.

With the increase of cases, both civil and criminal, a full fledged District Judge's Court become necessary and since the 15th July, 1957, the district of Puri become a separate judicial district with headquarters at Puri. At first the judgeship of the district was styled as the Puri-Nayagarh Judgeship, but since the 16th September, 1959, it has been renamed as the Puri Judgeship and Sessions Division. Now the District Judge is assisted by an Additional District Judge whose headquarters has also been fixed at Puri.

The district has three Sub-Judges posted at Puri, Bhubaneshwar and Nayagarh. They are also empowered to act as the Assistant Sessions Judge in their respective areas. This apart, the Registrar of the Civil Courts of the district also belongs to the rank of Sub-Judge who looks to the administration side.

The Court of the Special Judge, Vigilance, was opened at Bhubaneshwar on the 28th November, 1968, to try vigilance cases. The Court started functioning on the 11th April, 1969. The Court has jurisdiction over the districts of Cuttack, Puri, Balasore, Mayurbhanj, Ganjam and Baudh-Khondmals. The Special Judge who belongs to the cadre of Superior Judicial Service (Senior Branch) is also an Additional Sessions Judge for the district of Puri.

The District Judge and the Special Judge, Vigilance, are independent of each other, but subordinate to the State High Court.

The District Judge as the head of the civil and criminal justice of the district is empowered to try sessions cases, original civil suits, hears civil and criminal appeals, and disposes of the criminal revisions. He has also powers to try sessions cases investigated by the Central Bureau of Investigation. As the Motor Accident Claims Tribunal, he also tries motor accident cases. He has also been authorised to dispose of objections arising out of the record-of-rights prepared by the Special Officer, Shri Jagannath temple, under the Puri Shri Jagannath Temple Act. With regard to lands acquired under the Orissa Development of Industries, Irrigation, Agriculture, Capital Construction and Resettlement of Displaced Persons (Land Acquisition) Act, 1948, the State Government have appointed the District and Sessions Judge, Puri, as the Arbitrator for adjudication of disputes relating to compensation in respect of lands specified in the Session's Division of Puri.

In 1958, the District Judge was also appointed as the sole member of the Election Tribunal of Puri by the Election Commission of India on the recommendation of the State High Court. The District Judge, as Special Judge, tries cases under the Prevention of Corruption Act.

The Special Judge posted at Bhubaneshwar handles cases arising under the Prevention of Corruption Act, 1947, instituted by the vigilance organisation. As the Additional Sessions Judge, he exercises the power of a Sessions Judge and hears criminal appeals and miscellaneous cases.

The Sub-Judges are empowered to try sessions cases and civil suits triable by them. They also hear civil and criminal appeals against the judgement of lower courts. Each of them has small cause court powers up to Rs. 500. They are vested with powers to hear cases under certain sections of the Indian Succession Act, 1925; the Land Acquisition Act, 1824; the Provincial Insolvency Act, 1920; the Guardian and Warders Act, 1890 and the Hindu Marriage Act, 1955.

Criminal Justice

The criminal cases include offences within the purview of the Indian Penal Code and other penal laws like the Excise Act, the Motor Vehicle Act, the Cattle Tresspass Act, the Untouchability Act, the Police Act, the Arms Act, etc., and miscellaneous proceedings under Sections 145,144 and 107 of the Criminal Prodcedure Code. Before the separation of the judiciary from the executive, the criminal cases except sessions cases were being tried by the executive magistrates. The District Magistrate was controlling them. During 1955 to 1959, out of 35,757 cases reported, 21,898 cases were brought to trial and 21,287 cases were disposed of by different magistrates under the Indian Penal Code, the Criminal Procedure Code and different special Acts.

Separation of the Judiciary from the Executive

The judiciary was separated from the executive in the district from the 1st May, 1960. Since then the powers for the trial of criminal cases are left in the hands of some judicial magistrates who are made subordinate to the State High Court. At present, one Additional Sub-Judge-*cum*-Additional District Magistrate (Judicial) is posted at Puri to supervise the work of all the judicial magistrates of the district. He has been vested with the powers of a magistrate first class to try criminal cases and to hear criminal appeals against the judgement of 2nd and 3rd class magistrates. For each of the subdivisions, there is one Subdivisional Magistrate (Judiciary) who is assisted by two or three judicial magistrates vested with flrst or second class powers. This apart, one Special Railway Magistrate has been posted at Khurda Road to deal only with railway cases. His jurisdiction extends to the entire State. There are criminal courts at the district and subdivisional headquarters and also at Khandapara, Daspalla, and Ranpur. The District Judge of Puri is exercising control over all these courts of the districts.

The executive magistrates, in addition to their normal work, also try cases under the preventive sections of the Criminal Procedure Code.

The statements in Appendix-1 contain criminal cases dealt with by different courts of the district during five years ending 1972.

Civil Justice

The civil suits can be broadly classified into title suits including mortgage suits, suits for money and other moveable properties under ordinary procedure, and the cases under the Provincial Small Cause Act. There are a number of cases under different tax laws like the Orissa Sales Tax Act and the Indian Income-tax Act. Apart from the District Judge, the Additional District Judge and Sub-Judges, the district has courts of Munsifs at Puri, Khurda, Bhubaneshwar, Nayagarh, Daspalla, Khandapara and Ranpur. The Munsifs of Nayagarh and Bhubaneshwar are also the Subdivisional Magistrates for their respective subdivisions. The Munsifs of Khurda, Daspalla, Khandapara and Ranpur are vested with the powers of magistrates lst class. There are two Additional Munsifs posted at Puri and Bhubaneshwar respectively.

The Munsifs and Additional Munsifs try and dispose of original civil suits, both contested and uncontested, arising out of their respective local limits. They exercise pecuniary powers which vary between Rs. 1,000 and Rs. 4,000. The Munsifs of Puri and Khurda are empowered to hear cases coming under small cause courts up to the value of Rs. 100. Both are also authorised to entertain cases coming under certain sections of the Indian Succession Act, 1925 and the Provincial Insolvency Act. 1920. The Munsif of Bhubaneshwar, in addition to his own duties, also a ts as a Special Magistrate for the trial of cases investigated by the Central Bureau of Investigation.

The statements in Appendix-II deal with civil cases heard and disposed of by different courts of the district from 1968 to 1972.

BAR ASSOCIATIONS

Bar Association, Puri

The oldest of its kind in the district, the Bar Association of Puri, was established in October 1895 with four members. The Association with 83 menbers st present, has its own bulding and library.

Bar Association, Nayagarh

The Bar Association at Nayagrah was founded in 1948 with seven members. There are at present 32 Advocates enrolled as members of the Associatoin. The orgainsation has no building of its own, but possesses a small library.

Bar Association, Khurda

The Khurda Bar Association was formed in 1954 with seven members. At present the number of members has increased to 25. The Association has its own library.

Bar Association, Bhubaneshwar

The Bar Association, Bhabaneshwar, was organised in 1959 with 8 members. The present strength of membership has increased to 53. The Association has a small library.

Besides the members of the above associations, there are also a number of Advocates practising in different courts of the district.

APPENDIX I-(A)

CRIMINAL CASES TRIED BY THE SESSIONS JUDGES AND OTHER SUBORDINATE COURTS OF THE DISTRICT FROM 1968 TO 1972

Year		No. of criminal cases tried by the Sessions Judges and in the Courts of Magistrates	No. of persons involved: Persons Acquitted	No. of persons involved: Persons Convicted
(1)		(2)	(3)	(4)
1968	In the Court of the Magistrates	7,226	6,574	5,985
	In the Court of the Sessions Judges	38	242	116
1969	In the Court of the Magistrates	6,701	5,983	5,065
	In the Court of the Sessions Judges	79	447	83
1970	In the Court of the Magistrates	6,514	7,082	4,829
	In the Court of the Sessions Judges	68	315	93
1971	In the Court of the Magistrates	6,494	6,716	3,693
	In the Court of the Sessions Judges	90	451	51
1972	In the Court of the Magistrates	6,512	6,968	4,996
	In the Court of the Sessions Judges	56	411	99

APPENDIX I-(B)

CASES INSTITUTED AND DEALT WITH BY THE SPECIAL JUDGE, BHUBANESHWAR, FROM 1969 TO 1972

Year	Institution: Suits	Institution: Cases under the Prevention of Corruption Act	Institution: Criminal Appeals	Institution: Criminal Miscellaneous cases	Disposal: Suits	Disposal: Cases under the Prevention of Corruption Act	Disposal: Criminal Appeals	Disposal: Criminal Miscellaneous cases
(1)		(2)		(3)		(4)		(5)
1969	.. ..	92(a)	..	..	..	10	..	..
1970	.. ..	41	33(b)	17	..	26	6	17
1971	.. ..	35	20	17	..	20	19	16
1972	.. ..	20	16	37	..	22(c)	27	38

(a) Includes cases received in transfer from different District and Sessions Judges who were also Special Judges.

(b) Includes appeals received from the District and Sessions Judge, Puri.

(c) Excludes 45 cases transferred to the Special Judge (Vigilance), Sambalpur.

APPENDIX I(C)

NUMBER OF SESSIONS CASES, CRIMINAL APPEALS AND CRIMINAL REVISIONS INSTITUTED AND DISPOSED OF YEAR-WISE FOR FIVE YEARS ENDING 1972

Name of the Court	Nature of Cases	1968: Institution	1968: Disposal	1969: Institution	1969: Disposal	1970: Institution	1970: Disposal	1971: Institution	1971: Disposal	1972: Institution	1972: Disposal
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
District and Sessions Judge and Additional District and Sessions Judge, Puri.	Sessions Cases	57	12	73	38	88	31	50	50	69	24
	Criminal Appeals ..	234	150	263	414	273	268	198	266	124	285
	Criminal Revisions ..	90	53	103	96	76	89	50	61	107	84
Assistant Sessions Judges, Puri, Bhubaneshwar, and Nayagarh.	Sessions Cases ..	..	26	..	41	..	37	..	40	..	32
	Criminal Appeals ..	..	9	..	..	..	60	..	6	..	8
	Criminal Revisions ..	..	..	..	..	..	..	..	..	..	..

APPENDIX—II

STATEMENT SHOWING NUMBER OF DIFFERENT TYPES OF CIVIL SUITS INSTITUTED, DISPOSED OF, AND APPEALS HEARD BY DIFFERENT COURTS (COURT-WISE) OF THE DISTRICT FOR 5 YEARS ENDING 1972

Name of the Court	Nature of Cases	1968		1969		1970		1971		1972	
		Institution	Disposal	Institution	Disposal	Institution	Disposal	Institution	Disposal	Institution	Disposal
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
District Judge, Puri	Title Suits ..	4	3	4	2	4	3	..	2	..	1
	Money Suits ..	..	..	..	..	..	..	..	..	..	..
	Appeals from decrees ..	137	50	148	48	137	50	92	32	67	30
	Miscellaneous Cases ..	82	87	116	100	82	87	111	103	177	83
	Miscellaneous Appeals ..	85	46	96	92	85	46	77	46	66	56
Additional District Judge, Puri	Appeals from decrees ..	..	9	..	74	..	35	..	61	..	80
	Miscellaneous Cases ..	..	3	13	8	10	9	7	14	2	4
	Miscellaneous Appeals ..	..	..	..	5	..	14	..	16	..	17
Sub-Judge, Puri ..	Title Suits ..	118	112	108	110	106	119	120	108	138	108
	Money Suits ..	42	18	44	34	50	52	50	52	59	57
	Small Cause Court Suits ..	384	279	297	387	375	385	355	264	333	394
	Appeals from decrees ..	..	57	..	15	..	9	..	21	..	12
	Miscellaneous Cases ..	349	323	372	289	320	398	322	332	418	304
	Miscellaneous Appeals ..	..	18	..	17	..	23	..	11	..	19
Additional Sub-Judge-*cum*-Additional District Magistrate (J), Puri	Title Suits ..	..	1	..	10	..	..	..	5	..	29
	Money Suits ..	..	..	..	3	..	..	..	1	..	..
	Appeals from decrees ..	2	33	..	92	..	67	..	38	..	22
	Miscellaneous Cases ..	4	5	6	10	5	17	5	6	25	20
	Miscellaneous Appeals ..	..	17	..	29	..	35	..	19	..	7
	Small Cause Court Suits ..	..	..	..	..	..	..	..	1	..	..
Sub-Judge, Bhubaneshwar ..	Title Suits ..	83	75	47	89	51	80	55	47	62	64
	Money Suits ..	45	55	36	59	43	49	44	47	49	43
	Appeals from decrees ..	73	73	47	70	54	47	47	54	52	59
	Miscellaneous Cases ..	211	182	169	186	134	124	185	176	224	210
	Miscellaneous Appeals	50	26	27	49	36	46	20	27	41	25
Sub-Judge, Nayagarh ..	Title Suits ..	32	32	66	104	73	63	52	34	33	13
	Money Suits ..	20	22	73	65	63	47	50	43	14	18
	Appeals from decrees ..	3	8	2	39	5	7	20	8	40	46
	Miscellaneous Cases ..	70	64	91	120	88	89	83	73	28	57
	Miscellaneous Appeals	2	5	1	..	2	2	4	3	10	8
Munsif, Puri ..	Title Suits ..	484	294	385	322	374	378	317	310	379	362
	Money Suits ..	284	214	252	205	328	279	371	292	425	282
	Small Cause Court Suits ..	54	62	107	63	77	68	81	67	5	67
	Miscellaneous Cases ..	380	154	332	390	426	372	436	408	490	396

Name of the Court	Nature of Cases	1968		1969		1970		1971		1972	
		Institution	Disposal	Institution	Disposal	Institution	Disposal	Institution	Disposal	Institution	Disposal
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Additional Munsif, Puri ..	Title Suits ..	..	40	..	58	..	27	..	30	..	..
	Money Suits ..	..	73	..	20	..	9	..	18	..	..
	Miscellaneous Cases ..	39	25	44	49	17	25	22	16	..	..
Additional Munsif-*cum* Registrar, Civil Courts, Puri	Title Suits ..	..	..	..	..	..	20	..	23	..	6
	Money Suits ..	..	..	..	..	..	1	..	14	1	2
	Miscellaneous Cases ..	..	1	..	..	18	12	17	27	6	9
Munsif, Khurda ..	Title Suits ..	253	221	139	167	194	256	121	127	167	198
	Money Suits ..	245	210	259	203	172	330	182	143	207	254
	Small Cause Court Suits ..	2	4	5	3	3	4	3	1	5	6
	Miscellaneous Cases ..	191	205	197	180	283	257	146	184	274	245
Munsif, Bhubaneshwar ..	Title Suits ..	102	76	57	73	139	72	76	94	91	68
	Money Suits ..	55	36	46	40	40	43	41	33	61	51
	Miscellaneous Cases ..	206	198	56	92	157	86	110	164	92	82
Additional Munsif, Bhubaneshwar	Title Suits ..	..	7	..	12	..	19	..	50	..	38
	Miscellaneous Cases ..	..	..	4	4	13	7	30	50	12	14
	Money Suits ..	..	2	..	9	..	13	..	14	..	8
Munsif, Nayagarh ..	Title Suits ..	37	54	..	..	..	..	..	25	26	47
	Money Suits ..	..	2	..	9	..	13	..	14	..	8
	Miscellaneous Cases ..	50	31	3	3	6	4	5	9	51	41
Munsif. Daspalla ..	Title Suits ..	2	6	3	1	1	5	4	5	4	2
	Money Suits ..	42	72	26	24	44	55	34	36	16	20
	Miscellaneous Cases ..	21	25	10	8	13	12	10	13	8	3
Munsif, Khandapara ..	Title Suits ..	5	6		3	6	4	13	10	10	30
	Money Suits ..	18	26	26	11	73	23	31	45	27	36
	Miscellaneous Cases ..	16	24	16	5	18	17	11	22	14	12
Munsif, Ranpur ..	Title Suits ..	..	..	..	..	14	16	2	4	7	5
	Money Suits ..	..	..	..	..	17	10	12	20	17	17
	Miscellaneous Cases ..	..	..	..	..	20	16	9	20	10	6

CHAPTER XIII

OTHER DEPARTMENTS

PUBLIC WORKS DEPARTMENT

Roads and Buildings

The office of the Chief Engineer, Roads and Buildings, is located at Bhubaneshwar. There is an Additional Chief Engineer (Roads and Buildings) to assist him. Generally this Department executes all works relating to the construction and maintenance of buildings, roads and bridges required by all the departments of the Government. Many departments of the Government like the Education Department, Police Department, the Labour Department, etc., and some corporations have engineers deputed from the Works Department to look to the maintenance and repairs of their buildings. They also undertake minor construction work of the Departments.

There are at present seven circles, each being in charge of a Superintending Engineer. Puri district comes under the Central Circle No. 1, Bhubaneshwar. Out of the seven circles, three Circles with (R. and B.) Divisions, one Electrical Division and one Public Health Division are functioning in this district with headquarters at Bhubaneshwar. The Puri Roads and Buildings Division with headquarters at Puri town is divided into five Subdivisions, viz., Puri, Khurda, Nayagarh, Brahmagiri and Nimapara, each Division being in charge of an Executive Engineer. Each Subdivision is in charge of a Subdivisional Officer in the rank of an Assistant Engineer. A Subdivision consists of several Sections which are in charge of Sectional Officers in the rank of Sub-Assistant Engineers.

Public Health

The office of the Chief Engineer, Public Health, Orissa, is located at Bhubaneshwar. This Department is responsible for the execution of water supply, drainage and sewerage schemes in the urban areas including water supply to rural areas under the National Water Supply and Sanitation Programme. The Chief Engineer, Public Health, accords the technical sanction. There is one Public Health Engineer posted at Bhubaneshwar to assist the Chief Engineer. The State has been divided into three Circles, namely, Bhubaneshwar Public Health Circle, Sambalpur Public Health Circle and Berhampur Public Health Circle, each being in charge of a Superintending Engineer.

The Puri district is under the jurisdiction of the Bhbaneshwar Public Health Circle. There are five Divisions under this Circle with headquarters located at Bhubaneshwar. The Divisions are : (1) Bhubaneshwar Public Health Division No. 1, (2) Bhubaneshwar Public Health Division No. 2, (3) Tube-well Division, (4) Central Sewerage and Drainage Investigation Division, and (5) Investigation Division. There are seventeen Subdivisions located at different parts of the district. Each Division is in charge of an Executive Engineer and each Subdivision is in charge of a Subdivisional Officer in the rank of an Assistant Engineer. A Subdivision consists of several Sections which are in charge of Sectional Officers in the rank of Sub-Assistant Engineers.

Irrigation Department

The office of the Chief Engineer, Irrigation, Orissa, is located at Bhubaneshwar. There is an Additional Chief Engineer posted at Bhubaneshwar to assist him. This Department is responsible for the execution of all major and medium irrigation projects including drainage, canals and flood control works in Orissa. The State has been divided into six Circles, viz., Eastern Circle, Cuttack; Northern Circle, Salpada; Southern Circle, Berhampur; Western Circle, Bhawanipatna; Hirakud Dam Circle, Burla ; and Central Circle, Bhubaneshwar; each being in charge of a Superintending Engineer. Puri district comes under the Central Circle, Bhubaneshwar, which has been divided into five Divisions, two located at Bhubaneshwar, and the rest are at Puri, Nimapara and Mundali, each being in charge of an Executive Engineer. There are eighteen Subdivisions located at different parts of the district, each being in charge of an Assistant Engineer. Each Subdivision is again subdivided into four Sections, each being in charge of a Sectional Officer in the rank of a Sub-Assistant Engineer.

Lift Irrigation

The functions of the Lift Irrigation Department are to survey and investigate the sources of water for providing lift irrigation facilities to the cultivators in the non-irrigated areas of the State. Besides ground water, the other main sources of lift irrigation in the district are rivers and reservoirs.

The office of the Director, Lift Irrigation, Orissa, is located at Bhubaneshwar. The Director is the head of the office. He is assisted by one Lift Irrigation Officer and one Assistant Engineer, Designs. There are three Divisions, viz., Lift Irrigation Division, Lift Irrigation Electrical Division, and Lift Irrigation Hydrological Division with headquarters at Bhubaneshwar. Besides, there is a Geological wing at Bhubaneshwar. Puri district comes under Lift Irrigation Division, Bhubaneshwar. It is in charge of an Executive Engineer.

These Divisions have four Subdivisions with headquarters at Bhubaneshwar. Each Subdivision is in charge of an Assistant Engineer and comprises several Sections.

Electricity Department

The functions of the Department are to generate, transmit and to distribute electric energy to industri and domestic consumers on payment.

Puri district is under the control of the Superintending Engineer, Bhubaneshwar Electrical Circle, which has been divided into five Divisions, each in charge of an Executive Engineer. Out of these five Divisions, two are located at Bhubaneshwar, two at Khurda and the remaining one at Puri. Each Division constitutes four Subdivisions which are in charge of Assistant Engineers. Each Subdivision consists of several Sections which are in charge of Sub-Assistant Engineers.

The Chief Engineer, Roads and Buildings is in charge of the work of electrification of all Government buildings and looks after their maintenance. There is a separate Electrical Circle with headquarters at Bhubaneshwar for this purpose having jurisdiction throughout the State. In Puri district, the sub-ordinate offices of this Circle are located at Bhubaneshwar, Khurda and Puri.

National Highways

The office of the Chief Engineer, National Highways, Orissa, is located at Bhubaneshwar. There are two Superintending Engineers (one Civil and one Mechanical), five Executive Engineers (Civil) and nineteen Assistant Engineers to assist him. This Department is responsible for the improvement of National Highways in the State. There are five Circles, viz., National Highways Circle-I, Bhubaneshwar; National Highways Circle-II, Sunabeda; National Highways Circle-III, Sambalpur; National Highways Circle-IV, Bhubaneshwar; and National Highways Investigation Circle, Bhubaneshwar, each being in charge of a Superintending Engineer.

Puri district comes under the National Highways Circle-I, Bhubaneshwar. This Circle has one Division at Bhubaneshwar for this district which is sub-divided into four Subdivisions located at Bhubaneshwar, Khurda, Tangi and Balugaon. Besides, National Highways Investigation Circle, Bhubaneshwar, has one Division with a Subdivision at Bhubaneshwar for this district. Each Division is in charge of an Executive Engineer and each Subdivision is in charge of an Assistant Engineer. A Subdivision consists of several Sections.

There are also two Divisions at Bhubaneshwar, namely, National Highways Mechanical Division, and Research and Quality Control Division under the direct control of the Chief Engineer, National Highways, Orissa.

Veterinary Department

The function of this Department is to look after the improvement of live-stock including poultry and treatment and control of diseases among domesticated animals.

The office of the Director, Animal Husbandry and Veterinary Services, Orissa, is located at Cuttack. The District Animal Husbandry and Veterinary Officer, Puri, is the controlling Officer of the district staff. He is assisted by a Deputy District Animal Husbandry and Veterinary Officer, 36 Veterinary Assistant Surgeons and 67 Live-stock Inspectors. The Veterinary Assistant Surgeons are in charge of veterinary hospitals and dispensaries and the Live-stock Inspectors are in charge of Veterinary Stockman Centres in 29 Blocks of this district. To popularise the activities of the Department in the district, a propaganda van, equipped with various instruments and medicines is being maintained.

Forest Department

The Chief Conservator of Forests, Orissa, Cuttack, is directly responsible for the control and management of forests and is also the head of the Department. He exercises overall administrative control and supervision on the work of the staff belonging to the Forest Department.

The State is divided into four Circles, viz., Berhampur, Angul, Sambalpur and Jeypore. Each Circle is under the control of a Conservator of Forests who is directly responsible to the Chief Conservator. Each Circle is subdivided into several Divisions, each being in charge of a Divisional Forest Officer.

Almost the whole of the district of Puri comes under the Berhampur Circle. The district comprises two forest divisions, namely, Puri Division and Nayagarh Division. Puri Division constitutes Puri Subdivision, Khurda Subdivision, Bhubaneshwar Subdivision, and the ex-State area of Ranpur and some portions of Cuttack district. The headquarters of this Forest Division is at Khurda. The Divisional Forest Officer, is the administrative head of the Division, who is assisted by an Assistant Conservator of Forests. This Division is divided into 8 Ranges, each in charge of a Ranger. The Ranges are subdivided into 29 Sections which are in charge of 34 Foresters. Each Section is again subdivided into a number of Beats which are in charge of Forest Guards.

The Nayagarh Forest Division covers the ex-State areas of Daspalla, Khandapara, and Nayagarh. The Divisional Forest Officer, Nayagarh, is assisted by one Assistant Conservator of Forests, 5 Rangers, one Prosecution Ranger, 27 Foresters, and 126 Forest Guards. It is divided into 5 Ranges and there are 23 Sections having 107 Beats.

Industries Department

The office of the Director, Industries, Orissa, is located at Cuttack. The Director is the administrative head of the office. There are one Joint Director; one Deputy Director, Small Scale Industries; one Deputy Director, Technical, and a Deputy Director in charge of Ceramic and other Small Scale Industries to assist him. Besides these, there are two Assistant Directors and an Industrial Engineer attached to the Directorate.

The District Industries Office is located at Puri. It looks after the development of various industries in matters of State-aid to industries and supply of controlled commodities. The District Industries Officer, Puri, is directly under the control and supervision of the Director of Industries, Cuttack. The District Industries Officer gives guidance about the prospect and implementation of new industries. He is assisted by one Industrial Supervisor, 13 Panchayat Industries Officers, 10 Extension Officers (Industries) and 2 Technical Supervisors (Non-Ferrous Metal Industries). This office constitutes four Sections.

Co-operative Department

The Registrar of Co-operative Societies, Bhubaneshwar, Orissa, is the administrative head of the Department. The State has been divided into three Divisions, viz., Northern, Southern and Central, each being in charge of a Deputy Registrar of Co-operative Societies. Puri district comes under the Central Division, Cuttack, and has been divided into three Circles with headquarters at Puri, Khurda and Balugaon, each being in charge of an Assistant Registrar of Co-operptive Societies. The latter one is only to deal with fisheries business in the lake of Chilka. The Assistant Registrar, Puri Circle, is assisted by 9 Sub-Assistant Registrars, 12 Senior Inspectors and 11 Junior Inspectors. There were 10 Co-operative Extension Officers and 13 Additional Co-operative Extension Officers in 1973.

The Assistant Registrar, Khurda Circle, is assisted by 6 Sub-Assistant Registrars, 9 Senior Inspectors and 11 Junior Inspectors.

The Assistant Registrar, Balugaon Circle, Chilka, is assisted by one Sub-Assistant Registrar, one Senior Inspector and 9 Junior Inspectors.

Agriculture Department

The office of the Director, Agriculture and Food Production, Orissa, is located at Bhubaneshwar. The Director of Agriculture and Food Production is the head of the Department, who exercises overall administrative control and supervises the work of different agricultural research stations, farms and offices. The State is divided into four Ranges (Cuttack, Baripada, Sambalpur and Berhampur) each having a Deputy Director of Agriculture. The Cuttack Circle comprises three districts, namely, Cuttack, Puri and Dhenkanal.

To execute different agricultural schemes, the district has been divided into two administrative units, viz., Puri for Puri Sadar and Bhubaneshwar subdivisions, and Khurda for Khurda and Nayagarh subdivisions. The District Agriculture Officer, Puri, is assisted by 9 Agriculture Extension Officers for Intensive Rice Cultivation, 6 Agriculture Extension Officers for High Yielding Variety Programme, 5 Assistant Plant Protection Officers, 12 Agriculture Sub-Overseers, and 108 Village Level Workers. There are 15 Blocks in this Unit. In Jatni and Brahmagiri, Intensive Agriculture Area Programme is in operation. The high yielding variety programme and Intensive Agricultural Development Programme are in operation in all other Blocks. There are four Departmental Seed Farms at Puri, Sakhigopal, Pipli and Olans under the management of the District Agriculture Officer, Puri.

The District Agriculture Officer, Khurda, is assisted by four Agriculture Supervisors, seven Agriculture Overseers, twenty-one Fieldmen Demonstrators, one Plant Protection Assistant, one Assistant Bio-Chemist, one Compost Inspector, one Statistical Assistant and a number of subordinate staff.

This Agriculture District consists of 14 Blocks. There are a number of side schemes such as Oilseed Development Scheme, Horticulture Development Scheme, Compost Development Scheme, Plant Protection Scheme and Cocoanut Development Scheme under the supervision of the District Agriculture Officer, Khurda.

Rural Development Department

The Rural Development Department is the controlling Department of the Rural Engineering Organisation.

The function of the Department is to execute Minor Irrigation Projects and to construct rural roads and buildings of its own and other Departments, viz., Community Development, Agriculture, and Tribal and Rural Welfare Department in the State.

Rural Engineering Organisation

The office of the Chief Engineer, Rural Engineering Organisation, Orissa, is located at Bhubaneshwar in the Puri district. The Chief Engineer, Rural Engineering Organisation, Orissa, is the head

of the office and he is assisted by a Superintending Engineer, Designs. The State is divided into three Circles, viz., (1) Southern Range with headquarters at Berhampur, (2) Northern Range with headquarters at Sambalpur and (3) Central Range with headquarters at Bhubaneshwar. Each Circle is in charge of a Superintending Engineer.

Puri district comes under the jurisdiction of the Central Range. There are three Divisions under this Range, viz., two Rural Engineering Divisions and one Central Intensive Investigation Division with headquarters located at Puri, Khurda, and Bhubaneshwar respectively. Each Division is in charge of an Executive Engineer. Puri Division has four Subdivisions : (1) two Rural Engineering Subdivisions located at Bhubaneshwar and Puri, (2) Roads Subdivision at Nimapara and (3) Building Subdivision at Bhubaneshwar. Khurda Division has five Subdivisions, viz., (1) two Rural Engineering Subdivisions located at Khurda and Nayagarh, (2) two Investigation and Maintenance Subdivisions at Khurda and Nayagarh and (3) Construction Subdivision at Khandapara. The Central Intensive Investigation Division has one Subdivision for Puri district which is located at Bhubaneshwar. Each Subdivision is in charge of an Assistant Engineer. Each Subdivision consists of several Sections.

In 1972 this Department renovated a Siva temple on Dhauli hill about 5 km. away from Bhubaneshwar at an estimated cost of Rs. 1,23,200·00.

Medical Department

The office of the Chief District Medical Officer is located at Puri. The preventive and curative aspects as well as Family Planning Services of the Health Department are being done by the Chief District Medical Officer with his subordinate staff posted at different hospitals and dispensaries. Besides, there are 3 Assistant District Medical Officers and 54 Medical Officers to assist him in his work. The Chief District Medical Officer is in overall charge of the Department and is the Superintendent of all the hospitals, dispensaries and Primary Health Centres in the district. At present there are 25 Hospitals, 40 Dispensaries, 29 Primary Health Centres and Rural Family Planning Centres, 9 Medical Centres, 2 Medical-Aid Centres and 1 Railway Health Centre in the district, each in charge of a Medical Officer.

Education Department

School Education

The Inspector of Schools, Puri Circle, with headquarters at Puri is the controlling officer of the High Schools. To assist him in office work there is one Deputy Inspector of Schools. There are four District Inspector of Schools stationed at Puri, Khurda, Nayagarh and Bhubaneshwar and 49 Sub-Inspectors of Schools who are responsible for Primary, Middle English, and Elementary Training schools. The Chief Organiser and the District Organiser of Adult Education with headquarters at Puri look after adult literacy in the district.

CHAPTER XIV

LOCAL SELF-GOVERNMENT

History of Local Self-Government in the district

The system of Local Self-Government in India emanated from the idea of entrusting the people with the management of local affairs, thereby developing their capacity for self-governance. Likewise in the district of Puri Local Self-Governing institutions like Puri Municipality, and Puri District Board with two Local Boards under it, were constituted.

At present, the district has one Municipality at Puri, and seven Notified Area Councils at Bhubaneshwar, Nayagarh, Khurda, Pipli, Jatni, Nimapara and Banpur constituted under the Orissa Municipal Act, 1950. The oldest of these institutions is the Puri Municipality which was established in 1881, and the youngest is the Banpur Notified Area Council which came into being in 1973. The other local self-governing bodies are the Grama Panchayats, Panchayat Samitis and the District Development Advisory Board.

District and Local Boards

The Puri District Board was first constituted on the 6th August, 1885, in accordance with the provisions of the Local Self-Government Act, 1885. The district had two Local Boards under it, namely, the Sadar Local Board and the Khurda Local Board. These two Local Boards were last reconstituted in July, 1946.

The Local Boards exercised powers as were delegated to them by the District Board. Each of these Boards was being administered by a body of elected representatives headed by a Chairman. They continued as such till the last day of 1953. Then the Government took over the administration of the District Board and the Local Boards on the 1st January, 1954. The District Board and the Local Boards had ceased to be representative bodies and were being managed by Special Officers under the administrative control of the Collector. The District Board consisted of 28 members out of which 25 members were elected and three nominated. Out of the three nominated members one was official, one represented the Scheduled Castes and the other was a lady.

The Special Officer had been authorised to exercise powers, discharge the duties and perform the functions as provided in the Local Self-Government Act, 1935 (Bengal Act 11 of 1885). The main duties of the District Board were to look to the primary education, public health, water supply, medical relief and communication in the rural areas.

Union Board and Village Chowkidari System

Like the District and Local Boards, the Union Boards were the smallest units of village administration, mainly dealing with the village police administration. Under the Village Administration Act of 1922, five Union Boards were constituted at Satyabadi, Delang, Pipli, Bhubaneshwar and Khurda in the district. The Union Boards were headed by the Union President. Besides, there was village chowkidari system which was managed by the President. The village Chowkidar was attached to a big village or a group of small revenue villages and his main job was to guard the village and to prevent crimes. Over a few Chowkidars, there was a Dafadar to control them. The union President was in overall control of the Chowkidars and Dafadars. One of the important duties of the Chowkidar was to report the births and deaths in his area at the police station once in a week. A tax called Chowkidari tax was collected from each household for making payment to the Chowkidars as their remuneration. The collection of Chowkidari tax was the responsibility of the Union President and in many cases the Presidents played an important role in the union areas in settling petty village disputes.

Municipality and Notified Area Councils

The Puri Municipality which now covers an area of about 16.84 square kilometres (65 square miles) had a population of 72,674 as per the 1971 Census. Prior to 1973 the Municipality consisted of 23 wards. Since the Municipal elections of 1973 it has been divided into 24 wards, out of which 22 wards represent one member each and the rest two are double-seated. One of the Councillors in each of the double-seated wards belongs to the Scheduled Caste. The Municipal Council thus consists of 26 members elected on the basis of adult suffrage. The Executive Officer of the Municipality who is a Government servant is responsible for the day to day administration of the Municipality and the execution of the resolutions passed by the Municipal Council.

Puri Municipality

The Municipal Councillors, Chairman, Vice-Chairman and the Executive Officer exercise their powers and discharge duties in accordance with the provisions made under the Orissa Municipal Act, 1950, and the rules made thereunder.

The Municipality derives its income from the levy of taxes under the heads—land rent, market rent, octroi tax, platform fees, dangerous trade licence fees, etc. It also receives grants from the State Government on account of motor vehicle taxation, education, and for sanitation during Ratha Jatra.

The income and expenditure of the Municipality in 1958-59 were Rs. 7,42,825 and Rs. 8,14,093 respectively and increased to Rs. 37,22,103 and Rs. 37,97,916 in 1972-73.

The statement given below indicates the income and expenditure of the local body from 1969-70 to 1973-74.

Year		Income			Expenditure
		Taxes and fees	Government grants	Total	
1969-70	..	6,21,875·10	17,00,555·00	23,22,430·10	29,84,866·44
1970-71	..	6,67,566·97	12,34,092·59	19,01,659·56	25,38,137·05
1971-72	..	6,74,907·24	18,37,076·31	25,11,988·55	31,47,758·23
1972-73	..	11,52,186·42	25,69,916·50	37,22,102·92	37,97,.916·49
1973-74	..	29,34,515·06	20,87,761·00	50,22,276·06	45,93,806·62

The town of Puri, being situated on the sea, is an important health resort and is a famous place of pilgrimage in India for the shrine of Lord Jagannath. Streams of pilgrims as well as tourists flock to the town throughout the year. So the Municipality has a lot to do for the upkeep of public health and for the safety and convenience of the people residing within its limits. Having these in view, the Municipality is well astride to meet the special needs of the town.

The Municipality maintains 172·46 kilometres of roads, out of which 61.68 kilometres are surfaced and 110·78 kilometres unsurfaced. It has four markets under its control which are leased out annually. The Municipality is maintaining 2 High English schools, 4 Middle English schools, 14 Upper Primary schools and 13 Lower Primary schools. It maintains a park and one out-door dispensary of its own which is in existence since 1903. The total number of persons employed by this local body was 859 in 1972-73, which included the conservancy staff numbering 438. The Municipality has provided adequate number of florescent lights and ordinary bulbs in the town. It provides 800 water taps. About 50 kilometres of drains are being maintained by this local body. It spent a sum of Rs. 2,27,916 in maintaining roads in 1972-73. The total number of staff appointed by the local body to look to the public health and sanitation work in 1972-73 was 22.

This local body has framed two special bye-laws, namely, the Water Works Bye-law and the Octroi Bye-law which have been duly approved by the Government.

Town Water Supply

It was with the object of preventing the outbreak and spread of epidemic diseases that the Government of Bengal, and since after the partition of Bengal, the Government of Bihar and Orissa gave their

attention to the question of providing pure piped drinking water at Puri as thousands of pilgrims from every corner of India visit the place throughout the year. After about a lapse of 4 decades in quest of water supply, the present site near Puri Railway Station was found as the best source of water supply. The actual work of construction started in the year 1930 under the management of the Public Health Department of the Government of Bihar and Orissa.

The management of the water works which was under the Public Health Department of the Government of Bihar and Orissa was made over to a Joint Water Works Committee with effect from 1st April, 1939. The Committee consisted of 7 members of which 4 represented the Puri Lodging House Fund Committee and 3 the Puri Municipality. The District Magistrate, Puri, was the *ex-officio* Chairman of the Committee. The Joint Water Works Committee has been merged with the Puri Municipality since 4th September, 1966, and as such, the town water supply is now being managed by the Municipality. Water was first supplied to the town in 1935 through 450 public street hydrants with only 6 oil pumps at Head Water Works and with one reservoir at Markandeswar Sahi. These pumps were made electric driven in 1956. The second reservoir started functioning in 1969 at Tota Gopinath. There are now 780 public hydrants, and so far, 1550 private water connections have been given.

Bhubaneshwar Notified Area Council

This local body covering an area of 17.51 square kilometres (6.76 square miles) was first constituted as a Notified Area Committee on 1st February, 1948 under the provisions of the Bihar and Orissa Municipal Act, 1922. Subsequently it was reconstituted as Notified Area Council under the provision of the Orissa Municipal Act, 1950, with effect from 1st October, 1952 with an area of 26·08 square kilometres (10.07 square miles). The area of this Notified Area Council is increasing from time to time and it covers nearly 93.24 square kilometres (36 square miles) at present. The population was 1,13,095 according to the 1971 Census.

This Notified Area Council has been divided into 23 wards representing one member each excepting 3 wards which are kept reserved to represent 3 additional councillors belonging to either Scheduled Caste or Scheduled Tribe. Out of these 26 members 15 are nominated including the Chairman. The rest 11 members are elected, the Vice-Chairman being elected from among them. The first election of this local body was held on 28th January, 1970. The last election of 15 elected and 10 nominated members from 23 wards was held on 14th October, 1974.

The main sources of income for this Notified Area Council are the collection of different taxes and fees like holding tax, latrine tax, lighting tax, cycle tax, cart tax and licence fees for vehicles plying on hire, trade licence fees etc. Besides, the Notified Area Council receives annual grants from the Government.

The statement given below indicates the income and expenditure of the local body from 1969-70 to 1973-74.

Year		Income			Expenditure
		Taxes and fees	Government grants	Total	
1969-70	..	12,04,429.39	5,80,857.31	17,85,286.70	18,64,023.19
1970-71	..	16,72,489.18	10,09,983.00	36,82,472.18	21,49,127.06
1971-72	..	9,59,386.09	9,13,039.00	18,72,425.09	19,10,409.83
1972-73	..	15,02,221.94	9,37,764.00	24,39,985.94	23,04,562.77
1973-74	..	11,24,889.23	11,66,892.24	22,91,781.47	28,64,394.28

The Public Health (Engineering) Department is maintaining the piped water supply schemes in this Notified Area. At present the department has provided 40 water hydrants in Kapileswar, Bhubaneshwar (Old town), Badagada, and Laxmisagar village areas. Nearly 3,562 street lights have been provided in different roads and public places of this Notified Area. About 14.07 kilometres of *pucca* and 12.84 kilometres of *katcha* drains have been constructed. The local body is maintaining 2 Boys' High English schools, one Girls' High English school, 6 Upper Primary schools, one Lower Primary school and one hospital with 40 beds for indoor patients. Besides, a charitable homoeopathic dispensary is also under the management of the Notified Area Council. It maintains 73·65 kilometres of roads out of which 26.78 kilometres are black topped, 3.35 kilometres cement-concrete, 17.52 kilometres water-bound macadam, 18.60 kilometres unsurfaced and 7.39 kilometres gravelled. Money spent in maintaining roads amounted to nearly Rs. 1,07,000 during 1972-73. The staff strength of the local body was 592 in 1972-73. Its conservancy staff numbering 313 look to the work of latrine clearance, street sweeping, removal of filth etc. At present 11 Sanitary Inspectors, 7 Vaccinators and 5 Disinfectors have been deputed by the Government to look to the public health and sanitation work. Besides, since 1972-73 one Malaria Inspector and one Malaria Supervisor have been posted in this Notified Area on deputation from the Government.

Nayagarh Notified Area Council

A Municipality first existed in Nayagarh town during the Durbar Administration and after the merger of the ex-State with the State of Orissa, it continued to function till 1952. Then a Joint Committee was formed to manage the work of the Municipality for sometime but was subsequently abolished. From 1952 to the date of formation of the Nayagarh Notified Area Council on 13th July, 1953, the Municipality was being managed by an *ad hoc* committee. It received financial aid from the Government to meet its expenses.

The Nayagarh Notified Area Council has an area of 7.77 square kilometres (3 square miles). The population was 5,209 according to the Census of 1971. Prior to 1973 the Notified Area Council consisted of 11 wards with 12 Councillors. At present, it has been divided into 10 wards, one of which is double seated. One ward is reserved either for Scheduled Caste or Scheduled Tribe candidates. The last election to the Notified Area Council was held in 1973.

The general administration of the Notified Area Council is managed by the Chairman and the Vice-Chairman who are elected from among the Councillors. The Executive Officer executes the resolutions passed by the Council.

The local body derives its income chiefly from holding tax, latrine tax, light tax and water tax. It also receives grants from the State Government. The annual income and expenditure of the Notified Area Council in 1953-54 were Rs. 4,195.27 and Rs. 10,298.50 respectively and increased to Rs. 4,52,739.62 and Rs. 4,16,553.21 in 1973-74.

The statement given below shows the income and expenditure of the local body from 1969-70 to 1973-74.

Year		Income			Expenditure
		Taxes and fees	Government grants	Total	
1969-70	..	54,884.93	91,011.50	1,45,896.43	1,13,831.64
1970-71	..	90,138.92	69,202.00	1,59.340.92	1,63,675.64
1971-72	..	63,001.50	5,19,512.69	5,82,514.19	5,56,914.45
1972-73	..	82,592.22	1,23,369.70	2,05,961.92	1,00,074.92
1973-74	..	3,16,620.62	1,36,119.00	4,52,739.62	4,16,553.21

The water supply scheme of this Notified Area Council is under the management and control of the Public Health (Engineering) Department. The Department has so far provided 70 water taps on road sides. The local body has provided 103 street lights. It maintains 16 kilometres of roads, of which 5 kilometres are black-topped, 8 kilometres metalled and 3 kilometres unmetalled. During 1972-73 nearly Rs. 5,000 was spent in maintaining roads. About 1828.8 metres of pucca and 1981.2 metres of katcha drains have been constructed by the local body. It maintains one Middle English school and two parks. The staff strength of the local body is 44 and its conservancy staff number 28. One Sanitary Inspector, one Vaccinator and one Disinfector constitute the public health staff who look to the public health and sanitation work of the town.

The Notified Area Council has framed a bye-law for the smooth management of its Town Hall which awaits Government approval.

Khurda Notified Area Council

The Khurda Notified Area Council covering an area of about 25.90 square kilometres (10 square miles) was established on the 12th July, 1960. At present it covers nearly 25.43 square kilometres (9.82 square miles). The population was 15,879 as per 1971 Census. The whole area of this local body has been divided into 15 wards representing 17 Councillors. Of these wards, two are double seated and two are reserved for Scheduled Caste and Scheduled Tribe candidates. The last election of this Notified Area Council was held on the 31st May, 1973. Total staff employed by this local body is 36.

From 1960 a Council consisting of 10 members with a part-time Executive Officer managed the affairs of the Notified Area Council. At present the general administration is managed by a Council of 17 members who have elected a Chairman and a Vice-Chairman from among them. The resolutions passed by the Council are executed by the Executive Officer, who is an officer deputed by the State Government.

The financial resources are mainly derived from (1) holding tax, (2) lighting tax (3) license fees under section 255, and license fees under section 290 of the Orissa Municipal Act, 1950 (4) Khasmahal market shop-rent, (5) new market shop-rent, (6) market toll,(7) Bus-stand fee, (8) fisheries, (9) tax on carts and carriages, (10) slaughter fees and (11) ground rent. Besides, the local body receives grants from the State Government.

The following statement shows the annual income and expenditure of the Khurda Notified Area Council from 1968-69 to 1973-74.

Year		Income			Expenditure
		Taxes and fees	Government grants	Total	
1968-69	..	58,606.93	37,430.25	96,037.18	1,42,946.60
1969-70	..	86,794.67	46,575.00	1,33,369.67	1,71,226.09
1970-71	..	67,481.00	42,957.00	1,10,438.00	3,61,234.28
1971-72	..	9 1,943.95	36,124.72	1,28,068.67	2,04,713.50
1972-73	..	95,165.31	1,02,760.00	1,97,225.31	2,55,862.74
1973-74	..	1,44,820.93	1,06,971.68	2,51,792.61	2,04,023.44

Steps are being taken by the Public Health (Engineering) Department for supplying water to the residents and institutions of the town. Street lights numbering 178, and 19 water pipes have been provided in different places of the town. At present 48.61 kilometres of roads and 97.22 kilometres of drains are being maintained by this local body. As regards sanitary arrangements-road sweeping, clearance of debris and clearing of private latrines are being carried out regularly by a conservancy staff consisting of 19 members.

The public health staff under this Notified Area Council consists of one Sanitary Inspector, one Vaccinator and one Disinfector.

Pipli Notified Area Council

This Notified Area Council was constituted on the 17th April, 1972. The area of the local body is 8.94 square kilometres (3.45 square miles). The population according to 1971 Census was 6,152. It has been divided into 12 wards of which two are reserved for Scheduled Caste candidates. Two are double seated wards. The last election of this Notified Area Council was held on 3-3-1975 to elect 14 Councillors from 12 wards.

The local body derives its income from Pipli Hat, daily market, pisciculture, cocoanut gardens etc. It also receives grants from the State Government.

The statement below shows the annual income and expenditure of the Notified Area Council from 1972-73 to 1973-74.

Year	Income			Expenditure
	Taxes and fees	Government grants	Total	
1972-73 ..	25,816.00	5,000.00 (Government grants and loans)	30,816.00	30,526.16
1973-74	30,803.85	1,47,950.00 (loan Rs. 35,300.00)	1,78,753.85	68,208.63

The Notified Area Council of Pipli has provided 60 street lights and 42 tube-wells in the town. It is maintaining 45 kilometres of roads of which 8·5 kilometres are black topped, 4 kilometres metalled, 13·5 kilometres unmetalled and 19 kilometres earthen. A sum of Rs. 30,000 was spent in maintaining roads in 1973-74. The total staff of the local body consists of 10 which includes 4 appointed for conservancy. One Sanitary Inspector and one Vaccinator constitute the Public health staff.

Jatni Notified Area Council

Jatni Notified Area Council was constituted on the 13th March, 1972. Its total area is 194.25 square kilometres (75 square miles) and the population, according to 1971 Census, was 28,965. It is divided into 21 wards, two being double seated. Two seats are reserved for Scheduled Caste candidates. The last election of Jatni Notified Area Council was held on the 14th October, 1974.

The chief sources of income of the Notified Area Council, besides Government grants, are the license fees under Section 290, tax on carts and carriages, tax on public resort and other entertainments.

The statement given below shows the annual income and expenditure of Jatni Notified Area Council from 1972-73 to 1973-74.

Year	Income			Expenditure
	Taxes and fees	Government grants	Total	
1972-73 ..	21,712.29	37,604.00	59,316.29	29,907.94
1973-74 ..	22,480.91	Grant— 74,242.00	1,06,722.91	68,109.59
		Loan— 10,000.00	..	..

The local body has provided 106 street light points in the town and maintains 74.08 kilometres of roads which include metalled, unmetalled and earthen roads. The staff strength of this Notified Area Council is 24 including 10 sweepers. There is one part-time Sanitary Inspector to look to the sanitation of the town.

Banpur Notified Area Council

The Banpur Notified Area Council was constituted on the 15th March, 1973. This local body with an area of 10.87 square kilometres (4.196 square miles) and 9,664 population (1971 Census) has 15 wards, one being double seated. One ward is reserved for Scheduled Caste candidates. Total staff employed by this Notified Area Council is 10. It has a Council of 16 nominated members to manage its affairs.

The chief sources of income of this local body are pisciculture, cocoanut gardens and grants received from the State Government. The income in 1973-74 was Rs. 45,935, which included Rs. 5,000 from pisciculture and cocoanut gardens, and Rs. 40,935 as grants received from the Government.

The Notified Area Council of Banpur has provided 57 street lights. It is maintaining 43½ kilometres of roads and one park. Its conservancy staff numbering 5 look to the latrine clearance and street sweeping. There is one part-time Sanitary Inspector to look to the public health and sanitation work of the town.

Nimapara Notified Area Council

The Nimapara Notified Area Council was constituted on the 15th July, 1973. It has an area of 14 square kilometres and the population, according to the 1971 Census was 8,693. The whole area of this Notified Area Council has been divided into 11 wards of which 4 seats are reserved for Scheduled Caste candidates. At present, it has a Council consisting of 13 nominated members for the management of its affairs.

This local body, besides Government grants, derives its income mainly from the Daily Market and the cocoanut trees. During 1973-74, it received a sum of Rs. 14,000 from the State Government and spent Rs. 12,490.71 on various development works. Fourteen kilometres of roads are maintained by this Notified Area Council. The total staff strength of the organisation is 12 and the conservancy staff number 8. There is one Sanitary Inspector to look to the public health and sanitation work of the town.

General Election

As mentioned earlier, the Councillors of the Puri Municipality and the Bhubaneshwar, Khurda, Nayagarh, Jatni and Pipli Notified Area Councils are elected every four years in accordance with Section 41 (1) of the Orissa Municipal Act, 1950, read with Section 12 (1) thereof, but the Banpur and Nimapara Notified Area Councils have nominated body of members. The election of Councillors to the Municipalities and the Notified Area Counclis were suspended as per the provisions laid down in Orissa Local Body (Suspension of Election) Act, 1962. In the beginning of 1963, the said Act was repealed and Government in Health (Local Self-Government) Department letter No. 5012-(13)/LSG., dated the 8th May 1963, decided to hold the pending elections of the Municipalities and the Notified Area Councils.

The Chairman and the Vice-Chairman of one Municipality and five Notified Area Councils were elected by its Councillors from among themselves. But the Chairman of Banpur and Nimapara Notified Area Councils were nominated members. The Councils discharge the duties as provided under the Orissa Municipality Act, 1950, with regard to finance, public health, public works, education and any other special subject relating to the purposes of the Act. There are Executive Officers appointed by the State Government in these local bodies to carry out day to day administration.

The Chairman and the Executive Officer carry out various functions as per the provisions contained in different chapters of the Orissa Municipal Act, and Rules.

Town Planning

To develop the old existing towns in the district, Master Plans for Puri, Bhubaneshwar, and Konarak have been prepared by the Town Planning Organisation, Orissa. The Orissa Town Planning and Improvement Trust Act, 1956, has been enforced in the above mentioned towns to control the use of land. Special planning authorities have also been constituted to implement the Master Plans and to check haphazard growth of the towns by granting permission for the construction of various types of buildings and also to prepare new schemes.

Zilla Parishad

With the Zilla Parishad Act, 1959, as amended in 1960 and 1961, coming into force, Zilla Parishad for Puri district was constituted on the 26th January, 1961. This organisation was an advisory body at the district level to advise the Government on all developmental matters relating to the district. It was entrusted with the task of approving the programme and budget of the Panchayat Samitis in the district and distributing amongst them funds received from the Government for expenditure on various developmental works. This institution, which was also supervising the activities of the Samitis at Block level, served as the apex of the three-tier system of democratic decentralisation.

The Zilla Parishad consisted of both official and non-official members. All district level officers connected with the developmental work of the district were included as official members. The non-official members consisted of the Chairman of each Panchayat Samiti, Chairman of the Municipalities and Notified Area Councils with a population of more than twenty thousand, and the President of Central Co-operative Bank. Besides, there was a lady member elected by the non-official members. Members of the State Legislative Assembly and of the House of the People whose jurisdiction came under the district were entitled to participate in the meetings of the Parishad, but had no right to vote.

District Advisory Council

The Zilla Parishads were replaced by the District Advisory Councils from 1st November, 1968. The District Advisory Council, consisted of the following members :

1	Collector ..	Member Convener
2	M. L. As. and M. Ps. (Lok Sabha) whose jurisdiction comes under the district, and M. Ps. (Rajya Sabha) whose place of residence is in the district.	Member
3	Chairman of all the Panchayat Samitis within the district.	Member

4	Chairman of all the Municipal Councils of the district	Member
5	President of the Central Co-operative Bank ..	Member
6	President of the District Land Mortgage Bank ..	Member
7	Any officer notified by the Government from time to time.	Member

The functions of the District Advisory Council were to advise the Government regarding developmental work and other activities referred to it by the Government from time to time, and also to consider and advise the Government as to how best the developmental activities could be expeditiously and efficiently executed and to suggest ways and means to remove bottle-necks in the execution of developmental works.

District Development Advisory Board

Again the State Government in Planning and Co-ordination Department Resolution No. 16636, dated 14th November, 1970, superseded the District Advisory Councils and constituted the District Development Advisory Boards. Besides all the members of the superseded Council, members of the District Development Committee and any representative of the public, declared as member by the Government from time to time, are included in the present Board. This apart, all Ministers, Deputy Ministers, Speaker and Deputy Speaker whose jurisdiction comes under the district, and M. Ps. (Rajya Sabha) whose place of residence is in the district are also members. The Collector of the district is the Chairman and the District Development Officer is the member-Secretary of the Board.

All the functions of the District Advisory Council are entrusted to the present Board. In addition, the Board is to help the district authorities in enlisting the participation of the people for the implementation of the schemes like growing of high-yielding varieties of crops, multi-cropping, use of fertilizers, water resources, management, etc. where such co-operation and participation are essential for smooth working of the schemes.

Panchayat Samitis

Panchayat Samitis, the second-tier in democratic decentralisation, were established throughout the State in accordance with the provisions of the Orissa Panchayat Samitis Act, 1959. In the district of Puri, the Samitis were constituted on the 26th January, 1961. At present there are 29 Panchayat Samitis in the district. Each Panchayat Samiti which includes within it six to ten Grama Panchayats, is co-terminous in regard to its area with the Block administration created by the Government in the Community Development Department.

Each Panchayat Samiti consists of official and non-official members. The official members are the Block Development Officers and the officers of various Departments of the State Government ordinarily stationed at Block level. The non-official members include Sarpanchas of Grama Panchayats. Women, Scheduled Castes and Scheduled Tribes are given due representation in the Samiti. The Chairman is elected directly by the Panchayat members and Sarpanchas. The non-official members who hold office for three years elect Vice-Chairman from among themselves. By-monthly meetings are held regularly. Official members can take part in the discussions of the Panchayat Samiti meetings along with non-official members, but are not entitled to vote.

The planning, execution and supervision of all development programmes in the Block area are done by the respective Panchayat Samitis. It looks after the spread of primary education, management of trusts and endowments which the Government may entrust, and registration of births and deaths. It supervises the work of Grama Panchayats within its jurisdiction. The Block Development Officer is the Executive Officer of the Samiti. He is also its Drawing and Disbursing Officer. The main sources of income of the Samiti are the Government grants and loans.

The Community Development Department of the State Government is the principal agency for providing funds to the Panchayat Samitis. The allotment of this Department to the Panchayat Samitis of Puri district in 1970-71 and 1971-72 amounted to Rs. 7,49,966 and Rs. 11,84,217 respectively. Besides, the Panchayat Samitis got Rs. 9,20,800 in 1972-73 from the State Government for various developmental works.

A list of the Panchayat Samitis of the district with their respective headquarters is given in the Appendix.

Grama Panchayats

Grama Panchayat is the primary unit in the democratic decentralisation. Grama Panchayats were established on experimental basis in some of the rural areas of this district in 1949. The Grama Panchayat administration was extended all over the district covering all the villages in 1953. These institutions are governed under the Orissa Grama Panchayat Act, 1964. In the district, each Grama Panchayat comprising one or more than one village has been divided into a number of wards. The election of Sarpancha, Naib-Sarpancha, members, and Scheduled Caste or Scheduled Tribe members are conducted according to the provisions o Orissa Grama Panchayat Election Rule, 1965. According to this rule, in every three years one member from each ward is

elected to the Grama Panchayat on the basis of adult franchise. The Sarpancha is also directly elected by the voters. But the Naib-Sarpancha of a Grama Panchayat is elected from amongst the ward members. The Sarpancha is the head of the Panchayat and is assisted by the Naib-Sarpancha. In areas where the Scheduled Castes or Scheduled Tribes population of the Grama Panchayat is more than 5 per cent, provision has been made to elect a Scheduled Caste or Scheduled Tribe candidate.

In 1962 there were 275 Grama Panchayats in the district of which 143 were in the Sadar subdivision, 72 in Khurda subdivision and 60 in Nayagarh subdivision. At present there are 368 Grama Panchayats in the district which include 142 in Puri Sadar subdivision, 46 in Bhubaneshwar subdivision, 77 in Khurda subdivision and 103 in Nayagarh subdivision. In this district a woman in Nandapur Grama Panchayat under Banpur police station has been elected as Sarpancha. Besides, there are 9 women members in 9 Grama Panchayats, 485 Scheduled Caste members in 368 Grama Panchayats, and 297 Scheduled Tribe members in 243 Grama Panchayats.

The Grama Panchayats continue to function as the main agency for the implementation of all development works and for mobilising man-power in rural areas. Development activities of different Departments of the Government which are co-ordinated at the Block level also continue to be executed through the agency of the Panchayats.

The functions of the Grama Panchayats include looking to village sanitation, aiding schools, supplying of drinking water, maintenance of roads, ferry ghats and cattle pounds, providing street lights and implementing different agricultural schemes. Pisciculture is one of the most lucrative schemes in augmenting internal resources of the Panchayats.

Besides Government grants and loans, the other sources of income of the Panchayats are from Panchayat and other taxes, fees received for issuing licence for dangerous trades and vehicle registration fees, rent from markets, cattle pounds, irrigation pumps, ferries and ghats. They also earn from pisciculture and orchards.

The expenditure incurred by Grama Panchayats include mainly money spent on construction and maintenance of roads and buildings, education, village sanitation, pisciculture and other remunerative schemes and for pay of staff and contingencies as well as payment of debts.

The annual income and expenditure of the Grama Panchayats of the district from 1969-70 to 1971-72 are given below :—

Year		Income			Total expenditure
		Kendu leaf grants	Government grants	Total income	
1969-70	..	7,376·49	2,20,269·34	10,63,695·98	8,97,740·31
1970-71	..	25,828·30	4,01,196·26	13,69,941·95	10,18,243·87
1971-72	..	22,564·06	1,54,978·21	14,43,274·91	10,29,534·84

APPENDIX

PANCHAYAT SAMITIS IN THE DISTRICT

Name	Headquarter
1. Begunia	.. Begunia
2. Kakatpur	.. Kakatpur
3. Nuagaon	.. Nuagaon
4. Tangi	.. Tangi
5. Chilka	.. Gangadharpur
6. Krushnaprasad	.. Krushnaprasad
7. Brahmagiri	.. Brahmagiri
8. Puri Sadar	.. Puri Sadar
9. Astarang	.. Astarang
10. Delang	.. Delang
11. Odagaon	.. Odagaon
12. Bhapur	.. Bhapur
13. Bolgarh	.. Bolgarh
14. Khurda	.. Khurda
15. Banpur	.. Banpur
16. Kanas	.. Kanas
17. Balianta	.. Balianta
18. Daspalla	.. Daspalla
19. Gania	.. Gania
20. Pipli	.. Pipli
21. Nayagarh	.. Nayagarh
22. Ranpur	.. Ranpur
23. Bhubaneshwar	.. Bhubaneshwar
24. Gop	.. Gop
25. Nimapara	.. Nimapara
26. Satyabadi	.. Satyabadi
27. Balipatna	.. Balipatna
28. Khandapara	.. Khandapara
29. Jatni	.. Jatni

CHAPTER XV

EDUCATION AND CULTURE

HISTORICAL BACK-GROUND

Puri or Purusottama-Puri, the seat of Lord Jagannath, has been a famous centre of learning, religion and culture from remote past. It was regarded as one of the famous ancient centres of Sanskrit learning. A number of great savants and religious leaders like Sankaracharya, Ramanuja, Nanak and Shri Chaitanya came to Puri for the propagation of their cult and founded *mathas* which helped in enhancing the religious and cultural ethos of Orissa. According to tradition, Sankaracharya (788-820 A. D.), the propounder of the Adwaita School of Vedanta philosophy, visited Puri and founded the Gobardhana *matha* which is still extant. *mathas* are known as the abode of students or disciples (ସଠୁଣ୍ଡାବିଦ୍ୟାର୍ଥୀ[1]). Many of the *mathas* maintained Sanskrit *tols* where students were imparted education in Sanskrit and religious scriptures. The independent Hindu kings of Orissa and the kings of Khurda were great patrons of art and literature and embellished their court with scholars and poets of great distinction. Gajapati Prataparudra Deva of Orissa (1497–1534 A. D.), the author of 'Saraswati Vilasam', was himself a great Sanskrit scholar and poet. Great poets like Kavidindima Jivadeva Acharya, Pandit Godavara Mishra and Kavichandra Ray Divakara Mishra adorned his court. Ray Ramananda, who was an administrator under Prataparudra Deva, is reputed as a great Vaishnava poet and philosopher. He composed the famous 'Jagannathaballava Nataka' in Sanskrit and got it staged at Puri. The kings of Orissa founded many *sasans* or Brahmin villages near-about Puri and endowed the Brahmins with rent-free lands and other facilities so that they could devote themselves exclusively to a life of religion and learning. These *sasans* produced many Sanskrit scholars, poets and *smriti* writers. Since ancient days the holy assembly of Sanskrit pandits known as *muktimandap pandit sabha*, functioning in the Temple of Lord Jagannath at Puri, is constituted of pandits from these *sasans*. The Hindus of all parts of Orissa and the adjoining tracts look upon the *muktimandap pandit sabha* as the sole authority and arbiter in matters concerning religion. The historic monuments like the temples of Jagannath, Lingaraj, Konarak and a host of others scattered all over the district speak of the great cultural heritage, artistic sensibility and deep religious temperament of the people. It is at Puri that Balaram Das and Jagannath Das, the great saint-poets of Orissa, composed the Ramayana and the Bhagabat respectively in Oriya which have influenced and moulded the social, cultural and religious life of the Oriyas for generations.

1. Jagabandhu Singh's 'Prachina Utkal', p. 656.

Notwithstanding its high cultural tradition, the district did not make much headway in the field of education. The education which was ordinarily considered reading, writing and simple arithmetic was imparted in the village schools called *chatasalis*. The 'Abadhanas' or teachers of the *chatasalis* who generally belonged to the Matibamsa and the Karan castes taught their pupils the indigenous systems of mathematics and some religious texts. Ordinarily, a student's ability to read from Jagannath Das's Oriya Bhagabat was considered a desirable standard attained in education. The district had a long tradition of Sanskrit learning. There were Sanskrit Tols in the district of which a few were located in Puri town and maintained by the Mathas. In 1857-58, Dr. E. Rhor, the Inspector of South-West Division mentioned about the existence of a large number of indigenous village schools in Orissa and suggested for their improvement with a view to spreading education among the people. He also mentioned in his report that in the past there were some Sanskrit Tols or schools of higher learning, but their number had come down. The pandits of these Tols were not proficient in the Shastras[1].

Beginning of Western Education

Sir William Hunter has given a graphic picture of the State of education prevailing in Orissa during the first half century of the British rule. "Government", he wrote, "not less than the missionaries, long found itself baffled by the obstinate orthodoxy of Orissa. Until 1838 no schools worthy of the name existed except in the two or three little bright spots within the circle of missionary influence. Throughout the length and breadth of the province, with its population of two and a half million of souls, all was darkness and superstition. Here and there, indeed, a *pandit* taught a few lads Sanskrit in a corner of some rich landholder's mansion ; and the larger villages had a sort of hedge-school, where half a dozen boys squatted with the master on the ground, forming the alphabet in the dust, and repeating the multiplication table in a parrot-like sing-song. Anyone who could write a sentence or two on a palm leaf passed for a man of letters".[2]

Though the British occupied Orissa in 1803, the spread of education in this part of the country did not make much headway during the first half of the 19th century. The Government was no less responsible for this retardation of education. Ricketts strongly criticised the apathy of the Government towards the spread of education in Orissa. "I think I may safely assert", wrote Ricketts, "that there is no place in our dominion where liberality and assistance

1. General Report on Public Instruction in the Lower Provinces of Bengal Presidency, quoted by Dr. Natabar Samantaray in his 'Odiya Sahityar Itihas', p.42.
2. Quoted by O' Malley in the District Gazetteer of Puri, (1929), p. 259.

on the part of Government are more called for and I earnestly recommend that the same should be afforded. At the conquest, we found the Ooreah in a state of great degradation and to our shame be it recorded that our policy was to perpetuate the degeneracy which prevailed among them". In conclusion, he observed : "If schools be established and properly attended to, the Ooreahs will soon shew that degeneracy is but the usual consequence of misrule".[1]

When the British first acquired the province there was scarcely a single native of Orissa in Government service. The language of the courts and public offices was Persian. In 1805 orders were passed that in all written communications with the inhabitants of the province the subject should be written in Oriya as well as in Persian. This necessitated the employment of Oriya scribes, who, though skilful enough with their iron pen and palm-leaves, were not accustomed to write on paper with an ordinary pen. In 1821 the Magistrate reported : "Scarcely a single real Oriya receives a salary of more than ten rupees per mensum, but several are naturalised Bengalis or Musalmans"[2].

Against this bleak background of general education in Orissa, W. Wilkinson, the then Commissioner, started 'Puri Free Academy' or Puri English School in 1835. The Bramhins who constituted the most orthodox section of the people were strongly biased against English education which they considered irreligious. In the Academy, there were 25 students, who were mostly sons of the Government servants. The Headmaster of the Academy in his first report stated, "the inhabitants of the town, chiefly consist of the priests of the Jagannath to whom a knowledge of the Shaster is more important than the English language"[3]. The English school failed only because of the conservatism of the people and in 1840 it was converted into a vernacular school. English was again introduced in the vernacular school in 1851 and an English teacher was appointed on a salary of Rs. 150·00 per month met from the subscription of the residents. The number of students rose from 32 to 75 soon after the introduction of English. In 1853 Puri Zilla School was started. The Zilla School taught up to the Entrance standard from 1854.

1. Ricketts, Commissioner, to Sudder Board of Revenue, 7 December, 1837. Quoted in Utkal University History of Orissa, Vol. VI, p. 436.
2. O' Malley's District Gazetteer of Puri (1929), p. 258
3. P. R. Sen—'Pooree English School', in Journal of Bihar and Orissa Research Society, 1941, pt. IV, p. 474.

The school was a kutcha building with a single room and Mr. Cockburn, the Commissioner of Orissa Division, complained that the people of Puri were not willing to subscribe to the erection of a pucca school house. When the Lt. Governor visited Orissa in 1859, Mr. Cockburn recommended that the new school building should be constructed in honour of the Lt. Governor. He deplored the negligence of the Government for the people of Orissa pointing out that "Lacs and lacs of rupees have been spent in almost every division of Bengal except Orissa"[1].

Apart from Puri, there was another Vernacular school at Khurda. Through mother-tongue, essential elementary education was imparted in the vernacular schools. But the progress of education in Orissa was very slow. In 1856-57, there were only 2 Vernacular schools in the Balasore district, 3 in the Cuttack district and 2 in the Puri district.[2] Cockburn, who succeeded Shore as the Commissioner, took keen interest in the progress of vernacular education in Orissa. He proposed publication of text books at low rates so as to place education within the reach of poor children and recommended the appointment of a separate Inspector of Schools for Orissa.[3] In 1854 arrived the famous Educational Despatch which was to bring western enlightenment home to the eastern races. Gradual improvement was noticed in the sphere of education in Orissa. In 1858-59, there were 6 Vernacular schools in the district of Puri. The introduction of vernacular scholarship attracted more and more students towards education. The Deputy Inspector of Puri gave favourable comment on the result of the introduction of the scholarship. Under the supervision of the Deputy Inspector one training class was established by the Government on September 1, 1863. At the initial stage 20 students started their studies with the stipend of Rs. 4·00 per month. Within six months eight teachers had successfully completed their course of training and were appointed in different schools[4]. In 1869 a school was opened in Cuttack town to train young men as teachers.

An incentive to vernacular education was given by the Government Notification dated 22nd April, 1858, to appoint only literate persons to posts with a salary of rupees six or more. But the Government schools were still disliked by the orthodox sections of the society, especially the Brahmins. As late as 1860, a learned Oriya, on being

1. Letter of Mr. G. Cockburn to Secretary, Government of Bengal, 1859, B. R. A. Vol. 1857—60, No. 81.

2. Utkal University History of Orissa, Vol. VI, p. 439

3. Ibid.

4. Dr. Natabar Samntray's 'Odia Sahityara Itihas', p. 93,

appointed to the post of Sanskrit teacher in Puri Zilla School, was temporarily excluded from his community.[1]

State of Education in the former Princely States

Daspalla

The ex-State of Daspalla, in 1907-08, maintained one Middle English, two Upper Primary and 43 Lower Primary schools and a Sanskrit Tol. The number of pupils on the rolls was 851. Education was very backward and the ex-State, in 1907-08, received a grant of Rs. 279·00 towards education. In the same year the ex-State spent Rs. 2,658 on education.

In 1914-15 the number of schools in the ex-State rose to 63 and the number of pupils to 1,835 (1,543 boys, and 292 girls). The number of schools included 1 Middle English, 2 Upper Primary, 59 Lower Primary schools which again included 6 Elementary and 6 Girls' schools, and a Sanskrit Tol. The Sanskrit Tol was established with 12 local Brahmin pupils on its rolls and it was self-supporting. The total expenditure on education was Rs. 1,955·00, Besides, the Government paid Rs. 641 in shape of stipends and scholarships.

There were altogether 38 schools in the ex-State in 1922-23 which included 1 Middle English, 2 Boys' Upper Primary, 25 Boys' Lower Primary, 2 Girls' Lower Primary schools, and 8 schools for low-caste children. The total number of pupils was 1,352 (1,135 boys and 217 girls). A sum of Rs. 6,115·00 was spent on education.

In 1929-30 the system of "selective compulsion" was introduced in the ex-State. Much emphasis was laid on the policy of having efficient schools than many schools, as a result of which the number of schools decreased but the number of pupils increased. This system was introduced in the ex-State of Khandapara and Nayagarh too. The total number of schools was 26 which included 1 Middle English, 4 Boys' Upper Primary, 16 Boys' Lower Primary, 2 Girls' Lower Primary schools and 3 schools for the children of low-caste. There were 1,508 puplis (1,171 boys and 337 girls) in all these schools. Total expenditure on education was Rs. 8,188·00.

Khandapara

In 1907-08 there were 1 Middle Vernacular, 1 Upper Primary, 33 Lower Primary schools and a Sanskrit Tol in Khandapara ex-State. Besides, the ex-State had 4 private schools. A number of 675 pupils were attending schools. A separate school for girls was there. Education was very backward. The ex-State received an annual grant from Government on education.

1. O. Malley's District Gazetteer, Puri (1929), p. 360.

During the year 1914-15 the ex-State maintained 55 schools. Of these, 1 was Middle Vernacular, 4 Boys' Upper Primary, 47 Boys' Lower Primary schools, 3 Lower Primary Girls' schools, 1 Sanskrit Tol and 2 indigenous schools. The strength of these schools was 1,482 (1,333 boys and 149 girls). 48 low-caste pupils were studying in different schools. A separate school at Nijgarh was exclusively maintained for their education. Expenditure incurred on Public Instruction by the ex-State during the year was Rs. 1,977·00.

In 1922-23 the ex-State had as many as 54 schools which included 1 Middle English school, 1 Upper Primary Boys' school, 46 Lower Primary Boys' schools, 3 Lower Primary Girls' schools, 1 school for low-caste children and 2 Sanskrit Tols. Total number of pupils attending these schools was 1,295 (1,167 boys and 128 girls). Total expenditure incurred on education during the year was Rs. 2,731·00.

In 1929-30 the ex-State maintained 53 schools attended by 2,720 pupils (2,411 boys and 309 girls). These included 1 Middle English school, 3 Upper Primary Boys' schools, 44 Lower Primary Boys' schools, 3 Lower Primary Girls' schools and 2 Sanskrit Tols. A sum of Rs. 8,344·00 was spent on education during the year.

Nayagarh

In 1907-08 in Nayagarh ex-State there were 1 Middle English, 3 Upper Primary; and 2 Model Lower Primary schools for aborigines only, maintained entirely from State funds. Besides the above, there were 71 Lower Primary schools which received annual aid from the State funds. There was 1 separate Girls' school at head-quarters and 1 in the mufassil. There was an Ayurvedic institution and a Guru Training School. The total number of boys and girls attending all these schools was 1,427 and 79 respectively. Education was backward but was making steady progress, and the intelligent section of the population were anxious to give a high English education to their children. The total expenditure on education was Rs. 9,369·00. Besides, the ex-State received a grant of Rs. 2,113·00 from Government for primary education. In 1914-15 the ex-State maintained 96 schools which included 1 Middle English school, 3 Upper Primary Boys' schools, 75 Lower Primary Boys' schools, 2 Girls' schools, 9 Model Lower Primary schools, 1 Sanskrit Tol, 1 Maktab and 4 schools for low-caste children. A total number of 2,573 pupils attended these schools. The number of girls attending the two Girls' schools was 61. Expenditure on education during the year was Rs. 6,866·00.

In 1922-23 there were 1 Middle English school, 7 Upper Primary Boys' schools, 65 Lower Primary Boys' schools, 1 Upper Primary Girls' school, 2 Lower Primary Girls' schools, 3 schools for low-caste children, 1 Guru Training school, and 3 Sanskrit Tols; altogether 83 schools, with 2,659 pupils (2,462 boys and 197 girls). A sum of Rs. 17,067·00 was spent on education during the year.

The introduction of the system of 'selective compulsion' in 1929-30 worked more effectively in Nayagarh ex-State than in any other ex-State in the Province. The number of pupils during the year was 6,458 (5,530 boys and 928 girls), which was more than double of what it was in 1922-23. There were 70 schools which included 1 Middle English school, 1 Middle Vernacular school, 8 Upper Primary Boys' schools, 50 Lower Primary Boys' schools, 4 Lower Primary Girls' schools, 4 schools for low-caste children, 1 Guru Training school and 1 Sanskrit Tol. Another remarkable feature of the system was the admission of increasing number of girls into the boys' schools which helped in increasing the number of girls at school by 928 during the said year. Thus, the concept of the village school as a mixed school was quite clearly coming into the range of practice. Total expenditure incurred on education during the year was Rs. 23,395·00.

Ranpur

In 1907-08 the ex-State of Ranpur maintained 1 Middle English school, 3 Upper Primary schools, and 33 Lower Primary schools. In addition to these, there was one private school. The number of pupils on the rolls was 660. The ex-State received assistance from the Government for primary education.

In 1914-15 the ex-State had 3 private schools with 40 pupils and 36 State-managed schools with 803 pupils (662 boys and 141 girls). A sum of Rs. 1,948-8-1 (Rs. 1,948·52) was spent from the State fund. Besides, Rs. 1,650 was spent from local subscriptions. A Government grant of Rs. 722 was also distributed.

In 1922-23 there were altogether 44 schools which included 1 Middle English school, 4 Upper Primary Boys' schools, 36 Lower Primary Boys' schools and 3 Lower Primary Girls' schools. The total number of pupils in these schools was 789 (661 boys and 128 girls). An amount of Rs. 4,110·00 was spent on education. The number of schools in the ex-State did not increase remarkably. However, the number of pupils in the schools increased. In 1929-30 there were 1 Middle English school, 4 Upper Primary schools, 35 Lower Primary Boys' schools, 3 Lower Primary Girls' schools; altogether 43 schools attended by 881 pupils (764 boys and 117 girls). Total expenditure on education during the year was Rs. 881·00.

At the time of the merger of these ex-States with the Province of Orissa in 1948 Nayagarh had two High English schools, and the remaining three ex-States had one each. The total number of Middle English schools in these ex-States was 12.

LITERACY AND EDUCATIONAL STANDARDS

Growth of Literacy

In 1854, the famous Educational Despatch stressed on a more determined effort in bringing western education to the doors of the Indians. In 1872-73, the diffusion of vernacular education was first taken systematically in hand by extending the grant-in-aid rules to hitherto unaided schools. During this period there were 112 schools in Puri district attended by 2,802 pupils. In 1875, the number of schools increased to 182 and the number of pupils rose to 4,155, representing one school per 34·96 Sq. km. (13½ square miles) and 4 pupils to every thousand of the population. The percentage of the population returned as literate in the Census of 1881 was 4 and the total number of pupils was 16,000 (15,000 boys and 1,000 girls). At the Census of 1901, 6·2 per cent of the population of the district (13·9 males and 0·4 females) were returned as able to read and write. In 1906-07, the district contained 1,489 public educational institutions and 712 private institutions attended by 25,007 and 4,273 pupils respectively. The strength of the pupils was 29,280, out of which 26,039 were boys (representing 34·2 per cent of the number of boys of school-going age) and 3,241 were girls.

The number of literates in the Censuses of 1911, 1921 and 1931 has been represented in the table given below:

Number of literates per thousand

Census (1)		Persons (2)	Males (3)	Females (4)
1911	..	56	108	5
1921	..	68	132	10
1931	..	75	..	..

The post-Independence period is specially marked for rapid educational development. According to the Census of 1951, the percentage of literates worked out to 21·8 per cent of the total population of the district composed of 18·3 per cent males and 3·5 per cent females. In the 1961 Census, the percentage of literacy was increased to 29·5 comprising 22·8 males and 6·7 females against the State average of 17·4 per cent and 4·3 per cent respectively. Thus there had been an increase of [7·7 per cent] during the decade. If persons belonging to the age group of 4 years or less are excluded from the total population a slightly higher percentage of literacy is obtained. The

following table shows the percentage of literacy worked out on this basis for the two Censuses of 1951 and 1961.

Census (1)		Percentage of literacy: Persons (2)	Males (3)	Females (4)
1951	..	25·0	21·0	4·0
1961	..	34·0	26·3	7·7

Thus in the Census of 1961, an improvement to the extent of 9·0 per cent in the total population above the age group of 0—4 years is noticed.

In the Census of 1971, the total percentage of literacy was 35·3 per cent as against the State average of 26·2 per cent. Among males it was 49·8 per cent and among females it was 20·5 per cent as against the State average of 38·3 per cent and 13·9 per cent respectively. So, in the decade the percentage of literacy increased to the extent of 5·8 per cent.

The percentage of literacy among the total persons, both males and females, for the three Censuses of 1951, 1961 and 1971 has been illustrated in the following table:—

Census (1)		Percentage of literacy: Persons (2)	Males (3)	Females (4)
1951	..	21·8	37·1	6·9
1961	..	29·5	45·8	13·3
1971	..	35·3	49·8	20·5

The table, thus, indicates a gradual increase in the percentage of literacy in the district.

Number of Literates

In the Census of 1901 any one who could read and write was returned as literate whereas in 1921 the standard was raised to the ability to read and write a letter to or from a friend.

The table given below shows the number of literates and the progress of education in the district from 1881 to 1931.

Number of literates per 10,000, All ages (10 and over)

Sexes (1)		Census Years: 1881 (2)	1891 (3)	1901 (4)	1911 (5)	1921 (6)	1931 (7)
Males	..	1,370	1,270	1,795	1,431	1,557	1,609
Females	..	80	30	49	63	108	118

In 1929-30, in the ex-States of Daspalla, Khandapara and Nayagarh there had been an increase in the number of pupils consequent upon an increase in the number of schools. In comparison with previous year, the expenditure on education in the ex-State of Ranpur had declined.

In the post-Independence period the number of literates increased considerably. The number of literate persons in the district at the Census of 1951 was 3,42,809, made up of 2,87,444 males and 55,365 females.

In the 1961 Census, 5,50,184 persons of the district were returned as literates of whom 4,26,113 were males and 1,24,071 females.

In the rural areas the number of literates according to the Census of 1961 was as follows:—

Educational Standard (1)		Males (2)	Females (3)
Primary or Junior Basic	..	22,665	3,191
Matriculation and above	..	5,449	528
Literates without any educational level	..	3,47,851	97,860

In the urban areas the number of literates (as per the 1961 Census) was as follows:—

Educational Standard (1)		Males (2)	Females (3)
1. Primary or Junior Basic	..	8,469	3,182
2. Matriculation or Higher Secondary	..	7,089	666
3. Technical diploma not equal to degree	..	180	10
4. Non-technical diploma not equal to degree	..	153	9
5. University degree or Post-Graduate degree other than technical degree.		1,885	90
6. Technical degree or diploma equal to degree or post-graduate degree—			
(*a*) Engineering	..	107	..
(*b*) Medicine	..	44	12
(*c*) Agriculture	..	44	..
(*d*) Veterinary and Dairying	..	30	..

(1)		(2)	(3)
(*e*) Technology	..	17	..
(*f*) Teaching	..	89	..
(*g*) Others	..	185	..
7. Literates without educational level	..	31,856	18,529

In the 1971 Census, 8,27,327 persons of the district were literates (5,89,629 males and 2,37,698 females) of whom 6,96,124 belonged to urban areas and 1,31,203 to rural areas. Puri subdivision has the highest number of literates (2,21,087 males and 91,210 females) followed by Nayagarh subdivision with 1,40,082 males and 44,284 females, Bhubaneshwar subdivision with 1,17,888 males and 55,531 females, and Khurda subdivision with 1,10,572 males and 46,673 females. Among the urban areas Bhubaneshwar had the highest number of literates with 43,327 males and 22,325 females followed by Puri with 23,997 males and 13,840 females; Jatni with 9,344 males and 5,318 females; Khurda with 4,800 males and 2,519 females, and Nayagarh with 2,378 males and 1,174 females.

Spread of Education among women

At the close of the year 1906-07 there were 52 Primary schools for girls, as compared to 17 schools of this class ten years before. They included two model Primary Girls' schools at Puri and Bhubaneshwar, and all were dependant for their maintenance on public funds. The number of girls studying in Primary Girls' schools was 1,168 including 1,131 Hindus, 32 Christians and 5 Muslims. Altogether 3,241 girls received instruction in different schools and about 2,073 or 63 per cent of the total number of girls were in the Boys' schools which indicate that co-education was accepted by the local people.

In 1929 there were 102 Girls' schools in the district (excepting the ex-State areas) of which one was Middle Vernacular school and the rest were Primary schools. These schools had on their rolls 2,500 pupils. Besides, about 3,500 girls were attending the Boys' schools.

In the ex-States of Nayagarh, Daspalla, Khandapara and Ranpur, female education did not make much progress in the 30's. The percentage of daily attendance of girls in the schools was very low as compared with boys. In 1929-30 in the ex-State of Daspalla, besides the boys' schools, there were two Lower Primary schools exlusively meant for girls and the number of girl students reading in different types of schools was 337. In the same year, the ex-State of Khandapara had 3 Lower

Primary schools for girls and the number of girl students was 309. During this year the ex-State of Ranpur had 3 Lower Primary schools for girls attended by 117 girls, and the ex-State of Nayagarh had 4 Lower Primary schools for girls and the number of girl students reading in the schools was 928. In 1942-43, the number rose to 1,330 in the ex-State of Nayagarh.

After Independence there was a marked progress in the sphere of female education. Much emphasis was laid on women's education. Additional facilities, such as the appointment of school mothers to look after girl students in schools, free supply of dress for regular attendance in the schools, and appointment of lady teachers through sympathetic selection method were provided.

In 1961, there were 28 Primary schools and 12 Middle English schools for girls. All the schools were recognised by the State Government. Out of 45 High English schools one was Girls' High English school located at Bhubaneshwar. Besides. there was one Higher Secondary school for girls at Puri. However, during this decade there has been perceptible increase in the number of educational institutions for girls as well as in their attendance. On the 1st April, 1971 there were 29 High English schools for girls with 2,091 students and 332 teachers. Besides, there were 3 Middle English schools and 16 Primary schools. Gradually Middle English schools and Primary schools are decreasing, for the former kind is amalgamated with High English schools and the latter with the boys' Schools. There is now a marked improvement in the field of women education in the district. During the year 1973-74 the district had 6,886 girls studying in High English schools and 12,206 studying in Middle English schools. The number of teachers in both the types of schools was 325 and 98 respectively.

There are two women's colleges; viz., the Rama Devi Women's College, Bhubaneshwar, established in 1964; and the Mahila College, Puri, established in 1961. Both are managed by the State Government and are affiliated to the Utkal University. Besides, co-education is allowed in other colleges of the district. The total number of women reading in colleges of the district in 1971-72, 1972-73 and 1973-74 was 1,276, 1,456 and 2,022 respectively.

Spread of Education among Backward Classes and Tribes

Prior to Independence, Government policy towards the education of the Scheduled Castes and the Scheduled Tribes was apathetic. Poverty, ignorance and lack of facilities stood in the way of the spread of education among the backward section of the society.

In 1908 there were three Lower Primary schools for the education of the Kandhas who were found chiefly in the Banpur police station. Sixty Kandha children were enrolled in these schools. Besides, there were two Lower Primary schools meant for the Nolias, a low-caste fishing folk. The number of schools increased gradually and towards 1929 there were 11 schools for the Scheduled Castes and Scheduled Tribes and 21 schools for the backward classes.

Among the ex-Stats, Daspalla and Nayagarh took keen interest in the education of the people of the lower castes. In 1929-30, there were 3 schools in the ex-State of Daspalla and 4 schools in the ex-State of Nayagarh for the education of these people.

After Independence efforts have been made for the spread of education among the backward classes. Sevashrams and Ashram schools have been set up in areas predominantly inhabited by the Scheduled Tribes and the Scheduled Castes. Provision has been made for imparting free education along with free supply of reading and writing materials such as books, slates, pencils, etc. to the pupils of these institutions.

Sevashrams, equivalent to Primary school standard, along with general education provide elementary training in the crafts like spinning, gardening and handicrafts. Ashram schools are equivalent to Middle school standard. Being residential institutions, these schools bring up the pupils under their fostering care. To make the pupils feel at home in the schools provision for music, dance and other entertainments popular with tribal people have also been introduced. Apart from general education, the students are imparted teaching in carfts like spinning, weaving, carpentry, smithy, poultry rearing, cattle breeding, bee-keeping, etc.

In the 1961 Census the Scheduled Castes and the Scheduled Tribes accounted for 14·2 per cent and 3·6 per cent of the total population of the district. The table given below shows the percentage of lietracy among them:—

Caste/Tribe		Total Scheduled Castes/ Scheduled Tribes population	Total literates among the Scheduled Castes/ Scheduled Tribes	Percentage of literacy
(1)		(2)	(3)	(4)
Scheduled Castes	..	264,615	35,770	13·5
Scheduled Tribes	..	67,474	6,921	10·3

As noticed from the table, the percentage of literacy among the Scheduled Castes was higher than that of the Scheduled Tribes.

According to the 1961 Census the district had two Ashram schools (located in Nayagarh subdivision) and 48 Sevashrams for the sutdents belongnig to the Scheduled Castes and the Scheduled Tribes.

The number of Scheduled Castes and Scheduled Tribes students studying in different schools of the district in 1971-72 is given below:—

Caste/Tribe		Number of students		
		Boys	Girls	Total
(1)		(2)	(3)	(4)
Scheduled Castes	..	10,883	4,600	15,483
Scheduled Tribes	..	1,902	882	2,784

In 1972-73, there were 54 Sevashrams and 2 Ashram schools in which 1,810 students (571 Scheduled Castes and 1,239 Scheduled Tribes), and 236 students (39 Scheduled Castes and 197 Scheduled Tribes) were studying respectively. But, during the year 1974-75 the number of Sevashrams came down to 48 and Ashram schools to one. Out of 48 Sevashrams, 9 belonged to Upper Primary standard and 39 to Lower Primary standard. During this year altogether 2,500 students (1,802 Scheduled Castes and 698 Scheduled Tribes) were reading in Sevashrams. Dimiripalli Ashram School, the only one of the type in the district, had 120 sanctioned boarder-students. The Tribal and Rural Welefare Department has 3 High English schools with 440 sanctioned boarder-students.

There were 81 hostels for these students in Upper Primary schools, Middle English schools, High English schools and Colleges.

Pecuniary benefit is being given to all the Scheduled Castes and Scheduled Tribes students studying in schools, colleges and the Universities. During the year 1960-61 funds amounting to Rs. 29,000·00 and Rs. 67,000·00 were allotted for the students belonging to the Scheduled Tribes and the Scheduled Castes respectively.

In 1971-72, in the form of stipends, 2,524 Scheduled Castes students received Rs. 3,43,156·00 and 169 Scheduled Tribes sudents received Rs. 25,752·00. During 1974-75, Rs. 4,62,997·00 for the Scheduled Castes students and Rs. 26,902.00 for the Scheduled Tribes students have been awarded as scholarships and stipends. The Government

of Orissa, used to spend a sum of Rs. 1,17,500·00 annually, on the average, for the maintenance of these Ashram schools and Sevashrams.

GENERAL EDUCATION

Primary Schools

In 1905-06, there were 1,391 Primary schools for boys and 52 Primary schools for girls. In these schools 27·5 per cent of the male and 4 per cent of the female population of school-going age were receiving education. Out of the total number of boys' schools of this type 72 were Upper Primary schools. There had been a marked increase in their number since 1891-92, when it stood at 1,097 and there had been a corresponding increase in the number of pupils, which had risen from 14,265 to 21,983, i.e., by over 50 per cent. In 1929 there were 1,462 Primary schools which included 98 girls' schools and 70 unrecognised schools. This again included 11 schools for aboriginals and also 21 schools for untouchable classes. Among these Primary schools, 730 schools were maintained or aided by the district board. These Primary schools had on their rolls about 36,000 pulpils.

In 1939-40 the number of Primary schools was 826*. There were 1,390 teachers in these institutions. The number of schools, however, remained more or less the same till 1949, after which it increased to 1,031. The number of teachers also rose to 1,786. Towards 1952-53, the number of schools were 1,043 with 1,976 teachers. Since then the number of Primary schools is rapidly increasing.

The following table shows the number of schools from 1953-54 to 1959-60

Year			Number of Primary Schools
(1)			(2)
1953-54	..	..	1,105
1954-55	..	..	1,300
1955-56	..	..	1,364
1956-57	..	..	1,441
1957-58	..	..	1,509
1958-59	..	..	1,647
1959-60	..	..	1,861

In 1960-61, the number of Primary schools increased to 2,027 of which 1,987 were recognised by the Government. On the average, the district had one Primary school per 5.1798 sq. km. (2.0 sq.miles) of area and one to every 920 persons as against the State average of

* Statistical Abstract of Orissa State, Volume-I., Table -30 Page-80.

7.5107 sq.km. (2.9 suquare miles) and 850 persons respectively. In 1971-72, the number of Primary schools increased to 2,409 with 205,107 students and 6,090 teachers.

Maktabs

In 1908 there were 6 Maktabs for Muhammadan pupils. It rose to 45 towards 1929. However, in 1972-73, there were 35 Maktabs with 1,722 pupils (1,498 boys and 224 girls) and 63 teachers. In these schools education is imparted up to Upper Primary standard.

Middle English Schools

There were 8 Middle English schools and 12 Middle Vernacular schools in the district in 1908 in which 527 and 464 pupils were receiving education respectively. In 1929, there were 19 Middle English schools and 2 Middle Vernacular schools.

During the year 1950-51 the district had 70 Middle English schools which increased to 160 in 1960-61. In the next decade the number of Middle English schools increased to 477 with 28,073 pupils and 1,672 teachers. During the year 1973-74 the number of Middle English schools increased to 578 with 43,175 students (30,969 boys and 12,206 girls) and 2,834 teachers (1,736 males and 98 females).

Basic Schools

There are three categories of Basic schools in the district. They are Junior Basic, Senior Basic, and Post-Basic in which education is imparted up to Upper Primary, Middle English, and High school standard respectively. In 1961 the district had one post-Basic, 2 Senior Basic, and 64 Junior Basic shchools. In a decade, in 1971-72, the number of Post-Basic schools rose to 2 and Junir Basic to 65. There was no change in the number of of Senior Basic schools. In 1971-72 the number of students in these Post-Basic, Senior-Basic and Junior-Basic schools were 589 (399 boys and 109 girls) , 726 (499 boys and 227 girls) and 7,070 (4,373 boys and 2,697 girls) respectively. The corresponding number of teachers in these institutions was 29, 20 and 175.

High English Schools

During the year 1907-08, the district had 2 High English schools located one each at Puri and Khurda where altogrther 389 pupils were imparted education. In 1929-30 the numbeer of High English schools remained constant. But the number of pupils increased to 600.

After Independence, there has been perceptible improvenment in the field of education in the district. In 1950-51, the number of High English schools was 28 which, during the next decade, rose to 45 including one Higher Secondary school for girls at Puri. On an average for 232.83201 sq.km. (89.9 square miles) of area and 41,454 population there was one High English school as against the State average of 425.77956 sq.km. (164.4 square miles) and 47,948 persons. Thus in the field of secondary education, the district stood in a better position. During the year 1972-73 the district had 206 High English schools with

27,218 students (21,316 boys and 5,902 girls) and 2,172 teachers 1,879 males and 293 females). In the next year there were 219 High English schools with 28,438 students (21,552 boys and 6,886 girls) and 2,277 teachers (1,952 males and 325 females). These High English schools are affiliated to the Board of Secondary Education, Orissa, Cuttack, which conducts the High School Certificate Examinations. A list of High Schools in the district is given in Appendix-I.

Special type of Schools

In the district there are two Cambridge schools, one Demonstration Multipurpose school and one Bharatiya Vidyalaya, all located at Bhubaneshwar. There are two Kendriya Vidyalayas located one each at Bhubaneshwar and Puri. All these institutions impart ecucation up to Higher Secondary standard. The Blessed Sacrament Convent School at Puri is of Middle English school standard, and the Dayanada Anglo Vedic school, Bhubaneshwar, provides education up to standard III. The Regional College of Education Campus Primary school, Bhubaneshwar, provides education up to standard-IV. The medium of instruction in all these institutions, save the Bharatiya Vidyalaya, is English. Hindi is used as the medium of instruction in the Bharatiya Vidyalaya. There is also provision to teach in Hindi in the lower classes of some of the English medium schools. Oriya is the medium of instruction in the Institute of Integral Education, Bhubaneshwar. An account of these institutions, as available for the year 1974-75, is given in the table overleaf.

Sl. No.	Name of the Institution	Year of establishment	Courses of Study	No. of students Boys / Girls	No. of Teachers Male / Female	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Stewart School, Bhubaneshwar	1960	Higher Secondary	610 / 109	15 / 11	Affiliated to the Board of Indian School Certificate Examination, New Delhi. One hostel for boy-students.
2	St. Joseph's High School, Bhubaneshwar	1951	Ditto	293 / 665	3 / 35	Ditto
3	Kendriya Vidyalaya, Bhubaneshwar	1966	Ditto	381 / 277	22 / 13	Affiliated to the Central Board of Secondary Education, New Delhi. No hostel.
4	Kendriya Vidyalaya, Puri	1965	Ditto	237 / 100	18 / 6	Ditto
5	Demonstration Multipurpose School, Bhubaneshwar	1964-65	Ditto	331 / 134	43 / 13	Ditto
6	Bharatiya Vidyalaya, Bhubaneshwar	1967	Ditto	150 / 138	7 / 5	Managed by an autonomous body. No hostel.
7	Blessed Sacrament Convent School, Puri	1953	Middle English School standard.	195 / 202	17 (Female)	Managed by the congregation of the Sister Adorers. One hostel for girl-students.
8	Institute of Integral Education, Bhubaneshwar	1970	Standard V	106 / 74	4 / 11	Managed by the Shri Aurobindo Sanskruti Sansad. Hostel accommodation for 8 students and 5 teachers.
9	Dayananda Anglo Vedic School, Bhubaneshwar	1971	Class III	150 / 70	9 (Female)	Controlled by the D. A. V. College Trust and Managing Committee, New Delhi. No hostel.
10	Regional College of Education Campus Primary School, Bhubaneshwar	1967	Standard IV	139 / 81	(Female)	Has merged with the Demonstration Multipurpose School since 1976.

Sainik School, Bhubaneshwar

The Sainik School, Bhubaneshwar, was established on the 15th January, 1962. It is a residential school for boys providing Public school education of a higher standrd. The aim of the school is to prepare boys academically and physically for officer's cadre ofthe Armed Forces and for responsible positions in other walks of life. A sound character, team spirit, dedication to a purpose and desire to serve the country efficiently are the qualities sought to be developed in the students by the school. 67 per cent of the seats in the school are reserved for the students of this State and 33 per cent are reserved for the children of the Defence personnel. In 1974-75, the strength of students in the school was 538 (530 boys and 8 girls) and the strength of teachers was 25 (24 males and 1 female).

The subjects taught are English, Higher Mathematics, Physics, Chemistry and Biology for the All-India Higher Secondary Examination. Besides, Hindi is taught as a second language up to Class-X. Oriya is taught as a language up to Class-VIII, craft up to Class-IX, and Social Studies and Indian Culture up to Class-X. Fine arts, History, Geography, General Science, and General Knowledge are taught up to Class-VIII. The medium of instructuon, excepting the Indian language subjects, is English. There are 10 well equipped hostels to accommodate 500 boarders.

The school is financed from the school fees paid by the students and the scholarships provided to the boys by the State and Central Governments. The amount of scholarship is determined on the basis of the parents' monthly income. But the first five cadidates in the merit list get full scholarship without any regard for the monthly income of their parents. Scholarships are also available for the childern of the Defence Service personnel and the ex-servicemen from the Ministry of Defence. The boys belonging to the Union Territories get stipends from their respective Governments. In respect of the students belonging to the Scheduled Castes and the Scheduled Tribes of Orissa, all expenses, including initial outfit and journey expenses from home to school and *vice versa*, are met by the Tribal and Rural Welfare Department, Government of Orissa. The school is affiliated to the Central Board of Secondary Education, New Delhi.

Rashtrabhasa Prachar Sabha, Bhubaneshwar

The Rashtrabhasa Prachar Sabha, Bhubaneshwar, was established in the year 1950 with a view to propagate Hindi language. It is affiliated to the Rastrabhasa Prachar Samiti, Wardha, Maharastra. The Prantiya Rastrabhasa Prachar Sabha, Cuttack, bears all the expenditure incurred by this organisation. The President, nominated by the Prantiya Rastrabhasa Prachar Sabha, Cuttack, is in overall charge of this organisation. A Pracharak is appointed

to assist the President. On an average, every six months, 1,000 students appear at different certificate examination, viz., Prathamik, Prarambhik, Prabesh, Parichay (matriculation standard in Hindi), Kobid (Intermediate standard in Hindi), and Rastrabhasa Ratna (Degree standard in Hindi). All these examinations excepting the Prathamik are conducted by the Rastrabhasa Prachar Samiti, Wardha. The duration of each course is six months. The institution has a lending library which consists of about 4,000 books in Hindi language. The Bhubaneshwar branch of the Rastrabhasa Prachar Sabha arranges coaching classes in Hindi in local schools and other places for the benefit of the students.

Naval Boys' Training Establishment, Chilka

The foundation stone of the Naval Boys' Training Establishment, Chilka, was laid by the Prime Minister of India on the 16th October, 1973. The Training Establishment will cover an area of 620.46 hectares (1, 532 acres) on the Chilka lake, which is famous for its scenic beauty. The establishment will impart basic training to the naval boys to serve on Board Naval Ships. The institutuon will impart training simultaneously to three batches of boys, each batch consisting of about 400 boys. After completion of the training the boys will be absorbed in different branches of the Navy, viz., the Engineering, Communication, etc. The boys who join the Seamen branch will also be given specialised training in this establishment. Construction work of the project is being taken up in two phases. The work on Phase-I, which will cost about 300 crores of rupees, has already started and is expected to be completed during the Fifth Five-Year Plan Period. Phase-II of the project is expected to be sanctioned soon and the work will be taken up simultaneously with Phase-I. On the completion of Phase-I, it would be possible to commence trainting of Naval Boys.

The safety of the birds that form one of the main attractions of the Chilka lake had been fully provided for in consultation with the National Committee on Environmental Planning and Co-ordination. No out-door firing/shooting will be allowed and underwater explosives will not be used within the Training Establishment and lake waters.

Colleges

Prior to 1944, there was no college in the district when the Samanta Chandra Sekhar College was started at Puri. At present there are 13 colleges in the district as given in the following table, imparting general education in Science and Humanities. All these colleges, excepting the College of Basic Science and Humanities, are affiliated to the Utkal University, Bhubaneshwar.

Sl. No.	Name of the Institution	Year of establishment	Courses of Study	No. of students Men / Women	No. of teachers Men / Women	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Samanta Chandra Sekhar College, Puri	1944	Degree Courses in Science, Humanities and Commerce.	1669 / 274	95 / 17	Named after the famous astronomer of Orissa. There are 3 hostels for men students and one hostel for women students.
2	Government Evening College, Puri	1966	Degree Courses in Humanities.	719	19	Service-holders are given preferenc in admission. No hostel for students.
3	Baxi Jagabandhu Bidyadhar College, Bhubaneshwar	1957	Degree Courses in Science and Humanitites.	1682 / 158	68 / 25	One hostel for men students.
4	Rajdhani College, Bhubaneshwar	1973	Degree Courses in Humanities.	492 / 20	10 / 1	No hostel for students.
5	Rajdhani College, Evening Shift, Bhubanshwar	1962	Ditto	990	24 / 3	Service-holders are given preference in admission. No hostel for students.
6	Nayagarh College, Nayagarh	1961	Degree Courses in Science and Humanities.	1032 / 75	46 / 4	One hostel for men students.
7	*Nimapara College, Nimapara*	*1963*	*Ditto*	*976* / *112*	*34* / *2*	*One hostel each for men and women students.*
8	Prananath Mahavidyalaya, Khurda	*1959*	Degree Courses in Science, Humanities and Commerce.	1322 / *127*	52 / 3	One hostel for men students.
9	Khetrabasi Dayananda Anglo— Vedic College, Nirakarpur	1959	Degree Courses in Science and Humanities.	566 / 20	25 / 1	Ditto
10	Godavarish Mahavidyalaya, Banpur	1963	Ditto	356 / 25	24 / 2	Ditto
11	Rama Devi Women's College, Bhubaneshwar	1964	Ditto	1157	50	Hostel facility is available for the students.
12	Mahila College, Puri ..	1961	Degree Courses in Humanities.	315	13	Ditto
13	College of Basic Science and Humanities, Bhubaneshwar	1963	Intermediate Course in Science.	504 / 2	26 / 5	A constituent college of the Orissa University of Agriculture and Technology. Hostel facility is available for the students.

Utkal University, Vani Vihar, Bhubaneshwar

After the creation of Orissa as a separate province in 1936, there was a great demand for the establishment of a separate University for the province. Committees were set up to examine the possibilities. The Utkal University Act was passed by the Orissa Legislative Assembly in June 1943, and the University was inaugurated on the 2nd August, 1943. The Utkal University Act of 1943 did not specify the territorial jurisdiction of the University, but by an agreement between the Government of Orissa and the ex-rulers of the princely States in Orissa, its jurisdiction was extended to these ex-States. The Utkal University had jurisdiction over the entire State of Orissa till 1966 when two more universities were started with headquarters at Sambalpur and Berhampur. After separation, the jurisdiction of the University was delimited which now extends over the districts of Cuttack, Puri, Balasore, Mayurbhanj, Keonjhar, and Dhenkanal (except the subdivision of Athmallik). The University exercises jurisdiction over an area of 65, 720 square kilometres.

The University has six faculties, viz., Arts, Science, Commerce, Medicine, Education, and Law. At present, the University has 53 colleges comprising one Medical College, two Law colleges, three Teachers' Training Colleges, one Accountancy and Managment College, and 46 Colleges, in Arts, Science and Commerce, affiliated to it.

The University has post-graduate departments in 20 subjects, viz., Political Science, History, Applied Economics, Philosophy, Sanskrit, Oriya, Geography, English, Psychology, Sociology and Labour Welfare, Mathematics, Anthropology, Statistics, Physics, Chemistry, Botany, Zoology, Geology, Commerce, and Law. The one-year certificate course and two-year Diploma course in the Russian Language have been introduced in the University since 1965.

The number of students studying in the post-graduate departments at Vani Vihar during 1974-75 was 1,867 (1,584 men and 283 women) and the number of teachers was 111 (100 males and 11 females). There are 3 hostels for men students for accommodating 342 boarders. There is a hostel for women students with an accommodation for 65 boarders. The University Library has a collection of about1,06,900 books and periodicals. The University is managed under the provisions made in the Utkal University Act and Statutes, 1966. The management of the University has been taken over by the Government by an ordinance promulgated on the 30th July, 1974, and an Administrator has been appointed to look to the management of the affairs of the University.

PROFESSIONAL AND TECHNICAL EDUCATION

Law College, Bhubaneshwar

The Law College, Bhubaneshwar, was functioning in the building of the Madhusudan Law College, Cuttack, since 1972-73 due to lack of accommodation at Bhubaneshwar. In 1975, it was shifted to the campus of the Utkal University, Vani Vihar. It is a constituent college of the Utkal University and is affiliated to and managed by it. The institution conducts a three-year degree course in Bachelor of Law (LL. B.). The college has no building of its own and the classes are held from 6 p. m. to 9 p. m. in the arts block of the post-graduate department. There are three sections in the Preliminary Law, and one section each in the Intermediate Law and the Final Law. In November 1975, there were about 500 students including six lady students. The teaching staff consists of one Principal, two whole-time lecturers and six part-time lecturers.

The Orissa University of Agriculture and Technology

The Orissa University of Agriculture and Technology, a teaching-*cum*-residential institution, was established under the O.U.A.T. Act, 1961. In 1963, the Government of Orissa transferred the College of Agriculture, and the College of Veterinary Science and Animal Husbandry, to the control of the University.

The University has threefold functions, namely, Teaching, Research and Extension. It has got three faculties i.e., the Faculty of Agriculture, the Faculty of Veterinary Science and Animal Husbandry, and the Faculty of Agricultural Engineering and Technology. The University has no affiliated college, but has four constituent colleges, viz., the College of Agriculture, the College of Veterinary Science and Animal Husbandry, the College of Agricultural Engineering and Technology, and the College of Basic Science and Humanities. Information regarding the last named college is given in the Table (Colleges for General Education), and the details about other constituent colleges have been given separately.

The University awards Doctorate degree in Philosophy to candidates for research work in the subjects of Agriculture, and Veterinary Science and Animal Husbandry. The medium of instruction is English. The University is managed by an autonomous body. The Board of Management is in overall charge of the University, the Pro-Chancellor being its chairman in whose absence the Vice-Chancellor presides over the meetings. The Academic Council and the Board of Faculties are two other important boards. Trimester system of education and examination which was prevailing till 1973-74 has since been replaced by semester system of education and examination (two-term basis per year) from the session 1974-75 for all the courses.

College of Agriculture

The College of Agriculture, Bhubaneshwar, was established in 1954 and was affiliated to the Utkal University till 1962. Since 1963, it is functioning as a constituent college of the Orissa University of Agriculture and Technology. The college provides education for Bachelor of Science (Agriculture) and Master of Science (Agriculture) courses. In 1974-75, the college had 72 teachers and 656 students, including 17 Scheduled Caste and 2 Scheduled Tribe students. There are two hostels for the boarders.

College of Agricultural Engineering and Technology

With a view to meet the demand of qualified Agricultural Engineers of the State, this college was started in 1966 as a constituent college of the Orissa University of Agriculture and Technology. It provides two-year course in Bachelor of Science (Agricultural Engineering and Technology). The number of students in 1974-75 was 115 and the number of teachers 11. There is no separate hostel for the college but the students stay in one of the hostels of the Orissa University of Agriculture and Technology. Being a constituent college, both the hostel and the college are managed by the Orissa University Agriculture and Technology, Bhubaneshwar.

College of Veterinary Science and Animal Husbandry

The College of Veterinary Science and Animal Husbandary, Bhubaneshwar, was started on the 24th August, 1963. It is affiliated to and managed by the Orissa University of Agriculture and Technology. The college provides teaching in Veterinary Science and Animal Husbandry both at the degree and post-graduate level. In 1972-73, the number of students was 156 and the number of teachers was 42. Hostel facility is available for the students.

Regional College of Education, Bhubaneshwar

The Regional College of Education, Bhubaneshwar, is one of the four Regional Colleges of Education in India established in the year 1963. It is the Regional College for the eastern zone consisting of the States of Orissa, Bihar, West Bengal, Assam, Manipur, Tripura, Meghalaya, Nagaland and the Union Territories of Mizoram, Arunachal Pradesh, and Andaman and Nicobar Islands. The main aim of the college is to produce trained teachers for the Higher Secondary Schools in Science, Technology and Arts subjects. This college provides four-year integrated course in B.A. and B.Ed.; B.Sc. and B.Ed.; one year course in B.Ed.,and one year course in M.Ed. There is honours teaching facility in subjects like Physics, Chemistry, Mathematics, Botany, Zoology and English. Besides science subjects, Education, History, Economics, English, and Regional Languages: Oriya, Hindi and Bengali are also taught. The number of students and teachers in the college during 1972-73 was 450 and 73 respectively. There are five hostels of which four are meant for men and one for women students.

The institution is managed by the National Council of Educational Research and Training, New Delhi. It is affiliated to the Utkal University.

Eastern Regional Language Centre, Bhubaneshwar

The Eastern Regional Language Centre, Bhubaneshwar, was established in July 1970. The medium of instruction is English. The institute conducts a ten-month course in Assamese, Bengali and Oriya languages up to Matriculation standard. It is affiliated to the Central Institute of Indian Languages, Mysore, under the Ministry of Education and Social Welfare, Government of India. During the year 1974-75 , there were 86 teacher-trainees (79 males and 7 females) and 9 teachers (7 males and 2 females) including the Principal. The institute provides two hostels, one for men (70 seated) and one for women (10 seated). Each trainee receives a stipend of Rs. 100 per month over and above his pay and allowances. It is managed and financed by the Ministry of Education and Social Welfare, Government of India. There is a library consisting of 6,155 books. The Centre imparts second language training to the graduate teachers of High English schools, Higher Secondary schools and Junior Colleges sponsored by different States.

Institute of Physics, Bhubaneshwar

The Institute of Physics, Bhubaneshwar, was registered in 1971 under the Societies Registration Act, 1860. It was functioning under the acting directorship of the Vice-Chancellor, Utkal University, till September 1974 when a whole-time Director joined the Institute.

The management of the Institute is vested in a Board of Governors who have been nominated in consultation with the University Grants Commission, the Atomic Energy Commission, the Space Research Establishment, and the Ministry of Defence. The Director of the Institute, appointed by the Government of Orissa, is the member-secretary of the Board and its principal executive.

The Institute of Physics has been recognised as a centre of research and higher studies by the Utkal University and the Sambalpur University.

The purpose of the Institute is to undertake post-graduate teaching and to promote research in all branches of Physics and allied disciplines. It offers advance course in different branches of Physics at the post-graduate level. It also undertakes teaching of advanced course to pre-Doctoral and post-Doctoral research workers. The pre-Doctoral Course which started in July 1975, had 15 students. The duration of the course is one year. Fellowship of Rs. 350·00 per month is given to the students during the period of the course. The Institute is at present functioning in a private building. It is financed

by the Government of Orissa. The library has a good collection of books, journals and magazines on Physics and allied subjects. Research work is conducted on Solid State Physics, Particle Physics, and Nuclear Physics. Subjects like Mathematical Physics, Quantum Mechanics, Classical Mechanics, Classical Electrodynamics, Manybody-Theory, Quantum Field Theory and Statistical Physics are taught in pre-Doctoral Course.

Hindi Teachers' Training College, Bhubaneshwar

The Hindi Teachers' Training College, Bhubaneshwar, was incepted on the 1st September, 1965, to impart training to the Hindi teachers of the State. It is affiliated to the Board of Secondary Education, Orissa, Cuttack. The duration of the course is ten months. The medium of teaching is Hindi. Till 1974-75, the institution received full financial aid from the Government of India after which the State Government is bearing the expenditure. Each trainee received Rs. 60·00 per month in the form of stipend till 1974-75, but from 1975-76, no stipend is given to them as the trainees are in service and come on deputation for the training. In 1974-75, the number of trainees was 60 (45 males and 15 females) and the number of teachers was 4 including the Principal and two female teachers. There are three hostels for the trainees of which one is for men and two for women. The institution has a library which contains 3, 952 books in Hindi, English, Oriya, Bengali, Urdu and Sanskrit languages.

The Aviation Training Institute, Bhubaneshwar

The Aviation Training Institute, Bhubaneshwar, is functioning under the direct control of the State Government since the 16th December, 1974. Prior to this it was a private institution named as "The Orissa Flying Club". It is a branch of the Aviation Establishment of the Transport Department. The technical aspect of the instituition is looked after by the Chief Flying Instructor. The administrative head of the instituion is the Government Aviation Officer, Orissa.

The number of persons trained from December, 1974 to July, 1975 was 44. At present there are 3 Instructors including the Chief Flying Instructor. Training is imparted on Private Pilot Licence, Commercial Pilot Licence, Assistant Flying Instructor--Rating, and Flying Instructor--Rating, the duration of course being 8 months, 4 years, 10 hours, and 30 hours respectively. After successful completion of the course each trainee is issued a licence in his favour by the Chief Flying Instructor. The trainees who intend to take loan from the State Government can avail it from the Education Department. Subvention is also being given by the Central Government to each trainee. The Institute provides a hostel for the trainees. In July 1975, it had 3 aeroplanes, viz; one Aeronca plane and two Puspak planes.

Secondary Training Schools

Till the end of the session 1972-73, the district had 9 Secondary Training schools located one each at Puri, Nimapara, Sakhigopal, Pipli, Raj Sunakhala, Khurda, and Tangi, and one each for men and women, at Bhubaneshwar. Besides the one at Bhubaneshwar, the Secondary Training school located at Puri and Pipli are meant for women. One more Secondary Training school for men was established at Itamati in 1973-74, thus raising the number of such institutions in the district to 10. The intake capacity of each training school is 50. Each trainee gets a stipend of Rs. 75·00 per month. The educational qualification for entrance into the Secondary Training school is Matriculation or Intermediate. The duration of training is 2 years. After completion of the training the trainees appear at an examination and the successful candidates are awarded Certificates of Teachership by the Board of Secondary Education, Orissa.

Professional Training Institutes

There are six training institutes, viz., Accounts Training School, Orissa Secretariat Training Institute, Administrative Officers' Training School, Grama Sevaka Talim Kendra, Home Economics Training Centre, and Tribal Orientation and Study Centre, all functioning at Bhubaneshwar. These institutions impart training mainly to Government officials and are managed by the State Government. Besides, the Co-operative Training College and the Capital Survey Training School are also located at Bhubaneshwar. The Co-operative Training College provides training to the personnel of the co-operative organisations. The Police Training School at Nayagarh imparts training to the police personnel and is managed by the State Government. Information regarding these institutions are given in the table overleaf.

Sl. No.	Name of the Institution	Year of establishment	Duration of course	No. of trainees (Boys / Girls)	No. of teachers (Male / Female)	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Accounts Training School, Bhubaneshwar	1956	O. F. S. (direct)-1 year O. F. S.(promotee)-4 months. I. A. S. (probationer)-1 month. Other Officers-non-Gazetted-3 to 4 months.	Approximately 350 Government officials every year.	14 Including two part-time Lecturers.	Controlled by the Finance Department.
2	Orissa Secretariat Training Institute, Bhubaneshwar	1960	Training to Secretariat Assistants-4 months.	34 (1973)	4	Managed by the Home Department.
3	Training Co-ordination, Administrative Officers' Training School, Bhubaneshwar	1958	O. A. S. (direct)-1 year I. A. S. (probationer)-30 days. O. A. S. (Refreshers course)-30 days. Other officers (Foundation Training Course)-5 weeks.	409 (1974-75)	5	Managed by the Political and Services Department. Has a library of 13,000 books.
4	*Tribal Orientation and Study Centre, Bhubaneshwar*	*1964-65*	*Job course—10 weeks, Tribal Orientation course—12 weeks General course-10 weeks.*	*204 (1974-75)*	*6*	Managed by the Community Development & Social Welfare Department.
5	Grama Sevak Talim Kendra, Bhubaneshwar	1965	Pre-Service—2 years, Higher Training-1 year, Refreshers' Course—2 months, Youth Leaders Training Camp-12 days,	158 (1975)	8	Ditto
6	Home Economics Training Centre, Bhubaneshwar	1955	Grama Sevika—1 year, Others—varies between 7 days to 3 months.	183 (1974-75)	4	Ditto
7	Capital Survey Training School, Bhubaneshwar	1952	Training imparted to Amins, Tracers and Revenue Inspectors-3 months.	30 (per batch)	3	Affiliated to Joint Stock Company, Sambalpur. Privately managed.
8	Co-operative Training College, Bhubaneshwar	1955	Higher Diploma in Co-operation-36 weeks, Diploma in Industrial Co-operation-18 weeks, Short-term orientation and functional courses on co-operative developments-2 to 3 weeks.	120 in regular courses and 140 in short-term courses. (1974-75).	7 (including one part-time Lecturer).	Affiliated to the Committee for Co-operative Training, New Delhi.
9	Police Training School, Nayagarh	1964	Recruit constables course-9 months, Orissa Military Police Sepoys-9 months, Physical Training Instructors-4 months, Drill Instructors course-8 months.	5555 Trainees on different courses were trained till 1974.	29	The Principal, Police Training College, Angul, is in charge of its management.

Government Homoeopathic Medical College, Bhubaneshwar

The Government Homoeopathic Medical College, Bhubaneshwar, was established by the State Government on the 1st July, 1969. The curriculum is of four and half years duration including six months Housemanship in a government hospital at the end of which the successful candidates are awarded Diploma in Homoeopathic Medicine and Surgery. The subjects taught are Anatomy, Physiology, Pharmacology, Organon, Materia Medica, Practice of Medicine, Social and Preventive medicine, Jurisprudence, Gynaecology and Obstetrics, Surgery and Pathology. The qualified students are awarded State loan from the Education Department, and National Loan Scholarship from the Director of Public Instruction (Higher Education), Orissa. There is provision for hostel accommodation only for women students. The college has a library consisting of 800 books. In 1974-75 the number of students was 115 (103 boys and 12 girls) and the number of teachers was 19 (17 males and 2 females). The institution is affiliated to the Medical Faculty of Homoeopathy, Orissa, Bhubaneswhar. It is under the administrative control of the Director of Ayruvedic and Homoeopathic Medicines, Orissa.

Gopabandhu Ayurveda Mahavidyalaya, Puri

The Gopabandhu Ayurveda Mahavidyalaya, Puri, was established in May, 1949. It imparted training in Ayurvedic medicines supplemented by modern medicines till 1960-61, after which the mixed course was discontinued. Since 1963-64, pure Ayurvedic course has been introduced. The course is for five and half years including compulsory housemanship for 6 months. The subjects taught are Sanskrit, Padartha Vigyana, Ayurveda Siddhanta, Dravyaguna Siddhanta, Ayurveda Itihas, Laghu Trayee, Swasthavrita, Sharira, Dravyaguna, Rasa sastra, Doshadhatu and Malavigyan, Brihat Trayee, Roga-Nidana, Rasayan Vajikarana, Kayachikitsa, Shalyashalakya, Prasuti-tantra, Agadatantra, and Panchakarma. In 1974-75, 137 students were on the roll (117 boys and 20 girls) and the number of teachers was 22 (20 males and 2 females).

In the premises of the Mahavidyalaya, there are two hostels, one each for boys and girls with an accommodation for 30 and 15 students respectively. The college is under the control of the Director of Ayurvedic and Homoeopathic Medicines, Orissa. It has been affiliated to the Utkal University since 1973-74.

Technical and Craft Schools

There are a few technical and craft schools in the district as indicated in the table overleaf. These schools, excepting the Food Craft Institute, are managed by the State Industries Department.

Sl. No.	Name of the Institution	Year of establishment	Courses of study	Duration of course	No. of students	No. of teachers	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1.	Industrial Training Institute, Puri	1966	Stenography, electrician, wireman, motor machanic, fitter, turner, machinist, and welder.	2 years for each trade except stenography, motor mechanic, and welder which are of 1 year duration.	159 (male) (1974-75)	26(male)	Affiliated to the State Council for Technical Education and Training, Orissa. There is a hostel with rent-free accommodation for 92 trainees.
2.	Training -*cum*- production Centre on Coir, Teisipur	1964	Training imparted on making up articles of coir.	3 months	18 (male) 39 (female) (1972-73)	1 (male)	
3.	Mahila Kutir Silpa Sikshashram, Puri	1949	Training imparted in various arts and crafts mainly of vocational nature.	2 years	38 (female) (1974-75)	2 (male) 6 (female)	
4.	(*a*) Kalijugeswar Craft School, Kaligugeswar	1972	Training on cane, bamboo, keoraleaf, jute and coir works.	1 year	28 (male) 24 (female) (1974-75)	6 (male)	No hostel facility available.
	(*b*) Janakadeipur Craft School, Janakadeipur	1970					
	(*c*) Srinibaspur Craft School, Srinibaspur	1956					

Sl. No.	Name of the institution	Year of establishment	Courses of study	Duration of course	No. of students	No. of teachers	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
5.	Food Craft Institute, Bhubaneshwar	1973	Certificate course in Cookery, Bakery and Confectionery, Restaurant and Counter Service.	6 months	Regular— 51 (male) 7 (female) Part-time- 61 (female)	6 (male) 1 (female)	Managed by an autonomous body consisting of officials of ths State and the Central Government. It is affiliated to the National Council for Training in Vocational Trades, New Delhi. Hostel accommodation available.

INSTITUTIONS FOR THE CULTIVATION OF FINE ARTS

There is a music college at Bhubaneshwar named the Utkal Sangeet Mahavidyalaya which is managed by the Orissa Sangeet Natak Akademi. Besides, there is a number of music and dance schools located at different places in the district which impart education in music, both vocal and instrumental, and dancing. Most of these institutions are privately managed. They get financial assistance from the State Cultural Affairs Department and other sources. The table overleaf gives an account of such institutions as available for the year 1974-75.

Sl. No.	Name of the Institution	Year of establishment	Courses of study and duration of course	No. of students Boys / Girls	No. of teachers	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1.	Utkal Sangeet Mahavidyalaya, Bhubaneshwar	1964	Prava— 2 years Bharati— 2 years Acharya— 2 years	135 / 87	15	A number of students receive stipend. There are two hostels for men and one hostel for women students.
2.	Rajadhani Kala Sansad, Bhubaneshwar ..	1958	Prathamika— 1 year Prabeshika— 2 years Madhyama— 2 years Bisarad— 2 years Alankar— 2 years	32 / 41	5	Affiliated to the Akhila Bharatiya Gandharba Mahavidyalaya Mandal, Miraj, Maharashtra. No hostel for students.
3.	Sangeet Kala Pratisthan, Puri ..	1953	Hindustan classical music— 7 years Odissi Music— 8 years Odissi Dance— 6 years Tabla— 4 years	14 / 34	5	Ditto
4.	Bhubaneswar Kala Kendra, Bhubaneshwar	1955	5—year Diploma course	39 / 66	6	Affiliated to the Pracheen Kala Kendra, Chandigarh. No hostel for students.
5.	Laxman Naik Sangeet Akademi, Bhubaneshwar	1964	6—year Bisarad course	70 / 35	7	Affiliated to the Akhila Bharatiya Gandharba Mahavidyalaya Mandal, Miraj, Maharashtra. Gets financial aid from the Tribal and Rural Welfare Department. No hostel facility.
6.	Lalita Kala Pitha, Bhubaneshwar ..	1954-55	6—year Bisarad Course	37 / 65	7	Affiliated to the Prayag Sangeet Samiti, Allahabad. No hostel facility.

ORIENTAL SCHOOL (Sanskrit Tols and Colleges)

From ancient times, Puri has the reputation of being a celebrated centre of Sanskrit learning. Its fame as a seat of Sanskrit learning can be traced back to the time of Adi Sankaracharya who is believed to have come to Puri in the 9th century A. D. He founded a Matha here which is still extant. Scholars from all parts of India used to come to Puri to learn Sanskrit and the Sastras.

In 1973, there were 16 Government aided, 4 Government managed, and one unaided Sanskrit Tol in the district. The Tols are under the direct control of the Superintendant of Sanskrit Studies, Orissa, Puri. The number of students studying in these Tols in 1973 was 685 (637 boys and 48 girls) and the number of teachers was 80. A detailed account of the Tols has been given in Appendix II.

Adi Sankar Pravupada Ashram, Puri

At the instance of Shri Jagadguru of Kanchi Kamakoti Peetha, Kanchipuram, Tamil Nadu, the foundation stone of the Adi Sankar Pravupada Ashram, Puri, was laid on the 3rd March, 1973. The three temples of Shri Chaitanya; Shri Adi Sankar and his four disciples; and Shri Jayadev, his consort Padmavati, and Shri Balkrushna, have been constructed on the sea beach near Swargadwara on a raised platform. The institution is manged by the Sankar Bhagavadpada Seva Samiti. Liberal donations are received from the Kanchi Kamakoti Peetha for its management. In 1974-75, 7 boys between 9 to 14 years were taught Sanskrit and the Sastras by one full-time teacher and 3 part-time teachers. The duration of course is 7 years. The students as well as the teachers reside in the Ashram. The students are imparted teaching in the subjects like Sanskrit Kavya and grammar, Pipaladi Sakha of Atharba Veda, Mathematics and Oriya language. The Ashram maintains a library. A sum of Rs. 1,70,000.00 has been contributed by the Kanchi Kamakoti Peetha for the construction and upkeep of the temples and the Ashram.

Shri Sadasiva Kendriya Sanskrit Vidyapeetha, Puri

The Sri Sadasiva Kendriya Sanskrit Vidyapeetha, Puri, was established in 1865 as a school and raised to the status of a college in 1918. It continued as such under the Government of Orissa till the 14th August, 1971, when Rastriya Sanskrit Sansthan, an autonomous organisation under the Ministry of Education, Government of India, took over the management of the institution. Under the Government of Orissa, its name was Sadasiva Sanskrit College, and after its take over by the Sansthan, it is renamed as the Shri Sadasiva Kendriya Sanskrit Vidyapeetha. In 1973-74 the college had 392 students and 24 teachers. This institution imparts teaching in Prathama (3 years), Madhyama (3 years), Prak-Shastri (1 year),

Shastri (3 years) and Acharya (2 years). The subjects taught up to Acharya classes are Sahitya, Vyakaran, Dharmasastra, Puran, Itihas, Jyotish, Sankhya Yoga, Nyaya, Vedanta, Sarvadarsan, English, Hindi, Oriya, and History. In Acharya classes Sahitya, Vyakaran, Dharmasastra and Sankhya Yoga are taught. There are 3 hostels with an accommodation for 130 students.

EDUCATION FOR THE HANDICAPPED

Deaf and Dumb School, Bhubaneshwar

The Deaf and Dumb School, Bhubaneshwar, was founded in 1937. It is affiliated to and managed by the Orissa State Council for Child Welfare. It is meant only for the deaf and dumb students. The medium of instruction is Oriya. Subjects taught in the classes are lip reading, speech, English, Social Studies, General Science, M. I. L. (Oriya), Arithmetic, Agricultural Science, tailoring, carpentry, weaving, cane and coir-making, and cycle repairing. The duration of course is 10 years (from preparatory to Class VII). The school had 57 boys and 10 girls, and 11 teachers in 1972-73. It is mainly a residential type of institution. The students get a stipend of Rs. 45 per month for their maintenance. It has a library containing 6,000 books in Oriya, English, Hindi and Bengali languages.

Blind School, Bhubaneshwar

The date of establishment of the Blind School, Bhubaneshwar, is 2nd September, 1960. It imparts teaching to the blind boys. It is affiliated to the Board of Secondary Education, Orissa, Cuttack. The duration of course is 12 years (from preparatory to Class XI). The compulsory subjects are English, Social Studies, General Science, M. I. L. (Oriya), Mathematics, Sanskrit, and Agricultural Science. The Optional subjects are Civics, Sanskrit, Music, weaving and cycle repairing. The medium of instruction is Oriya. In 1972-73 the number of blind students in the school was 61 (53 boys and and 8 girls) and the number of teachers was 16 (15 males and and 1 female). A sum of Rs. 45 per month is given to the students for their food. Besides, some meritorious students from Class-IX onwards are awarded Rs. 60 per month from the Government of India. This is mainly a residential institution. The Government give full financial aid through the Orissa State Council for Child Welfare.

The two schools, namely, the "School for Blind" and the "Deaf and Dumb School" are functioning under one management and in one building.

ADULT LITERACY

In order to eradicate illiteracy among the adults, the scheme of social education came into execution with the introduction of Community Development and National Service Blocks in 1953.

Prior to this, literacy drive was in force in selected areas by Adult Education branch of the Education Department and non-official agencies on voluntary basis.

At present, under Normal and Pilot Project, there are as many as 100 Adult Literacy Centres (87 for men and 13 for women) in the district. At each centre 20 adults are taught by a part-time teacher who gets a consolidated amount of Rs. 50. per batch. This apart, under Farmers' Functional Literacy Project sponsored by the Government of India, 60 centres (all for men) are run. Each centre consists of 30 persons and a part-time teacher who gets Rs. 40 per month. The aim of this project is to wipe out illiteracy among the farmers, and to impart teaching to them on improved methods of cultivation.

The Government is also launching literacy drive through exhibition of films, posters and playing of records of educative value.

CULTURAL AND LITERARY ORGANISATIONS

There are many cultural and literary organisations in almost all the towns and in some villages in the district. The main objective of these organisations is to organise literary and cultural meetings, symposia, to stage dramas and variety shows, and to organise indoor and out-door games. Some of these organisations, as will appear from the following table, also bring out periodicals and undertake publication of books.

Sl. No.	Name of the organisation	Year of establishment	Remarks
1	(2)	(3)	(4)
1.	Godabaris Sahitya Sansad, Bhubaneshwar	1957	Publishes a literary magazine named 'Murchana'.
2.	Gopabandhu Smruti Sansad, Bhubaneshwar	1967	..
3.	Ekamra Sahitya Sansad, Bhubaneshwar	1966	Publishes an annual magazine named 'Ekamra'.
4.	Paschim Orissa Sanskurtika Parisad, Bhubaneshwar	Early part of 20th century.	Provides a forum for social and cultural meetings of the people hailing from Western Orissa. Some books in Oriya on poet Gangadhar Meher, Bhima Bhoi, etc. have been published by the Parisad.
5.	Chilka Sahitya Sansad, Balugaon	1968	Brings out a literary magazine named 'Bela'.
6.	Sobhan Sahitya Sansad, Bhubaneshwar	1972	..

(1)	(2)	(3)	(4)
7.	Srikshetra Sanskrutika Parisad, Puri	1970	Aims at propagating the cult of Lord Jagar nath.
8.	Kishore Club, Bhubaneshwar	1966	..
9.	Club Ushalok, Bhubaneshwar	1961	..
10.	Juba Kalakar Sangha, Orissa, Bhubaneshwar	1965	..
11.	Paika Bidroha Smaraka Samiti, Balugaon	1975	Organises meetings and other cultural programmes in commemoration of the Paik Rebellion of 1817-18.
12.	Krushna Chandra Club, Nayagarh	1926	..
13.	Khurda Club, Khurda ..	1916	..

Regional Research Laboratory, Bhubaneshwar

The Regional Research Laboratory, Bhubaneshwar, was established on the 13th April, 1964. It is functioning under the Council of Scientific and Industrial Research (C. S. I. R.), and is managed by the Ministry of Industrial Development, Science and Technology, Government of India. The research work has been categorised into five major disciplines, such as, (*i*) minerals and metals, (*ii*) inorganic chemicals, (*iii*) forest and marine products, (*iv*) aromatic and medicinal plants, and (*v*) process engineering. The three processes, namely, (i) Fluid Energy Mill, (ii) Beneficiation of Natural Graphite, and (iii) improved distillation Unit for production of essential oils, developed in this laboratory have been released for commercial exploitation.

Cultural, Literary and Scientific Periodicals

The 'Samabesh' and the 'Adhunik', two Oriya literary monthly magazines, are published from Bhubaneshwar since 1962 and 1974 respectively. Two quarterly literary magazines in Oriya, viz., the 'Chumbak' and the 'Bela' are also published from Bhubaneshwar and Balugaon respectively. Two educational quarterlies, viz., the 'Sikhyalok' and the 'Oriya Education Magazine' are being published by the State Institute of Education, Bhubaneshwar, and the Director of Public Instructions, Orissa, Bhubaneshwar, respectively since 1966 and 1967. The Orissa Historical Research Journal is published from Bhubaneshwar since 1962 under the auspices of the Orissa State Museum. A detailed account of the literary, cultural and scientific periodicals is given in Chapter XVIII (Public Life and Voluntary Social Service Organisations).

Libraries

The Raghunandan Library, Puri, established in 1921, is one of the oldest libraries in the district. It has a rich collection of old palm-leaf manuscripts, palm-leaf paintings, copper plate inscriptions, coins and old documents which are of special interest to research scholars and art lovers. The Utkal University library, Vani Vihar, Bhubaneshwar, is the biggest in the district having larges collection of books. It has also a palaeography section where old palm-leaf manuscripts are preserved. The library subscribes about 240 Indian and 294 foreign journals and periodicals. The Orissa University of Agriculture and Technology Library, Bhubaneshwar, has a large collection of books mostly on technical subjects. Photo-copying and microfilming facilities are available in this library. This library also subscribes a large number of Indian and foreign journals and periodicals. The library attached to the Orissa State Museum possesses many rare books of reference.

The Banchhanidhi Pathagar of village Udaypur, in Nuagaon police station of Nayagarh subdivision, is a unique institution of its kind in the rural area having a museum and a palaeography section attached to it. The pathagar has a large collection of magazines and periodicals numbering about 12,000. This institution in a far off village has been possible mainly due to the individual efforts of one Shri Dasarathi Patnaik. The following table gives an account of the important libraries in the district.

Sl. No.	Name of the library	Year of establishment	Number of books	Controlled by
(1)	(2)	(3)	(4)	(5)
1.	Orissa Secretariat Library, Bhubaneshwar	1936	19,000	Government
2.	Utkal University Library, Bhubaneshwar	1949	1,06,900	Utkal University
3.	Orissa University of Agriculture and Technology Library, Bhubaneshwar	1964	82,500	University of Agriculture and Technology
4.	State Information Centre Library, Bhubaneshwar	1958	7,157	Government
5.	Orissa State Museum Library, Bhubaneshwar	1950	16,180	Government
6.	State Library, Orissa, Bhubaneshwar	1967	7,416	Government
7.	Information Centre Library, Puri	1950	5,178	Government

(1)	(3)	(3)	(4)	(5)
8.	Ramakrishna Mission Library, Puri	1925	10,000	Ramakrisna Mission
9	Ramakrishna Mission Vivekananda Library, Bhubaneshwar	1963	11,547	Ramakris na Mission
10.	Raghunandan Library, Puri ..	1921	10,000	Private
11.	Orissa Legislative Assembly Library, Bhubaneshwar	1937	20,000	Government
12.	Banchhanidhi Pathagar, Udayapur	1959	7,200	Private

ARCHIVES AND MUSEUMS

Orissa State Archives, Bhubaneshwar

The Orissa State Archives, Bhubaneshwar, was established on the 15th January, 1960. It is meant for the preservation of non-current records of the Government as may be transferred to it from time to time. The old records are preserved here according to the modern principles of Archives keeping. It also maintains a good reference library which contains a number of rare and valuable books and periodicals. The Orissa State Archives is under the administrative control of the Directorate of Cultural Affiairs and is managed under the direct supervision of a Superintendent. Since 1971 it is functioning in the newly constructed multi-storyed building of its own.

Orissa State Museum, Bhubaneshwar

With a view to disseminate knowledge on the tradition and heritage of Orissa, the Orissa State Museum was initially opened in the premises of the Ravenshaw College, Cuttack in, 1932. In 1949 it was shifted to Bhubaneshwar to its present building. The Museum has now several sections, viz., Archaeology, Epigraphy, Numismatics, Armoury, Natural History, Art and Crafts, Anthropology and Manuscripts. The Museum has a well maintained library of rare books and periodicals. A number of rare books, reference books, picture post cards, and a quarterly journal entitled the Orissa Historical Research Journal, are published by the Museum.

There are three branches of the Orissa State Museum located at Baripada, Khiching, and Belkhandi under the control of the Superintendent, Orissa State Mumeum, Bhubaneswhwar .

The Orissa State Museum is under the administrative control of the Directorate of Cultural Affairs, Orissa.

Archaeological Museum, Konarak

The Archaeological Museum at Konarak is one of the site museums under the Museum Branch of Archaeological Surveyof India.

Towards the end of the 19th century, the Public Works Department was entrusted with the conservation work of the Sun Temple at Konarak. But the gradual clearance of sand and debris around the Sun Temple led to the discovery of beautiful carved pieces and sculptures. A small sculpture-shed constructed inside the temple compound housed these sculptures for a long time and gradually came to be regarded as a museum, but actually it was far from being a regular museum.

The present museum, inaugurated on the 30th October, 1968, faces the northern side of the Sun Temple and is on the left hand side of the metal road leading to the P. W. D. Inspection Bungalow. The sculptures and carved pieces kept in the sculpture-shed have now been shifted to this new building which, being a site museum, houses the antiquity collected from the Sun Temple and the neighbouring areas. The museum is in charge of a Curator.

BOTANICAL AND ZOOLOGICAL GARDENS

Nandankanan

Nandankanan is a beautiful Biological Park situated in the most natural surroundings of the green forest of Chandka near Bhubaneshwar. It was inaugurated on the 29th December, 1960. A detailed account of it has been given in Chapter-XIX, Places of Interest).

CULTURAL AND LITERARY BACKGROUND

For centuries the region now forming the district of Puri has been famous in the cultural history of India. Puri or Purusoattam-Puri, the seat of Lord Jagannath from remote antiquity, has been a famous centre of Hindu pilgrimage and religious learning for long. Asoka, the great, made historic utterances on this soil after his conquest of Kalinga in 261 B. C. His two special Kalinga edicts at Dhauli, like the two at Jaugarh in the district of Ganjam, are addressed to the local councillors and executive officers of the empire, commanding them to treat the people of Kalinga and the borderlands with sympathy and deference. The language used in these edicts is called Pali-Prakrit which gives evidence of a language then spoken or understood by the people in Orissa.

Next in cultural importance is the record left by Emperor Kharavela in the 1st century B. C. on the ceiling of the Hatigumpha Cave in Udayagiri hill which is not far off from Bhubaneshwar. The inscription shows that Orissa, even two thousand years ago, had a highly developed society and culture. The language used in the inscription is an earlier form of the Magadhi Prakrit, and is closer to the present day Oriya. It is mentioned in the inscription that Prince Kharavela was trained in military arts, literature, mathematics, social sciences and politics.

It is also said in the inscription that the Prince organised dances and dramatic performances to provide entertainment for the citizens of his capital as well as foreign visitors.

Orissa has a rich tradition of Sanskrit learning and culture which began during the Sailodbhava rule over this land from *circa* 7th century A. D. and continued unabated in the subsequent centuries till the British occupation of Orissa in the beginning of the last century. The Hindu kings of Orissa were great patrons of learning. Some of them were accomplished scholars and writers in Sanskrit. Gajapati Kapilendra Deva (1435 - 66 A. D.), the founder of the Solar dynasty in Orissa, is the author of a Sanskrit play named 'Parasurama Vijaya'. His son Purusottama Deva, though inferior to him as a warrior, excelled him as a poet. Gajapati Prataparudra Deva (1497—1533-34 A. D.) was a scholar and a geat patron of letters. Many famous poets adorned his court. Orissa lost her independence with the death of Mukundadeva Gajapati in 1568 A. D., but soon after, Ramachandra Deva I carved out a kingdom for himself with Khurda as its capital and assumed the title of Gajapati. Sanskrit and Oriya literature flourished under the patronage of the Gajapati kings of Khurda till the kingdom was confiscated by the British.

A search for palm-leaf manuscripts during past few decades has resulted in the discovery of a large number of Sanskrit manuscripts on Kavya, Nataka, Dharmashastra, Alankara, Sangita, Jyotisha etc. which were either composed or copied in Orissa. Many more must be still lying in the *mathas* or religious monasteries and in the family heirloom of individual households. Most of the collected Sanskrit and Oriya manuscripts are now preserved in the Manuscripts Library of the Orissa State Museum and the Manuscripts Library of the Utkal University, both located at Bhubaneshwar. The Raghunandan Library at Puri has also a rich collection of palm-leaf manuscripts. Besides, the Asiatic Society of Bengal; Oriental Manuscripts Library, Madras; the National Archives of India, New Delhi; and the Visvabharati University of Santiniketan, West Bengal; have collected a large number of palm-leaf manuscripts from different parts of Orissa and have preserved them. The manuscripts preserved in the Orissa State Museum have been classified according to their subject-matter and descriptive catalogues have been prepared, but only a few of the manuscripts have so far been edited and published.

The District of Puri has the unique distinction of making substantial contribution to Sanskrit and Oriya literature. The *mathas* and the several Brahmin Sasans in the district were the

traditional centres of Sanskrit learning and culture. In the first decade of the present century Mahamahopadhyaya Haraprasad Sastri conducted a search of palm-leaf manuscripts in Orissa. He made the following observation on the district of Puri.

"In the district of Puri, there are thirty-two Sasanas or villages granted to Brahmans in perpetuity by the Hindu Rajas of Orissa. In 1908, I went there with Professor Mac Donell and we calculated that the number of palm-leaf manuscripts (for all Orissa manuscripts are written on palm-leaves with a style) in these Sasanas is nearly two lakhs. The Gobardhana (Bhogabardhana) Matha alone contains more than two thousand manuscripts written in various characters *".

Sanskrit ** Literature

The earliest available Sanskrit work in the district of Puri is a drama Anargharaghava Natakam (ଅନର୍ଘରାଘବ ନାଟକମ୍) written by Murari Mishra (9th centrury A. D.). This drama was staged before an audience of learned people at the time of a festival of Purusottama (Jagannath).

SATANANDA ACHARYA of 11-12th century A. D. was a resident o. Purusottama or Puri and is known for his famous work on astronomy called '*Bhasvati*'. He was also the author of *Satananda Ratnamala* and *Satananda Samgraha* which are considered to be the earliest Smriti works written in Orissa.

JAYADEVA —The famous poet Kaviraj Jayadeva Goswami flourished in the 12th century A. D. and produced his immortal work Gitagovinda (ଗୀତଗୋବିନ୍ଦ). Jayadeva was born at Kenduli on the river Prachi, a village located under the Balianta police station of Puri district.

GOBARDHANACHARYA and his brother UDAYANACHARYA were noted Sanskrit scholars of the last part of the 12th century. They are supposed to be the residents of the area comprising the present district of Puri. Gobardhana wrote 'Aryasaptasati' (ଆର୍ଯ୍ୟାସପ୍ତଶତୀ) a Sanskrit poem in 700 stanzas and Udayan wrote 'Bhabavibhabinitika' (ଭାବବିଭାବିନୀ ଟୀକା) in Sanskrit, the first commentary on the 'Gita Govinda' of Jayadeva.

SAMBHUKARA VAJAPEYI AND VIDYAKARA VAJAPEYI— Sambhukara Vajapeyi (13th century A. D.) and his son Vidyakara Vajapeyi are the two noted Smriti writers who

* The Journal of the Bihar and Orissa Research Society, Vol. I, Part I (1915), pp. 62-63.

** This account of the Sanskrit Literature of Puri district is chiefly based on the prefaces to the Descriptive Catalogues of Sanskrit Manuscripts prepared by the Manuscripts Section of the Orissa State Museum, Bhubaneshwar, and other books of reference.

belonged to some Brahamin Sasan near Puri. Only two of Sambhukara's small works, namely, *Sraddhapaddhati* (ଶ୍ରାଦ୍ଧପଦ୍ଧତି) and *Vivahapaddhati* (ବିବାହପଦ୍ଧତି) have been published. Vidyakara Vajapeyi's *Nityachara Paddhati* (ନିତ୍ୟାଚାର ପଦ୍ଧତି) which was also called '*Vidyakara Paddhati*' mantained supreme hold in the field of Dharmashastra literature for about three centuries till they were pushed to the back-ground by the works of Gadadhara Rajguru. Gangadhara Mishra, the author of *Kosalananda Kavya*, who migrated to Sambalpur is known to be a descendant of Sambhukara's family.

MAHAMAHOPADHYHYA CHANDI DASA of the 14th century is a Brahmin of the Kapinjala gotra who is believed to have belonged to some Brahmin Sasan of Puri district. He was a famous 'Alankara' writer (rhetorician) and the reputed author of *Kavyaprakasa Dipika* (କାବ୍ୟପ୍ରକାଶ ଦୀପିକା), a commentary on Kavyaprakas (କାବ୍ୟପ୍ରକାଶ) of Mammata Bhatta.

SHRIDHARA SWAMI of the 14th century was born in the village of Maraigaon in the present Nilagiri subdivision of the Balasore district in Orissa. For his vast learning and saintly character, he was selected as the Mahanta of the Govardhana pitha, a famous Sankarite moastery at Puri, where he wrote some notable works, chief among them being his *Bhabarthadipika tika* (ଭାବାର୍ଥଦୀପିକା ଟୀକା) on the Bhagabata Purana. This work is considered to be the most famous commentary on the *Bhagabata*.

RAMACHANDRA VAJAPEYI of 14-15th century A. D. was a versatile scholar and prolific writer on various subjects. *Kundakruti* (କୁଣ୍ଡାକୃତି) and *Saradatilaka tika* (ଶାରଦାତିଳକ ଟୀକା) are among his well known works. W. W. Hunter writes about another work *Karmangapadhati* (କର୍ମାଙ୍ଗପଦ୍ଧତି) of Ramachandra Vajapeyi which deals with Hindu social and regilious law . *

KAVIRAJ VISWANATH MOHAPATRA of the 15th century is a great Sanskrit scholar and renowned rhetorician. His *Sahitya Darpana* (ସାହିତ୍ୟ ଦର୍ପଣ) is regarded as a remarkable work on Sanskrit rhetoric. He is also the author of *Chandrakala Natika* (ଚନ୍ଦ୍ରକଳା ନାଟିକା), *Narasingha Vijaya Kavyam* (ନରସିଂହ ବିଜୟ କାବ୍ୟମ୍) and some other works in Sanskrit.

KAVI DINDIMA JIVADEVA ACHARYA (1500—1530 A. D.) was a great Sanskrit scholar and poet. He is the author of *Bhaktibhagabata Mahakavyam* (ଭକ୍ତିଭାଗବତ ମହାକାବ୍ୟମ୍) and *Bhaktibaibhaba Natakam* (ଭକ୍ତିବୈଭବ ନାଟକମ୍). The later work

* A History of Orissa, Ed. by Dr. N. K. Sahu, Vol. I. P. 219.

was staged in the compound of the Jagannath temple at the time of Dola Jatra festival. He was much honoured by his patron Gajapati Prataparudra Deva for his high poetic excellence.

JAGANNATH DAS, the famed translator of the Bhagabat into Oriya was also a great scholar and writer in Sanskrit. His chief Sanskrit works are *Krushnabhakti Kalpalata* (କୃଷ୍ଣଭକ୍ତି କଳ୍ପଲତା), *Upasana Sataka* (ଉପାସନା ଶତକ), *Niladri Sataka* (ନୀଳାଦ୍ରି ଶତକ), *Nityaguptamala* or *Nityagupta Chintamani* (ନିତ୍ୟଗୁପ୍ତମାଳା ବା ନିତ୍ୟଗୁପ୍ତ ଚିନ୍ତାମଣି), etc.

KAVICHANDRARAYA DIVAKARA MISHRA (15th-16th century A. D.) was a great Sanskrit poet of Orissa. He is the reputed author of *Bharatamruta Mahakavyam* (ଭାରତାମୃତ ମହାକାବ୍ୟମ୍) and some other Sanskrit works. He hailed from some Brahmin Sasan near Puri.

RAYA RAMANANDA PATTANAYAK (16th century A. D.) was an administrator under Gajapati Prataparudra Deva, but later became a disciple of Shri Chaitanya and relinquished his job. He was a great Sanskrit scholar and Vaishnava philosopher. His Sanskrit drama *Jagannatha Ballava Nataka* (ଜଗନ୍ନାଥବଲ୍ଲଭ ନାଟକ) was staged at Puri in which for the first time in Orissa he introduced female artists on the stage.

MADHAVI DEVI, a relation of Raya Ramananda, was also a scholar and poetess. She earned fame as the author of a Sanskrit drama *Shripurusottamadeva Natakam* (ଶ୍ରୀପୁରୁଷୋତ୍ତମଦେବ ନାଟକମ୍).

KANHAI KHUNTIA was a Sevaka of Lord Jagannath and the resident of Puri town. He became a disciple of Shri Chaitanya, and is known to have written a Sanskrit work named *Mahabhavaprakas* (ମହାଭାବପ୍ରକାଶ).

JAYADEV II (16th century A. D.) was a poet of repute who wrote *Piyusa Lahari* (ପିୟୂଷଲହରୀ), a one-act play in Sanskrit, which was staged in the compound of Jagannath temple at Puri.

KAVI CHINTAMANI MISRA lived near the town of Puri in the middle of the 16th century A. D. He wrote *Kadambarisara* (କାଦମ୍ବରୀସାର), *Sambararicharita* (ସମ୍ବରାରିଚରିତ) and *Bangmayaviveka* (ବାଙ୍ମୟବିବେକ), a scholarly work on prosody and dramaturgy written in verse. He is also known to be the author of some other Sanskrit works which include *Krutyapuspabali* (କୃତ୍ୟପୁଷ୍ପାବଳି), a work on Smriti.

KAVICHANDRA VISWANATH SAMANTARAYA, a great Sanskrit scholar and poet, was honoured in the court of Emperor Akbar. His name appears in Ain-i-Akbari (Ain-i-Akbari, Vol. I, p. 661) alongwith other Hindu Pandits of Akabar's court. After returning from Delhi he settled down at Pratapramachandrapur Sasan in the district of Puri.

GAJAPATI RAMACHANDRA DEVA—(1568—1607 A. D.), the celebrated Hindu king and the founder of the Khurda kingdom, was also a Sanskrit scholar and poet. He is the author of *Shrikrushnabhaktabachhalya Charitam* (ଶ୍ରୀକୃଷ୍ଣଭକ୍ତବତ୍ସଲ୍ୟ ଚରିତମ୍) an one-act play in Sanskrit. This play was staged at Puri during the Car festival in 1575 A. D. as a mark of great rejoicing, because this festival could not be held at Puri for some years due to the sacrilege committed by the Muslim General Kalapahada in 1568 A. D.

VIDYAKARA PUROHIT was a descendant of the famous Sanskrit scholar and poet Kavidindima Jivadeva Acharya and adorned the court of Gajapati Mukunda Deva I of Khurda (1657—1689 A. D.) His famous work '*Narayana Satakam*' (ନାରାୟଣ ଶତକମ୍) was published by the now defunct Prachi Samiti of Cuttack. He also wrote a commentary on *Raghavapandaviya Mahakavyam* (ରାଘବପାଣ୍ଡବୀୟ ମହାକାବ୍ୟମ୍) of Kaviraj Suri of Maharastra.

ANADI MISHRA (17th century A. D.) was a descendant of the well known Sanskrit poet Kavichandra Raya Divakara Mishra. He wrote '*Manimala*' (ମଣିମାଳା), a Sanskrit Kavya on an imaginary theme, under the patronage of Raja Narayana Mangaraj of Khandapara.

DINABANDHU MISRA (17th century A. D.) wrote *Haribhaktisudhakara* (ହରିଭକ୍ତିସୁଧାକର) under the patronage of Raja Narayana Mangaraj of Khandapara and attributed it in the name of his patron.

BHARATIBHUSANA VARDHANA MAHAPATRA, the son of Kavidindima Jivadeva, was the Rajaguru of Ramachandra Deva I. He is the author of *Durgotsavachandrika*, (ଦୁର୍ଗୋତ୍ସବଚନ୍ଦ୍ରିକା), a work which describes the autumnal festival of goddess Durga in verse. It is said that Vardhana Mahapatra wrote this work at the behest of the king, his patron.

KAVIRATNA PURUSOTTAM MISRA adorned the court of Gajapati Narsingha Deva (1621—1647 A. D.) of Khurda. He was a versatile scholar in Sanskrit and worte the commentaries of Rupa

Goswami's *Hansaduta* (ହଂସଦୂତ), Murari Misra's *Anargharaghaba Natakam* (ଅନର୍ଘରାଘବ ନାଟକମ୍) and Shri Harsa's *Naisadha Mahakavyam* (ନୈଷଧ ମହାକାବ୍ୟମ୍) which were very popular. In the later part of his life he wrote some works on music under the patronage of Gajapati Narayana Deva of Parlakhemundi of which *Sangita Narayanam* (ସଙ୍ଗୀତ ନାରାୟଣମ୍) deserves special mention. This famous book on music is composed in the name of Gajapati Narayana Deva, his patron.

HALADHARA MISRA (17th century A. D.) was the author of *Vasantotsava Mahakavyam* (ବସନ୍ତୋତ୍ସବ ମହାକାବ୍ୟମ୍) and *Sangitakalpalata* (ସଙ୍ଗୀତକଳ୍ପଲତା). The first work, a Mahakavya written in Orissa during the Mughal period, describes the car festival of Lord Jagannath which was observed for some years in the spring season in addition to the usual car festival observed on the 2nd day of the bright fortnight in the month of Asadha.

LAKSHMIDHAR MISRA (17th century A. D.) was a resident of the sacred town of Bhubaneshwar. He was the author of a treatise on Saiva faith called *Saivakalpadruma* (ଶୈବକଳ୍ପଦ୍ରୁମ).

KAVI NITYANANDA is believed to have flourished towards the close of the 17th century. He is the famous author of *Sivalilamruta* (ଶିବଲୀଳାମୃତ) and *Shrikrishnalilamruta* (ଶ୍ରୀକୃଷ୍ଣଲୀଳାମୃତ) written in imitation of the *Gitagovinda* of Jayadeva. He was patronised by Gadadhara Mandhata, the then ruler of the Ex-State of Nayagarh, which now forms a part of the Puri district.

RAGHUNATHA DASA, a resident of Puri, belonged to the early part of the 18th century. He was a versatile scholar and the author of some works in Sanskrit and Oriya. He wrote commentaries on *Bhattikavyam* (ଭଟ୍ଟିକାବ୍ୟମ୍) and *Raghuvamsam* (ରଘୁବଂଶମ୍). He is also the author of two other works named *Kalanirnaya* (କାଳନିର୍ଣ୍ଣୟ) and *Utpata Tarangini* (ଉତ୍ପାତ ତରଙ୍ଗିଣୀ).

CHAYANI CHANDRASEKHAR RAJAGURU, the son of Rajaguru Gopinath Vajapeyi, flourished in the first half of the 18th century. He is the author of *Madhuraniruddha Natakam* (ମଧୁରାନିରୁଦ୍ଧ ନାଟକମ୍) a Sanskrit drama in eight acts written in a pedantic and ornamental style.

GADADHARA RAJAGURU (18th century A. D.) was a profound scholar and had vast knowledge of different branches of Dharmasastra. He is the reputed author of eighteen works on Smriti of which *Kalasara* (କାଳସାର) and *Acharasara* (ଆଚାରସାର) are being recognised as the standard works on the subjcet till today.

VASUDEVA RATHA was a younger contemporary of Gadadhara and competed with the latter in the work of the compilation of Dharmasastra. He is the author of eighteen works on Smriti. A portion of his *Smrutiprakas* (ସ୍ମୃତିପ୍ରକାଶ) has been published by the Asiatic Society of Bengal.

KAVICHANDRA KAMALALOCHANA KHADGARAYA flourished in the last decade of the 18th century. He is a Brahmin from Banki in the district of Cuttack and lived for some years at Puri where he composed his *Bhagavallilachintamani* (ଭଗବଲ୍ଲୀଳାଚିନ୍ତାମଣି), a commentary on the famous Bhagabat Purana. For sometime he is believed to have been the court-poet of the Raja of Khurda. He is the author of three other works in sanskrit, viz., *Sangitachintamani*, (ସଙ୍ଗୀତଚିନ୍ତାମଣି) *Gitamukunda* (ଗୀତମୁକୁନ୍ଦ) and *Brajayuvavilasa* (ବ୍ରଜଯୁବବିଳାସ).

LAKSHMANA BHATTA (18th century A. D.) wrote his *Rasikarangadatika* (ରସିକରଙ୍ଗଦାଟୀକା) on the famous *Gitagovinda* at Purusottama or Puri. He also wrote a Kavya in Oriya called *Shrikrushnalilamruta* (ଶ୍ରୀକୃଷ୍ଣଲୀଳାମୃତ).

NILAKANTHA MAHAPATRA, the author of *Srungarabichi* (ଶୃଙ୍ଗାରବୀଚି), *Sambodhanasatakam* (ସମ୍ବୋଧନଶତକମ୍) and *Sivastakam* (ଶିବାଷ୍ଟକମ୍) belonged to the last quarter of the 18th century A. D. He is believed to be the resident of Biranarsinghpur Sasan near Sakhigopal.

MAHAMAHOPADHYA SAMANTA CHANDRASEKHAR HARICHANDANA MAHAPATRA (1835—1904) was born in the royal family of the ex-State of Khandapara in the Puri district. He is famous for his monumental work on Hindu astronomy known as *Siddhantadarpana* (ସିଦ୍ଧାନ୍ତଦର୍ପଣ). The British Governmentt conferred on him the title of Mahamahopadhaya in 1893 in honour of his great contributions to the field of astronomy.

MAHAMAHOPADHAYA SADASIVA MISRA KAVYAKANTHA (19th-20th century) was a reputed Sanskrit scholar of the district. He did a lot for the revival of Sanskrit learning and culture and was chiefly responsible for the establishment of the Sanskrit College at Puri which has been named after him. He was the author of some works in Sanskrit of which his *Kalyapaddharmasarvaswam* (କଲ୍ୟାଣପଦଧର୍ମସର୍ବସ୍ୱମ୍), a work on Smriti, and *Chandanachampukavyam* (published in 1900 A. D.) are available.

With the spread of western education in the 19th and the 20th centuries, the cultivation of Sanskrit language and literature in Orissa languished as it did in other parts of the country, but the flame was

not completely extinguished in the district of Puri. The establishment of a Sanskrit College at Puri has helped in reviving Sanskrit culture to certain extent. Late VISWANATH MAHAPATRA, the first Principal of the Sadasiva Sanskrit College, Puri, was the author of some works of which his *Kanchivijayam* (କାଞ୍ଚିବିଜୟମ୍), a historical Kavya in twenty cantos, is much appreciated in the learened society. Late Professor SUDARSANA PATHI of Puri Sanskrit College was the author of some Sanskrit plays, viz., *Simhalavijaya Natakam* (ସିଂହଳ ବିଜୟ ନାଟକମ୍), Satyacharitam (ସତ୍ୟଚରିତମ୍), *Karunaparijatam* (କରୁଣାପାରିଜାତମ୍) etc., which were successfully staged.

MADHUSUDAN TARKAVCHASPATI of Birabalabhadrapur village near Puri was a famous scholar and adorned the Court of the Chief of the Ex-Bamara State. He is the author of the Sanskrit works: *Hanumatsandesam* (ହନୁମତ୍ ସଂଦେଶମ୍), *Tarasasankam* (ତାରାଶଶାଙ୍କମ୍), the two beautiful immitations of the famous *Meghadutam*; *Mayasabari* (ମାୟାଶବରୀ), a drama; *Lakshmisatakam* (ଲକ୍ଷ୍ମୀଶତକମ୍), *Hastisatakam* (ହସ୍ତୀଶତକମ୍) and *Somanathasatakam* (ସୋମନାଥଶତକମ୍), all Khanda Kavyas.

Late MAHAMAHOPADHYAYA JAGANNATH MISRA of Puri was a well known Sanskrit scholar and author. He wrote *Nabakalevarasadariti* (ନବକଳେବରଷଡ଼ରୀତି) and some other works in Sanskrit.

MAHAMAHOPADHYAYA DAMODARA SASTRI is the last great Sanskrit scholar of Puri, who enriched the Sanskrit literature by his valuable works on different branches of Hindu philosophy like *Vedanta Manjusa* (ବେଦାନ୍ତ ମଞ୍ଜୁଷା), *Nayadarsa* (ନ୍ୟାୟାଦର୍ଶ) etc.

Oriya Literature

The origin of Oriya literature is traced to a collection of Buddhist verses discovered in Nepal by Mahamahopadhaya Haraprasad Sastri of Bengal and edited and published by him in the name of 'Boudha Gan O Doha'. MM. Haraprasad Sastri has assigned 8—12th centutury A. D. as the date of composition of these verses. Other eastern Indian languages like the Bengalee Assamese, Maithili and Hindi have also made equal claims on these Buddhist verses as the earliest evidence of their literature. "The language of the Carya songs," writes Dr. Sukumar Sen, "is basically vernacular, but at the same time, it is also something of a literary language. The main dialect seems to have been, that of West Bengal. But there are ample traces of dialectical variation; indicating that the writers did not all belong to West Bengal."* Dr. Jayakanta Mishra in his history of Maithili literature** has given an account of twenty three Siddhacharyas who are among

*. History of Bengali Literature, published by Sahitya Academi, p. 6.

**. A History of Mathili Literature, Vol. 1, pp. 113—115.

the composers of these Buddhist verses. He has identified Lui, Darikapa and Kambalapa as belonging to Orissa. Some more of of these Siddhacharyas are believed to have belonged to Orissa where the Buddhist Tantric cult floursihed by that time.

But Oriya literature made a real big break in the 15th century A. D. during the Surya Vamsi rule in Orissa. The hegemony of Sanskrit gradually gave way to the regional language which flourished in the succeeding centuries. The Oriya 'Mahabharat' of Sarala Das (born in the district of Cuttack) written in the 15th century A. D. remains a great landmark in the history of Oriya literature. The success and popularity of this monumental work must have encouraged many talented poets and writers to write in their mother-tongue.

A brief account of some noted Oriya poets and writers of Puri district is given below.

NARAYANA ABADHUTA SWAMI of the 13-14th century A. D. wrote Rudrasudhanidhi (ରୁଦ୍ରସୁଧାନିଧି), which is supposed to be the earliest evidence of prose literature in Oriya. Though written in prose, Rudrasudhanidhi reads more like poetry. The author was a resident of Bhubaneshwar.

BALARAM DAS is one of the five famous saint-poets of Orissa who flourished in the 16th century A. D., and are popularly known as the Panchasakhas or the five companions of Chitanya, the great Vaishnava saint and prophet. He is the author of many books on religion and Yoga, namely, Guptagita (ଗୁପ୍ତଗୀତା), Amarkosh Gita (ଅମରକୋଷ ଗୀତା), Vendantasara Guptagita (ବେଦାନ୍ତସାର ଗୁପ୍ତଗୀତା), Bata Abakasa (ବଟ ଅବକାଶ), Bramhanda Bhugola (ବ୍ରହ୍ମାଣ୍ଡ ଭୂଗୋଳ), Saptanga Yogasara Tika (ସପ୍ତାଙ୍ଗ ଯୋଗସାର ଟୀକା), Bhabasamudra (ଭାବ ସମୁଦ୍ର), etc., but is chiefly remembered for his Ramayana, known as Dandi Ramayana or Jagamohan Ramayana, which has reached the humblest cottage in Orissa. He is also the author of a small book named Lakshmi Purana (ଲକ୍ଷ୍ମୀ ପୁରାଣ) which is very popular in Orissa.

JAGANNATH DAS is the most celebrated saint-poet of Orissa belonging to the Panchasakha group. He is held in high esteem for his immortal work the Bhagabat (ଭାଗବତ), which is a free and mellifluous rendering of the Sanskrit Bhagabat into Oriya in simple Oriya metre. Jagannath Das's Bhagabat is very popular in Orissa and is read and worshipped in every Oriya household. Along with Balaram Das's Ramayana it has deeply influenced and moulded the national character of the Oriya speaking people for generations.

Jagannath Das was a great scholar and has written many books both in Sanskrit and Oriya. Among his other works in Oriya mention may be made of Gupta Bhagabat (ଗୁପ୍ତ ଭାଗବତ), Darubramha Gita (ଦାରୁବ୍ରହ୍ମ ଗୀତା), Gajastuti (ଗଜ ସ୍ତୁତି), Artha Koili (ଅର୍ଥ କୋଇଲି) and Tulabhina (ତୁଳାଭିଣା).

SISU ANANTA, one of the Panchasakhas, belonged to the village Balipatana in Puri district where a Matha bearing his name still exists. His works include Arthatareni (ଅର୍ଥ ତାରେଣୀ), Anakara Sabada (ଅଣାକାର ଶବଦ), Chumbaka Malika (ଚୁମ୍ବକମାଳିକା), Bhakti-Mukti-Dayaka-Gita (ଭକ୍ତି-ମୁକ୍ତି-ଦାୟକ-ଗୀତା), Bhajana Tatwa (ଭଜନ ତତ୍ତ୍ୱ), Garuda Kesava Chautisa (ଗରୁଡ଼ କେଶବ ଚଉତିଶା), Mantra Chandrika (ମନ୍ତ୍ର ଚନ୍ଦ୍ରିକା), Pinda—Bramhanda Gita (ପିଣ୍ଡ-ବ୍ରହ୍ମାଣ୍ଡ ଗୀତା) etc.

KAVI CHANDA DAS, for sometime, adorned the court of Gajapati Ramachandra Deva (1568—1600 A. D.) of Khurda. He is the author of Gopi Chandan (ଗୋପୀ ଚନ୍ଦନ), a Kavya on Krishna theme. The book has been published by the Orissa Sahitya Akademi.

PANDIT BISHNU DAS (16th-17th century A. D.) first adorned the court of the Raja of Ranpur and then the court of Raja Raghunath Raj Harichandan of Banpur. He is known to be the author of many books in Oriya of which ten 'Chautisas', and the Kavyas : Sabitri Charita (ସାବିତ୍ରୀ ଚରିତ), Lilabati (ଲୀଳାବତୀ), Premalochana (ପ୍ରେମ ଲୋଚନା) and Kalabati (କଳାବତୀ) have so far come to view. The last named two Kavyas have been published.

BHAKTA KAVI SALBEG (17th century A. D.) was the son of Lalbeg, a Mughal Officer at Cuttack, and his Oriya Brahmin wife. Salbeg was a great devotee of Lord Jagannath and has composed many beautiful devotional songs in honour of the Lord. Salbeg spent the last part of his life at Puri where his tomb still exists.

DIVAKARA DAS of the 17th century A. D. belonged to the 'Atibadi Sampradaya' of the famous saint-poet Jagannath Das. His Jagannath Charitamruta (ଜଗନ୍ନାଥ ଚରିତାମୃତ) deals with the life and philosophy of Jagannath Das. It is written on the model of Krishnadas Kaviraj's 'Shri Chitanya Charitamrita' and is considered to be the first biographical writing of great persons in Oriya.

DINAKRUSHNA DAS of the 17th century is a famous Vaishnava poet of Orissa. He is well known for his Rasakallola, a highly lyrical and sensuous Kavya on the Krishna theme. He

is also the author of some other works in Oriya of which Artatrana Chautisa (ଆର୍ତ୍ତତ୍ରାଣ ଚଉତିଶା) deserves special mention. Dinakrushna was a resident of Puri.

VISWANATH KHUNTIA is a poet belonging to early 18th century. He was a Sevayat (employee) of Lord Jagannath at Puri. His Vichitra Ramayana (ବିଚିତ୍ର ରାମାୟଣ), popularly known as Visi Ramayana, is famous for its simplicity and musical quality. Till today verses from this book are sung in 'Ramalilas' and are highly appreciated.

JANARDAN DAS OR DANAI DAS is the author of the lyrical work Gopivasa (ଗୋପୀଭାଷା), which was a popular text book in the village schools or *chatasalis* in Orissa before the spread of English education. Danai Das was born in the village Sanapadar in Begunia police station of Puri district.

HALADHAR DAS was the nephew of Gajapati Mukunda Deva I of Khurda (1657—1689). He translated Adhyatma Ramayana into Oriya in simple Oriya metre which is known to be the oldest Oriya translation of this Sanskrit Purana.

LOKNATH VIDYADHAR is the author of the Kavyas: Sarbanga Sundari (ସର୍ବାଂଗ ସୁଂଦରୀ), Chitrakala (ଚିତ୍ରକଳା) and Rasakala (ରସକଳା). The first work was composed in the last part of the 17th century under the patronage of Raja Jagannath Harichandan of Banpur.

BRUNDABATI DASI of Malipada Gada flourished in the last part of the 17th century. She is famous for her Purnatama Chandrodaya (ପୂର୍ଣ୍ଣତମ ଚଂଦ୍ରୋଦୟ), a Kavya on Lord Shri Krishna.

PURUSOTTAM SINGH MANDHATA, the Raja of the ex-State of Nayagarh which now forms a part of Puri district, wrote Sovabati (ଶୋଭାବତୀ), a Kavya in ten cantos, during the reign of Gajapati Divya Singh Deva (1688—1716 A. D.) of Khurda.

BIPRA NILAMBARA DAS of the last part of the 17th century has been identified by Shri Kedarnath Mahapatra* to be a man of Puri. He is the author of Jaimini Mahabharata (ଜୈମିନି ମହାଭାରତ) and some other works of which Haribhakti Ratnamala (ହରିଭକ୍ତି ରତ୍ନମାଳା), the translation of a portion of Padma Purana, deserves mention.

KAVI BANAMALI DAS of the 18th century was a resident of Puri. He is the author of Sachitra Ramayana (ସଚିତ୍ର ରାମାୟଣ).

* Khurda Itihas-pp. 157-158

MAHADEVA DAS wrote Markandeya Purana (ମାର୍କଣ୍ଡେୟ ପୁରାଣ) and Bishnu Keshari Purana (ବିଷ୍ଣୁ କେଶରୀ ପୁରାଣ) in Oriya. Besides these puranas, authoriship of a number of 'Mahatmyas' is also attributed to him. He was a resident of Puri and flourished in the 18th century.

SADANANDA KAVISURYA BRAMHA the noted Vaishnava poet and scholar, was born in Bhikaripada Sasan, near Nayagarh, in 1737 A. D. He is the author of a number of works, viz., Jugalarasamruta Lahari (ଯୁଗଳ ରସାମୃତ ଲହରୀ), Jugalarasamruta Bhaunri (ଯୁଗଳ ରସାମୃତ ଭଉଁରୀ), Lilamruta Sagara (ଲୀଳାମୃତ ସାଗର), Mohanalata (ମୋହନ ଲତା), Premalahari (ପ୍ରେମ ଲହରୀ), Nistara Nilamani (ନିସ୍ତାର ନୀଳମଣି), Nama Chintamani (ନାମ ଚିନ୍ତାମଣି), Stuti Chintamani (ସ୍ତୁତି ଚିନ୍ତାମଣି) etc. He was the teacher of the famous poet Abhimanyu Samantasinghar of Balia, in the district of Cuttack, in his childhood and later became his spiritual guide.

PINDIKA SRICHANDAN, a poet from near Bolgarh in the district of Puri, is famous for his Basanta Rasa (ବସନ୍ତ ରାସ) a popular book in Oriya on Krushna lila. It was meant to be enacted. Pindika Srichandan belonged to the 18th century.

BHAKTACHARAN DAS, the famous author of Mathuramangala (ମଥୁରା ମଂଗଳ), was born in the village Sanapadar near Bolgarh in the district of Puri. He was a Vaishnava and spent most of his time at Raj Sunakhala where his Matha still exists. Besides Mathuramangala, which is a Kavya on Krishna theme, he also wrote two very popular *chautisas*, namely, Kalakalebara Chautisa (କଳାକ୍ଷଳେବର ଚଉତିଶା) and Manabodh Chautisa (ମନବୋଧ ଚଉତିଶା).

VAISHNAVA KAVI BANAMALI of the 18th century A. D. is well known for his devotional songs which are very popular. His Matha still exists at Puri.

VAISHNAVA KAVI DASARATHI DAS hailed from the ex-State of Ranpur which now forms a part of Puri district. He wrote his Brajabihar (ବ୍ରଜବିହାର), a Kavya on Shri Krishna, in the first half of the 18th century.

SHYAMASUNDAR DEVA, the son of Gajapati Birakesari Deva I (1737—1793 A. D.), was a reputed poet. He wrote Anuraga Kalpalata (ଅନୁରାଗ କଳ୍ପଲତା), a beautiful Kavya on Shri Krishna.

KAVI LAKSHMANA is known for his Shri Krushna lila-mruta (ଶ୍ରୀକୃଷ୍ଣଲୀଳାମୃତ), a Vaishnava Kavya of immense popularity. He belonged to the later part of the 18th century and is believed to have been a resident of a Bramhin Sasan of Puri district.

MAGUN PATTNAIK of mid-eighteenth century was born in the village Kotpalla near Haldiagarh in Khurda subdivision. He is the author of a Rama Kavya named Ramachandra Bihara (ରାମଚନ୍ଦ୍ର ବିହାର). He also wrote another Kavya on Shri Krishna named Gopacharita (ଗୋପ ଚରିତ).

ANANGA NARENDRA belonged to the village Bankoi Garh in Bolgarh police station of Puri district. He is the author of Shri Ramalila (ଶ୍ରୀ ରାମଲୀଳା) which is very popular, particularly in the district of Puri. The Ramalila parties in the district use this book in their performances during Ramanavami festival.

SHYAMASUNDAR BHANJ, the Raja of Haladiagarh near Khurda, was a reputed poet and has enriched the vast store-house of Vaishnava literature in Orissa by his valuable contributions. His Kavyas, Rasa Ratnakara (ରସ ରତ୍ନାକର), Basanta Krida(ବସନ୍ତ କ୍ରୀଡ଼ା), Samujjala-Rasabali (ସମୁଜ୍ଜ୍ୱଳ ରସାବଳୀ), Sarat Keli (ଶରତ କେଳି), Rasa Rasodaya (ରାସ ରସୋଦୟ), Keli Kalanidhi (କେଳିକଳାନିଧି) and Radhakrushna Lila Chaupadi (ରାଧାକୃଷ୍ଣ ଲୀଳାଚଉପଦୀ) have so far come to view. He flourished in the last part of the 18th century.

RAJA NATABAR BHRAMARBAR (19th century) of the ex-State of Khandapara is known to be the author of Krushna Kalpalata (କୃଷ୍ଣ କଳ୍ପଲତା), a Kavya on Shri Krishna, and Nrusingha Rasa (ନୃସିଂହ ରାସ).

RAJA DIBYASINGHA DEVA and RANI KHIRODMALI of Patia are the authors of two 'Krushna Kavyas' respectively, named, Dwarika Lila (ଦ୍ୱାରିକାଲୀଳା) and Padmana Janma (ପଦ୍ମନ ଜନ୍ମ)

JADUMANI MOHAPATRA (1781—1866 A. D.) was born at Athgarh in the district of Ganjam, but had settled in the village Itamati near Nayagarh in Puri district. Raghavavilas (ରାଘବ ବିଳାସ), and Prabandha Purnachandra (ପ୍ରବନ୍ଧ ପୂର୍ଣ୍ଣଚନ୍ଦ୍ର) are two of his famous poetical works. He is reputed for his ready wit and humour.

BHAKTAKAVI MADHUSUDAN RAO (1853—1912) was born at Puri in a devout Hindu family, but later turned a Bramho. He is one of the great poineers of modern Oriya literature and is especially adored for his devotional poems which breathe an air of deep religious faith and spirituality. His numerous lyrics, sonnets and essays made great impact on contemporary Oriya literature

Kabitabali (କବିତା ବଳୀ), Kusumanjali (କୁସୁମାଞ୍ଜଳି), Basanta Gatha (ବସନ୍ତ ଗାଥା), Chhandamala (ଛାନ୍ଦମାଳା), and Sangitamala (ସଂଗୀତମାଳା) are some of his popular poetry collections. He also made an excellent translation of Bhababhuti's 'Uttararamacharita' into Oriya. He wrote many text books in Oriya of which his Varnabodha (ବର୍ଣ୍ଣବୋଧ), an Oriya primer, is still read by children.

BANIBHUSAN PANDIT MRUTUNJAYA RATHA (1882—1924), the famous scholar and writer of repute, was born in the district of Puri. His works include Sarala Charita (ଶାରଳାଚରିତ), Nari Darpana (ନାରୀ ଦର୍ପଣ), Prabandha Patha (ପ୍ରବନ୍ଧପାଠ), all prose; Rasavali (ରସାବଳୀ) and Naraj (ନରାଜ), all poetry. He published learned articles on the life of Achyutananda Das, Abhimanyu Samantasinghar, Dinakrushna Das, Bramhagnya Madhusudan, Karmabira Gourisankar, and Fakirmohan Senapati. He also translated some Sanskrit dramas like Malati-Madhava (ମାଳତୀମାଧବ), Nagananda (ନାଗାନନ୍ଦ) and Vikramorvasiya (ବିକ୍ରମୋର୍ବଶୀୟ) into Oriya.

JAGABANDHU SINGH, a reputed scholar and writer, belonged to this district. His Prachina Utkala (ପ୍ରାଚୀନ ଉତ୍କଳ) is a pioneering work in the field of Orissa history and culture. His other publications are Gruha Lakshmi (ଗୃହଲକ୍ଷ୍ମୀ), Shri Krushna (ଶ୍ରୀକୃଷ୍ଣ) and Prabandha Sara (ପ୍ରବନ୍ଧ ସାର).

PANDIT GOPABANDHU DAS, Pandit Nilakantha Das and Pandit Godavarish Mishra, all belonging to Puri district, are popularly known as the Satyabadi group of poets and writers. All of them, at one time or other, were associated with the Satyabadi school started by Pandit Gopabandhu Das, the great patriot and political leader of Orissa.

Besides his political activities, Pandit Gopabandhu Das (1877—1928) was also a poet and journalist of repute. His 'Bandira Atma-katha' (ବନ୍ଦୀର ଆତ୍ମକଥା), 'Kara Kavita' (କାରା କବିତା) and 'Dharmapada' (ଧର୍ମପଦ) written in simple Oriya, breathe of his deep humanism and patriotic fervour.

PANDIT NILAKANTHA DAS (1884—1967) was a politician, versatile scholar, critic and poet. His major contribution to Oriya poetry are his works 'Konarke' and 'Mayadevi' ('କୋଣାର୍କ' ଓ 'ମାୟାଦେବୀ'), in which he has tried to deviate from the prevailing poetic norm established by the famous poet Radhanath Roy. His 'Dasa Naik' (ଦାସ ନାୟକ) and 'Pranayini' (ପ୍ରଣୟିନୀ) are successful Oriya adaptations of Lord Tennyson's 'Enoch Arden' and 'Princess'. Pandit Nilakantha is also a powerful writer of Oriya prose. His 'Oriya Sahityar Krama-parinam' (ଓଡ଼ିଆ ସାହିତ୍ୟର କ୍ରମପରିଣାମ) is a landmark in Oriya literary criticism. He received the Central Sahitya Akademi Award for his autobiography, 'Atma Jivani' (ଆତ୍ମଜୀବନୀ).

PANDIT GODAVARISH MISHRA (1886—1956) was a distinguished politician and educationist. He was also a litterateur of repute and has made rich contributions to Oriya poetry, drama, and fiction. He excelled in the writing of Oriya ballads, taking for his theme local myths and legends. 'Alekhika' (ଅଲେଖିକା), a collection of his ballads, is popular. He was given the Central Sahitya Akademi Award for his autobiography, 'Ardha Satabdira Orissa O Tahinre mo Sthana' (ଅର୍ଦ୍ଧଶତାବ୍ଦୀର ଓଡ଼ିଶା ଓ ତହିଁରେ ମୋ ସ୍ଥାନ). He is the most popular poet and writer of the Satyabadi School.

PANDIT KRUPASINDHU MISHRA (1887—1926) devoted himself chiefly to historical writing. His outstanding contributions in this field are his 'Orissa Itihas' (ଓଡ଼ିଶା ଇତିହାସ) 'Konarka' (କୋଣାର୍କ) and 'Barabati' (ବାରବାଟୀ).

Modern Oriya literature is enriched by many scholars, poets and writers who belong to the district of Puri. Prominent among them are Kuntala Kumari Sabat (her parents and grandparents belonged to Khurda), Dibyasingha Panigrahi, Padma Charan Pattanayak, Bankanidhi Pattanayak, Aparna Devi, Binayak Misra, Govind Chandra Tripathy, Jagatbandhu Mohapatra, Godavaris Mohapatra, Kulamani Das, Rama Chandra Mohapatra, Chintamani Mishra, Kalindi Charan Panigrahi, Mayadhar Mansinha, Bhagabati Panigrahi, Gopal Chandra Kanangow, Adwaita Chandra Mohanty, Ramaranjan Mohanty, Sachidananda Rautroy, Ananta Pattanayak, Kunjabihari Das, Rajkishore Roy, Kedarnath Mohapatra, Sadasiva Ratha Sharma, Rama Chandra Mishra, Natabar Samantaray, Gopal Chandra Mishra, Janakiballav Mohanty (Bharadwaj), Upendra Misra, Akhilmohan Pattanayak, Satyananda Champatiray, Smt. Nandini Satapathy, and Ramakanta Rath.

APPENDIX I

LIST OF BOYS' HIGH ENGLISH SCHOOLS IN THE DISTRICT (1973)

PURI EDUCATIONL DISTRICT

1. Puri Zilla School, Puri Town
2. Gadadhar High English School, Puri Town
3. Biswambhar Vidyapitha, Puri Town
4. Bhargabi High English School, Biranarasinghpur
5. Gopabandhu Memorial High English School, Danmukundapur
6. Mahatab High English School, Delang
7. Satyabadi High English School, Sakhigopal
8. Nimapara High English School, Nimapara
9. Balanga High English School, Balanga
10. Nigamananda High English School, Gop
11. Kakatpur High English School, Kakatpur
12. Utkal Hindi Vidyapitha, Gundichamandir, Puri Town
13. Biraharekrushnapur High English School, Biraharekrushnapur
14. Kanak Durga High English School, Basudebpur
15. Mahanta Gadadhar High English School, Chandanpur
16. Jawahar Vidyapitha, Pipli
17. Uttarayani Vidyapitha, Satasankha
18. Govindapur High English School, Govindapur
19. Teisipur High English School, Teisipur.
20. Bhagabati High English School, Rupadeipur
21. Somanath Deva Vidyapitha, Harirajpur
22. Radha Kanta Vidyapitha, Delang
23. Ghoradia High English School, Ghoradia
24. Kalyanpur High English School, Kalyanpur
25. Sripurusottampur High English School, Sripursottampur
26. Raichakradharpur High English School, Raichakradharpur

27. Jageswari Vidyapitha, Alguma
28. Ketakipatna High English School, Ketakipatna
29. Jaya Durga High English School, Gabakund
30. Grameswar Biswanath High English School, Olan
31. Kanas High English School, Kanas
32. Gopinath High English School, Gadisagoda
33. Gadasanput High English School, Gadasanput
34. Tipuri High English School, Tipuri
35. Baku High English School, Baku
36. Brahmagiri High English School, Brahmagiri
37. Balunkeswar Vidyapitha, Khajuria
38. Narayan Vidyapitha, Nuapada
39. Malud High English School, Malud
40. Basudeb High English School, Pirijipur
41. Harihar Vidyapitha, Panasapada
42. Astarang High English School, Astarang
43. Janata High English School, Bantilo
44. Harish Chandra Memorial High English School, Chhaitana
45. Saraswata Vidyapitha, Biratunga
46. Konarak High English School, Konarak
47. Erabang High English School, Erabang
48. Nayahat High English School, Nayahat
49. Ganeswarpur High English School, Ganeswarpur
50. Nagpur High English School, Nagpur
51. Bamanal High English School, Bamnal
52. Utkalmani High English School, Nuasanth
53. Pabitra High English School, Manijang
54. Denua High English School, Denua
55. Sainsa Sasan High English School, Dakhin Radas

56. Chintamani Vidyapitha, Rench Sasan
57. Nahantara High English School, Nahantara
58. Bhodar High English School, Bhodar
59. Damodar High English School, Tampalo
60. Bisnupur High English School, Bisnupur
61. Bangurigan High English School, Bangurigan
62. Baleswar High English School, Bali Dokan
63. Lataharan High English School, Lataharan
64. Municipal High English School, Balisahi
65. Panchayat High English School, Sasandamodarpur
66. Trilochanpur High English School, Trilochanpur
67. Atibadi Jagannath Das High English School, Kapileswarpur
68. Barunei High English School, Patpur

BHUBANESHWAR EDUCATIONAL DISTRICT

1. Balipatna High English School, Balipatana
2. People's High English School, Chanahat
3. R. C. High English School, Kurunjipur
4. Banamalipur High English School, Banamalipur
5. Barahi High English School, Avayamukhi
6. Bipinibihari High English School, Bagalpur
7. S. B. High English School, Bhingarpur
8. Balianta High English School, Balianta
9. Pratapsasan High English School, Balakati
10. Satyabhamapur High English School, Satyabhamapur
11. Bhagabati Vidyapitha, Sarakana
12. Capital High English School, Unit-III, Bhubaneshwar
13. Government High English School, Unit-I, Bhubaneshwar
14. Government High English School, Unit-II, Bhubaneshwar
15. Government High English School, Unit-VI, Bhubaneshwar

16. Government High English School, Unit-VIII, Bhubaneshwar
17. Government High English School, Unit-IX, Bhubaneshwar
18. Government High English School, Saheednagar, Bhubaneshwar
19. Government High English School, Badagada, Bhubaneshwar
20. B. M. High English School, Bhubaneshwar-2
21. Tapoban High English School, Khandagiri
22. Post-Basic High English School, Mendhasal
23. Vani Vihar High English School, Vanivihar, Bhubaneshwar
24. Laxmisagar High English School, Bhubaneshwar
25. Kapileswar High English School, Bhubaneshwar
26. Sainik School, Bhubaneshwar
27. Multipurpose High English School, Bhubaneshwar
28. M. M. Vidyapitha, Naharkanta
29. Kendupatna High English School, Kendupatna
30. S. N. High English School, Patia
31. Gandarpur High English School, Gandarpur
32. Chandaka High English School, Chandaka
33. St. Joseph's High English School, Bhubaneshwar
34. Stewart High English School, Bhubaneshwar
35. Jatni High English School, Jatni
36. Janla High English School, Janla
37 Railway Mixed High English School, Jatni

KHURDA EDUCATIONAL DISTRICT

1. B. J. B. High English School, Khurda
2. Dasarathi High English School, Olsing
3. Janata High English School, Kuhuri
4. Balaramdeb Vidyapitha, Tangi
5. Kshetrabasi Academy, Nirakarpur
6. Baman High English School, Bolgarh

7. Gopabandhu High English School, Begunia
8. Godavarish Vidyapitha, Banpur
9. Balugaon High English School, Balugaon
10. Chintamani Bidyaniketan, Narangarh
11. Haladia High English School, Haladia
12. Pubusahi High English School, Pubusahi
13. Siko High English School,Siko
14. Dadhimachhagadia High English School, Dadhimachhagadia
15. Nachuni High English School, Nachuni
16. Patitapaban Banimandir, Gambharimunda
17. Gadadhar Academy, Manikagoda
18. Kalupara Ghat High English School, Kalupara Ghat
19. S. T. U. Academy, Kantalbari
20. Panchupalli Somanath High English School, Ankulachatti
21. Bajapur High English School, Bajapur
22. Garhmanitiri High English School, Garhmanitiri
23. Rameswar High English School, Rameswar
24. Banpur High English School, Banpur
25. Pichukuli High English School, Pichukuli
26. Girigiria Pichukuli High English School, Pichukuli
27. Golbai Bhagabati High English School, Golbai
28. Kalang High English School, Kalang
29. Balipatpur Refugee High English School, Balipatpur
30. Kerang High English School, Kerang
31. Kantabad High English School, Kantabad
32. Kaipadar High English School, Kaipadar

NAYAGARH EDUCATIONAL DISTRICT

1. Kishore Chandra Vidyapitha, Gania
2 R. N. Vidyapitha, Odagaon
3 Jawaharlal Vidyapitha, Nandighosa

4. Jhanjiram High English School, Goudpur
5. Kural High English School, Kural
6. Brajendra High English School, Nayagarh
7. Baman Abakash High English School, Itamati
8. Chandi High English School, Balugaon
9. Ankulai High English School, Manadhatapur
10. Baunsiapara High English School, Baunsiapara
11. Achutananda High English School, Ekiri
12. Govindpur High School, Govindapur
13. Nagamundali High English School, Nagamundali
14. B. C. High English School, Ranpur
15. Government High English School, Raj Sunakhala
16. Sarangadharpur High English School, Sarangadharpur
17. Garhbunikilo High English School, Garhbunikilo
18. Brajarajpur High English School, Brajarajpur
19. Darpanarayanpur High English School, Darpanarayanpur
20. Gopalpur High English School, Gopalpur
21. Mayurjhalia High English School, Mayurjhalia
22. Kondh-Nayagarh High English School, Chandpur
23. R. C. High English School, Khandapara
24. Nilamadhab Vidyapitha, Kantilo
25. Banamalipur High English School, Banamalipur
26. Daspalla High English School, Daspalla
27. Banigochha High English School, Banigochha
28. Takara High English School, Takara
29. Madhyakhand High English School, Madhyakhand
30. Nuagaon High English School, Nuagaon
31. Mahipur High English School, Mahipur
32. Bahadajhola High English School, Bahadajhola

33. Narayan High English School, Sarankul
34. Sardar Patel Vidyapitha, Godipada
35. Bhimasen Vidyapitha, Baunsagadia
36. Baledia-Nuagaon High English School, Beledia-Nuagaon
37. Golapokhari High English School, Golapokhari
38. Padmabati High English School, Padmabati
39. Bhapur High English School, Bhapur

LIST OF GIRLS' HIGH ENGLISH SCHOOLS IN THE DISTRICT IN 1973

PURI EDUCATIONAL DISTRICT

1. Government Girls' High English School, Puri Town, Puri
2. Government Girls' High English School, Badasankha
3. Government Girls' High English School, Delang
4. Government Girls' High English School, Sakhigopal
5. J. B. R. Girls' High English School, Nimapara
6. Markandeswar Sahi Girls' High English School, Puri
7. Swargadwara Girls' High English School, Puri
8. Balanga Girls' High English School, Balanga
9. Ganeswarpur Girls' High English School, Ganeswarpur
10. Gop Girls' High English School, Gop
11. Kakatpur Girls' High English School, Kakatpur

BHUBANESHWAR EDUCATIONAL DISTRICT

12. Pratapasasan Girls' High English School, Balakati
13. Government Girls' High English School, Unit-I, New Capital, Bhubaneshwar
14. Government Girls' High English School, Unit-II, New Capital, Bhubaneshwar
15. Government Girls' High English School, Unit-VI, New Capital, Bhubaneshwar

16. Government Girls' High English School, Unit-IV, New Capital, Bhubaneshwar
17. Government Girls' High English School, Unit-IX, New Capital Bhubaneshwar
18. N. A. C. Girls' High English School, Bhubaneshwar-2
19. Government Girls' High English School, Jatani

NAYAGARH EDUCATIONAL DISTRICT

20. Radhakanta Girls' High English School, Odagaon
21. Girls' High English School, Nayagarh
22. Girls' High English School, Ranpur
23. Khandapara Girls' High English School, Khandapara
24. Kunja Behari Girls' High English School, Kantilo
25. Daspalla Girls' High English School, Daspalla
26. Sarankul Girls' High English School, Sarankul

KHURDA EDUCATIONAL DISTRICT

27. Government Girls' High English School, Khurda
28. Government Girls' High English School, Banpur
29 Government Girls' High English School, Bolgarh

APPENDIX II

SANSKRIT TOLS IN THF DISTRICT IN 1973

Sl. No	Name and address of the Tols	Total No. of students	Number of teachers	Standard up to which education is imparted	Stipends awarded, if any, in 1972-73		Management
					Amount	No. of awardees	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
					Rs.		
1	Banpur Sanskrit Tol, Banpur ..	20	2	Prathama	..	..	Aided
2	Girls' Sanskrit Tol, Swargadwara Road, Puri ..	12	2	Prathama	..	..	Aided
3	Sankaracharya Tol, Puri ..	10	2	Prathama	..	..	Aided
4	Baishnab Darsan Vidyapitha, Puri ..	14	2	Prathama	..	..	Aided
5	Panda Nijog Sanskrit Tol, Puri ..	15	2	Prathama	..	..	Aided
6	Harihar Tol, Puri ..	30	2	Prathama	320	4	Aided
7	Bhagaban Ramanuja Tol, Puri ..	12	2	Prathama	..	..	Aided
8	Nilakantha Tol, Raichakradharpur	17	2	Prathama	240	3	Aided
9	Satyabadi Tol, Sakhigopal ..	40	2	Prathama	240	3	Aided
10	Ramachandra Mardaraj Tol, Khandapara	15	2	Prathama	..	..	Government Managed
11	Bhagabanpur Sanskrit Tol, Haladia	19	2	Prathama	..	..	Aided
12	Srimati Sanskrit Tol, Bolgarh ..	35	2	Prathama	800	10	Aided
13	Ramakrishna Tol, Oriya Matha, Puri	..	..	Prathama	..	..	Unaided
14	Khurda Sanskrit Tol, Khurda ..	35	4	Prathama & Madhyama	..	..	Aided
15	Ranpur Sanskrit Tol, Ranpur ..	39	5	Ditto	160	1	Government Managed
16	Brajendra Sanskrit Tol, Sarankul ..	32	5	Ditto	2,000	14	Government Managed
17	Dadhibaman Sanskrit Tol, Kural ..	78	5	Prathama & Madhyama	1,520	13	Aided
18	Raghunath Sanskrit Tol, Odagaon ..	50	9	Prathama & Madhyama and Acharya.	2,680	17	Government Managed
19	Jagannath Veda Karmakanda Vidyapitha Sanskrit Tol, Puri	73	10	Ditto	5,360	31	Aided
20	Nilachala Narayan Ayurveda Chatuspathy, Puri	86	9	Ditto	4,360	26	Aided
21	Krushna Chandra Guru Kula Vidyapitha, Bhubaneshwar	53	9	Ditto	1,960	12	Aided

CHAPTER XVI

MEDICAL AND PUBLIC HEALTH SERVICES

CLIMATE

The climate and health of different parts of the district depend on the lie of the land. The three western subdivisions of Bhubaneshwar, Nayagarh and Khurda are generally dry and healthy except the marshy land near the Chilka lake and the forested areas of Banpur Mals and Ranpur Mals. The Sadar subdivision is generally unhealthy with the exception of the town of Puri which has the sea on one side and a semi-circular girdle of water-logged swamps on the other. Also certain portions to the north which are well drained are not unhealthy. In this subdivision malaria, filaria and hookworm are endemic. Malaria was under control for some years after the second World War, but has reappeared in epidemic form.

In the past cholera took a heavy toll of life. Before the Railways came in, pilgrims came throughout the year and there being no assured water-supply, out-break of cholera was common. To treat these patients a special hospital called Cholera Hospital was started. The pilgrims going back on foot used to spread cholera all along the route. After the railways came pilgrims came in larger numbers and were also evacuated in larger numbers. That stopped spread of epidemics. The situation further improved when piped water-supply was introduced in 1935. There is now not so much danger of cholera starting and spreading.

The town of Puri being a health resort with so much of ill health round about is a miracle. It is easily explained by the height of the land which does not allow water to accumulate and the sea breeze which drives mosquitoes away. Puri has been a well-known health resort from very ancient times. The following story from the Mahabharata obviously refers to Puri.

After winning the battle of Kurukshetra the Pandavas went round India bidding farewell to friends and foes before retiring to the Himalayas. When they came up to river Baitarani hermit Lomasha met them and told them that there existed on the sea coast a Maha Bedi (big mound). Whoever mounted to the top of the mound got four arms which obviously meant that he got a strength of two men. It can be easily imagined that the reference was to the town of Puri which has also got other names to show that it is at a height. The platform on which Lord Jagannath sits to-day is called Ratna Bedi (jewelled platform). The towns of Puri and Bhubaneshwar have such reputation for good health that rich people from

the neighbouring province of Bengal came in hundreds and built houses for their residence. Puri being on the sea beach was good for T. B. patients. A new tenant of a house at Puri takes good care that no T. B. patient has lived there before. The climate of the town of Puri is invigorating for a short stay. But the humid heavily saline sea air is enervating after a long period of stay.

SURVEY OF PUBLIC HEALTH AND MEDICAL FACILITIES IN EARLY TIMES

The Puri pilgrim hospital, the first of its kind in the district, was established in 1836, and the next in the series, a dispensary at Khurda opend in 1864. Gradually other institutions were opened and until 1929 there were only fourteen hospitals and dispensaries in the district, except those of the present Nayagarh subdivision. The total bed strength of the above mentioned hospitals was 238, including 104 beds pertaining to the Puri cholera hospital.

Prior to the establishment of these institutions there probably existed no public hospitals and dispensaries in the district. Perhaps no principles of hygiene save certain rigid religious practices were known to the people. Public health measures as known to-day did not exist. People had profound faith in the Mantras (Charms) and Hukums.

Infectious diseases like smallpox and cholera were generally attributed to the wrath of the village deities and their propitiation through various rites constituted the only measure for getting rid of them. No medicine was ordinarily given to the patient.

From remote past the Ayurvedic system was popular among the people. The Vaidyas and Kavirajas, the exponents of this system, used to carry on their profession as a family creed. Due to lack of state patronage and after the introduction of the Allopathic system their influence gradually declined.

Despite the medical facilities within easy reach, a sectio onf the people mostly poor and uneducated, even to-day take recourse to the use of indigenous herbs and plants containing therapeutic properties, the knowledge of which is handed down to them from generation to generation.

Adhia, i.e.,lying prostrate before a deity till one's wish is fulfilled, although almost extinct at present, was often taken recourse to by the patients after desperately trying various systems of medicine to get rid of an intractable disease.

It seems, until 1908, Khandapara, Daspalla and Ranpur ex-States had but one dispensary each with indoor accommodations. But in Nayagarh there were two dispensaries. This number did not

seem to have appreciably increased till the merger of the ex-States in 1948. Nayagarh had, however, five medical institutions; two hospitals, two dispensaries and an Ayurvedic dispensary besides a few leprosy clinics just prior to its merger. The people were generally ignorant of the basic principles of sanitation. Houses were built with no arrangements for lighting and ventilation. The tanks which provided drinking water were indifferently used for all purposes.

VITAL STATISTICS

Prior to 1965, vital statistics were collected through the Chowkidars in rural areas. In urban areas the respective Health Officers were responsible for their collection. The Chowkidar reported the events to the Thana Officers periodically for registration. On receipt of monthly figures from the Thana Officers and from the Health Officers, the District Health Officer sent the consolidated return to the Director of Health Services, Orissa.

Vital statistics were not perhaps collected systematically in the ex-State areas of Nayagarh, Khandapara, Daspalla, and Ranpur prior to their merger in 1948. Since January 1, 1952, the old system as described above was introduced in these areas.

The statistics obtaied through this system were sufficiently accurate for the purpose of calculating the approximate growth of population as well as the relative healthiness and unhealthiness of different years, although little reliance could be placed on the classification of the disease to which deaths were attributed. The collection of vital statistics considerably suffered owing to the transfer of the Chowkidar to the pay roll of the Grama Panchayat as they avoided to attend, as usual, the parade at the police stations. After the abolition of the Chowkidari system in 1965, various attempts made for effective collection of the information through the Orissa Grama Panchayat Act, 1964, and the Grama Rakhi Ordiance, 1967 proved futile.

The Registration of Births and Deaths Act, 1969 (Act No. 18 of 1969) and the Orissa Registration of Births and Deaths Rules, 1970, which extended to the whole of the State of Orissa, were enforced since 1st July, 1970. The Health Officer or in his absence, the Executive Officer in the urban areas and the Thana Officer in the rural areas are appointed as the Registrars. Under these rules, the Chief District Medical Officer acts as the District Registrar while the Director of Health and Family Planning Services, Orissa, acts as the Chief Registrar. The responsibility to make reports about the births and deaths within a stipulated time devolves on the head of the house or household. The act provides for penalties of a nominal amount in a graduated scale for the period of delay or failure to report on the part of the reporting agency. Besides, different officers in charge of various institutions like hospitals,

hotels, running trains and buses etc. are also responsible to notify about the births and deaths. Specified time limit has been prescribed for submission by the Registrars of monthly returns of births and deaths both to the District Registrar and the Chief Registrar including those for an urban area with a population less than thirty thousand. But in the case of urban areas containing a population over thirty thousand, weekly and monthly returns are to be submitted directly to the Chief Registrar only. Properly worked out, the system is normally expected to yield relatively better results. But unless the importance of the statute is brought home to the rural population majority of which are illiterate, and an awareness created among them through broad publicity, the system may, not unlike the previous ones, prove abortive.

The vital statistics for eleven years from 1961 to 1971 compiled by the Director of Health aud Family Planning Services, Orissa, is given in Appendix I.

The figures show how unreliable they are. Except for the three years from 1961 to 1963, the figures for the rest of the years are incomplete which is attributed to the abolition of the chowkidari system and unsatisfactory working of the subsequent systems adopted for collection of vital statistics described earlier. The rural figures for 1970 and 1971 collected through the present system are only partial and indicate that the system is not yet put to the test in full swing in the rural areas. Therefore, nothing could possibly be concluded regarding the trend of population and general standard of health from these incomplete data.

The table given in Appendix II showing the principal causes of death in the district for eleven years are likewise incomplete and offers little opportunity for any valid conclusion.

But, however, to get some idea in the matter, though not relating to the recent past, the comparative decennial figures from 1951 to 1960 between the district and the state are given below :

State District		Cholera	Small pox	Fever	Dysentery and Diarrhoea	Respiratory diseases	Wounds and accidents	Other causes	Total
(1)		(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Orissa	T	34,440	61,978	1,312,573	1,34,096	72,409	33,547	6,33,498	22,83,514
	R	34 133	61,208	1,294,381	1,25,833	67,770	32,608	5,95,442	22,11,375
	U	307	1,770	18,192	8,263	4,639	939	38,056	72,116
Puri	T	2,945	6,080	1,18,843	22,456	10,475	2,680	1,06,930	2,70,409
	R	5,924	5,900	1,13,679	20,130	9,611	2,379	99,407	2,54,030
	U	21	180	5,164	2,326	864	301	7,523	16,379

Source—Census of India, 1961, Vol.XII-Orissa, Part-I-B

On the above classification, of course, little reliance can be placed as the reporting agency of the figures was the Chowkidar who, having possessed no medical knowledge, regarded fever as a general cause of death.

A comparative statement showing percentage of death from cholera, smallpox and fever is furnished below.

	Cholera			Smallpox			Fever		
	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban
Orissa	1.51	1.54	0.43	2.76	2.77	2.45	57.48	58.53	25.21
Puri	1.09	1.15	0.13	2.25	2.32	1.10	43.95	44.75	35.13

Source--Census of India, 1961, Vol. XII-Orissa, Part-I-B

In so far as cholera, smallpox and fever are concerned the total percentage of mortality in the district is relatively lower than those of the State averages.

DISEASE COMMON TO THE DISTRICT

Fevers, filariasis, cholera, smallpox, dysentery and diarrhoea, and skin diseases were described among the principal diseases of the district in the last Gazetteer (1929). These diseases were also commonly found in the Nayagarh subdivision as it appears from the available records (Administration Reports) prior to the merger of the ex-State. But the impact of science on the society in general, and medical science in particular, has revolutionized the situation. Incidence of malaria, smallpox and cholera which once played havoc are almost put under control. Among the diseases common at present mention may be made of T. B., dysentery and diarrhoea, typhoid, filariasis, respiratory and heart diseases, etc.

In the table furnished in Appendix III is given the number of patients of different diseases treated and died in the hospitals and dispensaries for the years 1963--1972.

Fever

Rise in the normal body temperature due to various causes is commonly termed as fever. Incidence of different kinds of fever such as malarial fever, filarial fever, enteric fever and fever due to influenza and bronchitis, etc. is not rare in the district. In the low lying lands of Puri Sadar subdivision, especially Gop police station and the territory around the Chilka lake, the incidence of fever is generally greater than the high lands of the Khurda and Nayagarh subdivisions.

Malaria Fever

Though the district is not malarious, it is not completely free from the disease. In certain parts of the district, mostly in the low lying areas suitable for breeding of mosquitoes, malaria occurs. The number of cases varies from year to year and some seasons are more malarious than others.

The principal cause of the virulent epidemic malaria during the 20th century was the wide spread water hyacinth which covered a large number of tanks and stagnant rivers. The Atharnala was so chocked of water hyacinth that one could not see even one square inch of water. More than three quarters of the tank of Dandamukundapur was covered by water hyacinth. The entire tank of Kausalyaganga was covered with water hyacinth. In 1928 the Commissioner Peck started a campaign to clear water hyacinth. He made all the three District Boards of Cuttack, Puri and Balasore pass bye-laws making it a duty of the owner to keep his tanks clear up water hyacinth. If they failed, they were to be punished by daily fines. The Collectors of these three districts went round personally to implement this policy. By the end of 1930 most of the water hyacinth had been cleared. The Collector of Puri made it a duty of the village Chowkidar to keep tanks clear up water hyacinth as it has the tendency to come up rapidly.

In 1939 a severe type of malaria visited the district and the worst affected region was the country around the Chilka lake. The forest tracts of Daspalla, almost the whole of Nayagarh and the northern and western parts of Ranpur, were malarious. But due to the preventive measures taken during these days, the whole of the district is almost free from the disease excepting the occurrence of a few sporadic incidents.. In the year 1971, only 58 cases of malaria were treated in all the hospitals and dispensaries of the district. Although the figures from 1963 to 1971 tended to reduce steadily, in 1972 it again seems to have given an ominous sign.

Regarding other fevers Mansfield quoted Major Waters as follows :

"Typhoid or enteric fever probably exists in Puri as in other towns, but I have never seen a case. Native practitioners tell me that it does occur, but it evidently is not common. Chicken-pox occurs occasionally in the jail and probably elsewhere. Pneumonia occurs, but is not very common, it is mostly seen amongst pilgrims or rather debilitated persons exposed to sudden and unexpected rain. Plague is unknown". But at present, contrary to the assertion made by Major Waters, typhoid seems to be a common disease of the district. During the last few years its incidence shew a steady

upward tendency. Chicken-pox which generally infects children and is not ordinarily given medical treatment, occurs in the district in definite seasons. The remarks of Major Waters with regard to Pneumonia and Plague appear reasonable.

Falariasis

The incidence of filariasis, filarial lymphangities and elephantiasis was very high in the past. The incidence of filariasis, even today, is abnormally high which is evident from the figures given in Appendix III, and the figures, though fluctuate from year to year, are undoubtedly on the increase. But it has, despite its fairly high degree of prevalence, definitely lost its comparative endemicity which may be attributed to the recent developments in the medical therapy. Filariasis and elephantiasis, though not fatal, almost completely sap the vitality of the patient and the latter renders him for all practical purposes, an infirm. Puri town which had once an evil reputation for these diseases has, with the improved drainage system and protected water supply, practically become immune from them.

Leprosy

The incidence of leprosy was probaly not very high in the district. But nowadays lepers are found in large numbers mostly in the pilgrim places like Puri and Bhubaneshwar, which are not perhaps strictly representative of the district figure. Details about the treatment and other facilities provided to them will be found in a later section of this chapter. Besides, the State Government has donated land to the extent of nearly 14 hectares in the village Janla situated by the side of the National Highway about 18 km. from Bhubaneshwar to Mother Teresa, a famous lady social worker and philanthropist of international repute, for establishing a centre for the treatment and rehabilitation of the lepers. The proposed centre has been named as Gandhi Shanti Nivas.

Cholera

"For many years", P. T. Mansfield wrote in 1929, "Puri has had the evil reputation of being a focus of Cholera, and a centre from which the disease spreads to other parts of India". According to W.W. Hunter, as quoted by him, "Puri city is a hot bed of the disease. It only requires the annually recurring conditions of over-crowding, of filth, of great heat, of dampness, and sudden atmospheric changes, to turn the pilgrim city into a pest-house. The Car festival annually slays its thousands. It occurs at the most unfavourable and inclement season of the year. Before its close the rains are pretty well advanced, the roads are cut up, the rivers are full, the roadside lodging-houses are close and steamy ; and often the sole shelter for travellers is under trees dripping with rain".

"The chief force of the epidemics was concentrated in the town, but thence they spread into the district, especially to the villages along the Trunk Road". The ex-States of Khandapara and Ranpur were subjected to cholera almost annually being introduced by the pilgrims from Puri. It broke out in an epidemic form once in 3 or 4 years in Nayagarh ex-State. In1939 mortality from cholera in the district (old) was abnormally high.

With the improvement of drainage, conservancy arrangements, installation of protected water supply, and other public health measures the incidence of cholera in these days has almost been controlled at Puri even during the great festivals. Unless a certificate of inoculation is produced at the railway station or at the road check posts, no one is allowed to enter into the town of Puri during the Car Festival. Elaborate arrangements are also made at different railway stations and bus stops for inoculating the pilgrims to Puri. This is a long standing practice and for the past so many years this arrangement has continued. In the recent past, occurrence of cholera seems to have been high in 1963 and 1968. In these years 3,671 and 2,992 cases respectively were reported. It is no longer a formidable disease as it was looked upon about fifty years back.

Smallpox

Smallpox was no less an epidemic disease. People used to dread it mortally. The ex-States constituting the Nayagarh subdivision were also not free from it.

"The district", wrote Mansfield, "is also notorious for the frequency with which epidemics of smallpox occur. In spite of the efforts made to popularise vaccination, the disease is very rife especially in the more inaccessible parts ; but the town of Puri is well protected, owning to vaccination being compulsory in the municipal area and here only sporadic cases occur". The district was under the grip of a severe outbreak of smallpox which took a heavy toll in 1926, 1939 and 1945. That the disease has almost lost its grip on the district is well evident from the statement in Appendix III.

Tuberculosis

T. B. was perhaps not a common disease. Mansfield did not refer to it in his Gazetteer. But of late, it has become one of the principal diseases of the district. Air being the chief medium of infection, its large scale diffusion may be attributed to the present unrestricted transport system. With a view to stamping out the disease, the various measures taken up in recent days are described in a later section.

Dysentery and Diarrhoea

According to Mansfield, "In Puri as in other districts of Orissa, the mortality due to dysentery and diarrhoea is unusually great ; in fact, the death rate in recent years has been five or six times as high

as in other districts in the province". The high death-rate is, however, attributed by him to the infantile diarrhoea which was extraordinarily common and was the chief cause. The bad water supply, the eating of new rice as soon as it is reaped, and the general ignorance of the people were generally regarded to be the causes of these diseases. These diseases are no less common in the Nayagarh subdivision. Here it was mainly due to the use of polluted water by the people, especially during the summer days, when shortage of drinking water becomes acute.

Despite the spread of education and various public health measures undertaken at present, it is astounding that the incidence of dysentery was abnormally progressively high during the decennium 1963—72, except for a few years which is evident from the statistical statement given in Appendix III. The reasons for this high incidence may generally be ascribed to the developing habits among the people to frequent tea stalls and restaurants where sanitary and health aspects are awefully neglected.

Public Hospitals and Dispensaries

The Chief District Medical Officer, previously known as the Civil Surgeon, is in overall charge of the medical administration of the district. The health organisation in the past was under the District Health Officer. But in the present set up, subordinate to the Chief District Medical Officer are placed three Assistant District Medical Officers directly in charge of Medical, Public Health, and Family Planning organisations. They are assisted by the assistant surgeons and lady assistant surgeons apart from a host of other technical and non-technical staff. The Assistant District Medical Officer (Medical), besides being in charge of the District Headquarters Hospital, is directly responsible for the administrative control of all the medical institutions in the district. The Chief District Medical Officer, in addition to his supervisory responsibility, also acts as the District Registrar under the Registration of Births and Deaths Act, 1969.

In 1929 the district (old) had only eight hospitals and six dispensaries. There was also a leper asylum and a special hospital for the treatment of filariasis at Puri with 12 beds and a research laboratory attached to it. The bed strength of the hospitals totalled 238 including 104 relating to the cholera hospital, Puri. Prior to their merger in 1948, the ex-States comprising the Nayagarh subdivision had very small number of medical institutions. Nayagarh ex-State had in 1944-45 only two hospitals and two dispensaries, besides four leprosy clinics and an Ayurvedic dispensary.

There are at present as many as twenty public hospitals in the district. Of these, thirteen are located in rural areas and seven in urban areas. All the hospitals, excepting the one at Takara in Nayagarh subdivision which is under the control of Tribal and Rural Welfare Department, are managed by the Health Department. In addition, there are three special hospitals located in urban areas ; two of them are run by the State Government and the other by the Central Government. Besides, there is another hospital at Bhubaneshwar managed by the Notified Area Council. Thus the total number of hospitals of all categories in the district comes to twenty-four. With the object of providing medical relief to the rural people twenty-nine Primary Health Centres, one in each of the Blocks, have been established. They may, for all practical pruposes, be regarded as miniature hospitals having provision for accommodating indoor patients as well. They serve as a nucleus both for curative and preventive measures and make integrated health services available within the easy reach of the rural folk. Attached to each Primary Health Centre is a Rural Family Welfare Planning Centre. Out of the six sub-centres under each Primary Health Centre situated within the block area, three are established from the medical side and the rest three from the family planning side. But both medical and family planning services are made available from all the six sub-centres. Each sub-centre is in charge of either an auxiliary nurse-midwife or a Dai. The above staff, apart from other duties, attend to domiciliary deliveries. The medical officer of the Primary Health Centre visits the sub-centres twice a week.

The total number of beds available in the above hospitals, Primary Health Centres, and of those managed by private bodies is 1,114. Estimated according to the 1971 Census, each bed, apart from those of the Homoeopathic and Ayurvedic hospitals, serves an average population of about 2,101.

Of the forty-seven dispensaries of the district twenty-eight are located in rural areas and nineteen in urban areas. Thirty-four of these institutions are public and two are special dispensaries managed by the State Government. Of the rest eleven dispensaries, three are managed by Central Government, one by local fund, two by voluntary organisations, and five by the private bodies.

Besides the above institutions, there are also two Medical Aid Centres in the district.

Thus, there are in all 102 medical institutions, nearly six times the number existed in 1929,presumingthat the ex-States had but one institution each. Divided according to the controlling agencies, the Health Deparment, the Tribal and Rural Welfare Department and the Labour Department of the State Government respectively manage 84, 1 and 2institutions and the rest 15 are run by the Central Government, local authorities, and private bodies. The average number of population served by each institution is estimated at about 22,949. Among the above medical institutions there are four specialised hospitals, namely, Infectious Disease Hospital, Puri; Kamala Devi Mantri Maternity Home, Puri; Basant Manjari Swasthya Nivas, Chandpur; and T. B. Hospital, Puri. Detailed accounts relating to these institutions are given later.

In Appendix IV is given a list of hospitals, dispensaries, Primary Health Centres etc., with their location, year of establishment and bed strength etc. Detailed information relating to some of the principal medical institutions in the district are furnished below.

District Headquarters Hospital, Puri

A charitable hospital known as Puri Pilgrim Hospital, a name presumably derived from the large number of pilgrims visiting Puri almost every day and for whose service it was apparently dedicated, was established in the year 1836. Being the first of its kind in the district it marked a transition in the sphere of traditional therapeutic systems. In 1906 some improvements were made to its building by the Government for which the public also contributed. The male surgical ward construted in 1908 by the funds donated by Mahant Maharaj of Emar Math, Puri, was opened by His Excellency the Governor of Bengal. A four-roomed cottage was added to the hospital in 1917. In the year 1941 it was taken over by Government and was renamed as Headquarters Hospital, Puri. A significant extension to the hospital was made in 1958 with the construction of an additional building having accommodation for 60 patients. It had, in 1908, accommodation only for 40 male and 20 female patients. In keeping with the increasing demand and popularity the staff strength as well as the number of beds of the hospital increased from time to time. At present it provides accommodation for 200 patients both male and female which are distributed in the following manner:

Name of Ward		Number of Seat
Medical	..	54
Surgical	..	50
Eye & E. N. T.	..	8
Emergency	..	6
Septic	..	8
Cottage (paying)	..	4
Cabin	..	3
Gynaecology	..	10
Labour	..	36
Paediatric	..	20
Treatment room	..	1

The Assistant District Medical Officer (Medical) is under the overall supervision of the Chief District Medical Officer in charge of the institution. He is assisted by as many as fourteen assistant surgeons who are allotted to different wards. The present staff of the hospital, besides the number of doctors mentioned above, constitute five pharmacists, thirty-one nurses, and thirteen other technical personnel. The hospital is mainly divided into, (1) a well equipped operation theatre,(2) a surgical ward, (3) a medical ward and (4) a labour ward. The out-patient department is held in a separate block attached to the hospital. The hospital is provided with an upgraded pathological laboratory, an X-Ray plant and a Blood Bank. Attached to it there function a dental clinic, a venereal disease clinic, an A. R. V. clinic, a filaria clinic and a leprosy clinic. Besides, a loop insertion unit also works in the hospital. For the treatment of eye disease a separate out- door has been established with an eye specialist in its charge. Although there are no specific sanctioned posts for specialists in any of the branches, many assistant surgeons with P. G. qualification are posted to the hospital. The dental clinic is in charge of a dentist.

Ambulance service is made available to the patients on payment.

Attached to the hospital is an Auxiliary Nurse and Midwifery Training centre with training facilities for fifty students in Auxiliary Nurse Midwifery Course which extends over a period of two years. Hostel accommodation is also available for the trainees.

The following table indicates the number and daily average of in and out-patients treated in the hospital during the years 1969-72.

Year (1)		In-door (2)	Daily average (3)	Out-door (4)	Daily average (5)
1969	..	8,945	24	63,524	174
1970	..	9,753	26	71,530	196
1971	..	9,251	25	68,644	188
1972	..	9,858	27	73,679	201

As stated earlier, there existed at Puri town a separate cholera hospital. It was established obviously to cope with the high incidence of cholera at Puri town during the great festivals. Along with the pilgrim hospital it was taken over by the Government and placed under the control of the Civil Surgeon, Puri, in 1941. It functioned as a separate institution known as infectious disease hospital, Puri since 1947. With the integration of the T. B. and infectious disease hospitals into one institution in June, 1967, it lost its identity. The administrative control of the new institution was stripped off from the Civil Surgeon and vested with the Medical Superintendent, a post separately created and placed directly under the control of the Director of Health and Family Planning Services, Orissa.

Capital Hospital, Bhubaneshwar

The Capital Hospital was established in the year 1954 in Unit VI, Bhubaneshwar. It started with an initial accommodation for fifty patients only. Its capacity was augmented gradually with the construction of different wards in different years. In 1962, six nursing home cabins, and in 1972 ten special cabins and a separate out-patient department were constructed. A separate building was also built within the hospital campus in the year 1967 to accommodate the Auxiliary Nurse Midwifery Training Centre and its hostel. Most of the physicians including the Chief Medical Officer are provided with quarters within the hospital compound.

The Chief Medical Officer, previously designated as the Superintendent, Capital Hospital, is in overall charge of the hospital. He is assisted by twenty-two assistant surgeons including ten lady doctors. In addition to the above staff permanently posted to the hospital, there are seven specialists concerning to Surgery, Medicine, Ear, Nose and Throat; Obstetric and Gynaecology, Pathology, Paediatric, and Ophthalmology Departments. Among the other technical staff mention may be made of five pharmacists, one assistant matron, three nursing sisters, twenty-one staff nurses, three auxiliary nurse-midwives and two Dais. The hospital provides accommodation for 137 patients.

The following table indicates ward-wise distribution of the beds:

Ward (1)	Male (2)	Female (3)	Total (4)
Medical	21	..	21
T. B.	..	..	13
Surgical	29	..	29
Infectious Disease	..	..	10
Labour	..	17	17
Female	..	10	10

Ward (1)	Male (2)	Female (3)	Total (4)
Paediatric	..	..	6
Eye	..	..	4
Special cabin	..	..	10
Nursing Home	..	..	12
Other cabins	..	3	2	5

The hospital is provided with an X-Ray plant and a Blood Bank. The departments are well furnished with modern equipments. Attached to the hospital are, a leprosy clinic, a T. B. clinic and a family planning clinic. Facility for treatment of anti-rabic cases is available here. It has a separate pathological laboratory which functions under a specialist. The cardiology department is visited by the cardiologist of the S. C. B. Medical College Hospital, Cuttack, once a week and the dental department functions under a qualified dentist. Ambulance service is also made available to the patients.

As stated earlier an A. N. M. Training Centre is attached to the hospital since 1963.

The following figures indicate the number of in and out-patients treated in the hospital with their daily average during the last 3 years (1971-73).

Year (1)	No. of out-patients: Treated (2)	No. of out-patients: Daily average (3)	No. of in-door patients: Treated (4)	No. of in-door patients: Daily average (5)
1971 ..	1,09,504	559	11,007	107
1972 ..	1,39,422	482·5	11,372	135
1973 ..	1,41,110	492·3	12,434	112

Subdivisional Hospital, Khurda

Initially started as a charitable dispensary in the year 1864, the Subdivisional Hospital, Khurda, was later converted into a hospital. In 1929 it had accommodation for twenty patients only. The management of the hospital appears to have been taken over by the Government in the year 1946.

The Subdivisional Medical Officer is in charge of the hospital and is assisted by two assistant surgeons, three pharmacists and two nurses. He works directly under the control and supervision of the Chief District Medical Officer, Puri.

Besides the administrative block, the hospital consists of an operation theatre, an out-patient department, a post-mortem room, a surgical ward, a labour ward, a medical ward and an infectious ward. Its total number of fifty beds is equally divided into male and female patients. The hospital is provided with an X-Ray plant and a well equipped pathological laboratory. Facility for the treatment of anti-rabic cases is also made available here. In addition, a T. B. and a leprosy clinic are attached to the hospital.

The number of in and out-patients treated in the hospital during the period 1971-74 is furnished below:

Year (1)	Out-door (2)	In-door (3)
1971 ..	58,294	17,323
1972 ..	65,981	18,876
1973 ..	1,20,974	18,807
1974 ..	1,07,050	24,707

Subdivisional Hospital, Nayagarh

A dispensary with in-door accommodation was established by the ruler of Nayagarh ex-State proir to 1907 and was named Philips Dispensary. Later, perhaps in 1928, it was converted to a hospital and was designated as Sadar Hospital, Nayagarh. After the merger of the ex-State into the State of Orissa in the year 1948, it was renamed as Subdivisional Hospital. It is now under the management of a senior assistant surgeon who works under the control of the Chief District Medical Officer. The principal staff of the hospital consists of two doctors, three pharmacists, three nurses, a midwife, a laboratory assistant, a radiographer and a Dai. It provides accommodation for 60 patients (male 40 and female 20) and is chiefly divided into a medical ward, a labour ward, an operation theatre, a post-mortem room and an out-patient department. It is equipped with an X-Ray plant and a pathological laboratory. Attached to the hospital is a family planning clinic. Facility for anti-rabic treatment is also available here. The average daily in-door and out-door patients treated during the year 1972 are 7 and 108 respectively.

Municipal Dispensary, Puri

In the year 1895 the Municipal Dispensary, Puri, was established by the Municipality in a rented house close to the Lion Gate (of the temple of Lord Jagannath) and was known as Lion Gate dispensary. In 1941 it was shifted to its own building located at the north-eastern corner of the temple and was renamed as Municipal Dispensary. It is managed by the Puri Municipality with the staff mainly consisting of a doctor, two pharmacists. a dresser and a Dai. To deal with emergency cases the dispensary is provided with necessary accommodation for four patients. Under the Family Planning Scheme male sterilization operation is conducted here. The daily average number of patients treated in the dispensary in the year 1972 was 223.

Notified Area Council Hospital, Bhubaneshwar

Probably in the year 1885, a 12 bedded hospital was opened by the Puri District Board in the old Bhubaneshwar area near the Lingaraj temple. The control and management of the hospital were transferred to the Notified Area Council, Bhubaneshwar, in the year 1959. Previously there was no separate accommodation for the in and out-patients, but at present there are different blocks for different wards, two of which are constructed by the Notified Area Council with donations received from two local contractors. A separate operation theatre, a compounding room and a waiting room for patients are attached to the hospital. The administration of the hospital is controlled by the Chief District Medical Officer, Puri. The staff mainly constitute a medical officer, a lady assistant surgeon, one honorary doctor, two honorary lady doctors, two pharmacists, one medical technician, one staff nurse, three auxiliary nurse midwives and one Dai. It provides accommodation for 44 patients. These beds are allotted as follows; cabin 3, surgical ward 8, medical ward 14 (male and female 7 each), children ward 6, labour ward 9 and infectious ward (a separate block) 4. During the year 1972 the number of in and out-patients treated in the hospital was 15,716 and 56, 422 respectively. In addition, 698 labour cases were also handled in the same year.

Kamala Devi Mantri Maternity Home, Puri

The Kamala Devi Mantri Maternity Home was established in the year 1953 near the Puri Railway Station and was named after Kamala Devi Mantri who donated the entire hospital building along with some staff quarters. It is exclusively meant for maternity cases which is well indicated by its name.

Under the supervision of the Chief District Medical Officer, Puri, the management of the hospital is carried on by a lady assistant surgeon. She is assisted by a staff nurse, a pharmacist, two auxiliary nurse midwives and other non-technical staff.

It is a small hospital having only 16 beds. The beds are classified as general —12, and cabin—4, the latter being paying beds.

The following table shows the year-wise number of patients treated in the hospital during the last 5 years:

Patients treated	1968	1969	1970	1971	1972
(1)	(2)	(3)	(4)	(5)	(6)
Out-door (both old and new cases)	7,981	8,864	10,268	7,073	5,892
In-door ..	6,056	8,062	7,371	9,431	7,110
Daily average number of patients admitted into the hospital	16	21	20	26	19

Basant Manjari Swasthya Nibas, Chandpur

In the year 1954, a registered society called the Orissa T. B. and Cancer Hospitals Fund Society was created under the initiative and chairmanship of Basant Manjari Devi (the Raj-mata of Ranpur ex-State), the then Minister of Health, Orissa, which consisted of eight official and non-official members. The objective of the society was to construct a hospital with 500 beds for T. B. and 100 beds for cancer patients. Dr. Harekrushna Mahatab was its president. The foundation stone of the Swasthya Nibas was laid on the 26th October, 1955 by Basant Manjari Devi and it was opened by Dr. Harekrushna Mahatab, the then Chief Minister of Orissa, on the 27th February 1958. So far, accommodation for only 200 T. B. patients has been made in the hospital and much yet remains for the society to fully realise its aim.

The first donation of rupees twenty thousand for the institution was reveived from Pandit Jawaharlal Nehru, the then Prime Minister of India.

The institution is under the management of the State Government with the Director of Health and Family Planning Services, Orissa, as its controlling authority. It is directly under the charge of a Medical Superintendent who is assisted by five assistant surgeons. The total strength of the hospital staff, both technical and non-technical, is 108. The beds are divided into the following two categories:

		Male	Female	Total
Paying beds at the rate of Rs. 2 per day	..	60	20	80
Free beds	..	80	40	120

The Swasthya Nibas has practically all the facilities for the treatment of Tuberculosis except the surgical treatment. It is provided with a well equipped X-Ray Plant and a laboratory. Under the supervision of the Superintendent, the assistant surgeons are entrusted with the treatment of the patients. The patients are admitted directly into the paying beds on payment of rupees two per day, but the cases referred by the District T. B. Officers, Chief District Medical Officers, Chief Medical Officers, and the Medical Colleges are usually admitted to the free beds. The free beds are also allotted to the paying patients on request. The admission is made strictly according to a set of rules framed for the management of the institution. Free ambulance service is made available to all the patients from the nearest railway station Kalupara Ghat, which is at a distance of 6 km. from the hospital.

The patients are accommodated in nine separate wards each of which is provided with a recreation room. Facilities of in-door games, newspapers, periodicals and library are available in the recreation room for the patients. The patients have a welfare club and occasionally they meet to discuss about the well-being of the patients as well as the hospital. Each ward is supplied with a radio too. The institution is also in possession of a 16 mm. cinema projector and film shows are arranged for the patients twice or thrice a month to alleviate their monotony. The hospital has its own arrangements for the supply of pipe water to the hospital and to the staff quarters. The patients are supplied diet at the rate of rupees two per day.

The hospital buildings and the staff quarters are provided with electricity. Adjacent to the Swasthya Nibas, a separate fifty-two bedded ward is also constructed by the Jail Department for the treatment of prisoners suffering from T. B.

The following is the number of patients treated in the hospital during the period 1968—72.

Year (1)		Patients treated (2)	Cured (3)	Died (4)	Discharged otherwise (5)
1968	..	623	300	31	..
1969	..	909	711	27	..
1970	..	701	629	38	59
1971	..	767	767	31	64
1972	..	1,103	591	27	125

A sum of rupees 5.72 lakhs was provided for the management of the Swasthya Nibas during the year 1972-73.

T. B. and Infectious Diseases Hospital, Puri

The old Cholera Hospital at Puri was reorganised and renamed as the Infectious Disease Hospital in the year 1947 with an accommodation for fifty in-door patients. With the combination of the fifty bedded (40 males and 10 females) T. B. hospital with it on the 1st March, 1964, its bed strength was reduced to thirty-three. Again on November 1, 1970, twenty five isolation beds were added to the T. B. hospital wherefore its composite bed strength rose to 75. These two institutions were, until June 24,1967, under the administrative control of the Civil Surgeon, Puri. Thereafter, a senior medical officer, normally drafted from among the specialists in T. B. with the official designation of Medical Superintendent, has been in charge of the institution under the direct supervision of the Director of Health and Family Planning Services, Orissa. He is assisted by five assistant surgeons; one attached to the T. B. hospital, two to the Isolation Unit, and the rest two to the Infectious Disease Hospital. Among the other technical staff may be mentiond, nursing sister 1, staff nurse 12, and pharmacists 3.

Apart from the in-door accommodation there exists an out-patient department. The institution depends for the X-Ray and Blood Bank services on the nearby District Headquarters Hospital. It is likely to be provided with a separate X-Ray plant shortly. Facilities for the treatment of gastroenteritis, bacillary dysentery, titanus, diphtheria, enteric fever, chicken-pox, hydrophobia, cholera, amaebic dysentery, syphilis, measles etc. are provided in the Infectious Disease Hospital.

The following table furnishes the statistics relating to the number of in and out-patients treated in these hospitals during the period 1968-72:

Year	T. B. Hospital		I. D. Hospital		Out-patient department
	No. admitted	No. death	No. admitted	No. death	No. attended
(1)	(2)	(3)	(4)	(5)	(6)
1968 ..	206	21	1,107	121	6,170
1969 ..	210	23	1,289	111	6,639
1970 ..	270	23	1,273	105	14,602
1971 ..	267	22	1,298	102	24,742
1972 ..	276	31	1,311	105	30,247

Ayurvedic and Homoeopathic institutions

The Ayurvedic and the Homoeopathic systems have, under the patronage of the State Government, made fairly a significant stride in the district in recent years. For the development of these systems a separate organisation was started at the State level, and later, since September 1,1972 a Directorate was created. All the institutions are directly managed by the Director of Ayurvedic and Homoeopathic medicines, Orissa, Bhubaneshwar.

Ayurvedic Institutions

As stated earlier, Ayurvedic system of medicine has been in existence in the district from remote past. The system, at the hands of private practitioners, could not flourish appreciably well in the past. But during the last few years, under State patronage, considerable developments have been made in this field. So far, as many as twenty Ayurvedic institutions, two hospitals and eighteen dispensaries have been established in the district. Of the two hospitals, one is located at Puri and the other at Bhubaneshwar. A detailed account of these hospitals is given separately below.

Government Ayurvedic Hospital, Bhubaneshwar

The Ayurvedic Hospital, Bhubaneshwar, is under the direct management of a physician designated as Deputy Superintendent who is assisted by two other medical officers. Besides, among other principal staff, are two pharmacists and three auxiliary nurse-midwives. It was opened in 1971 with an indoor accommodation for thirty patients which is likely to be augmented by twenty more beds during the Fifth Plan period (1974—79).

The following table gives the yearwise figures of in and out-patients treated in the hospital during 1971 to 1974.

Year	In-door	Out-door	Year	In-door	Out-door
1971	3,742	17,332	1973	2,656	27,323
1972	7,806	24,405	1974	7,593	35,652

Gopbandhu Ayurvedic Hospital, Puri

Attached to the Gopabandhu Ayurved Mahavidyalaya, Puri, there is a hospital with an initial accommodation for twenty patients. It was established in 1950 with a view to provide practical training facilities for the students of the college as well as to make Ayurvedic treatment available to the public. In keeping with the popular demand, the in-door accommodation of the hospital was increased from time to time which went up to 80 in 1968. It is likely to be augmented by twenty more beds during the Fifth Plan period. These beds are equally divided between the male and female patients. The internal administration of the hospital is vested with the Principal, Gopabandhu Ayurveda Mahavidyalaya. The technical staff of the hospital constitute one part-time Deputy Superintendent, two house physicians, one Kaviraj, one pharmacist, three staff nurses, one mid-wife and five compounders.

The hospital provides treatment for all types of medical cases purely on Ayurvedic lines. Majority of the cases seeking medical aid in this hospital are chronic patients. There is no separate provision for the treatment of infectious diseases. The Panch Karma Therapy, one of the very important methods of treatment in Ayurveda, is made available in this institution. The medicine used in this hospital is generally prepared in the pharmacy attached to the college. It is also provided with an out-patient department.

The following table gives the number of in and out-patients treated with their daily average during the period from 1968 to 1972.

Year	In-door		Out-door	
	Number	Daily average	Number	Daily average
(1)	(2)	(3)	(4)	(5)
1968 ..	17,547	48	44,230	121
1969 ..	18,686	51	30,684	84
1970 ..	21,127	59	37,614	104
1971 ..	19,158	52	27,469	75
1972 ..	17,235	47	25,294	69

Ayurvedic Dispensary

The location and the year of establishment of the eighteen Ayurvedic dispensaries are furnished below. Each of these dispensaries is kept under the management of a Kaviraj.

Location	Year of establishment	Patients treated in 1974
(1)	(2)	(3)
Government Ayurvedic Dispensary, Bhubaneshwar.	1968	6,864
Balugaon ..	Not available	6,000
Banigochha ..	1936	9,000
Bhusandpur ..	Not available	10,000
Godipada ..	1944	6,853
Junei ..	Not available	7,562
Koska ..	1974	7,363

(1)	(2)	(3)
Kapileswarpur ..	Not availble	6,911
Nachuni ..	Ditto	9,792
Sripurusottampur ..	Ditto	5,993
Samantarapur ..	1966	12,833
Trilochanpur ..	1972	5,429
Nagpur ..	1972	7,569
Tapoban ..	1972	4,957
Patsundarpur ..	1972	6,389
Bhuban ..	1972	8,942
Karamala ..	1966	6,896
Naraharipur ..	1969	7,832

Homoeopathic Institutions

Prior to the establishment of the regular public institutions there functioned a good number of private homoeopathic clinics in the district. Unlike the Ayurvedic system it has but a very recent origin.

In the year 1945, the Krushnapriya Homoeopathic Dispensary was established at Nayagarh by the ex-Ruler. With the merger of the Nayagarh ex-State, it was taken over by the State Government in 1948. The dispensary was an established institution with its own building and a set of quarters for the medical officers. This is one of the reputed institutions in the State rendering medical aid to a daily average of about 200 patients and has gained much popularity.

In Unit II at Bhubaneshwar, the Homoeopathic Dispensary No. 1 was opened in 1965. As the number of patients there became unwieldy, Dispensary No.2 was opened in 1967 and was attached to the earlier one. After the establishment of a Homoeopathic hospital in Unit III, Kharabelanagar, both the dispensaries were shifted to the new hospital building. They are likely to be removed to other Units soon.

With a view to cater to the growing popular need for homoeopathic treatment, two more dispensaries in rural areas, one at Belapara and the other at Biruda, were established in 1970-71. In the following year seven more dispensaries were also opened at Manijang, Erabang, Prataprudrapur, Bhateswar, Ekiri, Satapatna and Edbans. Thus the present number of homoeopathic institutions in the district amounts to thirteen including the hospital at Bhubaneshwar. One medical officer and a distributor chiefly constitute the dispensary staff.

Given below is a detailed account of the only Homoeopathic Hospital of the district located at Bhubaneshwar. Information regarding the Homoeopathic College at Bhubaneshwar will be found in Chapter XV.

Government Homoeopathic, Hospital, Bhubaneshwar

The Government Homoeopathic Hospital was established in Unit III, Kharabelanagar, Bhubaneshwar, in the year 1970. Earlier, since 1968 only the out-patient Department was functioning there.

The Superintendent is the administrative head of the institution. He is directly responsible to the Director of Ayurvedic and Homoeopathic Medicines, Orissa, Bhubaneshwar.

The hospital has accommodation for twenty-four male and six female patients only and its principal staff constitute two Medical Officers, four Auxiliary Nurse-Midwives nnd three Distributors.

The following figures indicate the number of patients (old and new) treated in the hospital during the last three years:

Year (1)		Out-door (2)	In-door (3)
1971	..	1,90,841	3,222
1972	..	1,86,052	3,668
1973	..	1,59,544	4,878

The hospital is attached to the Government Homoeopathic College for teaching purpose. With a view partly to increase in-door facilities and partly to facilitate the introduction of post-graduate courses at the Homoeopathic College it is proposed to augment the bed strength from 30 to 100 during the Fifth Plan Period (1974—79) at a total cost of Rs. 8·50 lakhs.

Maternity and Child Welfare

There are as many as eight Maternity and Child Welfare Centres in the district. They are located at Puri, Nimapara, Khurda, Ranpur, Tangi, Bhubaneshwar, Khandapara and Daspalla. The two last named centres are managed by the Tribal and Rural Welfare Department, while the other centres are managed by the Health Department. Besides the above centres, the rural areas are also covered by the sub-centres.

Subordinate to the Chief District Medical Officer, the Assistant District Medical Officer (Family Planning) is directly responsible for the proper management of these centres. He is assisted, at the Block level, by the Medical Officer in charge of the Primary Health Centre, the Lady Health Visitor, and the Auxiliary Nurse-Midwives. The sub-centre is managed by an Auxiliary Nurse-Midwife only.

The services offered to the public through these centres may be enumerated as (1) Antenatal, (2) Intranatal, (3) Post-natal, (4) Infant, (5) Toddler, (6) Immunisation of the pre-school children against Diphtheria, Polio and Titanus, (7) Immunisation of the expectant mothers against Titanus, and (8) Prophylaxis against nutritional anaemia to mothers and children.

These services are rendered in two ways, clinical and domiciliary. The expectant mothers who visit the centre are examined by the doctor and given proper treatment and advice. Complicated cases are usually referred to the specialists in the District Headquarters Hospital. Post-natal cases are also examined and treated. So also are the cases with the infant and children under five years. The expectant mother, infant and children are immunised against certain specific diseases. In some centres the CARE Feeding Programme is executed. Apart from the above services, the patients are also imparted talks on health education and the utility of Family Planning. On the other hand, the staff of the main as well as the sub-centres also visit from house to house, examine the expectant mothers, post-natal mothers, infants and children below five years. The mothers are provided with Folifar tablets and are instructed how to bring up their children under hygienic methods. The utility and necessity for adopting family planning methods and to contact the clinic regularly are highlighted to them. The staff also conduct delivery at home. The difficult cases are brought to the hospital in which case they do a great deal of service to the family.

PRIVATE HOSPITALS AND NURSING HOMES

There exists, besides the Government institutions, a large number of private dispensaries and clinics of different schools of medicine. No records of them are, however, available to indicate their actual numbers in the district. But their number is undoubtedly on the increase which may be attributed partly to the popular demand and partly to the impact of unemployment on the society. In the urban areas the allopathic practitioners are generally seen in large numbers while the Homoeopathic and Ayurvedic practitioners are more or less equally distributed both in the urban and the rural areas. The poorer classes generally prefer Homoeopathic system as it is comparatively less expensive.

Swargadwara Hospital, Puri

Among the private hospitals mention may be made of the Swargadwar Hospital, Puri. It started as a charitable dispensary and was later upgraded to a hospital. It is housed in a two storied building near Swargadwara on the sea coast. Its resources comprise chiefly the grants and aids from Government and non-Government organisations.

The hospital affords free medical advice and treatment. It is provided with an X-Ray plant and a clinical laboratory. It provides accommodation for 22 patients; (20 surgical and 2 maternity cases). A Family Welfare Planning Clinic and a Leprosy Clinic are attached to it. Treatment of ophthalmic cases are also undertaken. In addition, various other activities like distribution of Polio vaccine and milk powder, etc., are also carried out.

The number of in and out-patients treated in the hospital in 1972 were 141 and 21,750 respectively. In the same year 20 obstetric cases were also dealt with.

MEDICAL AND PUBLIC HEALTH RESEARCH CENTRES

Regional Research Institute (Ayurveda)

The Regional Research Institute (Ayurveda) was established at Bhubaneshwar in March, 1972 by the Central Council for Research in Indian Medicine and Homoeopathy, New Delhi. It is housed, at present, in the four blocks of Khadi and Village Industries Board, Udyogpuri, provided by the Government of Orissa. Finding out improved but cheap varieties of preventive and curative remedies, providing training facilities for the technical personnel working in various research units under the council, doing research on various clinical problems and on special therapies, assessing the efficacy of the folk medicines constitute the principal objectives of the organisation. The three branches of the Institute are the Clinical Research Unit, the Mobile Clinical Research Unit, and the Survey of Medicinal Plants Unit. The research units formerly attached to the Gopabandhu Ayurvedic College, Ayurvedic Hospital and the office of the Divisional Forest Officer, Balangir, have been merged with this institute.

The Survey of Medicinal Plants Unit, and the Mobile Clinical Research Unit have their special fields of activities. The former mainly deals with the collection of herbarium seeds, medicinal plants, green specimens, seeds and other plants material, etc., for investigation and pharmaceutical work; materials having medicinal properties belonging to the mineral and animal kingdom; and assessment of the distribution and extent of availability of indigenous medicinal plants and those enumerated in various treatises. The latter chiefly seeks to study the nature and frequency of the prevalent diseases, and the standard and types of treatment available in the rural areas. It

maintains contact with the village Vaidyas and evaluates their contribution, studies and creates ways and means for the prevention of diseases, studies the relation between the food habit and the incidence of the disease, assists family planning research units, collects folk lore claims and makes general survey of medicinal plants.

The present special research subjects of the institute are, (1) Kreemi (worms), (ii) Vichrchika (Eczema), (iii) Ama-ati-Sara (Dysentery), (iv) Pakshaghata (Paralysis), (v) Parinam Shula (Renal colic), (vi) Amla-pitta (Hyperacidity), (vii) Sweta Pradara (Leucorrhoea), and (viii) Slheepada (Elephantiasis).

The officer in-charge, its administrative head, looks after the smooth management of the organisation. There are under him, for the research activities, besides other non-technical staff, one Research Officer, one Survey Officer, four Assistant Research Officers (one male, two females and one Pathologist) and one Research Assistant.

The institute also maintains a hospital with out-door and in-door facilities. In the hospital there is one sister in-charge, four staff nurses, three compounders and a dresser. The hospital provides accommodation for 25 patients (male 20, and female 5). The patients admitted into the hospital are provided with free treatment including lodging and boarding. In the out-door, medicines are supplied free of charge. Since the inception of the institute up to the end of September, 1973, 25,852 out-door and 210 in-door patients received treatment in the hospital.

Filaria Research Centre, Puri

On the 14th November, 1975, a Filaria Research Center was opened at Puri. The Centre is attached to the District Headquarters Hospital.

Family Planning

The Family Planning as a health programme was launched in the year 1956 with certain limited objectives and was mostly confined to the urban areas. Gradually the programme was reinforced with the introduction of new schemes namely sterilisation, I. U. C. D., mass media and educational activities, personnel training and orientation of community leaders, and was extended to the rural areas. By now, a net work of Family Planning Organisations cover the entire district.

There are, at present, a District Family Planning Bureau, established in 1964-65 at Puri; twenty-nine Rural Family Welfare Planning Centres covering all the Blocks, and eighty-seven Family Planning sub-centres in the district. Of the six Urban Family Planning centres two are functioning at Bhubaneshwar under the control of the Chief Medical

Officer, Capital Hospital; and the rest four are located at Puri, Sakhigopal, Khurda and Nayagarh. Besides, attached to the Bureau, are a Mobile Sterilisation Unit and an I. U. C. D. Unit. In the private sector one such centre functions in the charitable dispensary located at Swargadwara, Puri. The ruralcentres are mostly attached to the Primary Health Centres while the urban centres are attached to the district or subdivisional hospitals. In addition to these specialised centres, family planning services are also available in most of the hospitals and dispensaries.

Under the overall supervision of the Chief District Medical Officer, the Assistant District Medical Officer (Family Planning), formerly designated as District Family Planning Medical Officer, is directly responsible for the implementation of the Programme involving planning, supervision, evaluation and services. He is assisted by a host of other staff posted in all categories of Family Planning institutions according to the Government of India staffing pattern. In the District Family Planning Bureau the administrative officer is responsible for its general administration, and the Mass Education and Information officer co-ordinates the Mass Education Programme with the help of the concerned organisations and supervises the work of Extension Educators. There are two, a male and a female, District Extension Educators who provide for inservice training of the Block Family Planning Extension Educators, help the Block workers solve their difficulties regarding implementation of the programme and are responsible for the efficient supply of contraceptives. The Statistical Investigator complies different reports and returns, assesses the impact and achievement of the programme, organises training for all the computors and supervises their work and guides them on field visits. The Mobile sterilisation and I. U. C. D. Units are respectively under the charge of an Assistant Surgeon and a Lady Assistant Surgeon who work according to a monthly phased programme and give follow up service to the cases developing complications. Besides, there are several other technical and non-technical personnel attached to the Bureau. Each of the urban Family Planning centres is provided with an Assistant Surgeon (male),a Lady Assistant Surgeon, two Extension Educators (Male and female) and two field workers (male and female). The principal staff in a rural Family Planning Organisation consist of an Assistant Surgeon, a Block Extension Educator, a Lady Health Visitor and two field workers (male and female). The sub-centres are suitably staffed, and devote themselves, apart from the family planning work, to maternal and child health.

For the Family Planning message to reach the remote corners of the district, mass media and extension approach have been accepted as the proper vehicles. The agricultural off seasons are selected for intensive service activities as the majority of the people live in the villages who, owing to their educational and cultural backwardness, seldom approach the Family Planning Centres for advice although they no less feel the imperative need for spacing or limitation. The services of the Audio Visual Team attached to the District Family Planning Bureau are utilised in educating the rural folk for the acceptance of the small family norm. Besides, various other steps are being undertaken to popularise the Programme of Family Planning among the rural and the urban people.

The I. U. C. D. insertion is made at the Block level and through the mobile unit follow up services are rendered to the beneficiaries and complicated cases are referrred to the consultant gynaecologists for advice and treatment. Facility for sterilisation operation is also made available both at camps and clinics. Of the two methods the latter seems to be relatively more popular. The recanalisation facility available in medical college hospitals goes further in raising popular faith in sterilisation operation. Financial benefits like compensation for loss of wages and transport charges are given to those who undergo vasectomy or sterilisation operation. The Government employees who accept these methods are provided with the services free of cost, and leave of absence from duty for six working days in addition to the financial benefit. The Tubectomy method is available only in District Headquarters Hospital and Subdivisional Hospitals. Those undergoing this operation are given free hospitalisation facilities and treatment .The Government servants taking to this operation are allowed special casual leave for 14 days. Every woman accepting this method is compensated for loss of wages and is also allowed diet and transport charges.

Nirodh and other conventional contraceptives are supplied to the persons needing them regularly through the clinics and during the field services. The commercial distribution of *nirodh* has been taken up by M/S. Lipton Tea Co.

Till the end of February, 1973, about 54,791 couples were brought under the carapace of Family Planning. The details of sterilisation operation and I. U. C. D. insertion made till the above date are as follows:—

	Male	Female
Sterilisation operation ..	54,177	614
I. U. C. D. insertion :	..	21,458

The number of different types of contraceptives distributed during the period from 1964-65 to the end of February, 1973 through the Government agencies is furnished below.

Category		Number distributed	Number of beneficiaries
Diaphragm	..	411	347
Foam Tabs. and Tubes	..	86,213	24,699
Nirodh	..	23,93,119	1,91,494
Jelly and Cream	..	34,093	27,762
Applicators	..	6,513	6,389

The following table will indicate the educational activities and publicity made in the district during the period 1964—73.

Seminar	Exhibition	Mass meeting	Film shows	Drama	Das-kathia	Palla	Group discussions
164	354	10,936	950	72	294	75	87,004

Since December 1968, an Oral Contraceptive Pilot Project is functioning at the Urban Family Planning Centre attached to the Kamala Devi Mantri Maternity Home, Puri. Till the end of 1972-73, 942 females willing to accept the scheme were registered and 214 were using the contraceptive pills.

SANITATION

Administrative set-up

There existed, at different times, different organisational patterns for the maintenance of Public Health and Sanitation in the district. At present subordinate to the Chief District Medical Officer, the Assistant District Medical Officer (Public Health) is directly in charge of the organisation. The sanitation of Puri Municipality and Bhubaneshwar Notified Area Council is managed by the Health Officers posted by the Government. But in other Notified Area Councils like Khurda, Nayagarh, Pipli, Jatni and Nimapara, the Sanitary Inspector acts as the Health Officer. These officers are responsible to and work under the Assistant District Medical Officer (P. H.). Separate conservancy staff are maintained by the respective Municipalities and Notified Area Councils.

During the car festival, when an immense crowd of people gather at Puri and pose grave sanitary problems, temporary additional arrangements are usually made. The government and the local authorities take adequate measures to ameliorate, as far as possible, the condition of the pilgrims and to prevent the outbreak of epidemics. For this purpose extra scavengers are engaged, inoculation is made compulsory, temporary tenements and latrines are erected for the pilgrims and various ancillary measueres are taken. There has been a great improvement in the sanitation of Puri town since the last edition of the Gazetteer of Puri was published (1929). An elaborate and interesting account of the sanitary measures taken during the last Govindadwadashi Mela held at Puri on the 27th February, 1961 is furnished in Appendix V.

In rural areas, under the supervision of the Assistant District Medical Officer (P. H.), the medical officer of the Primary Health Centre is in charge of the sanitation. He is assisted by three Sanitary Inspectors, one for taking preventive measures, the other for cholera and the third for the smallpox eradication programme. The other workers subordinate to them respectively are the Disinfectors, special Cholera Workers and Vaccinators. With the help of the above staff the medical officer looks to the healthy and sanitary conditions in the area under him. Besides, under various health schemes and programmes are working, both in rural and urban areas, different categories of public health staff who are no less responsible for the maintenance of health and sanitation of the district.

Activities of Health and Sanitary Organisations

With the object of improving and maintaining the health and sanitary conditions of the district various organisations are at work. Their activities may be broadly divided into three categories, such as, prevention and control of chief but communicable diseases, providing protected water supply and drainage systems, and other miscellaneous functions like slum clearance, health education, etc. Brief accounts of these schemes are as follows :

Cholera Control Programme

Under the Cholera Control Programme are engaged as many as 57 sanitary inspectors and 42 disinfectors in the entire district. Normally they supervise regular chlorination of wells and other drinking and domestic water sources; ensure surveillance over outbreak of cholera in the villages, inoculation of the vulnerable groups of population as a remedial measure against cholera and gastro enteritis, and look to the health education of the masses. They also collect stool samples where outbreak of cholera is suspected and take precautionary measures sufficiently ahead of the congregations made on account of big fairs and festivals.

Puri town bore the stigma of having been, for many years, a focal point of cholera. A special Cholera Control Programme is, therefore, in operation in the district since the 4th Five Year Plan (1969—74). It has so far covered 23 out of the 29 N. E. S. Blocks. Of the 23 Blocks, 10 are entered into malaria maintenance and the rest 13 are in malaria non-maintenance phase. Each of the former Blocks is provided with only 2 special cholera workers while the latter with one cholera supervisor of the rank of sanitary inspector and 4 special cholera workers. The cholera supervisor, besides supervising the work of the special cholera workers, carries out the anti-cholera inoculation programme. In the field, especially during cholera season, he also collects stool samples of the suspected cholera cases and personally investigates every diarrhoea and gastro enteritis cases. Suitable remedial measures during the outbreak of cholera are also undertaken by him.

The special cholera workers are entrusted with a host of routine duties connected with the programme. They have to perform specified functions during, after and before the onset of the cholera season. The following table will indicate the achievements made under this programme during the period 1969—73.

Year		Anti-cholera inoculation performed (in lakhs)	Chlorination of water sources	Disinfection of houses
(1)		(2)	(3)	(4)
1969	..	10.57	46,210	2,560
1970	..	4.94	21,016	224
1971	..	7.70	39,801	439
1972	..	9.05	33,243	1,154
1973	..	9.15	61,710	760

National Smallpox Eradication Programme

Not unlike other public health programmes, the Assistant District Medical Officer (P. H.) is directly in charge of the execution of the National Smallpox Eradication Programme. He works under the control and supervision of the Chief District Medical Officer, Puri. There are in the district four Para Medical Assistants who with the co-operation of the medical officers of the Primary Health Centres, the Municipality and the Notified Area Councils supervise the performance of the programme in respect of seven Blocks each. The Medical Officer of the Primary Health

Centre executes the programme in the area under his jurisdiction. The area covered by each of the 29 Primary Health Centres of the district is divided into two circles and four zones. In each zone is posted a vaccinator and in each circle there is one sanitary Inspector. The latter supervises the work of the vaccinators and the Basic Health Workers in addition to other public health activities. The Basic Health Worker does the work of vaccination in addition to his surveillance work under the National Malaria Eradication Programme.

The services of the Mobile Squad consisting of five vaccinators maintained at the headquarters in addition to the normal staff are utilised at the most vulnerable places and also at the time of the outbreak of the epidemic. In the urban areas, the Health Officers are responsible to execute the programme with the help of the sanitary inspectors, vaccinators and the basic health workers.

In the following table is given the figures of primary vaccination and re-vaccination performed during the years 1969—73.

Year	Vaccination performed		
	Primary	Re-vaccination	Total
(1)	(2)	(3)	(4)
1969	89,924	1,89,770	2,79,694
1970	81,154	2,33,421	3,14,575
1971	1,24,202	5,24,846	6,49,048
1972	1,08,345	5,89,157	6,97,502
1973 (Up to 10/73)	65,172	3,73,894	4,39,066

According to the instructions issued to the Medical Officers, almost all the new-born babies are vaccinated at present before the mothers leave the concerned medical institutions.

National Malaria Eradication Programme

The National Malaria Eradication Programme was probably started was in the year 1958. The district is covered by two of the National Malaria Eradication Programme Units. The subdivisions of Puri, Bhubaneshwar and Khurda are Under the Unit located at Puri, while the Nayagarh subdivision is attached to the Unit having its headquarters at Bhanjanagar.

In both these units the technical staff entertained for the implementation of the programme is as follows:

Particulars of staff	Number engaged	
	Puri Unit	Bhanjanagar Unit
(1)	(2)	(3)
Non-medical Unit Officer	1	..
Assistant Unit Officer	1	..
Laboratory Technician	8	..
Malaria Supervisor	4	..
Sanitary Inspector	4	2
Surveillance Inspector	26	8
Surveillance worker	99	32
Inferior field worker	4	2
Basic Health Inspector	23	..
Basic Health Worker	102	..

Until 1961 the entire district was in attack phase when two rounds of D. D. T. spray were annually carried out. But in the following year the subdivisions of Puri and Bhubaneshwar were declared to have entered into the consolidation phase. The other two subdivisions, Khurda and Nayagarh, followed them in 1963 and 1967 respectively. In the consolidation phase spraying of insecticides was replaced by fortnightly surveillance.

The Puri subdivision, on the recommendation of the Technical Expert Committee appointed by the Government of India in the year 1968 to the effect that it was free from malaria and as such fit for entry into the maintenance phase, was transferred to the control of the Chief District Medical Officer, Puri.

The following table indicates the surveillance activities in the district during the period 1969—73

Year	Blood slides examined	Positive cases detected and treated
(1)	(2)	(3)
1969 ..	85,344	213
1970 ..	73,087	82
1971 ..	81,634	135
1972 ..	38,809	950
1973 ..	94,973	4,041

Beyond all normal expectations the incidence of the disease is rather on the increase as is evident from the above table, which may be attributed to the unsatisfactory working of the programme.

Currently focal spray covering about 50 to 100 holdings is given around the spot where a positive case is detected as a result of surveillance.

The table below gives the details of focal spray undertaken during the years 1969—73.

Year	No. of villages	No. of holdings	Percentage of coverage
(1)	(2)	(3)	(4)
1969	18	20,362	85
1970	16	18,875	84
1971	22	27,344	90
1972	32	36,848	90
1973	48	55,963	90

The technical team of the Government of India which visited Orissa in 1971 after the flood and cyclone, recommended for a thorough spraying of the Puri subdivision to check malaria transmi- when ssion. Their recommendations were carried out in the following year two rounds of D. D. T. were sprayed in the entire subdivision.

National Filaria Control Programme

With the help of the Government of India the National Filaria Control Programme was started in the State of Orissa in 1955-56. The district was brought under it during the following year when three Filaria Control Units were started at Puri, Khurda and Ranpur with a population coverage of 3 lakhs each. Besides, a Pilot Project covering a population of one and a half lakhs was also started in the same year with its headquarters at Ranpur.

Since the year 1956-57, spray operations with high Gama B. H. C. and Dialdrin were conducted in the coastal area with a view to controlling filariasis. But with the instructions of the Government of India mass Hetrazan therapy was also undertaken from 1958-59 for reducing the filariasis infection from the population within the area of operation of the programme. This process, however, continued only for three years until 1961-62, when the Government of India appointed the first Assessment Committee to review the progress of

the scheme. According to the recommendation of the Committee, both the above measures were discontinued and the activities were confined to the urban areas only. The Ranpur Unit was consequently shifted to Bhubaneshwar in the year 1962-63 and the Pilot Project was closed from 1967-68. In order to check mosquito breeding weekly spraying of M. L. Oil over the drains, ponds and unused tanks etc., chiefly constituted the anti-larval measures undertaken by the units as recommended by the I. A. T. since 1961-62. They also conducted random as well as vertical survey and identification of mosquitoes to ascertain the rate of infection of both the mosquitoes and men. The purpose of the random survey of all the age-groups regularly carried out by the staff is mainly to discover the number of persons affected by the disease and harbouring micro-filaria in the blood. Besides, from the regular and random catching stations the mosquitoes are collected to ascertain their density as well as the rate of infection.

The total strength of the principal staff entertained in the district for implementation of the scheme are, senior filaria inspector 5, senior filaria worker 24, insect collector 12 and laboratory technician 3.

The following table will show the achievements made under the scheme during the years 1970—73.

Year	No. of mosquitoes			No. of blood slides			Larvicidal oil used in litre
	Collected	Examined	Found positive	Collected	Examined	Found RV+Ve for M. F.	
1970	23,444	14,851	79	1,145	1,145	69	1,70,098
1971	35,003	24,354	86	1,745	1,745	159	1,68,473
1972	44,986	34,787	375	3,516	3,516	442	1,50,590
1973	33,642	18,434	262	2,546	2,546	187	1,85,546

T.B. Control Programme

Prior to the functioning of T. B. Control programme in the year 1964, there was only one T.B. clinic at Puri. The activities of the programme was reinforced with the merging of a B. C. G. team in 1966. The T. B. control measures include mass B. C. G. vaccination, establishment of clinics, isolation centres, demonstration and training centres and increase of treatment facilities for the T. B. patients.

The District Tuberculosis Officer is directly in charge of the programme. He works under the control of the Chief District Medical Officer and is assisted by a host of technical and non-technical personnel. In the preventive wing, the B. C. G. team consists of a team leader and 7 technicians. On the curative side, the T. B. Control Centre, Puri, is provided with one assistant surgeon, two male health visitors and a technician. It is provided with 6 observation beds only and is attached to the T. B. Hospital, Puri. The sub-centres and other peripheral institutions are managed with the existing medical and para-medical staff. The health visitor is trained at the National T. B. Institute, Bangalore. Motivation of T. B. patients, drug distribution, control of the defaulters at the district centre and imparting training to the para-medical personnel of the peripheral institutions constitute his chief functions. The B. C. G. team covers the entire district for mass vaccination of 0—19 years age-groups and also refers suspected cases for investigation and treatment.

The achievement of the B. C. G. team from 1968 to 1972 is given in the table below.

Year	Total tested	Neo-natal vaccination	Total registration	Total vaccination
(1)	(2)	(3)	(4)	(5)
1968 ..	1,380	557	1,23,009	35,029
1969 ..	1,620	422	1,22,329	38,157
1970 ..	1,191	81	1,06,319	32,463
1971 ..	814	38	1,60,913	36,998
1972 ..	844	37	1,24,962	33,301

The year-wise activities in the fields of diagnosis, treatment, etc. of T. B. cases for the period 1968—72 in the district is furnished in Appendix VI.

Anti-Leprosy Work

The anti-leprosy work consisting of detection, treatment and health education is carried on by the State Government as well as by the voluntary agencies. The organisations functioning for the purpose are, five Leprosy Control Units; eleven Survey, Education and Treatment (S. E. T.) Centres managed by the Health Department ; three Leprosy Colonies and ten clinics operated by the Hind Kustha Nivaran Sangha (H. K. N. S.). In addition to these, there is a Health Education Bureau opened by the Gandhi Memorial Leprosy Foundation at Khurda Road.

Detailed information concerning these institutions will be found in Appendix VII.

For the control and supervision of these institutions, the Chief District Medical Officer and the Assistant District Medical Officer (P. H.) are mainly responsible. The District Leprosy and Epidemic Officer also visits them at regular intervals. Each Control Unit is chiefly staffed by a medical officer, a non-medical supervisor and a physiotherapist. But the Survey Education and Treatment Centre is managed only by a para-medical worker under the supervision of the medical officer of the concerned Primary Health Centre.

There is a district branch of the Hind Kustha Nivaran Sangha with nominated official and non-official members. The Government grant-in-aid forms the chief source of its income.

One medical officer is exclusively in charge of the Puri Leprosy Colony. The colonies at Janla and Mangarajpur are managed by the Government Leprosy Assistants under the supervision of the nearest medical officer. The Government also appoints the leprosy assistants who remain in charge of the clinics.

The health education on leprosy is mainly carried on through group talks and distribution of pamphlets. For the detection of cases, mass survey is done. The infectious and complicated cases are generally admitted into the colonies while those of less serious nature are treated in the clinics.

Through the various leprosy institutions in the district 6,953 cases were detected by the end of 1972 of which 4,295 were under treatment.

For imparting training to the para-medical workers and non-medical supervisors, a Leprosy Workers' Training School functions at Khurda.

Yaws Control Programme

The Yaws Control Programme is being implemented by the Director of Health and Family Planning Services, Orissa, since 1955-56 and is financed by the Tribal and Rural Welfare Department. The Survey operations in the Gania and Daspalla areas of Puri district covering a population of 1,27,343, which are recognised as Yaws affected areas, are completed under this programme. As a result of this operation, 311 cases are detected and given treatment. The re-survey operation, which is now in progress and has already covered a population of 40,516, aims at affording treatment to all the active Yaws

cases and to their contacts with a view to preventing its spread. After the completion of the re-survey operation, according to the scheme, a sample survey in non-tribal areas adjoining the Yaws affected areas will be conducted. Thereafter it will merge, in its maintenance phase, with the Primary Health Centre.

Venereal Disease

In most of the hospitals and dispensaries in the district facilities are available for the treatment of venereal disease patients.

Prevention of Food Adulteration and Water Pollution

The Director of Health and Family Planning Services, Orissa, is the Food Health Authority under the provisions of the Central Prevention of Food Adulteration Act, 1954, which came into force in the entire State of Orissa in the year 1959 and is responsible for the implementation of the Act. Under him there are 4 part-time Food Inspectors such as the Assistant Director, Public Health (on Zonal basis) ; the Assistant District Medical Officer (P. H.) ; the Health Officer, Puri Municipality and the Health Officer, Bhubaneshwar Notified Area Council, who are directly in charge of the implementation of the Act. The Chief District Medical Officer, Puri, is authorised by the Government to accord written consent for the institution of prosecution for offences under the Prevention of Food Adulteration Act within his jurisdiction including Municipalities and Notified Area Councils. He also acts as the licencing authority of the district under the Act to grant licence in respect of manufacture of food for sale and sale of any article of food in his jurisdiction. The food samples collected by the Food Inspectors are examined in the State Public Health Laboratory.

During the last 5 years (1968—72) 352 food samples collected from Puri district were examined in the laboratory under the Prevention of Food Adulteration Act, of which 244 were found adulterated. Besides, the Mobile Analytical Laboratory, an unit under the State Public Health Laboratory, also conducted in the same period preliminary test of 682 food samples at different places of Puri district, specially during *melas* and festivals and suspected 140 cases to be adulterated.

The table below shows the number of water samples collected from the Puri district during the period 1969—72 and the result of their examination.

Year	Chemical analysis		Bacteriological Examination	
	Total cases examined	No. found unsatisfactory	Total cases examined	No. found unsatisfactory
(1)	(2)	(3)	(4)	(5)
1969	89	6	89	54
1970	108	..	107	40
1971	112	22	117	62
1972	94	7	101	36

The results of bacteriological test unlike the chemical analysis seems to be undoubtedly formidable.

Health Education

The Health Education Bureau, according to the pattern prescribed by the Government of India, was started in the State in 1960 and is attached to the Director of Health and Family Planning Services, Orissa. Although the scheme envisaged establishment of District Health Education Bureaus, they are yet to be organised. The objectives of the scheme is to make the people realise their responsibility about their own health, the health of their family and that of the community at large. For this purpose the Central Bureau, in absence of the district organisations, produces Health Education materials for different public health programmes; such as cholera, smallpox, nutrition, malaria and blood donation, etc ; organises field study programmes for health education and research. ; conducts school health education programmes in collaboration with the Education Department and conducts training programme of Health personnel in health education methods and media. It also observes Health Days, takes part in public education programmes during fairs and festivals in the district such as the Car Festival at Puri and the fair at Konarak, and conducts special programmes during epidemics.

School Health Service

The School Health Service is one of the oldest schemes. After the constitution of Orissa as a separate Province in 1936, Cuttack was the headquarters of the school medical officers. In 1954 two circles were created in respect of the boys' schools, while one Lady Medical Officer with headquarters at Bhubaneshwar was appointed for all the girls' schools of the State. The School Medical Officer, Southern Zone, Berhampur, and the Lady Medical Officer inspect the schools of the Puri district. The object of the scheme is to examine the health of the students and to impart advice to those who are found defective.

During the period 1969—73, only seven of the girls' schools and five boys' schools of this district were visited by these medical officers. Of the 1,309 girl students examined, only 341 representing 26 per cent were found to have been suffering from various diseases. Similarly of the 1,143 boy students examined, only 432 representing nearly 38 per cent were found defective. The percentage of defects in male students seems higher than those of the other sex.

Drugs Control

The Drugs Control Administration chiefly aims at the effective control over the quality, purity and potentiality of the drugs manufactured, sold and distributed in the State. Earlier the Director of Health and Family Planning Services, Orissa, functioned as the *ex-officio* Drugs Controller. But at present, the Drugs Control Administration is vested in a separate post of Drugs Controller. The Puri

district is directly in charge of the Drugs Inspector, Puri Range, with headquarters at Bhubaneshwar. The important functions of the organisation are enforcement of the Drugs and Cosmetics Act, 1940, and the rules made thereunder which seek to exercise control over manufacture, sale and distribution of drugs, cosmetics, and homoeopathic medicines. Besides, the organisation also scrutinises the objectionable advertisements, enforces the Dangerous Drugs Act in liaison with the excise authorities, ensures drugs price display and price control, and issues essentiality certificate to the pharmaceutical industries.

The year-wise activities of this organisation for the period 1969—74 is furnished below.

Year		No. of samples drawn	Inspection of sales premises and manufacturing units, etc.
(1)		(2)	(3)
1969-70	..	9	110
1970-71	..	26	149
1971-72	..	88	116
1972-73	..	65	120
1973-74	..	67	117

The analysis of the drug samples is made in the Central Drugs Laboratory. Actions under the provisions of the relevant Acts are taken against the sale of misbranded and sub-standard drugs.

Nutrition Programme

For the implementation of the Nutrition Programme, the State Nutrition Division was established in the year 1959 under the direct control of the Director of Health and Family Planning Services. An effective field service to improve local diets through production, preservation and use of protective foods and to ensure effective utilisation of these protective food by the vulnerable groups, constitute the principal objective of the scheme. Besides, by way of nutrition education and practical demonstration in the field, the simple nutrition principles are instilled among the masses.

During the last five years the Dietary Survey and Nutrition Assessment were made in Gania, Gop and Ranpur Blocks under the Applied Nutrition Programme. Supervision of slum feeding centres under Special Nutrition Programme at Puri town is made by the State Nutrition Division.

Underground Drainage and Protected Water-supply

Regarding drainage and protected water-supply of Puri town a mention of the observations made by P. T. Mansfield in the Gazetteer published in 1929 seems worthwhile. He stated, " Though much remains to be done, it will be seen that a marked and most gratifying improvement in the condition of the houses has taken place.

In the plinth of nearly every masonry house in the town may be seen the sites of the former cess-pools which have been filled up, a pipe now passing through the centre of each, and conveying the domestic water into suitable receptacles..... . The most important sanitary needs of the town are a good drainage system and an improved water-supply. At present, drinking water is obtained mainly from wells and tanks, the latter are often insanitary, while the inferior quality of the water which the former contain as well as their faulty construction, is now, as it has been for years past a grave sanitary evil". These sanitary evils though persisted quite long, remarkable progress has undoubtedly been achieved in both these fields. Besides Puri town, almost all the towns of the district as well as a fairly large number of villages have been provided with protected water-supply.

Administrative set up

The execution of water-supply and drainage programmes in the district at present rests with the Public Health Engineering Organisation. There are, under the overall supervision of the Chief Engineer, Public Health, Orissa, Bhubaneshwar, three Public Health Divisions in the district. One of them (Bhubaneshwar Division No. 1) looks after the original works, as well as the maintenance work to be undertaken relating to the water-supply, sewerage and drainage of the district, excluding the maintenance of the Capital Project. The repairs and maintenance of the external fittings of the Public Health Services of the New Capital, Bhubaneshwar, including the Public Health Works of Konarak are entrusted to the Bhubaneshwar Division No. II. The Tube-well Division No. I, undertakes the works, both original and repair, connected with the tube-wells in this district as well as the district of Cuttack. Each of these divisions is placed directly in charge of an Executive Engineer who is responsible for the smooth and efficient management of the division.

The Public Health Circle located at Bhubaneshwar, constitutes of Puri, Cuttack, Mayurbhanj and Balasore districts. The Superintending Engineer in charge of the circle is the controlling officer in respect of the Executive Engineers under him.

Each Public Health Division is divided into subdivisions and each subdivision into sections which are placed under Assistant Engineers and Sub-Assistant Engineers respectively.

The survey and investigation, generally conducted prior to execution of any work, are usually made by the Executive Engineer, Investigation Division, Bhubaneshwar.

Capital Sewerage

The Capital Sewerage and the Water-Supply schemes were being executed under a common programme known as Capital Project. Later the two schemes were separated and tagged with two separate programmes under the name Urban Water-supply Programme and

Urban Sewerage Programme. The Capital Sewerage Scheme aims at providing central sewerage system at New Capital with required sewerage treatment, laying of trunk and lateral sewers in the various units of Bhubaneshwar town. A comprehensive sewerage scheme designed to cover both the New Capital and the Bhubaneshwar Old Town is now under preparation in the Central Sewerage and Drainage Investigation Division, Bhubaneshwar. Its implementation is likely to be completed by the end of the Fifth Plan period (1974 -79) for which a sum of Rs. 200·00 lakhs has been provided.

Puri Town Water-supply

The execution of the Puri town water-supply system was started in 1930 and the actual water-supply made on the 15th October 1935. Detailed accounts with regard to the water-supply system in Puri town is furnished in Chapter XIV. When the previous supply system proved inadequate to cater to the needs of the growing population in 1960-61, a new scheme known as augmentation scheme, was started. The scheme was designed for an additional population of 80,000, including 20,000 pilgrims. The object of the scheme is to provide water at the rate of 113·5 litres *per capita* per day. Although an expenditure of nearly Rs. 38·7 lakhs was incurred until the end of 1973-74 on the scheme, the work is still in progress. The completed works have been handed over to the Puri Municipality for maintenance. Subject to the availability of funds and material, the scheme is likely to be completed in 1977.

Capital Water Supply Scheme

The Capital Water-supply Scheme has been operating along with the growth of the State Capital at Bhubaneshwar. With the increase of population the need for water is gradually increasing in the Capital area. Except certain outlying areas such as Old town, Nayapalli and Badagad etc. there is hardly any other source of water supply in the Capital. So the importance of the Capital Water-supply Scheme can hardly be exaggerated. The population of the Capital including Bhubaneshwar old town in 1971 was 1,05,000. As estimated by the Town Planning Organisation, it might arrive at 2 lakhs in 1986. The scheme has, therefore, been designed with an eye to accommodate the requirements of the estimated population in 1986. Presently, about 10 million gallons of water is supplied daily to the New Capital and Old town covering a population of nearly 1·20 lakhs. The present average comsumption rate of 90 gallons *per capita* per diem has been estimated at a reduced rate of 70 gallons in 1986. At this rate, the future daily requirement in 1986 would be about fifteen million gallons. The pumping main, the pumps at the intake and the filtration plant have been so designed as to allow a 33 per cent additional daily supply i. e., 20 million gallons over and above

the estimated requirement. The total capacity of the existing filtration plants comes to 11·5 million gallons. During the 5th plan period (1974—79) the additional filtration plants of nearly 9 million gallons capacity will have to be provided. A provision of 250·00 lakhs has been made in the 5th Five-Year Plan to complete the work comprising the construction of the filtration plant, intake pumping mains both for raw and clear water etc.

The rivers Daya and Kuakhai constitute the main source of water supply.

Separate water-supply projects are also under construction in the towns of Khurda, Nayagarh, and Bhubaneshwar (old town) details of which are furnished in the table below.

Name of town	Population coverage		Source of supply
	1971	Designed in 2001	
(1)	(2)	(3)	(4)
Bhubaneshwar (Old town)	1,05,491 (including capital).	30,000 (in 1991)	Surface water (Daya river)
Khurda ..	15,882	30,000	Daya river
Nayagarh ..	5,208	10,400	Surface water (Dauka river)

Name of Town	Mode of supply	Rate of supply Litres P. C. per day	Date when the Scheme	
			Started	Completed/ likely to be commpleted
(1)	(5)	(6)	(7)	(8)
Bhubaneshwar (Old town)	Standpost and house connection	113·5	1960-61	1976
Khurda ..	Standpost and house connection	113·5	1970-71	1976
Nayagarh ..	Standpost and house connection	113·5	1972-73	1975

Rural Water-supply

Until the implementation of the Five Year Plans in 1951, no attention was perhaps given to the problem of providing the rural people with wholesome and potable water. They were generally depending on the polluted water of the tanks, pools, wells and rivers, etc. During the past few years different schemes have been undertaken at different times to ameliorate their difficulties. Brief accounts of these schemes are furnished below.

Piped Water-supply under Local Development Work Programme

The State Government took a decision in November, 1961 to launch a systematic rural water-supply programme. The villages with a population of 2,000 and above were decided to be provided with piped water-supply and those with less population to have sanitary wells or tube-wells fitted with hand pumps. According to the decision, at the first instance, the following 10 villages were selected to be covered under this programme. With a view to secure UNICEF assistance, two of them, namely, Dandamukundapur and Patapur were also brought under UNICEF aided programme. UNICEF assistance to the tune of Rs.59,039 was received in the shape of materials for both these villages. Almost all the schemes excepting that of Daruthenga are completed.

Name of the villages provided with Piped Water-supply :

Balanga	Kantilo
Biranarasinghpur	Khalisahi
Dandamukundapur	Mendhasala
Daruthenga	Patpur
Dhauli	Samangara

Tube-well Scheme

Tube-wells were installed in different villages by different institutions, private parties and the Government. During the 1st and 2nd Five Year Plan periods (1951—56 and 1956—61) Rural Water-supply Programme was integrated with the Community Development Department. All the works connected with the rural water-supply were executed through the Blocks with the technical help of the Public Health Engineering Organisation. As many as 654 tube-wells were sunk during this period besides dug wells and tanks which were constructed by the Community Development Department.

Due to improper handling, non-maintenance and other reasons many of these tube-wells were found unserviceable. For the upkeep of these public properties, in 1969, Government in the Urban Development Department decided that all the drinking water tube-wells in the State which are installed by Government Departments would be maintained by the Public Health Engineering Organisation with the funds provided by the Government. The total number of

all the tube-wells installed previously by different Government Departments and those executed by the Public Health Engineering Organisation from different grants and under loan schemes; drought, cyclone and flood relief measures including the tube-wells installed with UNICEF aid, came to 1,214 as enumerated in February, 1974. These tube-wells were installed in 809 villages under 18 of the Blocks in the district. Of these, nearly 400 tube-wells were defunct.

Accelerated Water-supply Programme

The Accelerated Water-supply Programme, a centrally sponsored scheme, was implemented in the district in 1972-73 with the object of providing piped water-supply as well as tube-wells in the rural areas. Although it was substituted by the Minimum Needs Programme in 1974-75, during its short period of implementation as many as 311 tube-wells could be sunk.

Minimum Needs Programme

The Minimum Needs Programme, a State Plan Scheme, was carried out in 1974-75 with the implementation of the Fifth Plan with a view to providing the rural people with drinking water only through tube-wells. The villages were surveyed according to the norms prescribed by the Government of India. As many as 1,394 villages were identified as problem villages of the district which fall under the following categories :

1. Scarcity villages (where water table remains 50′ or more below the surface level or water source is 1.6 km. from the last habiattion)	378
2. Health hazard villages (particularly those cholera endemic)	994
3. Guinea-worm infected villages ..	Nil
4. Chloride, fluoride and iron content (villages having drinking water containing excess of chloride, etc.)	22

The programme envisages to provide each of these identified villages with at least one tube-well during the Fifth Plan. During first year of the plan period only 21 tube-wells were sunk.

Slum Improvement and Clearance

Growth of slums is not an unusual phenomenon in the modern cities and towns. These plague-spots not only undermine the beauty of the towns and cities but also contribute towards polluting the surrounding atmosphere. For the improvement of these areas and for rehabilitating the slum dwellers, the scheme, Slum Improvement and Clearance, has been in operation in several towns where the problem is acute. Since 1958-59 this scheme has been undertaken in the Bhubaneshwar Notified Area. Under the scheme as many as 184 tenements have been erected by the end of 1974 at an outlay of nearly Rs. 6·23 lakhs which provided accommodation for 736 persons. These quarters are chiefly built in the localities of Malisahi, Sriramnagar and by the side of the Mahatab Road. More of such quarters are likely to be constructed in the old town, the old railway station area and near Sahidnagar.

APPENDIX I

Vital Statistics

Year	Birth			Death			No. of infant death			Birth rate per 100 of population			Death rate per 100 of population			Infant mortality rate per 100 live birth		
	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
1961 ..	46,242	4,109	50,351	25,572	2,075	27,647	7,069	582	7,651	26.05	40.68	24.84	14.41	20.54	14.74	141.64	152.87	151.41
1962 ..	46,839	3,730	50,569	25,563	2,134	27,697	5,635	537	6,172	26.01	35.86	26.55	14.19	20.52	14.54	120.31	143.97	122.05
1963 ..	43,354	3,355	46,709	24,730	2,048	26,778	6,602	358	6,960	23.73	31.35	24.15	13.54	19.14	13.85	152.28	106.71	149.01
1964 ..	..	4,154	5,154	..	1,969	1,969	..	329	329	..	31.96	31.96	..	15.15	15.15	..	79.20	79.20
1965 ..	..	5,225	5,225	..	1,818	1,818	..	350	350	..	39.29	39.29	..	13.67	13.67	..	66.99	66.99
1966 ..	..	5,551	5,551	..	1,888	1,888	..	394	394	..	40.52	40.52	..	13.78	13.78	..	70.98	70.98
1967 ..	..	5,659	5,659	..	1,964	1,964	..	375	375	..	35.37	35.37	..	12.30	12.30	..	66.27	66.27
1968 ..	..	6,237	6,237	..	2,010	2,010	..	419	419	..	32.65	32.65	..	10.52	10.52	..	67.18	67.18
1969 ..	..	5,782	5,782	..	2,208	2,208	..	446	446	..	28.77	28.77	..	10.49	10.49	..	77.13	77.13
1970 ..	15,978	6,588	22,566	7,803	2,210	10,013	2,022	419	2,441	16.84	31.52	1949	8.22	10.57	8.65	126.55	63.60	108.17
1971 ..	6,425	7,101	13,526	3,407	2,228	5,635	653	442	1,095	15.33	31.01	120.87	8.13	9.73	8.70	101.63	62.24	80.96

APPENDIX II

Deaths From Chief Diseases For The Period From 1961 To 1971

Year	Cholera			Smallpox			Fever			Dysentery and Diarrhoea			Respiratory Diseases		
	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
1961 ..	..	..	1	..	..	..	11,561	521	12,082	2,665	240	2,905	829	52	881
1962 ..	..	..	..	10	1	11	11,211	540	11,751	2,895	199	3,094	1,824	85	1,909
1963 ..	149	..	149	129	..	129	10,898	684	11,582	1,986	214	2,200	822	129	951
1964 ..	..	..	..	..	..	..	..	584	584	..	229	229	..	77	77
1965 ..	..	..	..	..	7	7	..	502	502	..	164	164	..	98	98
1966 ..	..	2	2	..	..	..	..	472	472	..	195	195	..	93	93
1967 ..	..	3	3	..	..	..	..	587	587	..	197	197	..	128	128
1968 ..	..	..	..	..	2	2	..	634	634	..	206	206	..	211	211
1969 ..	..	..	..	..	2	2	..	723	723	..	156	156	..	252	252
1970 ..	4	..	4	3	11	14	3,700	501	4,201	683	185	868	423	290	713
1971 ..	1	3	4	6	..	6	1,954	504	2,458	304	104	408	90	144	234

APPENDIX II-*Contd.*

Deaths From Chief Diseases For The Period From 1961 To 1971

Year	Injuries			Other causes			All causes		
	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total
(1)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)
1961 ..	243	33	276	10,274	1,228	11,502	25,572	2,075	27,647
1962 ..	230	43	273	9,393	1,266	10,659	25,563	2,134	27,697
1963 ..	276	34	310	10,420	987	11,407	24,730	2,048	26,778
1964 ..	..	39	39	..	1,040	1,040	..	1,969	1,969
1965 ..	..	47	47	..	1,000	1,000	..	1,818	1,818
1966 ..	..	85	85	..	1,041	1,041	..	1,888	1,888
1967 ..	..	45	45	..	1,004	1,004	..	1,964	1,964
1968 ..	..	47	47	..	910	910	..	2,010	2,010
1969 ..	..	83	83	..	992	992	..	2,208	2,208
1970 ..	93	54	147	2,897	1,169	4,066	7,803	2,210	10,013
1971 ..	55	60	115	997	1,413	2,410	3,407	2,228	5,635

APPENDIX III

No. of Patients of Different Diseases Treated And Died In The Hospitals And Dispensaries

Year	Malaria			Dysentery			Typhoid			Yaws			Filariasis			Cholera		
	Out-door	In-door	Death	Out-door	In-door	Death	Out-door	In-door	Death	Out-door	In-door	Death	Out-door	In-door	Death	Out-door	In-door	Death
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
1963 ..	9,048	180	7	89,782	1,691	77	2,640	400	24	3,397	123	5	22,453	913	37	3,489	182	10
1964 ..	6,568	147	1	1,08,742	1,953	47	3,035	1,129	20	16	7	1	21,423	1,159	32	968	..	..
1965 ..	3,104	53	1	1,04,732	1,023	49	2,505	716	25	19	17	2	28,967	890	1	676	17	1
1966 ..	2,058	55	3	87,892	1,069	32	3,918	1,001	13	146	14	1	24,510	943	5	489	5	..
1967 ..	2,875	9	..	93,578	665	45	4,439	623	33	121	79	..	30,305	908	3	866	..	..
1968 ..	2,844	9	..	1,14,696	930	40	5,012	594	31	1,492	10	1	37,382	656	4	2,988	4	..
1969 ..	2,514	20	..	1,52,064	1,256	66	6,662	670	23	..	..	..	29,213	727	8	..	..	..
1970 ..	162	12	..	1,58,082	819	54	6,926	663	23	24	5	..	48,452	679	8	..	7	..
1971 ..	58	..	..	1,93,093	878	22	7,529	622	15	..	..	..	55,901	1,021	11	..	6	..
1972 ..	2,400	42	1	2,26,670	3,806	167	9,446	845	46	..	..	..	55,895	692	1	115	97	2

APPENDIX III—*Contd.*

No. of Patients of Different Diseases Treated And Died In The Hospitals And Dispensaries

Year	Smallpox			T. B.			Tetanus			Cancer			Heart Diseases			Other causes		
	Out-door	In-door	Death	Out-door	In-door	Death	Out-door	In-door	Death	Out-door	In-door	Death	Out-door	In-door	Death	Out-door	In-door	Death
(1)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)
1963 ..	180	33	..	16,803	356	32	371	117	39	36,961	50	..	4,941	106	19	1,132,163	22,077	746
1964 ..	273	170	..	9,470	648	12	298	142	35	32,361	149	4	2,507	101	11	1,215,940	22,995	546
1965 ..	82	151	4	32,214	1,388	62	456	187	56	37,108	192	7	3,645	181	19	1,125,879	25,528	741
1966 ..	105	16	..	22,552	1,120	65	413	169	35	18,475	218	6	5,103	184	17	1,180,804	26,880	812
1967 ..	174	1	..	11,372	904	53	405	156	46	9,671	43	1	6,308	325	27	1,326,444	29,032	632
1968 ..	211	4	..	21,299	971	60	563	169	36	12,085	103	4	4,508	305	23	1,387,125	31,450	754
1969 ..	40	5	1	18,323	1,311	63	469	219	62	14,531	192	..	5,599	370	46	1,539,092	31,061	777
1970 ..	177	..	..	18,134	1,139	83	570	232	92	22,744	200	3	4,324	298	58	1,559,540	30,510	841
1971 ..	20	2	..	16,296	1,108	69	552	237	102	9,258	164	5	4,503	346	73	1,782,559	35,984	1,156
1972 ..	126	..	..	8,128	1,537	85	692	361	178	14,632	948	1	6,311	468	86	1,951,131	35,263	1,245

APPENDIX IV

Name, Location, Year of Establishment, Etc., of The Medical Institutions of The District

Name and location		Year of establishment	Number of			Bed Strength			Remarks
			Doctor	Pharmacist	Nurse	Male	Female	Total	
(1)		(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
			HOSPITALS						
Sadar Subdivision :									
District Headquarters Hospital, Puri	.. U	1836	14	5	31	120	80	200	
T. B. Hospital, Puri	.. U	1947	..	..	..	60	15	75	
Infectious Disease Hospital, Puri	.. U	1947	6	3	12	23	10	33	
Kamala Devi Mantri Maternity Home, Puri.	U	1953	1	1	3	..	16	16	
Government Hospital, Kakatpur	.. R	1959	1	1	Nil	2	2	4	Established in 1932 as a Dispensary
Government Hospital, Nimapara	.. R	1925	2	1	1	4	5	9	
Government Hospital, Pipli	.. R	1932	1	1	1	7	5	12	
Government Hospital, Sakhigopal	.. R	1948	4	2	3	22	18	40	
Bhubaneshwar Subdivision :									
Capital Hospital, Bhubaneshwar	.. U	1954	15	5	15	71	47	118	
Government Hospital, Bhingarpur	.. R	1926	1	1	Nil	2	1	3	

U—Urban, R—Rural

APPENDIX IV—*Contd.*

Name and location		Year of establishment	Number of			Bed Strength			Remarks
			Doctor	Pharmacist	Nurse	Male	Female	Total	
(1)		(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Khurda Subdivision :									
Subdivisional Hospital, Khurda	.. U	1864	4	3	3	30	20	50	
Government Hospital, Banpur	.. R	1862	1	1	1	10	9	19	
Government Hospital, Bhusandpur	.. R	1967	1	1	1	3	3	6	Established in 1961 as a P.H.C.
Nayagarh Subdivision :									
Subdivisional Hospital, Nayagarh	.. U	1949	3	3	4	28	13	41	Established in 1928 as a dispensary
Basanta Manjari Swasthya Nibas, Chandpur	R	1958	5	2	20	140	60	200	
Government Hospital, Daspalla	.. R	1930	1	2	1	4	2	6	
Government Hospital, Khandapara	.. R	1948	1	2	Nil	6	2	8	
Government Hospital, Odagaon	.. R	1948	1	1	1	8	2	10	
Government Hospital, Ranpur	.. R	1898	1	2	1	10	6	16	
Government Hospital, Takara	.. R	1961	1	1	..	4	2	6	

APPENDIX IV—*Contd.*

Name and location	Year of establishment	Number of Doctor	Number of Pharmacist	Number of Nurse	Bed Strength Male	Bed Strength Female	Bed Strength Total	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(10)
PRIMARY HEALTH CENTRE								
Sadar Subdivision:								
Astarang P. H. C. ..	1966	2	1	3	..	..	..	
Algum P. H. C. ..	1967	1	1	3	..	..	..	
Bangurigaon P. H. C. ..	1966	1	1	3	..	..	..	
Charichhak P. H. C. ..	1961	1	1	3	4	2	6	
Chandanpur P. H. C. ..	1966	1	1	3	2	2	4	
Delang P. H. C. ..	1964	1	1	3	4	2	6	
Gop P. H. C. ..	1958	1	1	3	4	2	6	
Kanas P. H. C. ..	1966	1	1	3	..	..	..	
Mangalpur P. H. C. ..	1954	1	1	3	4	2	6	
Rebana Nuagaon P. H. C. ..	1967	1	1	3	4	2	6	
Bhubaneshwar Subdivision:								
Balipatna P. H. C. ..	1966	1	1	3	4	2	6	
Balakati, P. H. C. ..	1964	1	1	3	..	..	..	Started in 1959 as medical aid centre.
Jatni, P. H. C. ..	1958-69	1	1	3	4	7	11	
Mendhasala, P. H. C. ..	1963	1	1	3	4	2	6	

APPENDIX IV—Contd.

Name and location	Year of establishment	Number of Doctor	Number of Pharmacist	Number of Nurse	Bed Strength Male	Bed Strength Female	Bed Strength Total	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Khurda Subdivision:								
Bhagabanpur P. H. C. ..	1966	1	1	3	4	2	6	
Bankoi, P. H. C. ..	1964	1	1	3	..	..	..	
Botalma P. H. C. ..	1967	1	1	3	..	..	..	
Gamharimunda P. H. C. ..	1965	1	1	3	2	4	6	
Nuapada (Chilka) P. H. C. ..	1967	1	1	3	1	Nil	1	
Tangi P. H. C. ..	1959	1	1	3	4	2	6	
Balugaon P. H. C. ..	1967	1	1	3	..	..	..	
Nayagarh Subdivision:								
Bhapur P. H. C. ..	1967	1	1	3	1	1	2	
Badapandusar P. H. C. ..	1953	1	1	3	4	2	6	
Gania P. H. C. ..	1960	1	1	3	4	2	6	
Mahipur P. H. C. ..	1966	1	1	3	..	..	..	
Madhyakhand P. H. C. ..	1962	1	1	3	4	2	6	
Nuagadia Sahi P. H. C. ..	1967	2	1	2	..	..	..	
Raj Sunakhala P. H. C. ..	1960	1	1	4	4	2	6	
Sarankul P. H. C. ..	1967	1	1	3	4	2	6	

APPENDIX IV—*Contd.*

Location		Year of Establishment
	DISPENSARIES	
Puri Subdivision:		
Ambilipatna Dispensary	..	1952
Balanga Dispensary	..	1947
Baliput Dispensary	..	1948
Brahmagiri Dispensary	..	1928
Guailpara Dispensary	..	1964
Krushnaprasad Dispensary	..	1929
Konarak Dispensary	..	1969
Nayahat Dispensary	..	1960
Sahupara Dispensary	..	1968
Bhubaneshwar Subdivision:		
Chandaka Dispensary	..	1959
Janla Dispensary	..	1965
Rajas Dispensary	..	1963
Rajbhawan Dispensary	..	..
Zonal Dispensary, Unit-III, Bhubaneshwar	..	1968
Zonal Dispensary, Unit-IV, Bhubaneshwar	..	1958
Zonal Dispensary, Unit-VIII, Bhubaneshwar	..	1961
Zonal Dispensary, Unit-IX, Bhubaneshwar	..	1960
Zonal Dispensary, Unit-XIII, Bhubaneshwar	..	1967
Zonal Dispensary, Sahidnagar, Bhubaneshwar	..	1969
Khurda Subdivision		
Bolagarh Dispensay	..	1931
Begunia Dispensary	..	1927
Kuhuri Dispensary	..	1960
Nirakarpur Dispensary	..	1948
Niladriprasad Dispensary	..	1951
Olasinga Dispensary	..	1929
Nayagarh Subdivision:		
Chhamundia Dispensary	..	1971

APPENDIX IV—*Contd.*

Location		Year of Establishment
Darpanarayanpur Dispensary	..	1952
Kural Dispensary	..	1965
Kantilo Dispensary	..	1948
Hastidakua Dispensary	..	1947
Majhiakhanda Dispensary	..	1948
Nuagaon dispensary	..	1940
Taria dispensary	..	1967
Magarbandha dispensary	..	1971
	MEDICAL-AID CENTRES	
Jharpada Medical-Aid Centre,		1970
Banamalipur Medical-Aid Centre,		1969

SPECIAL INSTITUTIONS

Police Hospital, Puri (1910) Bed strength, Male 18
Jail Hospital, Puri
Railway Hospital, Khurda Road
Railway Health Centre, Puri (1966)
Railway Traffic Colony Dispensary, Khurda Road
Railway Loco Colony Dispensary, Khurda Road
E. S. I. Dispensary, Bhubaneshwar (Labour Department)
E. S. I. Dispensary, Tapang, Nayagarh (Labour Department)
Regional Research Institute (Ayurveda) Hospital, (1972), Bhubaneshwar.

INSTITUTIONS MANAGED BY LOCAL BODIES

Notified Area Council Hospital, Bhubaneshwar
Municipal Dispensary, Puri

INSTITUTIONS MANAGED BY VOLUNTARY ORGANISATIONS

Ramakrishna Mission Dispensary, Bhubaneshwar (1919)
Swargadwara Charitable Hospital, Puri
National Paediatric Foundation, Bhubaneshwar

OTHER INSTITUTIONS

Vani Vihar Dispensary, Bhubaneshwar	(1963)
Regional Research Laboratory Dispensary, Bhubaneshwar	(1966)
Electricity Board Colony Dispensary, Bhubaneshwar	(1967)
Orissa University of Agriculture and Technology Dispensary, Bhubaneshwar	..
Regional College of Education Dispensary, Bhubaneshwar	(1964)

APPENDIX V

GOVINDADWADASHI FESTIVAL

Govindadwadashi festival had a special significance as it occured once in several years and it was believed that a dip in the sea and a *darsan* of Lord Jagannath on that holy day bestowed great religious merit on the devotees. According to some estimates about 5 lakhs of pilgrims congregated at Puri on the 27th February, 1961 and from the public health and sanitary point of view it was a difficult problem to tackle such huge influx. The task was immense and the entire burden and responsibility fell on the medical, public health and municipal health staff. The Joint Director of Health Services, Orissa, was in overall charge of supervision of all the operations in the State of Orissa.

Advanced inoculation work started by local staff in the early part of January, 1961. This was later reinforced by additional staff during the same month. Intensive opperations started from the 16th February, 1961 and the staff were finally disbanded on the 4th March. 1961. The entire town was divided into three sectors, each in charge of a medical officer. Each sector was again subdivided into two circles which were kept in-charge of circle medical officers. Separate staff were posted for the railway station and the temple. Additional staff looked after lodging houses, food adulteration, disinfection and the sanitary measures undertaken at Chakratirtha camp. The latter was made suitable for the accommodation of the pilgrims. The medical officer of each sector was made responsible for all matters concerning environmental sanitation, inoculation, disinfection, treatment of minor ailments and prevention of epidemics. Meetings to co-ordinate the activities of the health staff were regularly held during the period for assessment of work done and programme for the next day was chalked out. The Health Officer in the town with a skeleton staff maintained the supply line for the daily requirements of regular sectors.

Puri Municipality had its own contribution in the prevention of epidemics during this record congregation. All the existing tube-wells were repaired thoroughly and new tube-wells were installed. This not only served the supply of protected drinking water to the pilgrims but was a sufficient safeguard against any possible failure of the water works during the peak period on the

festival day. Nearly 200 sweepers were recruited from outside and were placed at the disposal of the Health Officer. A daily double service was ensured and an all out effort made to see that the roads and drains were kept clean. The conservancy arrangement made on the occasion was acclaimed by all concerned as a grand success. The Municipality dispensary situated near the Lion Gate was kept open for twenty-four hours. The patients were being given immediate attention at whatever time they were brought to the dispensary. First-aid operations were undertaken in many places.

APPENDIX VI

TABLE SHOWING YEAR-WISE ACTIVITIES IN DIFFERENT FIELDS OF DIAGNOSIS AND TREATMENT, ETC., OF T. B. PATIENT

Year	Diagnostic activities								
	No. of sputum examined	No. of positive cases	No. of X-Ray Examination	No. of positive cases	Pulmonary cases	Extra pulmonary cases	Cases from outside district	Transferred from other institutions	Total cases detected	Deaths
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1968 ..	2,596	206	2,099	373	379	47	42	172	640	29
1969 ..	2,120	166	1,788	356	333	60	44	272	709	28
1970 ..	2,164	181	2,164	464	456	74	29	267	826	11
1971 ..	1,949	285	1,754	490	501	46	43	197	787	16
1972 ..	1,524	137	1,693	488	473	50	44	156	723	15

APPENDIX VII

LEPROSY INSTITUTIONS

(*i*) **Leprosy Control Units:**

Name and location		Sponsored by	Population coverage
Khurda	..	State	1.5 Lakhs
Tangi	..	State	1.5 Lakhs
Charichhak	..	Centre	3 Lakhs
Nayagarh	..	Centre	3 Lakhs
Puri	..	Partly State and partly Centre.	2·5 Lakhs

(*ii*) **Survey, Education and Treatment Centres:**

Gop	..	State Sector	20 to 25 thousand
Balipatna	..	Ditto	Ditto
Bankoi	..	Ditto	Ditto
Botlama	..	Ditto	Ditto
Kasarda	..	Ditto	Ditto
Puri Urban S. E. T. Centre	..	Ditto	Ditto
Balakati	..	Ditto	Ditto
Kanas	..	Ditto	Ditto
Astarang	..	Ditto	Ditto
Delang	..	Central Sector	Ditto
Kakatpur (Bangurigan)	..	Ditto	Ditto

(*iii*) **Leprosy Colonies:**

Institutions managed by Hind Kustha Nivaran Sangh

Name and location		Bed strength
Puri	..	80
Janla	..	32
Mangarajpur	..	20

(*iv*) **Clinics:**

Institutions managed by Hind Kustha Nivaran Sangh

Name and location		Name of clinic		Population coverage
Rajas	..	Rajas	..	15 to 20 thousand
Nimapara	..	Nimapara	..	Ditto
Delang	..	Delang	..	Ditto
Ranpur	..	Ranpur Mangarajpur	..	Ditto
Balakati		Balakati Sisupalgarh Hospital Clinic Bhubaneshwar	..	Ditto
Janla	..	Janla	..	Ditto
Balanga	..	Balanga	..	Ditto

CHAPTER XVII

OTHER SOCIAL SERVICES

The State Government is wedded to a policy of implementing various social service measures. Education, Medical and Public Helth services, etc., being relatively more important soicial services, have been dealt with in separate chapters. Among the less important measures covering only a section of the population, mention may be made of (*i*) Labour Welfare, (*ii*) Prohibition, (*iii*) Advancement of Backward Classes and Tribes, (*iv*) Charitable Endowments, (*v*) Social Defence, including probation services, remand home, probation hostel, orientation of training programme and financial assistance to inmates of after-care and probation hostels, (*vi*) Rehabilitation of handicapped children (*vii*) Grants to voluntary organisations and (*viii*) Women and Child Welfare. Of these the first four schemes constitute the subject matter of this Chapter.

LABOUR WELFARE

The district is pre-eminently agricultural. Potentially it is perhaps unfit for any heavy industry. Apart from some small-scale and cottage industries, no medium or heavy industry is seen in the district. Thus the bulk of its labour force constitutes agricultural labour. The percentage of workers to the total population of the district, according to the 1971 Census, is 29·07. Of this working class population, 46·51 per cent constitute cultivators, 25·65 per cent agricultural labourers and 27·84 per cent other workers including industrial workers. The agricultural labour class and the other workers, unlike the industrial workers, are unorganised and are economically under subsistence level. Their low economic standard or poverty, which may be attributed to their seasonal unemployment and under-employment, is mainly responsible for their social and cultural backwardness. Moreover, rapid growth of population, the disappearance of the old rural industries which provided part-time employment to a large number of persons in the rural area and the inadequate development of the non-agricultural sector from the point of view of employment largely contributed towards their misery.

With a view to ameliorating the miserable condition of the working class and to safeguard their interests, a vast number of social and legislative measures have been undertaken after the liberation of the country. They are important not only from the humanitarian point of view, but also otherwise, since they tend to contribute to enhanced productivity. Prior to independence practically very few legislative measures were in force. In Nayagarh

subdivision, which constitute the ex-State areas, no such measures seem to have been undertaken by the ex-rulers. The present developmental activities undertaken in the fields of industry and agriculture will undoubtedly go a long way in achieving economic as well as social and cultural progress of these people in the district.

Organisational set-up

The District Labour Officer, with his headquarters at Bhubaneshwar, is in overall charge of the district organisation. He is chiefly responsible for the administration of all the labour laws within the district. He is assisted, in the headquarters office, by an Assistant Labour Officer, who, like the District Labour Officer, is also declared as Inspector under different labour laws. Alongwith the District Labour Officer he also acts as the conciliation officer under the Industrial Disputes Act. Under the control and supervision of the District Labour Officer, a subdivisional labour office also functions at Puri. It is in charge of an Assistant Labour Officer who ensures the enforcement of the labour enactments within his jurisdiction covering the Puri subdivision. Besides the ministerial and other staff there are also one Organiser and two Instructors.

Labour Laws

An exhaustive list of Labour Acts now in force in the district is furnished in Appendix I. These laws, apart from their different objectives, broadly aim at protecting the labourers against the exploitations, in various forms, of their employers. They also ensure better service conditions, wage protection and right to employment. Thus, these legislations have in their purview wider aspects in so far as the interests of the working class are concerned. Satisfactory implementation of certain provisions of some of these laws are impeded owing to inadequacy of staff. Through the enforcement of these enactments the District Labour Organisation tries to create and develop an atmosphere of good-will and amicable understanding between the employers and the employees in the district.

All these Acts, except the Employees Provident Fund Act and the Employees State Insurance Act, which are administered respectively by the Regional Provident Fund Commissioner, Bhubaneshwar, and the Director, Employees State Insurance, Orissa, Cuttack, are enforced by the State Government through the Labour Employment and Housing Department. Described below in nutshell are the activities under various enactments of he Labour Organisation in the district.

Factories Act

All the factories are required to be registered under the Factories Act. There were, by the end of 1974-75, 95 registered factories in the district. The employers of these registered factories

are statutorily obliged to ensure various amenities for the workers during the working hours. Health and sanitary measures like drinking water facilities, urinal, latrine, spitoon, and proper ventilation, etc.; provision for creches, and safety measures etc., are taken in the factory premises. First-aid appliances are preserved to give immediate relief to the workers involved in accidents. The safety posters received from the office of the Chief Adviser of Factories, New Delhi, are distributed to all the factories with instructions to make full use of them. Under a prize scheme introduced by the Government, cash awards for best safety measures and best research paper turned out on industrial relations are given. It promotes a spirit of competition among the factories towards maintenance of proper safety measures.

Regular inspections of the factories are conducted in order to ensure strict implementation of the provisions of the Act.

With the object to provide educational and recreational facilities to the workers and their family members, one Multipurpose Labour Welfare Centre at Bhubaneshwar, and three Reading Room-*cum*-Recreation Centres at Puri, Jatni and Baranga have been established.

In the administration of factories Labour Laws, the Labour Officers, factory managers and the managerial staff and the trade union workers are given a course of refreshers training. Similarly for the improvement in collection and compilation of labour statistics representatives of various industrial establishments and trade unions are also provided with training facilities.

Trade Union Act

The Trade Union Act gives liberty to the industrial workers to organise unions. These organisations are a powerful media through which the workers could demand for them various facilities like increase of wages, provision for house etc. from their employers. In the district there are at present 68 registered Trade Unions with a total membership of nearly 8,500. They are generally led by the political parties.

Minimum Wages Act

The Minimum Wages Act is applicable to 18 scheduled employments. It provides for constitution of an Advisory Board and separate Committees for advising the State Government in the matter of fixation or revision of minimum rates of wages for different employments. By the end of 1974-75, on the recommendation of the Board, minimum rates of wages have been fixed in respect of 14 scheduled employments. The difference that normally existed in the minimum rates of wages in various employments between the male and female workers has been lifted by a recent

Government order on the eve of the International Women's Year, i.e., 1975. In Appendix II is given the rates of minimum wages fixed for various employments.

The inspectors appointed under the Act conducted 225 inspections and filed 100 prosecutions for contravention of the provisions of the Act during the year 1974-75.

Shops and Commercial Establishments Act

There were 807 registered shops and commercial establishments in the district by the end of 1974-75. The provisions of the Shops and Commercial Establishments Act are applicable to such establishments as are located within the urban areas only. It chiefly regulates the working hours of the employees, provides for weekly holiday and ensures leave with wages.

Employees' State Insurance Act

The Employees' State Insurance Act was introduced in India in 1948. It envisages 6 benefits for the industrial workers. These are (1) medical (in kind), (2) sickness, (3) maternity, (4) disablement, (5) dependant and (6) funeral. The last 5 benefits are given in shape of cash by the E. S. I. Corporation through its regional office at Cuttack, while the medical benefit consisting of (*a*) full medical care, (*b*) expanded medical care and (*c*) restricted medical care, is administered by the State Government. Under the expanded medical care, which is in force in this State, full medical care is given to the insured persons whereas his family members are offered out-door treatment only. The Employees' State Insurance Corporation have prescribed a ceiling of Rs. 67 per employees' unit to be spent on expanded medical care within the sharable pool system. In the district, two Employees' State Insurance dispensaries, one at Bhubaneshwar and the other at Tapang, have been established for the industrial workers. The scheme extends over these areas only.

Employment Service

The Employment Organisation, which was transferred in 1956 to the control of the State Government, chiefly aims at extending the coverage of employment service for both the employers and employment seekers, providing vocational guidance to the unemployed persons and collecting data of employment in private and public sector undertakings. The District is covered by one Employment Exchange located at Bhubaneshwar and three Employment Exchange Sub-Offices at the other three subdivisional headquarters.

Subsidised Industrial Housing Scheme

The Subsidised Industrial Housing Scheme, now known as Integrated Subsidised Housing Scheme, aims at providing the industrial workers with quarters who come under the related

provisions of the Factory Act, 1948, and the Mines Act, 1952. This scheme has been in operation in the State from the 1st Plan Period (1951-52 to 1955-56) and is implemented through both the Government and the private employers. So far, 32 two-roomed industrial tenements have been constructed at Bhubaneshwar and allotted to the industrial workers. Besides, 88 number of houses have been constructed by M/s. Patnaik Industries (P) Ltd., Bhubaneshwar, and provided to its workers.

Industrial disputes Act

An Industrial Tribunal and a Labour Court have been constituted under the Industrial Disputes Act at the State level to settle the industrial disputes referred to them. Officers drafted from the Orissa Judicial Services are usually posted to these offices.

The industrial disputes between the employees and the employers are generally reconciled by the conciliation machinery constituted by the District Labour Officer and the Assistant Labour Officer. In case of arrival at an agreement by the concerned parties a memorandum of settlement is usually signed by them. Otherwise, the conciliation officer reports the failure to Government together with an elaborate note on the attempt made by him to promote a settlement. Thereon, Government decides whether or not to refer the case for adjudication.

The following table gives the number of complaints and disputes etc. reported and disposed of during the years 1974 and 1975.

Year	No. of complaints		No. of disputes		Number of		
	Reported	Settled	Reported	Settled	Strikes	Lock-outs	Mandays lost
1974	205	192	18	12	1	Nil	330
1975	108	83	17	11	1	Nil	845

Works Committee

Under Section 3 of the Industrial Disputes Act, formation of Works Committees in the industrial establishments employing 100 and more workers is obligatory. The successful working of

these committees would go a long way in maintaining the industrial peace. The following five establishments of the district have been directed to form such committees.

The Orissa Text Book Press, Bhubaneshwar.

The Khurda Electrical Division, Khurda.

The Bhubaneshwar Distribution Division, Bhubaneshwar.

M/s. Patnaik Industries (P) Ltd. Bhubaneshwar.

M/s. Orissa Road Transport Co. Ltd, Bhubaneshwar and Jatni.

Industrial Employment (Standing Order) Act

The industrial establishments are obliged, under the provisions of the Industrial Employment (Standing Order) Act, to have certified standing orders wherein the conditions of employment of workmen are defined with precision. The Labour Commissioner, Orissa, is declared as the certifying officer under the Act. By the end of 1974-75, only 6 of the industrial establishments of the district had got certified standing orders.

Workmen's Compensation Act

Under the provisions of the Workmen's Compensation Act it is obligatory on the employer to pay compensation to the workman who meets accident in course of employment. The Additional District Magistrate or in his absence the District Magistrate is declared as Commissioner under the Act. The Labour Department assists the workmen and the dependants of the deceased workmen in securing compensation from the concerned employers. During the years 1972 to 1975 compensation to the tune of Rs. 9,016, Rs. 40,363, Rs. 46,728 and Rs. 6,720 respectively was reported to have been paid by various establishments.

The table below illustrates the position regarding fatal and non-fatal accidents that occured in various industries during the period 1972—75.

Year	Accidents		Total
	Fatal	Non-fatal	
1972 ..	2	9	11
1973 ..	6	21	27
1974 ..	2	12	14
1975 ..	..	3	3

Employees' Provident Fund and Family Pension Fund Act

By the middle of March, 1976, 109 Establishments and Factories were brought under the Employees' Provident Fund and Family Pension Fund Act, 1952. Out of 6,806 employees working in them 4,319 were enrolled as members under the Act. To secure membership, the employees are to fulfil certain specific conditions. The Family Pension Scheme has been introduced under the Act from 1-3-1971.

The members are allowed to draw advances from the fund to meet their expenses on a host of purposes provided under the scheme. They get refund of their dues from the fund after termination of membership due to normal or accidental conditions.

Orissa Dadan Labour (Control & Regulation) Act

The landless labourers were being usually exploited by the unscrupulous labour contractors and their agents. With a view to preventing such a long standing social evil and to wield effective control over the system, the Orissa Dadan Labour (Control and Regulation) Act, 1975, has been enforced in the entire State from January 1, 1976. According to the provisions of the Act no person shall act as agent and recruit labourers from Orissa to work outside the State without being registered under the Act. The Deputy Labour Commissioner, Bhubaneshwar, has been declared Registering Authority under the Act in respect of Puri district. But the problem of Dadan Labour cannot probably be effectively checked until the social and economic conditions of the landless labourers are improved.

PROHIBITION

Prohibition was introduced in the district in response to the Directive Principles laid down in Article 47 of the Constitution of India in a phased manner since April 1, 1948. The use of liquor, Tari and Pachwai was, at the outset, prohibited in twelve of the police stations. Gradually other areas were brought under prohibition and by the end of 1955-56 the entire district, save the ex-State areas, was covered. It was extended to the Nayagarh subdivision, comprising the ex-State areas, on April 1, 1956.

The Collector of Puri, under the supervision of the Co missioner of Excise, is the supreme functionary in the administration of the Excise Act in the district. He is assisted by the Additional District Magistrate, the Excise Superintendent and other subordinate excise staff.

Prohibition of alcoholic drinks and intoxicating drugs is perhaps more imperative for preventing the people of lower economic groups from squandering their earnings. Besides being injurious to health, their use, no doubt, undermines the social, moral and ethical position of the user.

People belonging to the weaker section, particularly the Nolia of Puri town and the Bauris who were previously wasting their income in drinking Tari, are largly benefitted by the programme.

The Orissa Prohibition Act, 1956, which received President's assent on the 21st February 1957, yet remains to be enforced. No rules thereunder have been framed. The prohibition was introduced only on the issue of a notification under Section 19 of the Bihar and Orissa Excise Act, 1915 (B. & O. Act 11 of 1915).

With the enforcement of prohibition all the Tari, Pachwai, country spirit and foreign liquor shops were abolished and possession of liquor without necessary permits became unlawful. Later on, some foreign liquor shops were licenced to accommodate the permit-holders. The permit could be obtained from the Collector only on production of medical certificate. In 1958, this procedure was replaced by a system of payment of prescribed fees. The Adivasis were allowed to possess home-brewed Pachwai from rice or ragi up to a limited quantity at a time. The Orissa Rajya Talgur Samabaya Sangha (ORTSS) is permitted to issue licences to the tappers for tapping date-palm and palmyra-palm trees with a view to manufacturing *gur* from the sweet juice obtained from them. The juice, popularly known as Neera, is also greatly relished by the people.

No permit is issued for consumption of excise goods. Except for a valid licence granted by the Collector, ordinarily for one year, their manufacture and sale are banned. The excisable articles commonly in use in the district are outstill liquor, foreign liquor, Tari, Ganja and Bhang, rectified spirit, denatured spirit and medicinal opium. The manufacture of opium is controlled by the Central Government and that of Ganja, Bhang and of other varieties by the State Government. Their possession is subjected to prescribed limits. The Secretary ORTSS holds a licence for manufacture and sale of Neera in the district.

Ganja and Bhang are licensed for sale. Opium is sold through the Excise Department. The following sale figures [1] of opium, Ganja and Bhang for certain selected years will indicate the trend of their

1. District Statistical Handbook, Puri, 1958, 1969 and 1970.

quantitative use and obviously the success of prohibition on their account.

Year		Consumption in kilogrammes		
		Opium	Ganja	Bhang
1957-58	..	399·739	1,684·037	510·218
1958-59	..	382·195	1,111·872	154·893
1964-65	..	136·500	1,926·500	114.500
1969-70	..	177·400	2,873·125	36·355
1974-75	..	58·000	2,666·000	22·500

The above official consumption figures recording a steady decline (excepting Ganja) are more apparent in view of the influx into the district of large quantities of contraband articles, and offer little room for drawing any reasonable conclusion.

The opium prohibition under the Opium Act, 1878(Act I of 1878) commenced on the 1st April, 1948. Intitially it was envisaged to reduce the quota fixed for the addicts at the rate of 10 per cent annually. But as the number of registered addicts did not appreciably come down, the scheme was abandoned with a view to affording them facilities. A new scheme for the supply of medicinal opium was then started to help the addicts give up the habit. On the recommendation of the medical officers their quota was fixed. The number of such addicts of medicinal opium abnormally came down to about one-tenth of the previous figure. The results of a sample survey, then conducted, revealed that their number did not actually diminish and it provided ample opportunities for the cheap contraband opium to invade the market. The registration rules were, therefore, relaxed and fresh registration was allowed by the Government from November 1, 1960. At the same time a reduction from Rs.10 to Rs.6 per tola in the price of opium was also effected in order to prevent the entry of smuggled opium into the market. At present, fresh registration is made only on the recommendation of the Chief District Medical Officer. The current number of regular registered opium addicts with an annual requirement of medicinal opium amounting to 72 kg. is 3,387. The opium now sells at Re. 1 per one gram tablet.

Save probably for the part of Tari which affords little opportunity for the offenders, the extent of success so far achieved by the programme is rather disheartening. The following reasons may chiefly be attributed to its failure.

The prohibition was enforced not under any special enactment whereby the possible infringements could have been effectively checked, but under the Excise Act which merely aimed at the collection of revenue. After the abolition of a limited number of licenced liquor shops, there sprang in no time, innumerable unauthorised sources of liquor supply within easy reach of the addicts. The distillation, being an easy process, is mostly done illicitly in domestic houses or in secluded places rendering easy detection almost impossible. The possession of intoxicants, and not the drinking, was according to the Act, made an offence. Hence the man caught after being heavily drunk is not recognised as an offender. Lack of follow up action and mobilisation of favourable public opinion are no less responsible for the failure. The feeble propaganda made by a few ill-paid official workers, engaged originally under the Excise Department and later through the Public Relation Department, proved ineffective to elicit public support or to wean away the addicts from liquor or from intoxicating drugs. Moreover, prohibition was scrapped from April 1, 1968 resulting in the introduction of out-still liquor in lieu of country spirit.

The ORTSS has been manufacturing gur (molasses) out of the sweet date-palm juice. The products as well as the juice called as Neera are very popular. The activities of this organisation during the last few years is furnished below :

Sl. No	Particulars	1968-69	1969-70	1970-71	1971-72	1972-73	1973-74	1974-75
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1.	No. of villages covered ..	75	117	120	70	23	21	20
2.	No. of palm trees tapped	13,975	9,870	10,500	5,700	1,065	2,030	2,580
3.	No. of licences issued to artisans	205	125	180	160	53	23	40
4.	Volume of production							
	(a) Neera (in litre) ..	5,527	6,873	8,886	3,819	2,433	2,786	1,086
	(b) Palmgur (in quintals) ..	696	794	1,210	865	151	114	146
	(c) Neeraprash ..		..	..	..	..	8,490	3,584
5.	Volume of products sold in rupees.							
	(a) Neera .	2,548	3,127	2,946	1,796	1,359	2,237	924
	(b) Palmgur ..	1,17,906	85,961	1,76,112	1,28,535	30,622	23,639	29.162
	(c) Neeraprash ..	..	..	..	..	..	2,295	1,066

The police, in regard to the detection of cases, enjoys equal powers with those of the excise staff. Besides helping the excise officers when requisitioned, they also detect a good number of cases. The co-operation of the public as well as the village level officers in the sphere of detection is altogether unavailing.

The following table gives the number of cases reported during the period from 1963-64 to 1974-75 :

Year	Cases Reported				Total
	Country spirit	Foreign liquor	Ganja and Bhang	Opium	
(1)	(2)	(3)	(4)	(5)	(6)
1963-64 ..	402	..	39	78	519
1964-65 ..	342	..	64	87	493
1965-66 ..	433	..	47	32	512
1966-67 ..	478	..	35	44	557
1967-68 ..	438	..	61	34	533
1968-69 ..	152	..	41	39	232
1969-70 ..	209	..	28	34	271
1970-71 ..	212	..	39	42	293
1971-72 ..	217	..	22	43	282
1972-73 ..	190	..	29	24	243
1973-74 ..	142	..	28	33	203
1974-75 ..	142	2	32	23	199

The position with regard to the success of prohibition revealed by the gradual reduction in the reported number of cases is perhaps more apparent than real. On the whole, prohibition in the district may be regarded to have achieved no appreciable degree of success. Notwithstanding the absence of any recorded evidence, it will not presumably be exaggerated for an assumption that the number of the addicts is on the increase.

The Orissa Prohibition (Amendment) Act, 1975 has been enforced in the State with effect from September 22, 1975. The successful implementation of the Act is likely to produce effective results in near future. In pursuance of the recent orders of the Government of India,

sale of foreign liquor 'on' is banned at the Bhubaneshwar Club and the Rajmahal Hotel, Bhubaneshwar. At the Traveller's Lodge, Bhubaneshwar, and the S. E. Railway Hotel, Puri, sale of foreign liquor to Indian nationals is also prohibited.

ADVANCEMENT OF BACKWARD CLASSES AND TRIBES

Under the foreign rule no interference was usually made in the existing social order. The Adibasis and the weaker sections of the society were left to themselves for their progress and development. But the task of elevating the socio-economic standard of these people has become a constitutional obligation of the State Government since 1950. In 1946, the Provincial Government seems to have started work in this direction on the recommendations of the Thakkar Committee appointed to find out ways and means for the welfare of the Scheduled Castes and Scheduled Tribes.

The District Welfare Officer, under the supervision and control of the District Magistrate, is solely responsible for the smooth and efficient execution of the various welfare schemes undertaken in the district. He is assisted by the Assistant District Welfare Officer, the Rural Welfare Inspectors and the social workers. The Assistant District Welfare Officers are placed in charge of the Subdivisional Welfare Offices. With a view to advising in the execution of the welfare programmes and other important matters, there functions a District Welfare Committee under the chairmanship of the District Magistrate. It is constituted of both official and non-official members.

The Scheduled Castes and the Scheduled Tribes, apart from other Backward classes, constitute, according to the Census of 1971,13·53 and 3·70 per cent respectively of the total population of the district. The degrees of social, economic and cultural developments attained by each of these sections often vary from one another. A large number of schemes designed to bring about a uniform development, on par with the relatively advanced sections, of these age-old, down-trodden and neglected people have been in operation through various agencies in a planned manner from the inception of this organisation. The expenses incurred on this account are shared both by the State and the Union Governments. The latter is obliged, under Article 275 of the Constitution, to provide grants-in-aid to the State Governments for the development of the backward classes and the scheduled areas.

The development activities undertaken by the Tribal and Rural Welfare Department in the district may be broadly classified under (a) Educational Advancement. (b) Economic Uplift ,(c) Health and Sanitation and (d) Miscellaneous welfare measures.

Educational Advancement

To suit the needs of the Tribal children, 48 special type of Primary schools (39 Lower Primary and 9 Upper Primary) called Sevashrams, and a Middle English school known as Ashram School have been established in the district. In these institutions the curriculum, besides general education, puts stress on training in various crafts. The Ashram School, unlike the Sevashrams, is a residential school where the tribal boys are brought up with parental care and music and dance are encouraged to enliven their fundamental characteristics. In addition to the above institutions, three High English schools have also been established at Takara, Banigochha and Bhubaneshwar with a view to providing facilities for higher education to the Scheduled Caste and Scheduled Tribe students. Here too, the students are taught crafts like carpentry, tailoring and agriculture besides general education. The total strength of students of High English schools is 440 and that of the Ashram school is 120. In all the Sevashrams during the year 1974-75, 1,892 Scheduled Tribe and 698 Scheduled Caste students were on the rolls. The students of the Sevashrams are provided with garments. Study materials like nationalised text books, slates, white paper, etc. are supplied free of cost to all the Scheduled Caste and Schedueld Tribe students studying in classes I to V in various institutions. Each of the students of the Ashram school is awarded Rs. 41 per month for his maintenance. Stipends, lump grants,, and examination, fees are also awarded to the Scheduled Caste and other Backward Class students studying in Middle English, High English and Upper Primary schools. Financial assistance is also extended to those who prosecute their studies in post-matric courses.

Attached to many of the schools and colleges, there are 81 hostels constructed at Government cost to provide accommodation for the Scheduled Tribe and Scheduled Caste students. In addition to these, in the exhibition ground at Bhubaneshwar and the Ramakrishna Mission Library at Puri, there are two special hostels where students reading in Matriculation classes are boarded.

Stipends are awarded to the Adivasi and Scheduled Caste students who undergo vocational training in different institutions. Annual grants for excursion purposes are also provided to the students of Ashram Schools and High English schools managed by the Tribal and Rural Welfare Department at the rate of Rs. 300 and Rs. 500 respectively. The students of the above institutions as well as those professional people who take up business as a means of livelihood are financed by the Government in shape of implements, raw materials and working capital. Two persons, one Scheduled Caste and one Scheduled Tribe, took advantage of the scheme during 1974-75 to establish tailoring shops.

During the period from 1972-73 to 1974-75 an expenditure of Rs. 2·27 lakhs was incurred by the Tribal & Rural Welfare Department under various educational schemes in the district for the Scheduled Caste and Scheduled Tribe students.

Economic Uplift

With a view to protecting Adivasis from exploitation by unscrupulous traders, three multipurpose Co-operative societies were established at Takara, Odagaon and Bhubaneshwar chiefly to supply them with their daily needs and to purchase their produce at reasonable prices. They were closed in 1963 and were virtually replaced by the Orissa Tribal Development Co-operative Society through its branch at Nayagarh. The branch has under its control 10 centres working in different tribal areas.

For landless Adivasis to procure their requirement of paddy conveniently, there have been established 46 grain-golas at different places in the district. They are, at present, managed by the Grain-gola Co-operative Society.

In the tribal areas, a few minor irrigation projects have been constructed to provide irrigation facilities to the Scheduled Tribe people.

To prevent the harmful system of Podu cultivation, usually adopted by the Adivasis, a scheme for their settlement in colonies is in operation. Under the scheme a colony with 25 Adivasi families has been started at Buguda in Daspalla police station. Each of these families is supplied with two pairs of bullocks and other agricultural implements. Agricultural land to the extent of nearly 51 hectares is also allotted to them. In the colony are constructed a tank for irrigation purposes, a fair price shop, a night school and a *Bhagabat ghar*.

For the protection of their crops from the ravages of wild animals five Adivasi Headmen have been provided with M. L. guns.

Owing to extreme poverty the Scheduled Caste and the Scheduled Tribe people could hardly establish their rights on the landed property etc. through law courts. To help overcome this difficulty they are provided with legal aid. During the period from 1972-73 to 1974-75, a sum of Rs. 13,700 was incurred by the Government on this account.

The Scheduled Tribe and Scheduled Caste people could seldom afford to build good residential houses for their living and consequently they live under very insanitary and miserable conditions. Some of them even have no house of their own. In order to encourage them to have better houses, a scheme for providing subsidy in the shape of

building materials to the deserving persons is in operation. By the end of 1974-75 subsidy for construction of 92 houses was granted to the Scheduled Caste, Scheduled Tribe and other backward class people. During the year 1973-74 allotment of Rs. 2·12 lakhs was made through the Blocks for the construction of 106 units of houses in the Jayanti villages for the Scheduled Caste people engaged in unclean occupation.

The Scheduled Caste people are also provided with land improvement grants. During 1974-75, a sum of Rs. 2,500 was distributed among 32 beneficiaries under the Scheme.

For the improvement of communication in the tribal areas construction of new roads has been undertaken.

Health and Sanitation

The condition of drinking water supply in the areas inhabited by the members of the Scheduled Tribe and the Scheduled Caste is generally unsatisfactory. Use of polluted water usually exposes them to various diseases. With a view to ameliorating the position 75 wells and one tank at a total cost of Rs. 0·79 lakhs have been constructed in the district during the period from 1970-71 to 1973-74.

Among the Scheduled Caste and other backward class people some common drugs and medicines likely to be manipulated by non-technical persons are distributed through the Village Welfare Centres, Ashram Schools, and Sevashrams. So far, only two medical institutions, one 6 bedded hospital and a dispensary, have been established at Takara and Niladriprasad respectively to cater to the needs of the Scheduled Tribe and Scheduled Caste people. Various schemes are in operation to control Yaws, a very contagious disease, endemic among the tribal people.

Miscellaneous Welfare Measures

With a view to upholding the interests of the backward classes, affording them adequate protection against exploitation and for removing their social disabilities, various legislative measures are being taken from time to time. Among them mention may be made of the two Acts, namely, the Orissa Removal of Civil Disabilities Act, 1946, (Orissa Act XI of 1946) and the Orissa Temple Entry Authorisation Act, 1948 (Orissa Act XI of 48) which were passed earlier. Subsequently these Acts were repealed by the enactment of the Untouchability (Offences) Act, 1955 (XXII of 1955). A solitary case relating to the Satyabadi police station was reported under this Act.

In order to secure greater representation in the Public Services, both gazetted and non-gazetted, certain percentage of vacancies are reserved for the Scheduled Caste and the Scheduled Tribe candidates

and the maximum age limit prescribed for appointment is relaxed in their cases. On the basis of their population, seats are also kept reserved for the Scheduled Castes and the Scheduled Tribes people in the Grama Panchayats, the State Legislature and the Parliament. Two seats, nemely, Balipatna and Nimapara out of the Assembly Constituencies of the district were reserved for the Scheduled Castes during the last mid-term election held in 1974.

Departmental exhibitions and fairs are conducted to afford to the Scheduled Castes and the Scheduled Tribes people opportunities to mix with other people of the society. Grants-in-aid are also made to the non-official organisations of the district engaged in the welfare work among the backward classes. During the period from 1968-69 to 1974-75 a sum of Rs. 11,70,500 was granted to such organisations. The landless Scheduled Castes and Scheduled Tribes people are provided with land for agricultural and homestead purposes. During 1972-73 to 1974-75 nearly 1,423 and 1,755 hectares of land were distributed among 3,738 Scheduled Tribes and 4,842 Scheduled Castes people respectively.

The following table indicates the number of Backward class people who secured employment through the Employment Exchanges in 1974.

		No. registered	No. employed
Scheduled Castes	..	1,087	61
Scheduled Tribes		213	52
Others	..	30,622	610

CHARITABLE ENDOWMENTS

With the donations and contributions received from benevolent persons for the purpose of helping the poor and needy and for furthering the cause of education there are fifteen Charitable Endowments in the district. The Treasurer, Charitable Endowments, Orissa, holds the properties and securities of these endowments, which are vested in him under the Charitable Endowments Act, 1890 (Act No. VI of 1890). The income derived from these funds is periodically disbursed to the administrator by the treasurer, for their proper utilisation according to the manner previously settled by the Government based on the wishes of the donor. A brief account of these endowments is furnished below:

Baker Scholarship Fund

In the year 1934, with the donation of Rs. 2,100 made by Mahant Govind Ramanuj Das of the Uttarparsa Matha, Puri, the Baker Schorslahip Fund was created for the purpose of awarding a scholar-

ship to the most needy boy who passes matriculation examination from the Puri Zilla School and gets no other scholarship. It is awarded every second year so that the recipient may hold it for the two years of the Intermediate Course. The Collector of Puri is its administrator.

Saraswati Chari table Fund

With the donation of Rs. 1,200 made by Fakira Mishra, the Saraswati Charitable Fund was created in 1957. The District Magistrate and the District Inspector of Schools, Puri, are its joint administrators. The income of the fund is utilised in awarding a scholarship to a student of Class VI or, in absence, of any other class of the Raichakradharpur Middle English school belonging to the same village, who, in the opinion of the District Inspector of Schools, is the most well-behaved, intelligent and keen in his work and is unable to continue his studies without such help.

Worseley Scholarship Fund

Raja Bahadur Shri Kishore Chandra Deo Bhanj, Ruler of Daspalla, donated a sum of Rs. 2,500 for the creation of the Worseley Scholarship Fund in 1958. The joint administrators of the fund are the Inspector of Schools, Southern Circle, and the Headmaster, Daspalla High English School. From its income two scholarships are awarded to two of the deserving and needy students of Class VIII of Daspalla High English School who secure highest marks in the last common examination and are not in receipt of any other scholarship or stipend.

Yubaraj Shri Somobhushan Singh Deo, Sonepur State Medal Fund

The Yubaraj Shri Somobhushan Singh Deo Sonepur State Medal Fund was created in 1935 with the donation of Rs. 2,200 made by Maharaj Shri Bir Mitrodaya Singh Deo Dharmanidhi Janagunakar, K. C. I. E., M. R. A. S., Ruling Chief of Sonepur State. The corpus of the fund has been subsequently raised to Rs. 2,300. The Director of Public Instruction, Orissa, and the Principal, Sadasiva Sanskrit College*, are the Joint administrators of the fund. From its income a gold medal worth Rs. 42.50 and two silver medals of Rs. 14.75 and Rs. 13 are awarded annually to three successful students of the Sadasiva Sanskrit College in the Ayurvedacharya, Sahityacharya and Nyayacharya examinations respectively.

Natumoni Devi of Calcutta's Trust Fund

In 1950 the Natumoni Devi of Calcutta's Trust Fund was created with the donation of Rs. 500 received from Shrimati Natumoni Devi of Nolia Sahi, Puri. The Principal, Sanskrit College, Puri, administers the fund. A silver or a gold medal (when the rate of gold comes down to Rs. 30 or below per tola) is awarded from its income to a student of Puri Sanskrit College who obtains the highest mark at the final Acharya examination in Dharmasastra. Should

* Renamed Shri Sadasiva Kendriya Sanskrit Vidyapeetha.

there be no candidate available it shall be utilised by the administrator himself in any other way with the approval of the Director of Public Instruction. The name of the recipient of the medal is published in the Orissa Gazette and reported annually to the donor.

Shri Shri Bholananda Trust Fund

The Shri Shri Bholananda Trust Fund was created in 1956 with the donation of Rs. 8,000 made by Shri Shripati Mohan Banerjee. It is operated by the District Magistrate, Puri. Monthly scholarships from its receipts are awarded to two poor and deserving students of the Vedanta Class of the Puri Sanskrit College for the term from the first part of the Madhyama Examination till they successfully complete the title examination in Vedanta subject to their satisfactory conduct and progress in study. After the term, the scholarships are awarded afresh. The privilege may go to one or two students of the Vyakarana class should no student is found in Vedanta class.

Natumoni Devi of Calcutta's Scholarship Fund in Puri Sanskrit College

The Natumoni Devi of Calcutta's Scholarship Fund in Puri Sanskrit College was created in 1950, with the donation of Rs. 1,000 received from Shrimati Natumoni Debi of Puri Nolia Sahi. It is administered by the Principal, Sanskrit College, Puri. The income should be spent on the award of a scholarship to a poor student of Dharmasastra class of Puri Sanskrit College for a term of ten months from July to April every year.

Guru Raghunandan Ramanuj Das of EmarMatha of puri Gold Medal Fund

On the donation made by Mahanta Shri Gadadhar Ramanuj Das, Emar Matha, Puri, the Guru Raghunandan Ramanuj Das of Emar Matha of Puri Gold Medal Fund was created with a corpus of Rs. 1,700 in the year 1935. The Inspector of Sanskrit Schools has been appointed its administrator. A gold medal is awarded from its income annually to the student who obtains the highest marks in the Acharya Examination in Vedanta with *Shri Vashya* held by the Orissa Sanskrit Association. Should in any year no such student is found, the administrator shall utilise the interest in such manner as approved by the donor or by his successor. One side of the medal shall contain the inscription, "Raghunandan Medal awarded by the Mahanta Maharaj of Emar Math, Puri".

Maharaja Vikram Deo Varma of Jeypore Gold Medal Fund

The Maharaja Vikram Deo Varma of Jeypore Gold Medal Fund was created in 1947 with the donation made by the Maharaja Sahib of Jeypore, Koraput. The original corpus of Rs. 2,500 was raised to Rs. 2,600 in 1961. It is administered by the Superintendent of Sanskrit Studies, Orissa, Puri. The income

is spent on the award of a gold medal to a candidate who secures the highest mark at the final Acharya Title Examination conducted by the Orissa Association of Sanskrit Learning and Culture, irrespective of subjects, and in case of candidates securing equal marks, the Association decides the manner in which the award shall be made.

Ramaniranjan Das Trust Fund

In 1944 the Ramaniranjan Das Trust Fund was created with a corpus of Rs. 40,000. The Collectror of Puri is appointed as its administrator. The purpose of the fund is to distribute, from its income, food to the lepers of Puri Leper Colony and to meet the incidental expenses connected therewith.

Raj Narayan Das Endowment for feeding the leper in the Puri Leper Asylum

With the donation, consisting of some immovable properties, made by Babus Raj Narayan Das, Radha Charan Das and Radha Govinda Das, Zamindars of Balasore, the Raj Narayan Das Endowment for feeding the leper in the Puri Leper Asylum was created in 1890 with a view to providing food for the lepers of the Leper Asylum at Puri. After vesting of the properties in Government under the Estate Abolition Act, the Compensation Officer has issued a perpetual annuity for Rs. 113·05 a year with effect from 27th November 1958, the date of vesting, in favour of the Collector, Puri, the administrator of the Fund.

Maharaja Shri Birmitrodaya Charitable Fund

The Maharaja Shri Birmitrodaya Charitable Fund was created in 1944 with a corpus of Rs. 600 only for the purpose of distributing from its income, clothes, blankets, etc., at the orphanage (Anatha Ashram) at Puri. Collector, Puri, administers the fund.

Chandra Nepali Natharpana Trust Fund

In 1944, the Chandra Nepali Natharpana Trust Fund was created with a donation of Rs. 38,500. From its income, cooked food (Prasad) of the value of Rs. 2.50 is distributed daily to the inmates of Puri Orphanage through the Nepali Lalmoharia Panda of Puri Jagannath Temple, and incidental expenses incurred in this connection are met. The fund is administered by the Collector, Puri.

Ananta Charitable Fund

With the donation of Rs. 9,400 made by Shri Harihar Mishra, the Ananta Charitable Fund was created in 1957 having the Collector, Puri, as its administrator. Three scholarships from its income, two in the Gopabandhu Ayurvedic Vidyapitha and the other in the Sadasiva Sanskrit College, are awarded on the recommendations of their respective governing bodies to the deserving candidates.

Natumoni Devi Prize Fund

The Natumoni Devi Prize Fund was created in 1962 with a donation of Rs. 100 only made by Natumoni Devi alias Sadhuma of Nolia Sahi, Puri. The Principal, Sadasiva Sanskrit College, Puri, is its administrator. The income of the fund is spent in awarding a cash prize to the student who stands first in an annual essay competition among the Madhyama students (Sabitri Parishad) of the Sadasiva Sanskrit College, Puri, and in case of the abolition of the Madhyama Classes from the institution the prize should be given to the best student in Acharya classes in such essay competition.

APPENDIX I

LABOUR ACTS IN FORCE IN THE DISTRICT

The Factories Act, 1948
The Industrial Disputes Act, 1947
The Payment of Wages Act, 1936
The Orissa Maternity Benefit Act, 1961
The Workmen's Compensation Act, 1923
The Employment of Children Act, 1938
The Minimum Wages Act, 1948
The Weekly Holidays Act, 1942
The Employees' Provident Fund Act, 1952
The Indian Trade Unions Act, 1926
The Indian Boilers Act, 1923
The Industrial Employment (Standing Order) Act, 1946
The Employees' State Insurance Act, 1948
The Orissa Shops and Commercial Establishment Act, 1956
The Payment of Bonus Act, 1965
The Orissa Industrial Establishment (National and Festival) Holidays Act, 1969
The Orissa P. W. D. Contract Labour Regulations
The Payment of Gratuity Act, 1972
The Orissa Motor Transport Workers Act, 1961
The Orissa Industrial Housing Act, 1966
The Orissa Bidi and Cigar Workers (Conditions of Employment) Act, 1976.
The Mines and Minerals (Regulation and Development) Act, 1957
The Working Journalist (Condition of Service and Misc. Provisions) Act, 1955.
The Orissa Dadan Labour (Control and Regulation) Act, 1975
The Orissa Boilers Rules, 1971
The Orissa Economiser and Rules, 1956
The Contractors Labour (Regulation and Abolition) Act, 1970
The Inland Steam Vessels Act, 1917
Fair Wages Clause and Contractors Labour Regulation

APPENDIX II

Minimum Rates of Wages Fixed for Different Employment

Name of Employment	Minimum rates of Wages in rupees		Remarks
	Skilled	Unskilled	
Municipality/Notified Area Council	60	38	Per month
Salt Pans ..	90	67·50	Ditto
Kendu Leaf Collection ..	90	67·50	Ditto
Agriculture ..	4	4	Per day
Rice Mills, Flour Mills and Dal Mills	3.50	2·25	Ditto
Shops and Commercial Establishments	130	90	Per month
Printing Press ..	40	33·50	
Construction and Maintenance of Roads.	3.25	3	Per day
Hotels and eating houses ..	130	90	Per month
Restaurants ..	130	90	
Cinema industry ..	130	90	
Tobacco (including Bidi and Gudakhu) Manufacturing ..	3	3	
Building operations ..	3.25	3	Per day
Stone breaking / Stone Crushing	3.50	2	Per day

CHAPTER XVIII

PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS

POLITICAL PARTIES AND GENERAL ELECTIONS

First General Eleection, 1951-52

The district of Puri was delimited into two double-member and eleven single-member constituencies for the General Election of 1951-52 to return 15 members to the Legislative Assembly of the State. The two double-member constituencies were Bhubaneshwar, and Kakatpur-Nimapara. In both these double-member constituencies, one seat was general and the other was reserved for the Scheduled Castes.

During this election the total number of votes polled was 4,03,684 out of 10,80,732 votes in the district. For the State Assembly eight Congress, five Independents, one Socialist and one Communist were elected.

The constituency-wise figures relating to the number of electorates, valid votes polled with percentage, parties contesting and votes polled by each party with percentage are given below.

Name of Constituency	No. of electors	Valid votes polled (with percentage)	Parties contesting	Votes polled by each party and percentage of votes polled	
(1)	(2)	(3)	(4)	(5)	(6)
1. Satyabadi ..	46,527	18,812 (40.43)	3 Independents	12,915	68·63
			Congress	5,897	31·34
2. Kakatpur-Nimapara (Double-member Constituency).	1,27,984	1,06,037 (41.42)	Congress	32,325	30·48
			Congress (S. C.)	30,492	28·75
			Communist (S. C.)	19,583	18·46
			Communist	15,662	14·77
			Socialist	7,975	7·52
3. Pipli ..	63,709	20,316 (31.88)	Congress	10,236	50·38
			4 Independents	8,261	40·65
			Socialist	1,819	8·95
4. Puri ..	54,654	22,006 (40.26)	Socialist	12,012	54·58
			Independent	9,994	45·43
5. Brahmagiri ..	48,068	13,938 (28.99)	3 Independents	7,313	52·45
			Congress	3,678	26·38
			Communist	2,410	17·29
			Socialist	537	3·85
6. Banpur ..	47,008	25,135 (53.46)	3 Independents	21,319	84·80
			Congress	3,816	15·18
7. Bhubaneshwar (Double-member Constituency).	1,13,709	78,357 (34.45)	Congress	25,478	32·51
			Congress (S. C.)	21,961	28·02
			Communist	6,591	8·04
			Communist	4,826	6·15
			Socialist	2,638	3·36
			3 Independents	16,863	21·51
8. Khurda ..	52,204	15,641 (29.96)	Congress	6,465	41·33
			Communist	4,953	31·66
			Socialist	2,773	17·72
			Independent	1,450	9·27

(1)	(2)	(3)	(4)	(5)	(6)
Begunia ..	53,847	16,100 (29.89)	Communist	7,521	46·71
			Congress	6,801	42·24
			Independent	1,778	11·04
Ranpur ..	62,402	25,487 (40.84)	Congress	14,599	57·28
			Communist	6,276	24·62
			2 Independents	4,612	18·13
Nayagarh ..	59,093	18,129 (30.67)	Independent	13,642	75·24
			Congress	3,009	16·59
			Socialist	1,478	8·15
Khandapara ..	48,759	17,472 (35.83)	Independent	14,323	81·97
			Congress	3,419	18·02
Daspalla ..	61,079	26,254 (42.98)	Congress	6,074	60·74
			2 Independents	8,398	31·98
			Socialist	1,909	7·27

For the general election of 1951-52, Puri was constituted to be a single-member Parliamentary constituency. In the bi-lateral contest, the Congress won the seat by defeating the Communist.

The result of the voting was as follows :

Name of Party		Valid votes polled
Congress	..	85,945
Communist	..	69,677
Total number of valid votes polled	..	1,55,622

The Second General Election for the House of the People and the State Legislative Assembly was completed before the end of March, 1957.

Second General Election, 1957

For the election of 1957, the district comprised 3 double-member and 9 single-member constituencies to elect 15 members to the Orissa Legislative Assembly. Three seats were reserved for candidates belonging to the scheduled castes. The 3 double-member constituencies, viz., Daspalla, Pipli and Kakatpur included one Scheduled Caste seat each.

This time, candidates of three all-India parties, namely, the Indian National Congress, the Communist Party of India, and the Praja Socialist Party ; and a state party, viz., the Ganatantra Parishad, and some independents contested.

Out of a total number of 11,67,388 votes, 4,57,228 valid votes were polled during this election. The Congress won 8 seats, the Communists 3, and the Praja Socialist Party and the Ganatantra Parishad won one each. Two seats went to the Independents.

The statement that follows gives the constituency-wise figure srelating to the number of voters, total number of votes polled with percentage, and the number of votes polled (with percentage) by each party in the Second General Election.

Name of constituency	No. of voters	No. of votes polled (with percentage)	Parties contested	Votes polled by each party with percentage	
(1)	(2)	(3)	(4)	(5)	(6)
Daspalla (Double-member constituency).	1,09,830	73,457 (33·44)	Congress	17,700	24·09
			Independent	3,589	4·88
			Independent	4,855	6·61
			Praja Socialist Party	4,688	6·38
			Ganatrantra Parisad (S. C.).	14,561	19·82
			Ganatantra Parishad	15,568	21·19
			Congress (S. C.)	12,496	17·01
Khandapara ..	50,957	17,451 (34·24)	Congress	13,855	79·39
			Ganatantra Parishad	3,596	20·61
Nayagarh ..	61,575	17,691 (28·73)	3 Independents	9,206	52·30
			Congres	5,564	31·46
			Praja Socialist Party	2,921	16·59
Ranpur ..	59,640	29,225 (49·00)	Congress	17,700	60·57
			Communist	11,525	39·43
Begunia ..	54,569	28,509 (52·24)	Congress	13,528	47·46
			Communist	13,196	46·28
			Independent	1,785	6·26
Khurda ..	64,031	28,070 (43·83)	Communist	14,577	51·94
			Congress	13,493	48·06
Bhubaneshwar ..	63,483	20,089 (31·64)	Congress	15,662	77·97
			Ganatantra Parishad	4,427	22·03
Brahmagiri ..	57,900	19,554 (33·77)	Congress	10,064	51·47
			Ganatantra Parishad	6,897	35·27
			Communist	2,593	13·26
Puri ..	53,431	23,000 (43·04)	Praja Socialist Party	12,149	52·82
			Independent	1,343	5·83
			Congress	9,508	41·43
Satyabadi ..	58,814	One Congress candidate returned unopposed from the Constituency.			
Pipli (Double-member constituency)	1,20,292	74,687 (31·04)	Independent	17,732	23·75
			Congress (S. C.)	19,472	26·07
			Congress	17,209	23·04
			Independent	16,215	21·71
			Ganatantra Parishad	4,059	5·43
Kakatpur (Double-member Constituency)	1,20,779	1,25.405 (51.95)	Communist	40,360	32.16
			Communist (S.C.)	35,023	27.90
			Congress	27,658	22.04
			Congress (S.C.)	22,454	17.89

In the Second General Election of 1957, Puri District was delimited into two single-member Parliamentary constituencies, viz., Bhubaneshwar and Puri. Out of the two seats, the Congress and the Communist won one each.

The detailed result sheet is given below:

Name of Constituency	No. of voters	No. of votes polled (with percentage)	Party contested	Votes polled by each party (with percentage	
Bhubaneshwar ..	4,13,128	1,62,395	Congress	86,487	53.25
..		(39.30)	Communist	59,139	36.41
..			Independent	16,769	10.34
Puri ..	4,11,216	1,57,551	Communist	76,839	48.77
..		(38.31)	Congress	68,803	43.67
..			Independent	11,909	7.56

Mid-term Election, 1961

The Second General Elections were completed by the end of March, 1957. The Third General Election would have, in the normal course, been held in February or March, 1962. But as a consequence of the promulgation of the President's rule, the State Legislative Assembly was dissolved with effect from the 25th February, 1961 and the decision to hold mid-term election was announced by the Government of India in March, 1961. It was announced that the elections would be held on the 4th June, 1961. Never before General Elections had been organised in any State within such a short period. The matters were rendered more difficult by the need to bifurcate the previous two member constituencies before the election. The climate was not favourable and serious difficulties were experienced in making election arrangements and carrying them through successfully.

In pursuance of clause (c) of Section 4 of the Two-member Constituencies (Abolition) Act,1961, the Election Commission, in the same year, amended the Delimitation of Parliamentary and Assembly Constituencies Order, 1956, in order to give effect to its decision to split up the double member constituencies in respect of the State of Orissa, on the eve of the mid-term poll scheduled to be held during the first week of June, 1961. Accordingly the district of Puri was delimited into 15 single member constituencies, three of them being reserved for the scheduled castes.

During this election the total number of votes polled was 3,90,853, and the total number of valid votes was 3,72,642. The Congress won 10 seats while the Communits and the Ganatantra Parishad got two seats each. An Independent candidate captured one seat.

The following statement gives in detail the constituency-wise figures relating to the number of electors, total number of votes polled, votes rejected and valid votes polled by each party in this mid-term election:

Name of constituency	No. of electors	Total votes polled with percentage/votes rejected with percentage	Name of party contested	No. of valid votes polled by each party
(1)	(2)	(3)	(4)	(5)
Banpur ..	56,827	23,297	2 Independents	3,693
..		(40.99)	Communist	3,351
..		1,125	Ganatantra Parishad	10,266
..		(4.82)	Congress	4,862
Daspalla ..	56,146	14,934	4 Independents	2,365
..		(26.60)	Ganatantra Parishad	1,747
..		544	Congress	10,278
..		(3.64)		
Khandapara ..	52,704	20,332	2 Indenpendents	5,881
..		(38.57)	Congress	12,891
		733	Ganatantra Parishad	6,609
..		(3.60)		
Nayagarh ..	64,929	22,480	Communist	5,307
..		(40.92)	4 Independents	8,311
		634	Praja Socialist Party	1,163
..		(2.99)	Ganatantra Parishad	1,043
			Congress	6,022
Ranpur ..	60,462	30,137	Ganatantra Parsishad	717
..		(49.84)	Communist	14,053
..		1,319	Congress	14,048
		(4.38)		
Begunia ..	62,318	33,455	Congress	15,616
..		(53.68)		
..		1,722	Communist	16,117
..		(5.15)		

(1)	(2)	(3)	(4)	(5)
Khurda ..	71,399	31,461	Communist	8,652
..		(46.67)	Congress	17,136
..		1,626	2 Independents	3,318
..		(5.17)	Ganatantra Parishad	729
Bhubaneshwar ..	71,585	28,199	Communist	5,548
..		(39.39)	Ganatantra Parishad	2,874
..		1,409	Congress	16,547
..		(4.99)	Independent	1,821
Balipatna ..	62,638	9,181	Congress	5,712
..		(14.66)	Ganatantra Parishad	3,136
..		333		
..		(3.62)		
Brahmagiri ..	66,356	30,021	3 Independents	21,908
..		(45.24)	Ganatantra Parishad	940
..		(1,159)	Congress	6,014
..		(3.36)		
Puri ..	65,194	25,740	Ganatantra Parishad	2,143
..		(39.48)	2 Independents	2,166
..		1,107	Congress	10,940
..		(4.30)	Praja Socialist Party	9,386
Satyabadi ..	65,413	29,037	2 Independents	7,779
..		(44.39)	Ganatrantra Parishad	10,145
		1,136	Congress	9,977
..		(3.91)		
Pipli ..	70,353	19,723	2 Independents	7,873
		(28.03)	Ganatantra Parishad	3,342
..		1,092	Congress	7,416
..		(5.54)		

PURI

(1)		(2)	(3)	(4)	(5)
Kakatpur	..	67,624	38072	4 Independents	4,909
	..		(56.30)	Congress	17,539
	..		2,471	Ganatantra	667
			(6.49)	Parishad	
				Communist	12,486
Nimapara	..	70,060	34,350	Communist	13,045
	..		(49.03)	Ganatantra	2,153
			1,369	Parishad	
	..		(3,98)	Congress	17,783

Third General Election, 1962

For the General Election of 1962, Puri was divided into two Parliamentary constituencies, namely, Puri and Bhubaneshwar. There was contest between the Congress and the Communist in both the constituencies. In both the cases, the Communist lost to the Congress. In Puri, the total number of voters were 4,75,128. The Congress secured 83,848 votes, whereas the Communist polled 54,283 votes. In Bhubaneshwar constituency,the number of total voters was 4,54,994. The Congress secured 63,788 votes, whereas the Communist got 46,296 votes.

Fourth General Election, 1967

The Fourth General Election to the House of the People and the State Legislative Assembly was held in the third week of February, 1967. For this election, the district was divided into two Parliamentary constituencies (Bhubaneshwar and Puri) and fifteen Assembly Constituencies. No seat in the Parliamentary constituencies was reserved for either a Scheduled Caste or Scheduled Tribe member. But Balipatna, Nimapara and Daspalla Assembly Constituencies were reserved for Scheduled Caste members.

Besides some independents, members belonging to seven all-India parties, viz., the Indian National Congress, the Jana Sangha, the Swantra, the Praja Socialist Party, the Communist Party of India, the Communist (Marxist) and the Sanjukta Socialist Party and one state party, viz., the Jana Congress, which was in effect a splinter group of dissident congressmen, contested for Assembly seats. There were 11,06,194 adults qualified to vote in the district of whom 5,17,681 voters exercised their franchise and elected five Jana Congress, five Congress, two Communist, one Independent, one Swatantra and one Praja Socialist Party candidates for the Assembly.

As against 10 seats won by the Congress during the General Elections, 1961, it could win only 5 seats. The most prominent feature of the Fourth General Election was the anti-Congress swing of the electorate which accounted much for the dwindling of the Party's prestige.

The statement given overleaf shows in detail the constituency-wise figures relating to the number of electors, total valid votes polled, votes rejected, and votes polled by each Party in the Fourth General Election, 1967.

Name of the Constituency		No. of electors	Total votes polled (with percentage)/votes rejected (with percentage)	Name of party contested	No. of valid votes polled by each party
(1)		(2)	(3)	(4)	(5)
Bhubaneshwar	..	83,244	47,036	Congress	13,162
	..		(56.50)	Jana Congress	32,069
	..		1,805		
	..		(3.83)		
Balipatna (S.C.)	..	75,935	26,605	Independent	3,367
	..		(35.03)	Congress	5,635
	..		1,939	Swatantra	6,912
	..		(7.28)	Jana Congress	8,752
Pipli	..	75,030	34.806	2 Independents	7,938
	..		(46.38)	Jana Congress	17,497
	..		2,328	Congress	7,043
	..		(6.68)		
Nimapara (S.C.)	..	75,495	39,516	Congress	12,857
	..		(52.34)	Jana Congress	13,895
	..		2,803	Communist	9,961
	..		(7.09)		
Kakatpur	..	75,055	45,028	Jana Congress	9,629
	..		(59.99)	Communist	17,246
	..		2,578	Congress	14,184
	..		(5.72)	Independent	1,391
Satyabadi	..	76,137	41,277	3 Independents	17,324
	..		(54.21)	Congress	21,580
	..		2,373		
	..		(5.74)		
Puri	..	73,851	39,036	Jana Congress	6,497
	..		(52.85)	Jana Sangha	1,909
	..		2,713	Congress	5679
	..		(6.94)	Praja Socialist Party	22,238

(1)		(2)	(3)	(4)	(5)
Brahmagiri	..	69,078	30,685	2 Independents	8,857
	..		(44.42)	Jana Congress	2,381
	..		1,872	Congress	9,014
	..		(6.10)	Swatantra	3,714
	..			Communist(M)	4,847
Banpur	..	77,546	35,219	Swatantra	2,259
	..		(45.41)	Communist (M)	2,526
	..		2,041	Congress	11,178
	..		(5.79)	4 Independents	15,132
	..			Communist	2,083
Khurda	..	77,273	35,598	Independent	1,207
	..		(46.06)	Communist (M)	6,560
	..		2,602	Congress	8,926
	..		(7.30)	Jana Congress	16,303
Begunia	..	78,749	46,327	Communist	19,918
	..		(58.82)	Swatantra	2,536
	..		2,753	Independent	2,381
	..		(5.94)	Congress	18,739
Khandapara	..	66,312	21,540	Congress	11,131
	..		(32.48)	Swatantra	6,960
	..		1,012 (4·69)	Independent	2,437
Daspalla (S.C.)	..	66,493	21,804	Communist	335
	..		(32.79)	Communist (M)	626
	..		834	Independent	1,750
	..		(3.82)	Swatantra	11,280
	..			Congress	6,979
Nayagarh	..	70,520	24,374	6 Independents	13,131
	..		(34.56)	Congress	3,808
	..		1,249	Jana Congress	4,315
	..		(5.12)	Communist (M)	1,871
Ranpur	..	65,476	28,830	Swatantra	1,125
	..		(44.03)	Congress	9,995
	..		1,609	Communist (M)	6,594
	..		(5.58)	Communist	4,440
	..			Jana Congress	5,067

Three Independents and four other candidates belonging to the Indian National Congress, the Swatantra Party, the Communist Party, and the Samjukta Socialist Party contested for the two Parliamentary seats of the district. In Puri and Bhubaneshwar Parliamentary Constituencies the Samjukta Socialist Party and the Congress won one seat each.

The following statement shows in detail the constituency-wise figures relating to the number of electors, total number of votes polled, votes rejected and valid votes polled by each party at the elections to the Parliament.

Name of the constituency		No. of electors	Total votes polled (with percentage)/ votes rejected (with percentage)	Name of party contested		No. of valid votes polled by each party
(1)		(2)	(3)	(4)		(5)
Puri	..	5,20,581	2,56,953	Congress	..	84,643
			(49·35) 13,711	Samjukta Socialist Party		1,43,901
			(5·33)	Independent	..	14,620
Bhubaneshwar	..	5,15,093	2,36,328	Congress	..	79,899
			(45·88)	Swatantra	..	38,015
			11,226	Communist	..	59,168
			(4.75)	2 Independents	..	48,020

By-election was held in Bhubaneshwar Assembly Constituency in the year 1967 as a sequel to the vacancy caused by the relinquishment of the seat by a Jana Congress candidate, who won two seats in the elections.

Besides six Independents, members belonging to two all-India parties, viz., the Indian National Congress, the Communist, and one state party, viz., the Jana Congress contested in the By-election. The Jana Congress came out successful with a thumping majority.

The following statement shows in detail the constituency-wise figures relating to the number of electors, total votes polled, votes rejected and votes polled by each party in this By-election.

Name of the constituency	No. of electors	Total votes polled (with percentage)/ votes rejected (with percentage)	Name of party contested	No. of valid votes polled by each party
(1)	(2)	(3)	(4)	(5)
Bhubaneshwar ..	83,365	23·999	Jana Congress ..	13,565
		(28·79)	Communist ..	2,118
		838	Congress ..	4,704
		(3·49)	6 Independents ..	2,774

Mid-Term Election, 1971

For the second time, the State of Orissa faced a mid-term election on the 5th March, 1971. The election was held both for the House of the People and the State Assembly. Like the Fourth General Election, the district was divided into two Parliamentary Constituencies (Puri and Bhubaneshwar) and fifteen Assembly Constituencies. There was no reservation for Parliamentary Constituencies. But three Assembly Constituencies, viz., Balipatna, Nimapara and Daspalla were reserved for Scheduled Castes.

Besides some independents, nine all-India parties, viz., the Congress presided over by Jagjivan Ram, the Swatantra, the Praja Socialist party, the Samjukta Socialist party, the Communist, the Communist (Marxist), the Congress (Nijalingappa), the Jana Sangha, the Forward Block, and two State Parties, viz., the Utkal Congress and the Jana Congress (both splinter groups of dissident Congressmen) contested for the Assembly seats.

The number of electors in the district was 12,19,858, out of which 6,15,459 electors constituting 50·5 per cent of the total number did not came to exercise their franchise. The invalid votes recorded during the last election were 38,951 in number which represent 6·4 per cent of the total votes polled.

In this election, seven candidates of Congress (J), three candidates of the Utkal Congress, two Independents, one Communist, and one Communist Party of India (M) candidate were declared elected.

The statement shows in detail the constituency-wise figures relating to the number of electors, total valid votes polled, votes rejected, and votes polled by each party in this mid-term election:

Name of the constituency	No. of electors	Total valid votes polled (votes rejected)	Name of party	No. of valid votes polled by each party
(1)	(2)	(3)	(4)	(5)
Bhubaneshwar	96,644	46,212	Congress (J) ..	20,274
		(2,634)	Swatantra ..	1,350
			Utkal Congress ..	14,697
			Communist Party of India	7,163
			2 Independents ..	1,116
			Forward Block ..	1,612
Balipatna (S. C.)	81,199	30,696	Congress (J) ..	18,783
		(1,834)	Swatantra ..	1,522
			2 Independents ..	2,450
			Utkal Congress ..	6,118
			Jana Congress ..	328
			Congress (N) ..	1,495
Pipli ..	80,725	39,395	Congress (J) ..	15,255
		(3,072)	Jana Congress ..	3,021
			Utkal Congress ..	9,770
			Praja Socialist Party	3,897
			Congress (N) ..	2,372
			Independent ..	5,080
Nimapara (S. C.)	81,623	44,748	Utkal Congress	12,956
		(2,724)	Jana Congress ..	7,081
			Communist Party of India	11,777
			Congress (J) ..	12,934
Kakatpur ..	85,201	53,657	Jana Congress ..	9,111
		(2,866)	Communist Party of India	11,183
			Swatantra ..	2,895
			Congress (J) ..	14,421
			Utkal Congress ..	16,047

PURI

(1)	(2)	(3)	(4)	(5)
Satyabadi ..	84,140	42,051	Utkal Congress ..	18,895
		(3,039)	Independent ..	21,427
			Independent ..	1,729
Puri ..	80,812	37,215	Congress (J) ..	15,510
		(3,469)	Independent ..	1,939
			Jana Congress ..	2,312
			Utkal Congress ..	8,677
			Swatantra ..	2,825
			Jana Sangha ..	889
			Praja Socialist Party	5,063
Brahmagiri ..	77,060	36,527	Congress (J) ..	10,135
		(2,103)	Samjukta Socialist Party	5,131
			Swatantra ..	5,141
			Jana Congress ..	3,334
			Utkal Congress ..	5,389
			Communist Party of India (M)	7,397
Banpur ..	86,499	42,618	Congress (J) ..	15,621
		(3,072)	Swatantra ..	17,723
			Utkal Congress ..	4,469
			Communist Party of India (M)	4,083
			Congress (N) ..	722
Khurda ..	85,002	39,059	Swatantra ..	380
		(4,067)	Independent ..	1,227
			Utkal Congress ..	8,270
			Congress (J) ..	16,903
			Jana Congress ..	6,334
			Communist Party of India	2,207
			Communist Party of India (M)	3,738

(1)	(2)	(3)	(4)	(5)
Begunia ..	84,636	43,275	Communist Party of India	15,187
		(4,317)	Congress	5,079
			Independent ..	8,492
			Swatantra ..	3,119
			Utkal Congress ..	11,398
Khandapara ..	72,010	23,032	2 Independents ..	11,450
		(1,685)	Congress (J) ..	5,513
			Utkal Congress ..	3,315
			Swatantra ..	2,754
Daspalla (S. C.) ..	73,424	20,623	Congress (J) ..	10,314
		(1,213)	Jana Congress ..	2,303
			Utkal Congress ..	2,323
			2 Independents ..	1,368
			Swatantra ..	4,315
Nayagarh ..	77,705	34,103	Utkal Congress ..	13,244
		(972)	Congress (J) ..	6,062
			Communist Party of India	3,431
			Praja Socialist Party	5,700
			3 Independents ..	5,666
Ranpur ..	72,360	32,237	Communist Party of India (M)	13,037
		(1,884)	Jana Congress ..	5,729
			Swatantra ..	1,951
			Utkal Congress ..	4,115
			Congress (J) ..	6,651
			Praja Socialist Party	754

Candidates belonging to five all-India parties, viz., the Congress, presided over by Jagjivan Ram; the Swatantra, the Communist Party of India, the Communist Party of India (M) and the Samjukta Socialist Party, and one State Party, viz., the Utkal Congress contested for the Parliamentary Elections in Puri district. The Congress (J) bagged both the Lok Sabha seats in the district.

The following statement shows in detail the constituency-wise figures relating to the number of electors, total number of votes polled, votes rejected and valid votes polled by each party at the elections to the Parliament.

Name of the constituency	No. of electors	Total votes polled (with percentage)/ votes rejected (with percentage)	Name of party contested	No. of valid votes polled by each party
(1)	(2)	(3)	(4)	(5)
Puri ..	570,760	303,373 (53·15)	Congress (J)	117,354
			Utkal Congress	70,577
		13,378	Samjukta Socialist Party	49,824
		(4·40)	Communist Party of India	52,240
Bhubaneshwar ..	570,575	265,968 (46·61)	Congress (J)	125,649
			Utkal Congress	51,952
		14,100	Communist Party of India (M)	45,703
		(5·30)	Swatantra	28,567

Mid—term Election,1974

The mid-term election to the State Legislature was held on the 22nd, 24th and 26th of February, 1974. In this election the district was divided into sixteen Assembly Constituencies* which included Balipatna and Nimapara reserved constituencies for Scheduled Castes. The other constituencies, namely, Satyabadi, Brahmagiri, Ranpur, Bhubaneshwar, Kakatpur, Khurda, Begunia, Khandapara, Daspalla, Jatni, Pipli, Puri, Chilka and Nayagarh were general constituencies.

But election from the Chilka constituency was countermanded at the time of the mid-term election to the State Assembly in February as none filed nomination in deference to local sentiments against changing the name of the constituency from Banpur to Chilka by the Delimitation Commission. However, election was held in the Chilka constituency on the 7th July, 1974. The name Chilka constituency was retained.

*After delimitation, Jatni constituency was created as a new constituency which increased the number of constituencies from fifteen to sixteen. This apart, the reserved (Scheduled Caste) Daspalla constituency was converted to general constituency and Banpur was renamed as Chilka constituency.

In the mid-term elections of 1974, nine political parties, besides the non-party or independent candidates, contested the election. The political parties which participated in the election were the Indian National Congress, the Communist Party of India, the Communist Party of India (Marxist), the Bharatiya Jana Sangha, the Swatantra Party, the Socialist Party, the Utkal Congress and the Jana Congress. Excepting the last two, all other political parties had their affiliations with the all-India bodies.

The strength of voters in the district was 13,27,866 out of which total votes polled was 7,22,487. The valid votes recorded during the election were 691,255.

In all, 94 candidates contested for 16 Assembly seats. In the contest, the Indian National Congress captured seven, the Utkal Congress four, the Communist Party of India (Marxist) two, the Socialist Party one, and non-party or Independent candidates two seats.

The following statement gives constituency-wise figures relating to the number of electors, total valid votes polled, votes rejected, and votes polled by each party in this mid-term election.

Name of the constituency	No. of electors	Total valid votes polled, votes rejected	Name of party	No. of valid votes polled by each party
(1)	(2)	(3)	(4)	((5)
Balipatna (S. C) ..	76,491	34,211	Utkal Congress	13,739
		1,991	Indian National Congress	13,512
			Jana Congress	303
			4 Independents	6,657
Bhubaneshwar ..	67,291	37,290	Utkal Congress	14,834
		1,581	Communist Party of India	11,584
			Indian National Congress	8,869
			3 Independents	2,003
Jatni ..	75,152	41,407	Utkal Congress	14,941
		1,628	Indian National Congress	14,044
			Jana Congress	1,248
			Socialist Party	1,175
			5 Independents	9,999

(1)	(2)	(3)	(4)	(5)
Pipli ..	82,717	47,072	Indian National Congress	17,385
		2,236	Utkal Congress	10,954
			Jana Congress	541
			6 Independents	18,192
Nimapara (S.C) ..	86,245	54,022	Indian National Congress	22,652
		2,165	Communist Party of India	16,461
			Utkal Congress	13,959
			Jana Congress	950
Kakatpur ..	87,396	61,080	Indian National Congress	31,340
		2,504	Utkal Congress	22,832
			Jana Congress	3,286
			Bharatiya Jana Sangha	1,361
			Independent	2,261
Satyabadi ..	83,030	50,996	Indian National Congress	28,917
		2,368	Utkal Congress	16,574
			Jana Congress	639
			Independent	4,866
Puri ..	88,550	49,546	Indian National Congress	24,627
		2,095	Utkal Congress	21,683
			Socialist Party	2,612
			Independent	624
Brahmagiri ..	84,060	47,053	Communist Party of India (M)	12,862
		2,338	Utkal Congress	11,558
			Indian National Congress	9,867
			Jana Congress	2,083
			2 Independents	10,683
Khurda ..	91,969	48,707	Indian National Congress	14,802
		2,574	Communist Party of India	14,012
			4 Independents	7,126
			Utkal Congress	12,019
			Jana Congress	748
Begunia ..	97,290	61,335	Utkal Congress	33,544
		2,658	Communist Party of India	23,772
			Jana Congress	812
			3 Independents	3,207
Ranpur ..	87,108	42,509	Communist Party of India (M).	12,150
		2,163	Indian National Congesss	6,708
			Utkal Congress	5,519
			Jana Congress	1,156
			3 Independents	16,976

(1)	(2)	(3)	(4)	(5)
Nayagarh ..	80,128	36,899	Socialist Party of India	20,059
		1,517	Indian National Congress	7,197
			Swatantra Party	3,519
			5 Independents	6,124
Khandapara ..	77,306	45,402	Independent	20,326
		2,221	Indian National Congress	16,453
			Utkal Congress	3,317
			Swatantra Party	2,096
			Socialist Party of India	1,729
			Independent	1,481
Daspalla ..	74,715	33,746	Independent	9,993
		1,875	Swatantra Party	9,918
			Indian National Congress	8,346
			Socialist Party of India	4,411
			Independent	1,078
Chilka ..	88,973	56,416	Indian National Congress	28,569
		2,731	Swatantra Party	25,756
			Bharatiya Jana Sangha	2,091

NEWSPAPERS AND PERIODICALS

Of the two Oriya daily newspapers published in the district, *Swarajya*, the older of the two, began publication from second November, 1966. It has a circulation of 1,754 copies in Puri district. The other, *Dharitri*, started publication on the 24th November, 1974. The place of publication of both the Oriya dailies is Bhubaneshwar. Other Oriya dailies like the *Samaja*, the *Prajatantra*, the *Matrubhumi*, all published from Cuttack, are in wide circulation in the district. The all-India dailies are also sold in Bhubaneshwar, Jatni, Puri and other places along the railway route, whence copies find their way into the interior. The main daily papers circulated are the *Statesman*, the *Hindustan Standard*, the *Amrita Bazar Patrika*, the *Times of India*, the *Indian Express* in English; *Nav-Bharat* times in Hindi; *Ananda Bazar Patrika*, and *Jugantar* in Bengali; and a few copies of Urdu and South Indian language dailies.

Among Oriya weeklies, the *Jawab*, started publication at Banpur in 1966 but has discontinued publication since 1971. The *Janamata* published from Chakratirtha road, Puri, made its appearance in 1967. At Bhubaneshwar the *Manjarikanta* made its debut in 1968 but could not survive long. The *Bharat*, an Oriya News and Views weekly, appeared from Bhubaneshwar in 1958 but ceased publication in 1963. It resumed publication in May, 1968 but has become defunct

since May, 1973. From Khurda, the *Orissa Rajdhani Samachar* made its debut in February, 1972. The periodical is continuing and serves the interest of the rural people in general. Since January, 1973, an Oriya weekly called the *Kurukhetra* is coming out regularly from Puri, the district headquaters.

Among the English weeklies, the *Eastern Times* published by the Prajatantra Prachara Samity, Cuttack, has a fair circulation. The *Bitz*, the *Current*, and the *Illustrated Weekly of India* published from outside the State are in circulation in the district and influence public opinion. Other important weeklies are *Dharmayuga*, *Parag*, *Blitz*, in Hindi; *Desh* in Bengali; *Kumudam*, *Anandavikatan*, *Kalki*, in Tamil; *Andhra Prabha*, *Andhra Sachitra Vara Patrika* in Telugu; *Malayala Manorama*, *Matrubhumi* in Malayalam. Some Punjabi and Urdu weeklies have also a limited circulation in the district.

Two Oriya fortnightlies, namely, the *Samabaya Samachara* and the *Samadhana*, are being published from Bhubaneshwar, The former started publication in 1965 under the Orissa State Co-operative Union, while the later came out in 1957 under the management of the Orissa Depressed Class League. Both the publications are extant. In 1973, another Oriya fortnightly called *Ekamra Patrika* was published from Bhubaneswar which deals with news and current affairs.

The *Orissa Review*, an English monthly, was being published on behalf of the Government of Orissa, Home (Public Relations) Department, since 1944. It usually publishes the activities of the Government of Orissa and other useful information. The publication of the monthly had ceased in 1974, but it has again been revived from 1975.

Among Oriya monthlies, the *Samkalpa* is being published from Puri since 1971. The *Utkala Prasanga*, published by the Home (Public Relations) Department of the Gvernment of Orissa stopped publication in 1974, but it has since been resumed. The publication of *Panchayati Raj*, a government publication; *Bartabaha*, *Guide*, *Banichitra*, *Jhanja* and *Piyush* has been irregular due to some reason or other. Another Oriya monthly *Adunika* appeared from Bhubaneshwar in October, 1974. It published Political, Cultural and Social features. The bilingual (English and Oriya) monthly *Satya Jyoti* started publication in 1959 under the auspices of the Union Church, Bhubaneshwar. The periodical was devoted to religious matters and was popular among the Christian community. Now it is defunct.

From Puri a multi-lingual (Oriya, Sanskrit, and English) monthly entitled *Agnibasa* commenced publication in 1969 but its publication has been irregular. The periodical was publishing articles on health. The *Samabesha*, an Oriya quarterly devoted to literature, is being published from Bhubaneshwar since 1962. The publication was suspended in 1972 but was again resumed in 1974. The *Baramaza* coming out from Bhubaneshwar, is the only Oriya monthly children's magazine published in the district. The *Sucharita*, a monthly literary and household journal in Oriya for women, started publication from Bhubaneshwar since August, 1975.

Among the quarterlies the name of the *Adivasi* deserves mention. It is the only English journal of its kind in the State. The Tribal Research Bureau, Government of Orissa, Bhubaneshwar was bringing out this periodical since 1957. Now it is being published under the auspices of the Tribal and Harijan Research-*cum*-Training Institute, Bhubaneshwar. It deals with the Scheduled Tribes, Castes and their problems. Of the Oriya quarterlies the *Sangha Seva* dealing with religion and philosophy is coming out regularly since 1956 from Biratunga, Gop. The periodical is gaining popularity among the persons interested in religion. The *Chumbak*, an Oriya quarterly devoted to art and literature, is being published from Bhubaneshwar since 1972. Another literary and cultural periodical *Bela* is being published from Balugaon since 1968. To propagate Homeotherapy, *Homeo Sevaka* commenced publication in 1971 from Kalarabanga, Patia. Owing to paper crisis it discontinued publication from April, 1974. In 1965, the Finance Department, Government of Orissa, brought out *Sanchaya* dealing with news and current affairs. It ceased publication from June, 1970. The Director of Health Services was publishing a magazine under the title *Swasthya Barta* which was a health journal. The management stopped publication after the first issue of the paper in 1965. The *Aurovillian* is a bilingual (English and Oriya) quarterly published by the Orissa State Auroville Committee, Bhubaneshwar, since 1971. It deals exclusively with religious and philosophical subjects. The Director of Public Instruction, Orissa, Bhubaneshwar, is publishing *Orissa Education Magazine*. It contains articles on educational matters. The periodical is coming out regularly from 1957. Another educational quarterly, namely, *Sikhyaloka* is being published on behalf of the State Institute of Education, Bhubaneshwar, since 1966. The Orissa State Co-operative Union is publishing a Quarterly magazine called the *Kalyani*. The purpose of the magazine is to enlighten the people about Co-operative movement and its ideas. The *Janapatha*, a cultural and literary quarterly in Oriya, was being published from Bhubaneshwar since 1971 but its publication was discontinued from 1974. The *Saranada*, an Oriya quarterly, started

publication from Karamala in 1964. It is published and owned by the Ascetic order of Shanti Anandashram founded by Thakur Shri Aviram Paramhansa Dev and publishes articles on religion and spirituality with special reference to Hinduism. The Publication of the periodical has stopped since 1974. From January 1966, the Orissa State Electricity Board, Bhubaneshwar, is publishing a house magazine called the *Orissa State Electricity Board News*. The object of the magazine is to establish a two-way communication between the management and the employees. It also helps in keeping the employees informed about the plans and policies and the rules and regulations of the Board. The house magazine is freely distributed among all the staff of the Board. The Industrial Development Corporation of Orissa, Bhubaneshwar, is publishing a house magazine called the *IDCOL SAMACHARA* both in Oriya and English. The periodical started publication in 1971. It aims at projecting the image of the corporation and its achievements in different directions. The *Orissa Historical Research Journal* first appeared in 1962. It is being published under the auspices of the Orissa State Museum, Bhubaneshwar. It is a research journal of high order and is widely read by the scholars and research workers. The publication of this journal has been irregular for sometime past.

Besides the above newspapers and periodicals, most of the educational institutions in the district bring out their own magazines to promote creative writing among the students and the staff.

VOLUNTARY SOCIAL SERVICE ORGANISATIONS

As a sacred place, Puri is widely known in India and abroad. The place has attracted many religious and philanthropic persons to establish charitable institutions and social service organisations not only for the benefit of the devotees and pilgrims but also for the helpless and afflicted persons who flock here with the belief of attaining salvation by ending their life in this sacred city. Thus several institutions for the orphan boys and girls, forsaken women and widows, wandering ascetics, and other welfare institutions have come into existence in Puri. Besides, Dharmasalas and dispensaries have also been established for the benefit of the pilgrims and devotees. Thus Puri by virtue of its being the seat of Lord Jagannath has developed to be one of the most important places for voluntary social service organisations not only in this district, but in the whole State.

Puri Anathasram

The establishment of the Ashram can be traced back to 1920 when a famine broke out and a sizeable section of orphan boys and girls, helpless women and widows flocked into the holy town of Puri in large numbers. With a view to giving shelter to these helpless people some

generous persons of the town under the leadership of Rai Bahadur Sakhi Chand, the then Superintendent of Police, Puri, established this institution from funds raised from the public by subscription. Since then it is known as 'Puri Anathashram'. It has been registered under the Societies Registration Act. The Ashram is managed by a Managing Committee which is guided by certain rules.

The objects of the Ashram are to take charge of and to maintain, as far as possible and desirable, Hindu women and children who in the opinion of the Managing Committee, need such help and protection, and to make them fit to be useful citizens when discharged from the Ashram. The inmates, mostly children, are given general education up to Middle English school standard in local schools. Besides this, all the inmates receive training in various crafts and cottage industries such as weaving, spinning, durrie and carpet making, coir making, tailoring, cane works, gardening, etc. Small children are also brought up in this institution to be made self-supporting. Girls when grown up are given in marriage to suitable persons. Brattopanayan ceremony (sacred thread ceremony) of certain boys have been performed here.

The Ashram has no endowment or permanent fund for its maintenance. It depends for its management on government grants which are not fixed, as also on public charity, and grants in shape of money and kind from certain Mathas of Puri town. Besides, it gets some help in the shape of Mahaprasad of Lord Jagannath, from the Chandra Nepali Trust Fund, as also some clothings, once a year, out of interest from Trust Fund. There is accommodation for 35 members in the Ashram and the number of inmates, at different periods, has varied from 12 to 34.

Basant Kumari Bidhabashram, Puri

This widows' home was founded in 1930 through the benefaction of Lady Basanta Kumari, widow of Prafulla Chatterjee. This institution is affiliated to Saroj Nalini Dutta Memorial Association of Bengal, Calcutta, recognised by Orissa Government.

The aims and objects of the institution initially were to train widows, to provide for their free instruction and to give them proper spiritual, intellectual and vocational education so as to make them able to support themselves in future. They are also trained in useful crafts and suitable employments are found for them after the completion of their training.

Some of the principal crafts taught here are tailoring, weaving, carpet making, embroidery, brass-engraving, leather-embossing, and cane works. There is a Boarding House for destitute women and women students, an Upper Primary school for girls, and a Middle English school for girls now upgraded to a High school. Within last 45 years of its existence the institution has produced full earning capacitated women and craft women numbering about 400, who are working in different parts of Orissa. The institution runs with Government grant, Municipal grant, grant from the Social Welfare Board, public donations and subscriptions, donations received from the Saroj Nalini Dutta Memorial Association, Calcutta, and occasional collections through charity performances.

Mahila Kutir Silpa Sikshashram, Puri

The institution was started on the 1st of Baisakh, i. e., the 14th April, 1949, with only 16 refugee girls from East Pakistan as its inmates in a building called "Swarnalata Bhaban" endowed by Shrimati Swarnalata Basu of Calcutta. The institution, though started modestly, made remarkable progress under the management and supervision of Swami Yogi Jibanananda who was its Chief Director.

The institution has been recognised by the Government of India as a vocational and technical training centre and the displaced girls are deputed here from time to time to receive training. It has also been recognised as a training centre in Arts and Crafts by the Government of Orissa. Besides, it has been recognised as a home for the widows and destitutes, and handicrafts centre, by the Central Social Welfare Board. The All-India Handicrafts Board and Orissa Khadi and Village Industries Board have also given financial assistance for the implementation of certain schemes through the Co-operative Society of the Ashram. After the death of Swami Yogi Jibanananda, the management of the Ashram was entrusted to a governing body. It has been registered under the Societies Registration Act. The institution is affiliated to "Satyayatan Mohamandir" of Bankura, West Bengal, for guidance in imparting education in ethics and yoga.

So far, more than 600 girls and women have been trained in the Ashram. Along with the admission of the displaced girls the institution has taken up the uplift of the girls belonging to the Scheduled Castes and the Scheduled Tribes who are admitted in the Ashram on Government stipend. The doors of the Ashram are, however, open to women trainees from all parts of India.

The trainees have been given training in various arts and crafts, viz., tailoring, embroidery, knitting, drawing, painting, *alpana*, batik dyeing, cloth printing, carpet making, toy making, bamboo and cane works, wood and stone carving, match and soap making, etc. The moral and spiritual classes, Yogic Asanas and exercises, free hand drill, classes in music and dancing are regularly conducted. Gradening, cooking and other household duties are done by the inmates by rotation. The life in the Ashram as a whole is full of diverse engagements and discipline which aim at a harmonious development of body, mind and soul.

The present strength of the inmate-trainees is 92. The Ashram has employed 8 teachers and 6 workers, who assist the teachers and the trainees in their work. The governing body is consisted of 14 members.

The institution gets occasional grant-in-aid from the Government of Orissa and from the Central Social Welfare Board. Besides, funds are being collected for the Ashram through charities and donations, subscriptions and fees, sale of Ashram products, etc.

Lok Karya Kshetra, Sakhigopal

Under the auspices of the Bharat Sevak Samaj, the Sakhigopal Lok Karya Kshetra was inaugurated on the 15th July, 1959. It continued its existence till March, 1968. Now it is a defunct organisation. It had a good record of activities to its credit.

Its aim was to serve the people by doing development work and to enlist public co-operation to help implement the concept of welfare State. With a view to effect all-round development of the villages, efforts were being made to ameliorate the economic condition of the people, to improve sanitation of the villages, and to remove illiteracy of the people. Introduction of labour co-operatives, settling of disputes amicably, child and women welfare measures and various other social welfare activities were also taken up by the organisation.

The area of operation of the Lok Karya Kshetra during 8 years of its existence covered more than 100 villages of the Grama Panchayats of Kadua, Balpur, Gobakund and Mahura under Satyabadi N. E. S. Block and of the Grama Panchayats of Bantaligram, Rahangorada and Gadarupas under Gop N.E. S. Block. These Grama Panchayats are contiguous and form a compact area with a population of about 25,000. The headquarters of the Kshetra was located in the premises of the Gopabandhu Seva Sadan—nearly 2 miles away from the nearest railway station, Sakhigopal.

Bharat Sevashram Sangha, Puri

Bharat Sevashram Sangha is a spiritual brotherhood of "Sannyasins" and selfless workers devoted to the service of humanity. It was founded in 1916 by Swami Pranavananda. Puri Sevashram Sangha is one of their centres of activities.

At Puri the "Sangha" maintains a charitable dispensary. Besides, under the auspices of the Sangha two centres have been opened in the districts of Puri and Mayurbhanj to work for the uplift of the Adivasis and the backward classes. Puri is also one of the six pilgrim centres of the Sangha. The Sangha renders help to the pilgrims who visit the holy town of Puri in all possible ways.

Indian Red Cross Society

The Puri district branch of the Indian Red Cross Society which has been constituted under the provisions of the Indian Red Cross Society Act, 1920, is functioning with effect from 1920.

The Society is committed to the prevention of disease, promotion of health and mitigation of human sufferings caused by flood, famine, cyclone, fire, etc. The funds of the District Red Cross Society are spent for—maternity services, management of Blood Banks, Junior Red Cross, nursing and ambulance work, relief in natural calamities, work parties to provide comforts and garments to Defence Forces, hospital and health services, and such other cognate work as approved by the Executive Committee of the District Branch.

All the members of the Indian Red Cross Society who have been enrolled on payment of requisite membership fees constitute the General Body.

The Red Cross Blood Bank started functioning at Puri on the 22nd September, 1963 with a small amount of Rs. 200. Now the cash balance is Rs. 5,200. From the date of its inception, 1,222 patients have been benefitted by blood transfusion as against 1,224 bottles of blood collected. 106 persons received blood free of cost as they were very poor.

Red Cross Health Home, Bhubaneshwar

The Red Cross Health Home at Bhubaneshwar was founded on the 16th November, 1970. The Managing Committee of the Health Home consists of 12 members with Shri Nilamani Senapati, I. C. S. (Retd.) as the Chairman. The principal objective of this organisation is to bring up healthy children of leprous parents. The children of the age-group of 4 to 8 years are generally admitted into the Health Home. On attaining 10 years of age, they are sent to a Balashram or similar institution that will take care of them thereafter. Only children who are formally certified to be free from infection by the State Leprosy Officer are being admitted. The parents or guardians of the children, if living, have to give a written undertaking to the effect that they are willing to allow their children to be admitted into the Red Cross Health Home.

There are 6 employees working in the Red Cross Health Home, viz., one matron, two ayahs, two cooks and one maid-servant. The matron is to maintain the accounts of the Home under the supervision of the Secretary of the Managing Committee. The income of the organisation in the year 1972-73 was Rs. 37,540/- and the expenditure was close to the income.

Khurda Nari Seba Sangha, Khurda Town

Since 1959, the Sangha has had the distinction of performing various social welfare works. It was registered in 1959. At the very outset, the institution was constituted with 100 female members, but now the number has come down to 30. This institution is financed both by the Central Social Welfare Board and the State Social Welfare Board.

The main objects of the Sangha were the general welfare of women, service of the indigent and needy, child welfare, family planning, removal of ignorance, etc.

In 1957, with the help of the Central Social Welfare Board a Tailoring Centre was opened for the benefit of women. In 1959, a Maternity Centre was opened at Jaimangal village with the sanction of Rs. 1,000 by the Social Welfare Board. Nearly 200 women were benefited both by maternity services and family planning.

In the year 1960, with the help of the Central Social Welfare Board an Adult Female Education Centre was opened. Nearly 75 poor women after passing Middle English standard were selected for appointment as Grama Sevikas, Bala Sevikas, nurses, teachers, midwives, etc.

Apart from all these, at the time of Indo-Chinese War gold and money were collected and three members donated their blood. The members prepared woollen garments for the Jawans and sent 1,000 packets of food-stuff to the Prime Minister's Defence Fund.

Nilachakra

Nilachakra was founded in the year 1970 with its headquarters at Dolamundai in Cuttack district. In Puri district, it has branches at Puri, Bhubaneshwar, Banpur, Jatni and Khurda. Except Jatni and Khurda, which are under the direct supervision of the Central Branch, other three branches are managed by the Secretary and the President of the branches along with the direction from the main branch. There are 918 members of the organisation in the district.

Nilachakra is a cultural-*cum*-social service organisation. It strives for the upkeep of Oriya language, culture, art and sculpture. This organisation aims at arousing the national consciousness of the Oriyas and is firmly committeed to the development of the

Oriya people within and outside the State. It tries to spread Oriya language and culture in the outlying Oriya tracts, and in the backward areas of the State mostly inhabited by the Adivasis. This organisation plays a very prominent role at the time of flood, cyclone, drought and other natural calamities. Uptil now the organisation has more than one thousand branches within and outside Orissa. The members of the organisation render voluntary services at the time of the Car festival at Puri and the Ashokastami festival at Bhubaneshwar. It always takes serious exception to black marketing, hoarding, corruption and cheating practised by businessmen. The members take serious action against these anti-social activities. As a cultural institution it arranges forums and meetings for the propagation of Oriya language and culture.

The Ramakrishna Matha and Mission

Swami Vivekananda founded the twin organisation of the "Ramakrishna Matha and Mission" at Belur near Calcutta in the year 1899. The Ramakrishna Matha is generally meant for training of monastic workers and disseminating spiritual teaching. The Ramakrishna Mission is an institution for carrying on social and welfare activities. The work of both the institutions flow in four streams to meet the physical, intellectual, moral and spiritual needs. The organisation has now 114 branch centres at different places. In Orissa, all the 3 branches of the organisation are in Puri district.

The Ramakrishna Matha and Mission, Bhubaneshwar.

The imposing monastery, founded by Swami Brahmanand in 1919, is situated in a secluded part of the town. It is managed by a Managing Committee consisting of six devoted monks of the Matha and some local gentlemen.

The Mission branch, started in 1920, conducts a Middle English school, a free Upper Primary school, a Library with free Reading Room and a Charitable dispensary.

Since the inception of the Matha at Bhubaneshwar in 1919, the Charitable dispensary is functioning. At present the dispensary is housed in a separate building and is in charge of a Medical Officer. Daily about 150 patients, on the average, are given medicine in this dispensary.

Swami Brahmanandaji started a token free school in the Matha premises with seven poor children which developed in due course into a regular free Primary school in 1933 for the education of the poor children of the locality. A Middle English school, named after Swami Vivekananda, was subsequently established in 1963.

A public library with a free Reading Room was started in 1963 in the Matha premises. The mission took up construction of a new building at a cost of 75 thousand rupees and the library was shifted to its own building in 1970.

A text book section was added to the library to help poor students. The library and the Reading Room are very popular with the general public with an average daily attendance of 80 in the Reading Room. The library contains more than 10,000 books in different languages. The Reading Room receives 8 dailies and 83 periodicals and magazines.

Ramakrishna Mission Ashrama, Puri

Shri Ramakrishna Mission Ashrama, Puri, has completed 30 years of its useful service commencing in a humble scale in the year 1944. It is situated in the heart of the town of Puri.

It has its activities mainly cultural-*cum*-educational with a library and a student's Home : the library catering to the intellectual needs of the town people, and the student's Home rendering service to the students coming from different parts of Orissa. The Mission Library is one of the leading libraries in the district. In the year 1971-72 the total number of readers was 36,000 and 9,589 books were issued to the readers.

The Student's Home which was started in the year 1956 with twenty students now accommodates 61 students. It provide accommodation to poor but meritorious school and college students. The Student's Home is the only of its kind run by the Ramakrishna Mission in the State of Orissa primarily for the uplift of the Scheduled Tribes, the Scheduled Castes and also for economically backward section of the society. The institution provides them with free boarding, lodging, stationery, textbooks and other necessary articles with the limits of its resources.

Efforts have been made by the Ashrama to propagate the sacred ideals of Shri Ramakrishna and Swami Vivekananda through regular classes, and personal contact with the gentry and the students.

The Ashrama also takes up relief work in time of flood, famine and other natural calamities.

The State Social Welfare Advisory Board

The activities of the State Social Welfare Advisory Board is confined to giving grants to deserving voluntary institutions concerned with social welfare. It is the State Branch of the Central Welfare Advisory Board with headquarters at Bhubaneshwar. The voluntary organisations received aids from the Board on different heads.

Annual grant for 1973-74 was given to sixteen voluntary organisations in Puri district amounting to Rs. 9,000/-. Under the Nutrition Programme for the year 1973, sanction of grants were made to thirteen organisations to the tune of Rs. 43,848/-. Nine new Balwadis in the remote, hilly and backward areas, and areas normally affected by natural calamities, received Rs. 33,000/- for the year 1973-74. The Nari Seva Sangha, Puri, received a grant of Rs. 19,264/- for the year 1973-74. The sanction of grants under Holiday camp during 1973-74 was made to seven voluntary organisations amounting ot Rs.10,500/-. Recommendation of grants under Socio-Economic programme for 1973-74 was made to three voluntary organisations.

These institutions are :

Name and address of the institution	Amount involved	Schemes
1. Nehru Seva Sangha, At/P. O. Banpur, Dist. Puri.	Rs. 10,000/-	Production of bamboo and cane articles
2. Sastrijee Jubak Sangha, Vill. Jamuna, P. O. : Argul, Via Jatni, Dist. Puri.	Rs. 25,000/-	Soap Factory
3. Nari Pragati Mahila Samiti, Labour Colony, Unit-III, Bhubaneshwar.	Rs. 10,000/-	Production of Badi, Papad and candle making.

Nari Seva Sangha, Puri

The date of inception of the Nari Seva Sangha, Puri, can be traced back to 1937. Now the Sangha has a membership of 150.

The main objective of this Sangha is to render social services to the women and children irrespective of caste, creed and religion. In order to be self-supporting women and girls are given training in sewing and handicraft. Deserted, helpless and destitute women are given shelter and rehabilitated.

The Sangha has taken up the welfare programme for women and children under the auspices of the State Social Welfare Board, and is running six welfare centres in the rural areas of the district. The Nutrition Programme has been taken up to feed the Balwadi children in six centres.

The Sangha has a library of its own kept under the charge of a regular librarian. The library is meant for the use of the womenfolk of Puri town. The Sangha has also a Children's Wing. The children come and play everyday in the afternoon under the supervision of a woman who has been appointed for the purpose. The games materials are provided by the Sangha.

Khurda Club, Khurda

The Club had its inception in the year 1916. It started as a residential and recreational centre of the 'Sarbarakars'. Later on, with the abolition of Sarbarakari it was developed to a public club and was named 'Khurda Club". It was registered in the year 1963. Now there are about seventy members. The affairs of the club are managed by an elected body, changing from year to year. The average annual income of the club is nearly Rs. 4,000/- and the expenditure is quite close to the income.

The activities of the Club are mainly recreational and cultural. Academic and humanitarian activities are also taken up. The Club has a Reading Room of its own which is open to the public during specified hours everyday.

Nehru Seva Sangha, Banpur

The Nehru Seva Sangha, Banpur, is an institution of multifarious social and cultural activities. The management of the affairs of the Sangha is vested in a committee consisting of 7 members. The Sangha gets financial aid from the Government to execute different schemes. It also raised funds from its members for the purpose.

The main field of activity of the Sangha is Socio-educational and Socio-economic work, tribal welfare, youth welfare and various cultural work. The Sangha was running a Lokakarya Kshetra which was financed by the Planning Commission in the Public Co-ordination Division. At Banpur it has opened a Model Agricultural Farm. It has been running a school to prepare women for appearing at the High School Certificate Examination an institute for imparting training in cottage industry, an orphanage, a library and a hostel for tribal students. It is also publishing a cultural monthly named 'Lok Kalyan'. The Sangha takes up relief work at the time of natural calamities like drought, fire, cyclone, etc.

Youth Hostels Association of India, Puri District Branch

There are two units of the Association in the district of Puri, namely, the Puri Regional Unit, and the Bhubaneshwar Unit with headquarters at Puri and Bhubaneshwar respectively. There are approximately 100 members in Bhubaneshwar branch, and 61 members in Puri Regional Unit. Youth Hostels Association of India Regional Unit, Puri, which was in existence ten years back, is now defunct. A new Regional Unit was raised during May, 1973. The Bhubaneshwar Branch of the Youth Hostels Association of India was constituted in the year 1971. There is a Youth Hostel at Khandagiri functioning from the year 1963.

The objects for which the Association established are to help all, especially the young people of limited means, to acquire a greater knowledge, love and care of the countryside, its beauty spots, historic sites, etc. by providing hotels or other simple accommodation in their travels.

Its activities consist in organising walking tours, cycle tours, mountaineering progrmames and the construction of youth hostels.

The management of the Puri Unit rests with an elected Executive Committee consisting of a President, Vice-President, Secretary, Assistant Secretary-*cum*-Treasurer, and 5 members.

CARE

CARE stands for Co-operative for American Relief Everywhere. It is a private, non-profit making and non-sectarian organisation. Its world office which controls the management of CARE operations is located in New York. The central office for CARE in India is located in New Delhi, and for Orissa CARE works through Bhubaneshwar office in co-ordination with the State Government. It started functioning in Orissa in September, 1965.

Its Programme is to assist the State Government in the implementation of nutrition feeding programmes for the benefit of school and pre-school children and pregnant and nursing mothers. In Puri district it is covering 86,780 beneficiaries under various nutrition programmes. Apart from providing food, CARE has supplied 200 sets of cooking utensils for feeding centres in Puri district, and has distributed 250 blankets during the cyclone relief programmes. The beneficiaries covered are school children of 6 to 11 years age and pre-school children of 0 to 6 years.

Apart from its large scale assistance, CARE's efforts in activating community awareness on the need to ensure proper growth of children and personal guidance to the beneficiaries, mothers, and officials and non-officials connected with nutrition programme, is considered a pioneering work in this field.

Rotary Club

The Rotary Club of Bhubaneshwar was formed on the 28th February, 1965, with Rotarian Shri Nilamani Senapati, I. C. S. (Retd.) as its first President. Shri Senapati continued as the President of the Club for a number of years. This Club is affiliated to the Rotary International with headquarters at Evanston, Illinois, U. S. A.

The club has at present thirty members. It is managed by a Board of Directors consisting of a President, Vice-President, Secretary, Joint Secretary, Treasurer and four Directors of the four services, namely, club service, vocational service, community service and international service.

The club has endeavoured to render services to the community. A park in Unit-VI of Bhubaneshwar was developed providing a children's library and a reading room. A drinking water shed has been constructed by the club at the main market centre of Bhubaneshwar for supplying drinking water to the people, and a pumping set with pipes have been provided near the Lingaraja Temple for the benefit of the pilgrims.

Classes in Russian and German languages were organised by the club and many students and elderly persons were benefited from such classes. The members of the club did valuable relief work in the cyclone affected areas of Jamboo and Astarang in 1971. To give relief to the people of Khariar during the famine of 1967 the club called for and received donations from Italy and Australia and financed Srimati Rama Devi's Organisation to give relief. One of the famine orphans brought by Rama Devi to Satyabhamapur was given away in marriage after five years. The Rotary Club gave a suitable wedding present to the girl.

The Bhubaneshwar Rotary Club also started a Rotary Club at Puri which became an independent Rotary Club affiliated to the Rotary International.

Nilachala Nari Seva Samiti, Puri

This organisation was started in the year 1959. It is a purely non-political, non-communal and non-official voluntary organisation devoted to social activities for the economic, social, educational and cultural uplift of women and children of the State of Orissa. Now it has 300 members and the income of the Samiti in the year 1972-73 was Rs. 5,382·13 p. and the expenditure was Rs. 4,532·95 p.

The Samiti took up various programmes under the Urban Pilot Project in the years 1959—62 and successfully completed the Programmes. It also undertook a condensed matriculation course for adult women during the session 1969—71 with the grants of Social Welfare Board. Under this programme 30 adult women, most of whom were widows and destitutes, were benefited. This Samiti is now conducting the 2nd batch of students under the above programme. It is running 2 Balwadi and special Nutrition Centres covering 150 beneficiaries (children of the age-group 6—11,

who are given nutritious food daily. A craft centre is managed by this Samiti to impart craft training in tailoring and sewing to 15 women. In addition to these programme—oriented activities this Samiti has rendered social services during natural calamities like flood and cyclone.

Swargadwara Hospital, Puri

The Swargadwara Charitable Dispensary was started on the 1st September, 1958, under the aegis of Puri Swasthya Pratisthan by some retired Doctors of Puri town. It was upgraded to Swargadwara Hospital on 1st April, 1972, and was recognised by the Government as a Class V (Private non-aided) dispensary. The dispensary is managed by a managing committee consisting of 12 members and is maintained out of donations and subscriptions from the generous public and grant-in-aid and contribution from the Central Government, the State Government, the Central Social Welfare Board and the Puri Lodging House Fund Committee, etc. In chapter XVI are furnished detailed information relating to the Hospital.

Orissa Secretariat Recreation Club, New Capital, Bhubaneshwar

Orissa Secretariat Recreation Club was started in 1936. Its membership is open to the Government servants only, subject to the approval of the Executive Committee. The present number of members is 136. This being a Government Club is run by Government resources.

The Club aims at providing recreation to its members through games, both out and in-door, dramatic performances, music, literary discussions and library facilities, etc., and thereby promotes a healthy social spirit among its members. The club organises inter-club tournaments both for out-door and in-door games in order to create healthy competitive spirit not only among its members but also among the different clubs. The cultural functions such as drama, *pala* and *daskathia* are annually organised.

Jara Nivas Puri

The Jara Nivas or the Old Men's Home, Puri, was established in 1963 as a branch of Puri Swasthya Pratisthan and now it has a separate existence. The Nivas started with only one member, but the number has increased to 10 by now. All the members are inmates. The income of the organisation in the year 1972-73 was Rs. 7,570/- and the expenditure was close to the income. The Nivas was started with the object of giving relief to helpless persons in their old age, and help the inmates to lead a life of peace and happiness. This is the only institution giving shelter to the aged and infirm persons in Orissa.

Lions Club Bhubaneshwar

Lions Club was established at Bhubaneshwar on the 30th day of January, 1974. Now it has a membership of 65. The main objective of the club is to take an active interest in the civic, cultural, social and moral welfare of the community. The club being in the formative stage is well on its way of formulating a number of projects for the public good. The club had sponsored a non-stop walking by Lion Sardar Harbans Singh, India's leading endurance walker, who completed 160 hours 30 minutes non-stop walking in a daring bid to break the world record of 161 hours set by Pierre Gilbert Lobbe of France in 1961 at Nairobi. The programme had attracted large crowds. The Lions Club presented a purse of Rs. 10,001/- to Lion Singh as a token of appreciation.

Town Club, Bhubaneshwar

In 1936 some patriotic young men of Bhubaneshwar organised a Yubak Sangha and founded the Binapani Pathagar which became the centre of political and cultural activities of the local people during the days of the freedom struggle. The library, which is one of the oldest of its kind, was shifted to a newly constructed pucca building in 1960. The members of the Pathagar decided to have an institution for organising multifarious social and cultural activities and accordingly the Town Club was started in the year 1962. The club has organised a number of indoor and outdoor tournaments and is maintaining a Kindergarten school. The club has conducted holiday camps with the aid received from the State Social Advisory Board. The Town Club has also started a nutrition programme for the welfare of the children and the poor class people, and has arranged cultural and literary weeks. The members of the club have distributed food and clothing among the villagers affected by 1971 cyclone and flood in the Chilka lake area of Puri district and Kendrapara subdivision of Cuttack district.

Orissa Jatiya Byayam Krida Parishad, Puri

The Orissa Jatiya Byayam Krida Parishad was established at Puri on the 20th March, 1953. It has fifty members and is managed by a committee consisting of seventeen members. The main financial sources of the organisation are the aid received from various departments of the State Government, funds received by way of donation from the public, and membership fees. It maintains a Gymnastic school having one Chief Organiser, one Principal and 17 Instructors, and imparts training in Physical education and sports. The strength of trainees of the school is 525 out of which 80 belong to the Scheduled Castes and the Scheduled Tribes. The trainees of the organisation have been participating in the State and National Wrestling, and Body building and Weight lifting Championship competitions and have been awarded gold

medals on many occasions. It has also the credit of sending one of the trainees of the organisation to Baghdad to participate in the International Best Physique Contest, 1973.

International Club

An International Club was started at Bhubaneshwar by Shri Nilamani Senapati, I. C. S. (Retd.), with the principal object of cultural exchange among the Indians and foreigners. It aimed at informing the Indians as well as foreigners about Orissa and the Oriyas and also to inform the Indians about foreign countries. It functioned for a few years with some foreign personnel and Indian officers staying at Bhubaneshwar as members. It closed down when a secret circular from the Government prohibited government servants from joining clubs which were not entirely for social purposes. All government servants left the club. Foreigners also gradually left Bhubaneshwar. The club closed down.

Bhubaneshwar Club, Bhubaneshwar

The Bhubaneshwar Club was started by the then Chief Engineer, Bennett in 1949 in the garden house of Jhunjhunwalla near the Railway Station. It was a club almost entirely of officials. Later Government gave a Type VIII quarters free of rent. After a few years Government built a house for the club free of land rent and house rent. It has now almost equal number of officials and non-officials as members. There are, at present, 103 permanent members, 35 out-station members and 25 life members. The management of the club is entrusted with an executive committee elected at the annual general meeting. The club has a guest room to accommodate visitors from other clubs. It's activities include out-door games like tennis, badminton and roller-skating, and indoor games like ping-pong, various card games, billiards, and fellowship including ball-room dancing.

Krushna Chandra Club, Nayagarh

The Krushna Chandra Club, Nayagarh, came into being in 1926 during the ex-State rule. It is functioning in the present building since 1940. The club was at first organised by the then Superintendent of Nayagarh State, the Late Munshi Abdus Sattar Khan and was named after the then ruling Chief Shri Krushna Chandra Singh Mandhata. The present membership of the club is 48. It is managed by an executive committee which organises public meetings, social and cultural activities and other social service measures from time to time. The club has a library called Sauvagyamanjari Library.

CHAPTER XIX

PLACES OF INTEREST

ASTARANG

ASTARANG literally means colourful sun-set. It is a village in Kakatpur police station, situated in 86°16′E and 19°30′30″N in the eastern corner of the district close to the place where river Devi joins the sea. A metalled road from Nimapara to this village passes through Kakatpur which is only 10 km. away. It is an important centre of salt production. Salt is produced in the usual process of evaporating, and thereby concentrating and crystallising the brine in the hot sun in successive stages of earth pans. The shrine of Pir Mukadam Jahania Jahangast, a Muslim saint, is located near Astarang on the sea beach. According to tradition, in the 16th century the Muslim saint with his disciples came to India from Baghdad and after staying for sometime in Bengal he came to Orissa. He visited many places in Orissa and finally settled down near Astarang. Both Hindus and Muslims offer worship at the shrine.

In the heart of the village, a beautifully carved image of Marichi, the Buddhist goddess of dawn, has been installed on an old brick mound under a pipal tree (*Ficus religiosa*). The local people, ignorant of its Buddhistic origin, worship it as the village deity. It is an important fishing centre. Fish and salt are exported from here on a large scale to different places inside and outside the State.

There is a High English school, Middle English school, one Inspection Bungalow and the Block Development Office at Astarang. The population of the place in 1971 was 1,865.

ATRI

Atri is a small village in Begunia police station situated in 20°15′N and 85°30′E. It is by road about 13 km. from Khurda and 2 km.. from Baghamari which is motorable throughout the year. Amidst paddy fields a hot spring bubbles up from the ground and a strong odour of sulphur pervades the locality. The temperature of the spring water is about 55°C. The soil at the spring and for a considerable distance round it, is composed of alluvium, of marl and laterite. The water of the hot spring is collected in a reservoir which is provided with outlets to prevent stagnation. The circumference of the reservoir is 10 feet and the depth is 15 feet. The water is clear and stones lying at the bottom of the reservoir are visible when the sun's rays fall on the water.

It has been calculated that per hour 375 cubic feet of water is flowing out of the reservoir. The temple of Hatakeswara (Siva) is situated near-by where Sivaratri and Makar Sankranti festivals are held and are attended by a large number of people. The Makar Sankranti festival lasts for about a fortnight. On the Sankranti day nearly twenty thousand people congregate at the *mela*. The festival is managed by a local committee. There is a belief that the spring has the miraculous power of removing the curse of barrenness from women. People throw into the reservoir coconuts, betel nuts, and other fruits and flowers as offering. Barren women come to the reservoir before dawn, at about 3.00 a. m., and search in the reservoir bed for fruits, nuts, etc. Whatever thing their hands could catch they eat with the belief that they would be blessed with child within a year. The population of the village in 1971 was 870.

BALIPATNA

Balipatna is a village in the police station of the same name and is 21 km. from Bhubaneshwar by road. The place is connected by Uttara-Balakati-Nimapara road which is a branch road of the State Highway No. 8. The place is famous for being the birth place of poet Ananta popularly known as Sisu Ananta, one of the Pancha Sakha poets of the 16th century A. D. There is a High English school, Post Office, Irrigation Subdivisional Office, Community Development Block, police station and a branch office of the Puri Nimapara Central Co-operative Bank. The Primary Health Centre at Athantar is not far off from Balipatna.

At a little distance from Balipatna, there is a small village called Amanakud, a little away of which flows the Prachi river. An old image of twelve-armed Durga, called Barabhuji (ବାରଭୁଜୀ) is worshipped here.

BALUGAON

Balugaon, situated in 85° 13′E and 19°45′N, is a small town bordering the Chilka lake. It lies on the National Highway No. 5 and is served by a railway station of the South Eastern Railway. The town is gradually prospering because of its export trade in fish supplied by the Chilka lake. It is also a commercial centre with Banpur area as its hinderland. Ferry service is available from here to cross the Chilka and reach places like Garh Krushnaprasad in Parikud, Malud, etc. Close to the ferry route is Kalijai. It is situated on a small hill, half merged under the water. A temple was constructed on the top of the hill by the ex-Raja of Parikud, where goddess Kalijai is being worshipped. The goddess is highly revered by the local people, particularly by the fishing community, and big fairs on the occasion of the Makar Sankranti and the Raja Sankranti are held every year.

About 5 km. from Balugaon is Barakul from where the scenic beauty of the Chilka can be better enjoyed. At Barakul there is an Inspection Bungalow of the Public Works Department on the bank of the lake.

There is a hospital, a High English school, and a cinema house at Balugaon. Besides, there are a few government offices, hotels and restaurants. There is a Rest Shed under the control of the Revenue Department. The population of the town was 2,979 in 1971.

BANAMALIPUR

Banamalipur, a village in Balipatna police station, is situated on the bank of river Kushabhadra. It is an important trading centre in the area. A market sits here for two days a week, i.e., on Tuesday and Saturday, the main commodity for sale being *pan* or betel leaf. *Pan* is exported from here to different parts of Orissa as well as to some adjoining States. The village is not directly approachable by bus service as the river Kushabhadra is not bridged. Buses plying from Cuttack, Bhubaneshwar, Puri and other places stop on the other side of the river.

At a distance of about one and a half kilometres from Banamalipur the Siva temples of Beleswar and Tribeniswar are situated in the village Bhapur. Every year on the Magha Amabasya day a big fair called 'Tribeni Mela' is held here. On this day in the early morning thousands of people take their holy dip in the river 'Prachi' to wash off sins.

The village Bhanragarh is situated on the river Kushabhadra at a distance of about 3 km. from Banamalipur. Here, on the wall of the temple of Madhukeswar Siva there is an inscription written in old Oriya script.

BANPUR

Banpur is a town situated in 85°10′E and 19° 47′N in the south-west of Khurda subdivision. It is 5 km. to the north-west of the Balugaon railway station with which it is connected by an all-weather road. Buses and rickshaws ply from Balugaon to this place. The town consists of the revenue *mauzas* of Banpur, Bhagabatipur, Bisapatna, Jagannathpur, Dasarathipur and Bodhapur. The town has derived its name from Banasura, a demon-king of legendry fame, who is said to have ruled over this place. A line of feudal lords, the ancestors of the Rajas of Parikud, were reigning from here till the 18th century when the Raja of Khurda drove them away to Parikud. The old fort of Banpur was destroyed under orders of the East India Company during its early years of occupation. The place is famous for the temple dedicated to goddess Bhagabati, the presiding deity of Banpur. It is one of the

famous Shakti *pithas* of Orissa. The temple stands on the edge of a deep pool within a high enclosure wall. The temple is managed by a committee appointed by the Commissioner of Endowments, Orissa. The Sebayats of the temple have been given landed property to perpetuate their service in the temple. There is a Siva temple at Banpur known as Daksheswar or Dakshya Prajapati temple situated at the entrance of the town. It is an old temple and contains fine specimens of Orissan architecture and sculpture. There is a Dharmasala, a government dispensary, Sub-Post Office, Tahsil Office, police station, Block Development Office, a college, two High English schools for boys and one High English school for girls at Banpur. The population of the town was 2,979 in 1971.

At a distance of about 14 km. to the west of Banpur the Salia Dam has been constructed amidst a picturesque site. The dam has been constructed at the catchment area connecting two hills on both the sides and serves as a minor irrigation project.

BARAL

Baral is a village in Puri subdivision situated in 85°51′E and 19°58′N on the State Highway No. 8, 29 km. north of Puri town. From this place a branch road leads to Khurda. The village contains a Siva temple (Balunkeswara) which is visited by pilgrims mostly from the district. It is believed that the sacred Siva Linga has the miraculous power of removing diseases and also barrenness of women. In 1971 the population of the village was 816.

BARAMUL

Baramul is situated in 84°52′ 30″E and 20°30′N in the north-west corner of Daspalla Tahsil. This small village is well known for the magnificent and picturesque gorge in the course of the river Mahanadi. While cutting through the Eastern Ghats in search of the coastal plains the Mahanadi winds itself in a mountain pass that almost extends from Sitalpani in Baudh-Khondmals district up to Baramul. The mighty river "suddenly narrows down from its wide course and enters the gorge, sweeping along through the pass which in parts is not more than a quarter of a mile wide: on either side hills tower up precipitously from the river bed, clad with dense forest to their peaks, with rugged scarps standing out in bold relief; the channel scoured out by the volume of water tearing through the gorge is of great depth and is a magnificent sight in the rains : in the cold and hot seasons the depth of the channel provides a long expanse of water gleaming blue and clear in the sun, stretching out before the eyes like a lake surrounded by mountains: the contrast is enhanced at this time of the year when at either end of the gorge the Mahanadi has dwindled away to a few isolated currents running shallow between vast reaches of arid

sand."* From Sunakhania till Baramul the river is known as Satakosia Ganda meaning deep water extending over seven kos or 22.4 kilometres. Baramul, rich with natural beauties, also provides great opportunities for game and as such, is an ideal place for outing. Behind Baramul there is the Manibhadra sanctuary.

There is regular bus service up to Gania. From Gania a fair-weather road leads up to Baramul, a distance of 24 kilometres. There is one Inspection Bungalow at Chhamundia, about 8 kilometres east of Baramul. The population of the place in 1971 was 300.

BARUNAI HILL

Barunai is a small hill (304.8 metres high) situated in 85°39′E and 20°9′30″ N, and is about one and a half kilometres to the south of Khurda town. It is a saddle-backed hill, rising into bare and often inaccessible precipices. A large portion of the hill is covered by reserve forest where teak grows luxuriantly.

The Bhoi kings of Orissa made Khurda their capital during Muslim occupation. They lived in a fort that stood at the foot of the hill. The site was apparently selected because of its strategic position. It was protected on one side by the hill, which was easily defended and on the other side by dense, almost impenetrable jungle. In the time of Virakishore Deva (1736-1780) the fort was taken by the Maratha and in 1804, during the Khurda rebellion, it was carried by storm by the East India Company troops after a siege of three weeks. The fort is now in ruins, some traces of its walls and the ramparts still remaining. Some mounds mark the site of the Raja's palace. On the northern slope of the hill, at a height of about 45.72 metres (a hundred and fifty feet) above the plain, is the temple of Barunai, where a large fair is held for three or four days on the occasion of the Raja Sankranti festival in the month of June. Inside the small temple are placed two rude images of black stone, called goddesses Varunai and Karunai, sitting together. They are now worshipped as forms of goddess Durga, the Pujari being a Brahmin, but their origin might possibly be from the Vajrayana cult. A perennial spring flows down the hill by the side of the shrine. Thick mango groves on both the sides of the stone-steps leading up to the temple have added to the beauty of the place. The hill contains several caves of which the largest one is known as Pandavaguha, capable of accommodating one hundred persons. Rows of low rocky pallets line the floor, and it has obviously been the residence of Hindu ascetics. There are a few inscriptions of considerable age, e. g., that of Makaradhwaja Yogi, dated 900 of an unspecified era, another dated Samabt 780, and three others inscribed in old Kutila characters.

* Feudatory states of Orissa, pp. 158-159.

There is a Rest House near the temple of Barunai with an accommodation for seven persons. The population of the place in 1971 was 1,453.

BENUPARA

Benupara is a small village situated in Delang police station. The village has a Matha which is an important Vhaisnava shrine. The Mahantas come from villages round about and succession is by nomination of the existing Mahanta. If disputed, two pieces of paper containing the names of the two claimants are kept on the head of the deity and whichever drops first is selected. The Mahanta never leaves the Matha, but his devotees go round the neighbouring area spreading his religious cult. The Matha has 75 acres (30·35 hecatres) of land the produce of which is used for feeding devotees. That, however, is not enough as hundreds are fed everyday and on the day of Aanla Nabami in November a big fair is held and many thousands are fed. Many devotees bring gift of food such as, rice, vegetables, milk products, etc.

The population of the village in 1971 was 458.

BHUBANESHWAR

Refer to Appendix-I of the chapter for a detailed account on Bhubaneshwar.

BISWANATH HILL

A line of low hills is intercepted by the Puri branch railway near Delang. The highest peak in this line of hills, (152.4 metres or 500ft. above the sea level) is known as Biswanath hill because of its presiding deity Biswanath (Siva). The hill rises near Jagadalpur village which is to the north of the Delang Railway Station and is crowned by the temple of Biswanath. On its summit an annual gathering of the nearby villagers takes place every year on Raja Sankranti in the month of June. The hill is supposed to be the same as the Bhorasaila, described by the Chinese pilgrim Hiuen Tsang, and in that case it was the seat of the activities of the Buddhist logician Dignaga who flourished in the 5th century A. D. The name of the village Delang is considered to be a prakrit variant of the name Dignaga.

At Jagadalpur there is an Inspection Bungalow.

CHANDANPUR

Chandanpur, a village on the bank of river Bhargavi, is situated in Puri Tahsil. It is 46 km. from Bhubaneshwar and 13 km. from Puri on the State Highway No. 8. The nearest railhead is Janakadeipur. It is an important trading centre for betel leaf which is exported to different parts of the State and outside. As the old bridge on river Bhargavi near Chandanpur, built in 1930, was too narrow for increased traffic a new bridge has recently been constructed near the old one.

Population of the village in 1971 was 2,549.

CHANDAPUR

Chandapur is a village in Khurda subdivision. It is situated in 85° 19′30″E. and 19°56′ N. on the National Highway No. 5 at a distance of 35 km. from Khurda. From this place a branch road leads to Ranpur. The only importance of this place is the T. B. sanatorium called 'Basanta Manjari Swasthya Nivas'. The sanatorium is named after Basanta Manjari Debi, the late dowager queen of Ranpur ex-State who for some time served as a Deputy Minister in erstwhile Orissa Cabinet. Information on the sanatorium has been given in the Chapter XVI (Medical and Public Health Services). The village had a population of 407 in 1971.

CHILKA LAKE

The Chilka lake is a shallow inland sea situated in the extreme south of the district and extending into the district of Ganjam. It is separated from the Bay of Bengal by a group of islands formed by silt deposits and by a long strip of land, which for miles consists of nothing but a sandy ridge. Hemmed in between the mountains and the sea, the Chilka spreads itself out into a pear-shaped expanse of water, having its wider end towards the north-east and the conical end towards the south. The scenery of the Chilka is varied, and in parts exceedingly picturesque. In the south and west hill ranges bound its shores ; and in this part it is dotted with a number of small rocky islands rising from deep water. At the southern extremity of the lake in the district of Ganjam is Rambha, which is a favourite resort of the tourists. Here, the State Government have put up a Tourist Bungalow. Besides, at Barakul, about 6 km. away from Balugaon railway station, there is a good and comfortable Inspection Bungalow of the Public Works Department, overlooking the Chilka lake. (A detailed account of the lake is given in Appendix II of the chapter).

DASPALLA

Daspalla, situated in 84° 51′E. and 20° 20′ N., is 40 km. by road from Nayagarh. Previous to the State's merger with Orissa in 1948, it was the seat of Government of Daspalla State. The local name of the town is Kunjabangarh. The road that leads to Baudh from Nayagarh passes through this town.

The important temple of the town is that of Lord Mahabir. The Lankapodi festival is observed here every year from Ramanavami which lasts for about a fortnight. On this occasion the paste-board image of *Ravana* and his chariot the *Puspaka Yana* are built and set fire to on the final day of the celebration. Fireworks are also displayed on this occasion. Thousands of people from the neighbouring area come to witness the festival.

At about 2·4 km. from the State Highway No. 1 and 8 km. from Daspalla is situated a hillock called Vimara Pahada. There is a legend that Vima (of Mahabharata fame) came once in search of Arjuna and Lord Sri Krishna and stayed on this hillock. A footprint on the top of the hill is believed to be that of Bhima. In the month of Kartika (October-November) people climb up the hill to offer their prayer and then come down to the village Puruna Dasapalla to visit Lord Balunkeswar (Siva), and Balabhadra.

At about 35 km. from Daspalla near the village Kalamba there is a small hot spring along with an intermittent spring. The place is surrounded by forests and hills. There is also a Siva temple near the place.

At Daspalla, there are hotels, a High English school, Hospital, Inspection Bungalow, Tahsil Office, and Community Development Block Office.

The population of the town in 1971 was 3,063.

DHAULI

Dhauli is a village situated in 85° 51′E and 20° 11′N, on the south bank of river Daya. Close to the village are two short ranges of low hills running parallel to each other and only a few hundred feet apart. They are collectively known as Dhauli Hills. On the north face of the southern range, the rock, which is called Asvatthama, has been hewn and polished for a space of 4·572 metres (fifteen feet) long by 3·048 metres (ten feet) in height ; and here the famous rock edicts of Asoka are inscribed. Several letters have been lost or damaged because of weather action since Lieutenant Markham Kittoe first brought the inscription to the notice of the Europeans in 1838. A shade in stone has been put up over the inscription in order that it may be preserved from further damage.

Immediately above the inscription is a terrace, on the right side of which is the forepart of an elephant 1·2192 metres (four feet) high, hewn out of the solid rock and carved with some skill. If of the same age as the inscription, and there is no reason to think that it is not, this is one of the oldest carvings in India. A small narrow groove runs round the three sides of the terrace, leaving a space of three feet immediately in front of the elephant, and two other grooves may be noticed on either side of the elephant on the floor and along the perpendicular face of the rock. These grooves were probably intended to support a wooden canopy. Originally, designed as an emblem of Gautam Buddha, the elephant has become an object of popular worship. At the time of Kittoe's visit (1838) it did not receive regular worship but once in a year the Brahmins of the temple in the vicinity came

to throw water on it and to besmear it with red lead in honour of Ganesha. The elephant has evidently given the hillock its name Asvatthama, meaning the famous elephant of the Mahabharata.

"The northern ridge culminates in a temple-crowned peak, and at its western extremity are a number of caves natural and artificial. To the east of this temple, and at a lower level, is a natural fissure full of bats ; and on a boulder at the top, near the entrance, is cut a small inscription in three lines" [1]. Lower down on the south slope of the hill is an artificially cut cave, close to which are several other caves begun but left unfinished, and a large fissure or hollow in the rock. Lower down, between the western extremities of the two ridges, is a small plainly built temple of laterite dedicated to Siva (Vairangeswara). The temple on the top of the northern ridge referred to above had collapsed, the broken walls standing only a few metres high overgrown with moss and shrubs. An account of the old temple, as given by L. S. S. O. Malley, is quoted below :

"The temple on the top of the northern ridge stands on a platform measuring a hundred and fifty by a hundred feet, with revetments of cut laterite blocks set without cement. It has no porch, and the mouldings are plain, but bold and massive. The sanctum is a square chamber, with a false roof inside. The facade has two openings one over the other, the lower giving admission into the sanctum, the upper into the chamber formed by the inner roof and the hollow roof of the tower. A cornice runs round the interior of the cell at a height of six feet above the floor. The whole of the north side of the temple has fallen down, but the other sides stand intact though evidently rather shaky. This temple has several peculiar features, which should give it more attention than it has hitherto received" [2].

In 1972, this old Siva temple was reconstructed at a cost of Rs. 1,23,200 by the Rural Development Department, Government of Orissa. The ruins of the old temple were completely removed thereby destroying any chance of research indicated by O'Malley. It is known as Dhabaleswara (Siva) temple.

The present temple consists of a vimana and a Jagamohana. The inner walls of the sanctum and the Jagamohana are decorated with marble stones.

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.

1. Bengal District Gazetteer, Puri, by L. S. S. O' Malley (1908), revised by P. T. Mansfield, (1929), p. 279.
2. I bid, p. 279.

A great part of it is now silted up and under cultivation. The Fishery Department of the Government of Orissa have a pisciculture centre here.

The name of Kausalyaganga has been perpetuated in literature by poet Radhanath Ray in a hideous tragedy said to have been enacted by King Gangeswar who is said to have committed incest with his daughter. But historians find no basis for the story. The poet probably borrowed the story from a similar incident in Greek literature.

Inscriptions

The most important of the remains at Dhauli, however, are the edicts of Asoka. Discovered by Lieut. Kittoe, who took a careful copy of them, they were first deciphered by James Prinsep in 1838. Several readings, with slight variations here and there, have since been published; the most authentic being that of Dr. Hultzsch in Corpus Inscriptionum Indicarum, Vol. I, published by the Government of India.

The rock is hewn and polished on the northern side for a space of 15′ long and 10′ wide where the edicts of Asoka have been deeply cut.

But here we do not get the full set of 14 edicts of Asoka as in case of other rock edicts of the Emperor in different parts of India. In the Dhauli version, Edicts No. 11, 12 and 13 are lacking and two special edicts have been added to it. These special edicts are generally called Separate Rock Edicts I and II. The entire inscription has been arranged in three distinct columns.

The left hand column in twenty-six lines is Separate Rock Edict I, called the Provincials' Edict by Vincent Smith ; 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, called the Borderers' Edict by Vincent Smith. The fourteen general edicts have been found in five other places in India and a fragment of Edict VIII at Sopara near Bombay.

A duplicate of these Dhauli rock edicts is found on the surface of a rock in Jaugada, on the bank of river Rushikulya, to the north-west of Ganjam town in the Ganjam district of Orissa. The English rendering of the two Separate Rock Edicts, found only in Orissa, is given in Appendix III.

The question naturally arises why Edicts XI, XII and XIII have been excluded from the Dhauli and Jaugada versions. An explanation is probably 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 sometimes 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 - the conquest by means of *dhamma* and not by force of arms - and his arrangements 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. Now 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 possible, therefore, that the edicts were omitted partly for condensation and partly because they were not applicable to the conquered tract.

The inscriptions are written in the Prakrit language using Brahmi script. The time when all these edicts were issued or inscribed is not stated in clear terms. According to a Pillar Edict of Asoka he began issuing edicts twelve years after his coronation (269 B. C.). Rock Edict VIII refers to his eleventh regnal year in relation to a certain earlier event in his career. Rock Edicts III and IV were issued in the thirteenth year and Rock Edict V in the fourteenth year of Asoka's reign. All these rock edicts were incised here, all at one time, sometime after the fourteenth regnal year (256 B. C.). The special edicts, as revealed from their "position and script, were added later on; probably the two were incised by different scribes at different times.

The edicts were meant for the general public and for the king's officers, and therefore, must have been inscribed close to a big town on or near the public highway. The town was presumably Tosali, for the officers in charge of which the special edicts are addressed. Tosali must atleast have been a large town and the capital of the region, for a Kumara or prince was in charge of it.

The Dhauli hillock continued to be a place of importance as is attested by the fact that in 699 A. D. Bhatta Loyomaka and physician Bhinata, the residents of Viraja (Jajpur) built a monastery here. An inscription in an artificial cave, not far from the Asokan inscription, records the erection of a monastery of which no trace can, however, be found at present. The presence of some old temples here, which still serve as the living shrines, show that the place was always regarded as of importance. These are dedeclared as the protected monuments by the Government of India.

Peace Pagoda alias Shanti Stupa

During the inauguration ceremony of the Shanti Stupa at Rajgir in Bihar a suggestion was made that a Peace Pagoda (Shanti Stupa) should be constructed on Dhauligiri where Emperor Asoka after the bloody Kalinga War renounced the cult of violence and took to the path of non-violence preached by Lord Buddha. So, Most Ven. Fujii Guruji, Founder-President of Japan Buddha Sangha, decided to take up the matter with the then Chief Minister of Orissa and visited Bhubaneshwar on the 8th' January, 1970. It was decided that the Shanti Stupa will be constructed under the guidance of Guruji Fujii with financial assistance from his followers and devotees both in Japan and India and that land for the same on Dhauli will be provided by the Government of Orissa and that provision of road, electricity and water should be made by the State Government. The Japanese volunteers headed by Guruji Fujii reached Dhauligiri on the 15th November, 1970. They lived in improvised bamboo sheds. A Board of Management known as the Kalinga Nippon-Buddha Sangha was constituted with Most Ven. Nicuidatsu Fujii as its patron.

Initially, there were fifteen Japanese Bhikshus and four Bhikshunis besides a few Japanese volunteers who organised the work of construction at Dhauli under the supervision of Guruji Fujii. Previously, the hill was a barren one with no human habitation. The Government of Orissa immediately sanctioned the lease of land for the purpose. The Kalinga Nippon Buddha Sangha also purchased private land of eleven acres for Rs. 30,000·00 which has been used for laying a garden and a lake by the side of which a university is proposed to be established. The university will provide study for Asian languages including Pali and Sanskrit and research in theology including Buddhist philosophy. A higher educational institution is proposed to be set up for imparting work-oriented education to students for which, besides local talent, services of Japanese professors and technologists would be made available.

The entire project has been conceived in three phases. The first phase has been completed which includes the construction of the Peace Pagoda and Saddharma Vihar (Buddhist temple) at an estimated cost of fifteen lakhs of rupees. The second phase has also been completed which consists of a garden , a lake and ancillary establishments costing about five lakhs of rupees. The third phase has not yet been started which includes the establishment of a university.

The ceremony of Bhumi Puja and laying of foundation stone was held on the 25th of January, 1971 at a function presided over by the then Governor of Orissa. Construction of the Saddharma Vihar commenced on the same day and was completed on the 6th August, 1971.

The construction work of Shanti Stupa (Peace Pagoda) was started on the 25th August 1971 under the leadership of Reverend. Shanti Shugei and a band of devoted Japanese Bhikshus and Bhikshunis. The design of the Stupa and other projects were prepared by the Japanese architects and engineers who came from Japan for the purpose.

As supply of water was the most difficult problem at the outset, the Japanese Bhikshus and Bhikhunis under great hardship had to cut through the hard and rocky ground to reach the under-ground water strata which fortunately provided perennial supply of water. Two such deep wells were sunk wherefrom the entire water supply for the construction could be provided. The construction work continued till the 25th February 1972 with the assistance of local labour, artisans and sculptors and the co-operation of the State Public Works Department and the State Electricity Board.

While the work was in progress supply of cement, iron rod and other materials became a serious problem. Due to non-availability of these materials, supply had to be arranged from Calcutta involving heavy and extra expenditure. Thus the original estimated expenditure exceeded to such an extent that Guruji had ultimately decided to suspend the work of construction for want of funds. At this critical juncture the Government of Orissa came to its rescue and assured financial assistance of Rs. 2 lakhs. The members of the Board of Management and the Buddhist disciples and devotees in India and Japan also came forward to make up the balance of the requirement. Guruji thereupon revised his decision and proceeded with the work.

This Kalinga Peace Pagoda is said to be the thirty-second in the series of Shanti Stupas constructed by Guruji Fujii in different countries.

GAREDI-PANCHANA

The temple of Buddhanath, a Saiva shrine datable to the Ganga period, is situated in the village Garedipanchana in Balipatna police station. Its two-floor construction and other architectural and sculptural affinity with the Rajarani temple of Bhubaneshwar (10th century A. D.) may take the temple back to even an earlier period. The upper portion of the temple is broken. The Siva Linga, situated in a circular stone ditch, remains

submerged in water throughout the year. Since the middle of the year 1976 the ditch has, somehow, gone dry and the stone Linga is clearly visible. Recently a stone slab was discovered from the debris with the words "Brihat Prasta Dhabena" inscribed on it. The word Brihat Prasta is the name of a village or region. It occurs in an old inscription found in the Epigraphia-Indica preserved in the Madras Museum which shows that Umavarman (360-395 B. C.) made a grant of Vrihat Prastha to a Brahmin. It is obviously older than the temple and is probably a part of a much longer inscription. The indications are that there was a shrine of Buddhist cult before the present dilapidated temple was built and Vrihat Prastha was either the name of this village or this village was included in a region known as Vrihat Prastha. The temple of Buddhanath is an old dilapidated monument with nicely carved images on the outer walls of the temple. As the name suggests, the place was perhaps once a seat of Tantric cult. At the entrance of the village, the Jagulei Thakurani in a little masonry structure under a tree is being worshipped. Shri Nilamani Senapati, the first Oriya to get into Indian Civil Service, was born at Garedipanchana.

GOP

Gop is an important village in Puri subdivision, situated in 86°1′ E. and 19° 59′N. on the Nimapara-Konarak road. It is 9.6 km. from Nimapara and 12.8 km. from Konarak. The road from Balighai towards Madhava crosses the Nimapara-Konarak road at this place. The ancient temple of Gangeswari, a form of Durga, is situated in the village Bayalishibati at a distance of 2 km. from Gop. The place is connected by a kutcha road.

At Gop there is a hospital, post-office, Inspection Bulgalows, Block Development Office, High English school, and police station. The village had a population of 3,497 in 1971.

HIRAPUR

The village Hirapur, situated in Balianta police station, is about 10 km. to the east of the temple city of Bhubaneshwar. It is not far from the south bank of river Bhargavi. The place is famous for the hypaethral temple of Sixty-four Yoginis which was discovered by Shri Kedarnath Mahapatra in 1953, who has assigned the date of the shrine to the 9th century A. D. It is a protected monument under the Ancient Mounument Preservation Act. Of such temples there are only four in India, and it is of great importance that the State of Orissa possesses two such temples entirely devoted to the sixty-four mysterious godlings called Yoginis. The other Yogini temple of Orissa is at Ranipur-Jharial in Balangir district. The temple at Hirapur is a circular enclosure with a narrow

doorway to the east. The height of the enclosure from the level of the ground around the outer surface of the monument varies by 2·43 metres (8 feet) to 2·74 metres (9 feet). The diametre of the circular space inside is nearly 7·62 metres (25 feet) and the height of the wall on the inside paved floor is 1·87 metres (6 feet 2 inches), varying by a few centimetres here and there. The round wall is built of a coarse kind of sandstone which is generally found in the neighbouring areas, whereas its foundation has been constructed with blocks of laterite like many ancient temples of Bhubaneshwar. The inner wall of the circular enclosure contains sixty sculptured panels of the Yoginis, each in a niche. Shri Kedarnath Mahapatra is of opinion that the images of the other four Yoginis were perhaps enshrined in the pillared Mandapa the remains of which can still be seen at the centre of the shrine. The miniature size of the shrine, its compact design, admirable proportion and close-grained stone sculptures neatly arranged in small niches make it a fascinating monument. All the Yogini images are carved in black chlorite and are in standing posture. Most of these relievo figures are beautiful, seductive, full of charm and in exquisite variety of poses. On the outer surface of the circular enclosure there are nine beautifully sculptured female figures set in nine niches. These nine panels are larger in size than the panels of the sixty-four Yoginis within the temple.

In the middle of the enclosed space, there is a small shrine which has been repaired a few years back with modern arches. Near the shrine there are some pillars and blocks of sandstone that were used in it before its fall. Probably an image of Siva was the original icon of this covered structure, but no image is to be found there now.

The Yoginis are attendants on Durga, and in a sense, are considered to be various forms of the goddess herself. According to scholars the temple of Sixty-four Yoginis at Hirapur was a centre of Brahmanical Tantric religion in 8th-9th century A. D. when this cult was predominant in Orissa.

The population of the village in 1971 was 1,048.

ITAMATI

Itamati is situated at a distance of 4 km. from Nayagarh town. The Khurda-Daspalla road passes through this village. It is an important trading centre in Nayagarh subdivision and is well known for bell-metal industry. The Marwari community mostly dominates the wholesale business in grocery articles, cloth and bell-metal products.

The famous Oriya poet Jadumani Mohapatra of the 19th century A. D. lived here. He has earned a special place in Oriya literature for his witty and humorous compositions.

There is a High English school, Post Office, police out-post and a Dharmasala at Itamati. The population of the village in 1971 was 5,450.

JATNI

Jatni is a town and railway junction situated in 85°42′30″E. and 20°9′N. in the Bhubaneshwar subdivision. It is 12·8 km. from Khurda on the Khurda-Pipli road and is the headquarters of Khurda Road Division of the South Eastern Railway. The railway colony is a planned township containing residences of the railway staff which extends on both the sides of the railway line. With the ex-State areas of Nayagarh, Ranpur and Daspalla as its hinterland, Jatni has prospered as an important trade and business centre. The civic affairs of the town is looked after by the Notified Area Council, Jatni.

There is a Community Development Block, hospital, Inspection Bungalow, police station, High English school, and Banks. There is also a cinema house, two churches and one Industrial Estate. In 1971 the population of Jatni town was 25,119, and with its urban agglomeration it rose to 29,894.

KAIPADAR

Kaipadar is a village situated in 85°33′E. and 20°8′N. in Khurda Tahsil. It is 11 km. to the south-west of Khurda. The place is well known for the tomb of Bokhari Saheb. Bokhari Saheb was a 18th century Muslim saint and according to local tradition was a close friend of a Hindu hermit both of whom preached their respective religious beliefs with a spirit of synthesis and harmony. Pilgrims, both Hindus and Muslims, visit the tomb to obtain fulfilment of their wishes. Formerly they used to leave a piece of paper in which their desires were written. The paper was kept hanging on a wire along with hundreds of such petitions. As the children were tearing off the petitions now the priests tie the petitions round a pillar. It is a popular belief that the desires of the petitioners are fulfilled. Offerings of sweetmeats are generally made. On every Thursday a big fair is held here and a number of pilgrims congregate to get the blessings of Bokhari Saheb. On the 25th October of every year the birthday of Bokhari Saheb is celebrated here. Adjacent to the shrine, there is a mosque. The place is connected with Khurda by bus route. There is one Dharmasala called 'Osmania Sarai' where the pilgrims may take shelter.

KAKATPUR

Kakatpur is a village on the Prachi river, situated (86°12′E. and 20°N.) in the north-east corner of the district and is the headquarters of the Kakatpur police station. It is 22 km. from Nimapara on the Nimapara-Astarang road which is motorable throughout the year. It is said that the village has derived its name from its titular deity

'Kakatei'. But the place is famous for its presiding deity goddess 'Mangala', and for goddess 'Banadurga'. The temple of goddess 'Mangala' is not very old, but it seems the present temple has been constructed on the ruins of an old temple. Mangala is a popular goddess in Orissa and is specially worshipped throughout the State on Chaitra Sankranti day. On that day, at Kakatpur, the priests of goddess Mangala with a pitcher full of water and offerings of flowers, walk over a narrow trench containing lighted embers. After the ceremony, the priests journey from village to village, promising immunity from attacks of small pox and cholera. On this occasion the famous Jhamu Jatra is observed at Kakatpur which lasts for about a month and is attended by thousands of people The other important festival of the goddess is Dasahara, celebrated in the month of Aswina (September-October). In the Natamandira of the temple of goddess Mangala there is a big bell on which "Grace 15th M 1527" is inscribed in English. It is not known how this bell came here.

The affairs of the temple are now being managed by a Board of Trustees under the control of the Commissioner of Endowments, Orissa. In the past 'Devadasis' were employed in the temple for which they enjoyed landed *jagirs*. The system has now stopped. But the old Debadasis are still available for service on payment of wages.

The temple of Someswar (Siva) is situated on the bank of river Prachi, at a distance of about 3 km. from Kakatpur. The temple is of recent construction, but in it's newly built porch and in some near by shrines a large number of cult images can be found which are of great archaeological interest.

The population of the place in 1971 was 1,731.

KALUPARA GHAT

Kalupara Ghat is a railway station situated in 85°24′ E. and 19°53′ N. on the western shore of the Chilka. Before the opening of the railways in the last decade of the 19th century it was an important centre of trade. Boats from Ganjam side used to discharge their cargoes here and return back with rice and other exports. With the opening of the railways the lake-borne trade declined. But as the nearest rail-head to the ex-State area of Ranpur it is still of some commercial interest especially in exports of timber. Fish from Chilka is another important export from here to Calcutta and other places. There is no revenue *mauza* called Kalupara Ghat. Round about the railway station are the revenue *mauzas* of Handiola, Jaripada and Fulagorada. They together had a population of 736 in 1971.

KANTILO

Kantilo, a village in Khandapara Tahsil, is situated in 85°11′30″E, and 20°21′N. It stands on the bank of the river Mahanadi and is 15 km. from Khandapara with which it is connected by road. The road from Cuttack to Sonepur that runs close to the right bank of the Mahanadi passes through this village. Kantilo has earned a name for the manufacture of brass and bell-metal ware. There is a bell-metal co-operative society and an aluminium factory.

The temple of god Nilamadhava, who is believed to be the former form of Lord Jagannath of Puri, stands on a hillock close to the river Mahanadi. In the same compound of the Nilamadhava temple which is a miniature of the Jagannath temple of Puri, Siva is also worshipped. Most of the festivals of Lord Jagannath at Puri are being observed here of which the Bhauma Ekadasi is celebrated on a grand scale. On this occasion thousands of people congregate to witness the festival. The magnificent natural scenery of the place is worthseeing.

There is a Revenue Rest Shed, Government Dispensary, Middle English school, Dharmasala, Homeopathic Charitable Dispensary, and a daily market at the place.

The population of the village in 1971 was 7,339.

KARAMALA

Karamala is a tiny village in Brahmagiri police station. It came to prominence for being the abode of the late ascetic Abhiram Paramahansa who commands a good number of followers in Orissa. The ascetic was a learned man and has written a number of books. He is believed to have lived for one hundred years and founded his Ashram in this village after the Second World War. With public subscriptions he got many buildings and rest houses constructed for the visiting devotees. It is a mystery why the Ashram started in such an inaccessible place in the midst of a marshy area. The Ashram brings out a quarterly journal to which well known litterateurs contribute. About forty Vaishnava Sanyasis permanently reside here and propagate their faith among the people. Both Vishnu and Siva are worshipped in the Ashram.

The population of the village in 1971 was 794.

KENDULI

The village Kenduli is situated on the Prachi river in Balianta police station of Bhubaneshwar Tahsil. It was originally a *sasan* or Brahmin settlement. Even at present a part of this area is known as Kenduli Sasan, the other part being Kendulipatna, while the area containing the old relics of temples and images is known as Kenduli Deuli. The village has a long standing tradition of being

the birth place of poet Jayadeva of 'Gita Govinda' fame. The area has extensive relics of brick temples and sculptures of Saiva, Vaishnava and Sakta cults some of which may be ascribed to the 10th-11th century A. D. Among the notable images mention may be made of Bhairava, Madhava, Ambika and another goddess called by the people Jageswari. A two-armed image (both the arms broken) with heavy matted hair is worshipped by the local people as the sage 'Jayadeva'. On the southern side of the village there is a temple dedicated to god Lakshmi-Nrusimha and the image of Nrusimha carrying Lakshmi on his lap reveals the iconographic peculiarities of the Ganga period.

A cultural organisation called the Jayadeva Sanskrutika Parishad was started here in 1966 for which land was purchased and building constructed at government cost. A small museum containing old images and other archaeological finds unearthed from the near-by area is housed in the Parishad building. Every year a cultural function in honour of the poet Jayadeva is organised at Kenduli by this cultural organisation. There is no good road communication to Kenduli. It is approachable by jeep in fair weather.

KHANDAGIRI

Khandagiri is a small hill range situated in 20°16′N. and 85°47′ E, close to the new township of Bhubaneshwar. One may arrive at the very foot of the hill by a pucca road from Bhubaneshwar. The National Highway No. 5 passes very near the hill range. The hill range rises abruptly and stretches in a long curve, from north-east to south-west. From the foot it is seen to be divided into three distinct peaks called Udayagiri, Khandagiri, and Nilagiri. Because of its eastern portion the name Udayagiri was given to it but in ancient times it was called Kumari Parbata (Kumari Hill). Khandagiri was known as Kumar Parbata (Kumara Hill) i. e., the hill of Kumar, the son of Siva. Kumar is also known as Skanda and hence the name Skandaparbata or Skandagiri which later corrupted itself to Khandagiri. The crest of Khandagiri on which is perched a Jain temple is 123 ft. high. The highest crest of Udayagiri is 110 ft. and Nilagiri is still less (measurements are from the Vaishnava Matha at the foot of Udayagiri hill). The Vaishnava Mathe is also called as "Paduka Pratisthan". There are a number of wooden sandals believed to be the sandals of saints who lived in Khandagiri. An old Kaupinidhari Babaji (a religious mendicant wearing a langoot) is residing here. The old dilapidated Matha is under reconstruction out of the donations collected from the visitors and public charity. The Matha has its humble existence beside a Jain Dharmasala, constructed sometime after 1929. At the base of Khandagiri there is a Government Inspection Bungalow, and a

Youth Hostel. A *mela* is held at Khandagiri on the Magha Saptami day which lasts up to the full-moon day.

A detailed account of the Khandagiri and Udayagiri caves given in the District Gazetteer of Puri (1929) is reproduced below :

"These hills are honey-combed with caves[1], of which forty-four are in Udayagiri, nineteen in Khandagiri and three in Nilgiri. Their number, age and carvings make these caves the most interesting in Eastern India. Unlike the rock-hewn monuments in Western India, which were the handiwork of Buddhists, these Orissan caves were both excavated, and for many years tenanted, by adherents of the Jain religion, who have left behind them unmistakable evidence of their faith, both in the early inscribed records, and in the mediaeval cult statues, which are found in several of the caves. To this sectarian difference are due many distinctive features of the architecture, including among others the entire absence of Chaitya halls, for which apparently there was no need in the ceremonial observances of the Jains[2].

In Udayagiri a foot-path running from the north-east end to the gap divides the caves into two groups, one higher, the other lower. The higher group is roughly divisible into three sub-groups, the eastern-most, the central, and below the central, the south-western. The lower group begins opposite the Hatigumpha or elephant cave, and running down in a semi-circle, ends in the Ranihansapura cave. In Khandagiri all the caves, except two, lie along the foot track, Tatwa no. II being a few feet below Tatwa no. 1, and the Ananta on a higher ledge, above which is the crest crowned by a Jain temple.

UDAYAGIRI CAVES

Queen's Palace

The Ranihansapura or Raninabara cave, i. e. the Queen's Palace (also called Ranigumpha) is the biggest and the most richly carved. It comprises two ranges of rooms on three sides of a quadrangle, leaving the south-east side open. In the lower range are (1) a main wing with three rooms facing south-east, and one room facing south-west, (2) a left wing with three rooms on each side, except the south-west, and (3) a right wing with one room facing south-west. The upper range of rooms is placed not immediately over the lower rooms, but over the rocky mass behind, and contains (1) a main wing with four rooms, 2) a left wing with one room facing a covered verandah, and (3) a right wing with one room. The rooms have long verandahs in front presenting three special features.

1. The caves were declared protected monuments by notification No. 2552-E., dt. 27th December, 1912.
2. Cambridge History of India, Vol. I, pp. 638-9.

The first is that at each end there is the figure of a guard carved in high relief. The guard in the lower range is a soldier standing erect with legs bare, and dressed as a wrestler, with a spear in the right hand, and a coil of rope in the other. In the upper main wing the verandah is guarded by figures riding animals, probably the goddess Amba sitting astride on a lion, and Indra riding a bull or elephant. In the upper right wing are a turbaned, pot-bellied, armless soldier with his *dhoti* tucked up, and a kilted warrior, booted and turbaned, with a straight sword in a scabbard hanging from his left side. The boot and kilt remind one of the booted image of the sun, "clad in the dress of the northerners[1]". The second peculiar feature of the verandah is that it has low stone benches, as in the old caves of Western India. The third is that the verandah roof was supported on pillars, all of a very archaic type. But all the ten pillars of the lower range and seven out of nine in the upper main wing, are gone; and the three surviving pillars and all the pilasters are more or less damaged by the climate.

Access to the rooms is obtained through oblong doorways, of which there are one to three, according to the size of the room, each having a groove cut on either side, probably for putting in a *jhamp* or bamboo-framed door. In the upper right wing the sides of the doorways are plain, but elsewhere they have side pilasters, from which springs a carved arch framing the tympanum. The capitals of the pilasters are carved with two winged animals side by side, and the small sentry rooms at the entrance of the lower main wing have carvings of jars over the base tiles, jars being deemed highly auspicious objects to place at an entrance. The arch above the tympanum is carved with an animal at each base, and filled in with flowers and fruits, and in one instance with figures of man and animals, etc., capped by triangular *trisulas*. The arches are joined by railings, four-barred or five-barred, above which in the upper and lower main wings and in the lower right wing run friezes of scenes in low relief. The rooms are three feet nine inches to seven feet high, and vary in length from eleven feet to twenty feet; only one has a window. They are plain inside with flat ceilings, and the floor is curved at the inner end in the shape of pillows, evidently for the monk's beds.

Friezes

The three friezes and the carvings on the lower sentry rooms naturally attract special attention. The carving on the small sentry rooms represents hill scenery. Elephants stand among lotuses by tall trees laden with fruits and flowers; there are peaks represented by triangular buds; and at the top are monkeys, a cave with animals, and two females.

1. Varaha-mihira, *Brihat-Samhita*, Ch. LVIII, Verse 46.

The smallest frieze,which is about nineteen feet long, is in the lower right wing and has four compartments. The first compartment shows to the left a dwarf standing under a tree, evidently marking the beginning of the sculptured story; then comes a lady rather scantily clad, with folded hands, wearing heavy earrings, necklaces and leg-ornaments, and by her side is a male, wearing his *dhoti* as a wrestler would, with heavy earrings and also with folded hands; lastly another female (shown up to the waist) is seen carrying offerings in her right hand and a plate in her left. The second compartment shows apparently the same three figures, with two more females, one of whom is carrying a plate. The principal figures are shown dancing in religious ecstasy. The third compartment shows pavilion on two posts, under which is a lady dancing, with hands outstretched, to music played by four females on the *dhol*, *mridanga*, harp and flute. The fourth shows the lady, her husband, and a second female, both the females carrying offerings. The scene ends with a boy under a tree. These scenes are probably intended to represent a family attending a temple during some religious festival.

The largest frieze is in the lower main wing, and has eleven compartments. Unfortunately, the verandah roof having fallen, it has suffered much from exposure to sun, rain and the full force of the south-easterly wind. The first compartment shows a tree and a double-storied house, with three doors (resembling the cave doorways), two in the lower storey, and the third, with a verandah, in the upper. From the lower doors three females, and from the upper one a male, are looking out. The second compartment is almost entirely effaced, but in the third seven figures may still be discerned, one holding an umbrella, and another riding a horse. The fourth scene is also mutilated, but ten figures are visible, one carrying a sword and three riding an elephant. In the fifth scene seven figures can with difficulty be made out, one holding an umbrella over the principal man. In the sixth scene one figure is just decipherable, holding an umbrella over another in the centre. In the seventh scene, six figures are traceable, of whom one holds a straight sword, and another with folded hands looks towards the third, apparently the principal man. The eighth compartment contains nine figures, a man followed by two attendants, and apparently worshipped by a male with folded hands, by two females standing with offerings, and two other females on their knees, with a body turning to one of the kneeling women, probably his mother, who is apparently taking up the dust to show reverence to the principal man. After this, come two scenes on the side doorway, the left hand one showing a caparisoned horse and three males, of whom one is under an umbrella held by an attendant and is followed by two guards with straight swords. The last scene on the pilasters shows six females, three standing with pitchers on their heads and the last one standing with folded hands, besides two kneeling females, one holding a bowl and the other something broken.

The scenes, though mutilated, clearly indicate the procession of a saint through a town during some religious festival, when persons would be looking out from their houses for a glimpse of him, when horses would be led, elephants ridden and guards be in attendance, while the people, both male and female, would follow the saint with folded hands, and women standing or kneeling would present him with fruits or cakes on plates, and ask his blessing. In this hill Parsvanath appears to be the most honoured of the Tirthankaras, and it may therefore be conjectured that the scenes are somehow connected with him or some revered disciple of his.

The frieze on the upper main wing, which is nearly sixty feet long, is the most interesting; in fact, no frieze in Indian caves has excited more discussion among archaeologists. The bas-reliefs run in nine compartments over the eight front doorways. The first and ninth each contain a *vidyadhara* with cloth plaits falling to the ground and a *chadar* or scarf floating above, and with both hands raised, one holding a plate of offerings, and the other tessellated cords, or a roll of garlands. They evidently mark the beginning and the end of the story. The second may be called the elephant-scene. From under some rocks represented by triangles, come two elephants, the front one on its hind legs; they are faced by several standing figures, viz., a woman holding a coiled rope in her right hand, a man with a raised bludgeon (with an animal, probably a dog, in front of them), another woman holding the left hand of the first, and a third woman behind raising two ropes, one in each hand, apparently to throw them at the elephants; while in front of the second standing woman is another doing something behind the animal. Beyond them are three figures, in the middle a lady held up on the right by a female, and with a male on her left; while in front of them, one female is dragging along another, partly fallen to the ground. The scene closes with a tree (probably an *asoka* tree) having lanceolate leaves and bunches of flowers.

The third scene, which may be called the abduction scene, begins with a doorway like the cave doorways, through which appears a man reclining as if in pain or sorrow against a lady, whose right hand is on the man's right shoulder, while her left holds the man's right hand; the lady wears earrings, a necklace, leglets, and probably a girdle. Beyond her is another female holding the right hand of a man wearing a *dhoti* like a wrestler's and armed with a straight sword; her right hand is raised apparently to restrain him; and behind is a

tree. Next is shown a combat between the last male and the first lady, both armed with a straight sword and oblong shield, with a small bird running near her left leg. The scene ends with the lady being carried off bodily by the male, her left hand still holding the shield and her right hand outstretched with the index finger pointing to some object.

The fourth scene, which may be called the hunting scene, shows a horse reined and bridled, with four attendants, two with straight swords and one with a fly-fan, while a boy stands in front of the horse. Beyond him is a prince, clad as a wrestler, with a bow in his left and an arrow in his right hand; he wears a necklet, a long necklace and heavy earrings, while a straight scabbard is hanging on his left side. He is evidently aiming the arrow at a long-horned winged deer, with two fawns below, in a forest marked by a large flowered tree. The scene closes with the prince, with the bow still in his left hand, talking with a lady seated on the fork of an *asoka* tree, under which rests a winged deer, evidently the one shot at. The fifth scene, which is partly effaced, represents a feast. Here a lady is seated; to her left is a figure, now almost obliterated, while to her right, five females bring in food on plates, etc., and three more are seated in front doing obeisance to her. In the last portion a male seated, with food below the seat, can be made out. The sixth scene is entirely obliterated. The seventh, much mutilated, seems to represent an amorous scene between a male and a female. The eighth scene, now largely broken up, shows an elephant and apparently another animal, with two figures on each side.

Various explanations have been given of these scenes, which also appear briefly in the Ganesha cave. The first question is whether they form a connected story, or merely portray different social and domestic events. From analogy with the other two friezes in the Queen's Palace and from the worshipping *vidyadharas* marking a beginning and an end, it is not unlikely that they were carved with the intention of representing connected legends. If so, what personage was more likely to be selected than a Tirthankara or Jain saint, and of these who more likely than Parsvanath, who in these caves appears to be the most favoured personality ? Unfortunately very little is known of the legendary life of Parsvanath. According to the *Parsvanath-charita* of Bhavadeva Suri, a mediaeval work of the thirteenth century, Parsvanath was the son of the king of Benares. During his youth the town of Kusasthala (Kanauj) was besieged by the Yavana king of Kalinga for the forcible abduction of its beautiful princess, Prabhabati. It was relieved by Parsva, who drove away the

Yavana, and as a reward was given the princess in marriage. Subsequently Parsva, during a halt under an *asoka* tree, while out hunting, was led to see the beauties of a religious life and became an ascetic. In the course of his preaching, he visited Paundra, Tamralipta, and Nagapuri, where many became his disciples, and finally he attained *nirvana* on Mount Sametasikhara, which has been identified with the modern Parasnath hill. The *Kalpasutra* of about the fifth century A. D. omits the rescue of Kusasthala and the names of places visited by Parsva, but otherwise, so far as it goes, agrees with this mediaeval account.[1] In the list of *sthaviras*, moreover, one comes across certain early *sakhas* of the Jains, Tamraliptika and Pundravardhaniya.[2]

The mediaeval Jain legends thus connect Parsva with Eastern India (including Kalinga) ; and it is not unreasonable therefore to suggest that the elephant scene introduces Parsva's future wife with her relatives and attendants, that in the next scene she is abducted by the Kalinga king, that in the fourth scene she is rescued by Parsvanath in a forest while hunting, that the following scene depicts the wedding feast, the seventh scene the consummation of marriage, and the eighth scene a march with elephants. Similarly, the frieze in the lower wing may represent Parsvanath as a Tirthankara, his wanderings, and the honours shown him. It is quite natural that Jain monks should have carved in their cells episodes in the life of their venerable saint. The foregoing observations are, however, admittedly speculative, and the exact interpretation of the sculptures has yet to be established.

Other Caves

From the road near the *math* a flight of steps lead to the Jayabijaya cave, between which and the Queen's Palace lie (1) two small cells with verandahs, called Bajadara or the musicians' cave; (2) a cave with an elephant frieze (Chhota-hati); (3) the Alakapuri cave, or Kubera's palace; and (4) a small cave to the right of the latter. The Chhota-hati cave consists of one room with a doorway and a frieze, on which are carved two elephants, the trunked head of a third, and a tree. Alakapuri, called Swargapuri by Mittra and Fergusson, is a two-storied cave with two rooms below and a large room above, all with finely arched ceilings, and verandahs having benches and shelves. The pilasters are carved at the top with winged lions, animals with human faces, etc., and one pillar bracket shows an elephant king, over which another elephant holds an umbrella while a third is fanning him.

1. Translation by H. Jacobi, Sacred Books of the East, Vol. XXII, pp. 273-5.
2. Ibid, p. 288.

Jayabijaya

The Jayabijaya has two rooms with a verandah and terrace. The verandah has a male guard on the left and a female on the right. Over the two doorways is a frieze in three compartments. The first and third each contain a fat heavy-faced *yaksha* carrying a plate of offerings in one hand and tessellated cords or something broken in the other. The second compartment shows, in the centre within a square railing, a holy tree being worshipped by two males and two females; each of the latter holds a plate of offerings, the left male has folded hands, and the right male is tying a garland or strips of cloths to a branch. Over this cave is another open cave.

Panasa and Patalapuri

In the semicircle between Jayabijaya and Manchapuri are found two open caves called Thakurani, besides the Panasa cave and Patalapuri. The Panasa or jack-fruit cave, mentioned by Mittra as Gopalapur, is a room with a verandah having bas-reliefs of animals at the top of its pilasters and a small cave over it. It is so called after a jack-fruit tree growing close by. In Patalapuri or the hell-house cave, called Manchapura by Mittra, a benched verandah leads to two side rooms and two back rooms, now made into one by the fall of the partition wall. The next two caves end the semicircle of the lower range. They are important, as they have inscriptions connecting them with the elephant cave on the other side of the foot track. One is called Manchapuri and the other Swargapuri or Vaikunthapuri.

Manchapuri

The Manchapuri, or house of earth, has a courtyard with first a room with a verandah on the right, and then a verandah leading to a side room and two back rooms. The verandahs of the main wing and of the right wing each have figures of two guards, one at either end and all buried up to the knee. The main wing verandah has its roof front carved; the carvings, now nearly obliterated, indicate faintly a five-barred railing with a procession of an elephant and other figures below it. The main wing rooms have five doorways (including the one in the side room), with side pilasters and arches carved, as usual, with animals, fruits and flowers. The arches are joined by railings, over which are bas-reliefs in five compartments. The fourth has an inscription of one line over the railing, and in the seventh compartment is another inscription. The first inscription refers to the room as the cave of the warrior Vakadepa, king of Kalinga, entitled Mahameghavahana, i.e., literally, having conveyances or elephants like big clouds. The second simply describes the room as the cave of prince Vadukha. The titles of Vakadepa are repetitions of those given to king Kharavela in the

inscription of the elephant cave, while the fact that Vadukha is called simply a prince suggests that he was a relation, probably the son, of Vakadepa. This cave is called Patalapuri by Mitra and Fergusson.

Swargapuri

On the rock behind Manchapuri rises Swargapuri, the house of heaven, a cave referred to by Mitra and Fergusson as Vaikunthapuri. It consists of a verandah, a long back room and a side room on the right. The verandah has a low bench, but has lost the greater part of its roof, with pillars and guards, if any. The back room has three doorways, and an inscription in three lines, which speaks of the cave having been made for Kalinga monks, as a gift to the *Arhats*, by the great-grandchild of king Lalaka, Hathisahasa, the chief queen of Kharavela, king of Kalinga.

Ganesha Cave

The higher ledge begins at the extreme east end with a pool called Lalita-kunda and three open caves. Then follows the Ganesha cave, so called apparently from a carving of that god on the inner wall. It consists of two rooms with a verandah leading to them; but the verandah appears to have been filled up with earth and stones, and it is now reached from the courtyard by a flight of four steps flanked on each side by an elephant holding lotus plants over a full-blown lotus. The verandah roof was supported by two pilasters and four pillars, but the pillar and pilaster on the right hand are gone. On the left pilaster is the figure of a guard, four and a half feet high (1·3716 metres), having bare legs, a turbaned head, and a spear in the right hand ; over this guard is the carving of a bull. The two rooms are separated by a wall, in which a small aperture was made to serve as a window. Each room has two doorways with the usual side pilasters, tympanum and arch. The arches are joined by four-barred railings, over which are two sculptured scenes, resembling some of the scenes in the upper main wing of the Queen's Palace.

The first scene also begins with a tree and shows the first male lying on a bed, and the lady sitting by him. The second scene is noticeably different. In the first part, the end of which is marked by a tree, perhaps to represent a forest, four kilted soldiers, armed with swords and shields, are fighting with men riding on an elephant. The hindmost rider has just cut off the head of the nearest soldier, and the middle rider is shooting with a bow drawn to the ear; while the foremost rider, a lady armed with a rod or elephant goad, is looking on at the fight. The next act shows the elephant kneeling and the three riders dismounted, with another man in front of the elephant. Then the chief male (the man with the bow apparently) is showing the way to the lady. Lastly, the lady is sitting on a bed, and the male, leaning towards her is, talking to her, presumably in endearing terms. In the top corner a man is looking towards them, holding a plate in

his right hand and a bag or some food in the other. If the Ganesha frieze tells the same story as the upper frieze of the Queen's Palace, as is not unlikely, it fills in one gap, viz., the way in which the abducted lady was rescued. The kilted soldiers are probably foreigners, and thus to some extent corroborate the mediaeval legend that Parsvanath rescued the princess from the Yavana king of Kalinga.

Dhanaghara and Hathigumpha

The central group begins on the east with the Dhanaghara cave, and ends with the Baghagumpha and Jambeswara cave, thus going round the crest of the hill. The top of the hill has been levelled, and the edge of the level portion set with laterite blocks. In the centre is a stone pavement, the remains probably of a small temple. Below the crest on the east side is an open cave, and further down the Dhanaghara (house of rice) cave. The latter is a room fourteen feet long, with three doorways facing east. The verandah is benched and partly filled up with earth, but is still five and a half feet high. On the left pilaster supporting its roof is a guard buried up to the knees, with an elephant at the top.

Turning round, one comes, beyond a small cell with an open cave above it, to Hathigumpha or the elephant cave, a large open cave of irregular size, which may originally have consisted of four rooms, and probably had a verandah in front. Inside, the cave is, at its widest and longest, fifty-seven feet by nearly twenty-eight feet, while the cave mouth is nearly twelve feet high. Some words are cut on the walls, apparently the names of monks or visitors. The roof rock has been scraped away in front for the incision of an inscription, in seventeen lines, measuring fourteen feet by six feet. This is the celebrated inscription of King Kharavela. It is now protected by a shade on stone pillars, in order to prevent further damage, the inscription on the soft gritty stone having suffered from the climate and lost many of its letters. The inscription is flanked at the beginning by a *trisula* and an hour glass; at the end is a monogram in a railing, and on the left of the fourth line a *swastika*, all auspicious symbols. According to the reading of Pandit Bhagwanlal Indraji, the inscription purports to give the biography of Kharavela, king of Kalinga, up to the thirteenth year of his reign and is dated in the 165th year of the Mauryan era, i.e., some year between 158 and 153 B. C. While the existence of a definite date in the record is denied by other eminent scholars, the general consensus of opinion seems to assign the epigraph to the middle of the second century B. C. A brief summary of the historical facts disclosed by this inscription* has been given in Chapter II.

*Translation of the text into English of the Hathigumpha inscription is given in Appendix IV of this chapter.

Sarpagumpha and Baghagumpha

To the west of the elephant cave are eight caves at varying heights, five directly under the hill crest, two in a side boulder (to the west), and one just opposite the snake cave. The Sarpagumpha or snake cave is on the other side of the footpath, facing east. Its verandah top is carved so as to resemble the head of a serpent with three hoods, the symbol of Parsvanath. The cell is small, and is only three feet high. There are two inscriptions, with several letters gone, of which the meaning cannot definitely be stated, one on the doorway and the other on the left jamb. On the left side of the same boulder is another cell without a verandah, and a little further down is an open cave in another boulder, now blocked by jungle. To the north-west of the snake cave is the Baghagumpha or tiger cave, so called from its front being shaped into the eyes and snout of a tiger, with the outer opening representing its distended mouth and the cell door its gullet. The cell is three and a half feet high, and over the doorway is an inscription in two lines, calling it the cave of Sabhuti of Ugara Akhada. Further to the left of the same boulder is another cell, and above it a third cell and two open caves, more or less broken, facing south.

Jambeswara, Haridasa, Jagannath, and Rasui

On the same level with the tiger cave and at the extreme end, is the cave called Jambeswara, which is three feet eight inches high and has two plain doorways, over one of which is a Brahmi inscription in one line saying that it is the cave of Nakiya of Mahamada and of his wife. From the tiger cave a flight of uneven steps takes one down to a group of three caves, about fifty feet higher than the road on the glen. The eastern cave bears the name Haridasa, and consists of a room, over twenty feet long, with three doorways and an inscription speaking of the cave as a gift of Kshudrakarma of Kothajaya. The Jagannath cave, so called from a rude drawing of that god on the inner wall, has one long room with three simple doorways and a verandah. By its side is a smaller cave called the Rasui or cook-room cave, with one simple doorway, the roof projecting slightly so as to form a pillarless verandah.

KHANDAGIRI CAVES

Tatwa and Tentuli

In the Khandagiri hill the caves begin from the north with Tatwa I, so called from the *tatwa* bird carved at the top corner of the tympanum arch. The cell is sixteen to eighteen feet long and nearly six feet high, and is entered by three doorways with side pilasters, carved tympanum and carved arches. On the wall is written in red ink an inscription in one line, and below it another inscription in five lines. Six feet below this is another cave marked similarly with *tatwa* birds and therefore called Tatwa II. The verandah is guarded at each end by the mutilated figure of a soldier armed with a spear. The cell, which is nearly twelve feet long and just over four feet high,

is entered by two doorways, on the wall between which is an inscription speaking of this being the cave of an attendant named Kusuma. Adjoining the verandah on the east is a small open cell, three feet four inches square and three feet high.

To the west of Tatwa I is an open cave facing north-east, and beyond it, to the south-west, is a cave called Tentuli or the tamarind cave, from a tamarind tree near-by. The cell has two doorways with a verandah in front. The right hand doorway is blocked with stones, so as to convert it into a window-like opening.

Khandagiri and Shell caves

To the south-east of this is a double-storeyed cave, called Khandagiri or the broken hill from a crack in its two storeys. This cave is the first to be reached by the flight of steps from the public road. The room on the lower storey is six feet high, and the upper room nearly five feet high. Besides these, there is a small broken cave in the lower and a small room in the upper storey with a small window and a figure of the god Patitapabana on the back wall. To its south is the cave called Dhanagarh (the rice fort) or the shell cave on account of certain characters found in it. Originally a room with a verandah, it has been converted into an open cave by the fall of the partition wall, a fragment of which is left on the right side. On the left side wall of the verandah are seven letters in shell-shaped characters not yet deciphered, but supposed to date back to the seventh to ninth century A. D.

Nabamuni, Barabhuji and Trisula

Further south are three caves called respectively the cave of the nine saints, the twelve-handed cave and the Trisula cave, from the images carved in their walls.

The Nabamuni or cave of the nine saints consisted of two rooms with a common verandah, but the front walls and the partition wall have fallen down. On the architrave inside is an inscription of about the tenth century A. D., which speaks of a Jain monk Subhachandra in the eighteenth year of the increasingly victorious reign of Srimad Udyota-Kesarideva. On the broken partition wall is another inscription of the same Subhachandra and a small inscription referring to a female lay disciple. The right-hand room contains images in moderate relief of ten Tirthankaras, about a foot high, with their *sasana-devis* or consorts below them. Parsvanath, who is easily recognized by his serpent hoods, is the most honoured, for he is carved twice.

Beyond this cave lies the Barabhuji or twelve-handed cave, so called from the figure of a female with twelve hands carved on the left wall of the verandah. The latter leads to a long room with three doorways, which are now fallen, the roof being supported by two recent pillars. On the walls are carved in moderate relief seated

Tirthankaras or Jain saints with their *devis* or consorts below them; on the back or west wall is a large standing Parsvanath canopied by a seven-hooded serpent and without any *devis*. The saints and their wives are shown with their different symbols, and are nearly of equal size, eight or nine inches each; but the figure of Parsvanath is nearly three feet high, from which he would appear to have had special honour.

Adjoining this on the south is the Trisula cave, so called from a rude carving on the verandah wall. The room had three doorways, which are now fallen, the architrave being now supported on two pillars. The room is twenty-two feet by seven feet, is eight feet high, and is unique in having the inside benched. Above the benches is carved a series of twenty-four Tirthankaras including a standing Parsvanath under the seven hoods of a snake, and ending with Mahavira. In this group, too, Parsvanath, instead of being placed before Mahavira as the twenty-third saint, is given the position of honour, nearly in the centre of the back wall. The base of the fifteenth saint is hidden by a masonry structure rising from the floor, on which are placed three well-carved steatite images of Adinath. The general execution of the images in this group is finer than in the adjoining cave.

Lalatendu

Turning to the left, fifty or sixty feet off, Jain images are found higher up, which will be described in the account of the higher ledge. Further west, near the Government bungalow, is a two-storied cave called after king Lalatendu Kesari. The upper portion consisted of two rooms and a common verandah, all of which have been destroyed, portions of the walls alone still clinging to the rock. This side of the hill is very much exposed to south-easterly wind, and the side of the rock has fallen down. The rooms on the first floor contain some carvings of Jain saints, among whom Parsvanath is the most prominent. The ground floor was buried in earth, and recent excavation has disclosed another room, a side room with approaches, and a circular cave with a doorway. Beyond this is a broken cave, and beyond that a pool called Akasa Ganga. The western face of the hill contains three caverns, apparently without any doorway, and adjoining them on the south side is a natural cavern, containing water, called Gupta Ganga.

Ananta

The higher ledge may be climbed by steps cut in the rock on the right side of the Khandagiri, or by steeper steps near the Barabhuji cave, or by a track from Tatwa I. The northern portion of this ledge has been levelled and forms the courtyard of the Ananta cave. This is a room about twenty-three feet long and six feet high with an arched ceiling. The room had four doorways, but the wall between the first

and the second doorways is gone, the third is partially closed with stone blocks, leaving only the fourth, in its original state. On its back wall are carved seven sacred symbols, *swastikas*, pointed *trisulas*, etc. Below the first *swastika* is a small standing image, now much worn, which probably represents Parsvanath. The front wall is covered with a mass of carvings, and the tympanum, the tympanum arch, and the space between the arches, including the side walls are all more or less carved.

Beginning from the left, the first tympanum has the remains of a carved scene, which probably represents a royal elephant attended by an elephant on each side. The second tympanum shows the sun-god under an umbrella riding a chariot drawn by horses, with a female on each side, probably his two wives Sanja and Chhaya ; while before the chariot is a burly demon on his knees, armed with a sword and a carved shield. The third tympanum shows the goddess Sri standing on lotus stalks with her arms entwined round lotus stalks, while two elephants, one on each side, are pouring water on her head. The fourth tympanum shows a *pipal* tree within a square railing worshipped by a male with attendants ; a woman is holding up a garland to be placed on a branch of the sacred tree, and is followed by a female attendant carrying a jar and a plate of offerings. The tympanum arches are also carved and represent some quaint scenes, e. g., a man seizing the hind legs of a lion ; then a burly man faced by a man riding a buffalo or horse, whose tail is also held by a man ; a man holding a buffalo by the horns, whose hind leg is held by a man standing on the upturned legs of a man, whose head again is in the distended jaws of a *makara*. Every arch is enfolded within two big serpent hoods, the symbol of Parsvanath, and the spaces between the arches and the side walls are filled with flying *vidyadharas*, each carrying offerings.

Over the Trisula cave is a white-washed temple of uncertain date. Beyond this to the south, high up on the rock, appear several images, which have been exposed by the fall of the side rocks. From the traces of a partition wall, it would appear that there was a cave here, probably accessible from the higher ledge, containing images of Jain saints and deities.

Jain Temple

The crest of Khandagiri has been levelled so as to form a terrace with stone edges. In the middle of this terrace stands a Jain temple with two side temples. The main temple consists of a sanctuary and porch, built like Orissan porches with pyramidal roofs and ribbed

domes. Within the sanctuary is a masonry platform with a small raised wall behind, in which are imbedded five images of Jain saints. Behind the temple on a slightly lower level is another terrace, on which lie scattered scores of votive stupas, indicating the existence of an older temple.*

Nilgiri

From the inspection bungalow a track leads to the Nilgiri peak, which lies to the south-west of Khandagiri and is separated from it by a gap covered with jungle. Passing by a small pool, called Radhā-kunda, deep in the south-east corner, the track leads to a small but broken open cave. Going up the hill, the track leads to a roofless *mandapa*, and then turns round to the right to an open cave facing south, now converted into two rooms by a partition wall of dressed stones, evidently erected recently. Further on, is a spring named Syama Kunda with a masonry cell-shaped structure over it, and beyond it on the south side of the hill an open cave facing west, to which a flight of steps cut in the rock gives access.

Architecture of the caves

Altogether eleven different kinds of caves may be distinguished, viz., (1) open caverns, slightly improved by art, (2) open caverns with sides chiselled and partition walls cut, (3) open cells, called *chhatas* or umbrellas, (4) a room with a doorway, (5) a room also with a doorway, but with the top projecting to form a verandah, (6) a room with a regular verandah, (7) a set of rooms with a common verandah, (8) a set of rooms with a side room and a common verandah, (9) the same, with the addition of a wing, (10) two-storied rooms

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* According to Rajendralala Mitra, the temple was constructed in the first quarter of the 19th century by Manju Chaudhuri and his nephew Bhawani Dadu of Cuttack, Jain merchants of Digambari sect. Lt. Markham Kittoe, who visited the place in 1837, says, "There is a Jaina temple of modern construction, it having been built during the Maharatta rule". Andrew Stirling, who saw the caves for the first time in 1825, simply notes the temple as of modern construction. The original image, according to Stirling, was of Parsvanath, but Mitra mentions it as Mahavira. On the altar are marshalled on both sides of the main marble image of modern make 16 small chlorite sculptures and one sandstone image of Rishabhanath besides a damaged *Chaturmukha*, all much earlier than the temple itself.

In the right niche is a standing chlorite image of nude Rishabhanatha of a comparatively large size. On its back slab is carved the miniature sculptures of the whole group of twenty-four Tirthankaras. In the left niche is a seated Vaksha couple, above whom is their Jina with the cognizance, the wheel, Five more images of robeless Tirthankaras, one of them in chlorite, may be seen in a small temple on the north side of the main one. All these images have been collected from the hill and its neighbourhood.

The colossal image of Parsvanath, in black marble, which is enshrined in the marble hall near the entrance, is modern, being installed in 1950.

without a verandah, and (11) two-storied rooms with a verandah. The cells vary in height from three feet square—mere boxes, where a monk could only squat—to long rooms, like Jagannath, over twenty seven feet long and nearly seven feet broad. The height also varies generally from three to four and a half feet, but in the Trisula cave it rises to eight feet. The cell is plain inside, but there are Jain images in several of the Khandagiri caves, which apparently were looked upon as temples. Besides the images, certain auspicious symbols are found on the back walls of Tatwa I and Ananta. Except in the temple caves, the cell-floor is raised and curved at the inner ends, evidently to serve as pillows for monks. These cells must, therefore, have been meant for residence. Benches are found only in the Trisula cave, where they may be later addition, for its height also is abnormal. The ceiling is generally flat, and is arched only in the Haridasa, Jagannath and Patalapuri caves in Udayagiri, and in Tatwa I and Ananta in Khandagiri.

The carvings are found chiefly on the front wall of the cells, which have one to three doorways, according to their size. The doorway is oblong and has a groove about an inch wide, cut on each side, probably for a bamboo-framed moveable door. In the open caves and single cells without a verandah a horizontal excavation is found above the doorway, about five inches wide, the object of which is not clear. Some of the doorways are simple, but most of the cells with verandahs and some of those without pillared verandahs have doorways with side pilasters, a tympanum and a tympanum arch within two semicircular lines. The verandah is short or long according to the size of the back rooms. It is generally benched inside, and many have stone shelves over the benches across the side walls. In some caves no regular verandah exists, the cell-top projecting to form a cover, and being sometimes carved into the figure of some animal, e. g., a tiger's face or snake-hood. Generally, however, the verandah roof is supported on side walls, and in front on pilasters, with one or more pillars. The ends of the verandah are often marked by guards about four and a half feet high. These figures usually have bare legs and are armed with a spear, but other shapes are also found, e. g., a goddess on a lion and a god on a bull or elephant in the upper main wing of the Queen's Palace, a pot-bellied man and a kilted soldier in the upper right wing of the same cave, and a female with a male in the Jayabijaya. The ground in front of some important caves has been levelled to form a courtyard, e. g., the Queen's Palace, Ganesh, Manchapuri, Jambeswara, Ananta, Barabhuji and Trisula.

Carvings

The carvings are rude but vigorous, showing males and females in different attitudes and postures sufficiently expressive of various emotions, such as pain, eagerness, despair, pleasure, devotion, etc.

The stiffness and immobility so characteristic of primitive art have been overcome by the artists, and there is a faint idea of perspective, e. g., elephants are shown one behind the other. Among the figures of animals, elephants are, as a rule, well carved ; and the execution is fair in the case of horses, deer, monkeys and geese. The trees are somewhat stiff, and so are the fruits and flowers with creepers and lotuses, displaying none of the beautiful carving of conventional foliage seen in the Lingaraja and other Bhubaneswar temples. But plant life on the whole appears to have been depicted with care. The hill scenery on the sentry boxes and in the second compartment of the Queen's Palace and the Ganesh cave is peculiar, and does not appear elsewhere in Orissan architecture. The hill peaks are represented by triangles, a feature which also appears in Ajanta paintings.

Domestic life is represented with fair success. The males wear clothes like those of modern wrestlers, folded and wrapped round the waist and thighs, and then tied into a knot, leaving one end hanging down. The women, specially those of higher rank, wear fine and, it may be, diaphanous clothes, in some cases shown merely by a fold on the leg ; but, as with the males, no cloth is worn above the waist. The ladies and the chiefs are bejewelled, one peculiarity being their heavy earrings, a feature found also in the Amravati sculpture. The head-dresses are extremely varied, and some distinctly ingenious. Many objects of indoor and outdoor life have been depicted, such as a cave doorway, a two-storied house, seats, stools, bedsteads, plates, jars, musical instruments of four kinds, umbrellas, ropes, trappings of horses and elephants, swords (all straight), naked or in the scabbard, oblong shields, bows with arrows, etc. Religious life is also portrayed, e. g., a pavilion on posts forming a temple or part of a temple, a family dancing in religious ecstasy, the procession of a saint, the worship of trees, etc. The Sri and the Sun-god are specially represented, besides a number of auspicious symbols. Several caves in Khandagiri contain images of Tirthankaras, which even if of a later date than the cave, are interesting as examples of mediaeval Jain hagiology, while, if contemporaneous, they are the oldest existing specimens of Jain Tirthankaras and their consorts. The prominence given to Parsvanath, whether among the images or by the use of his symbol, the serpent-hood, is curious, for in other existing remains Mahavira is the greatest of all the saints. The preference for Parsvanath may point to the early age of the remains, and if so, they are unique specimens of Jain iconography. So little is known about this great preacher, who lived, according to Jain chronoicles, two hundred and fifty years earlier than Mahavira or about 750 B. C., and whose

law recognized only four vows and allowed an under and upper garment,[1] that the sculpture record contained in these caves, scanty as it is, cannot but be welcomed to the antiquarian.

The Chronology of the Caves

The period in which the caves were made has been the subject of much discussion, but recent research has done much to elucidate this vexed archaeological question. The date of the Hathigumpha cave has been deduced from Kharavela's inscription and is believed to be about the middle of the second century B. C.* Nine caves, viz., Swargapuri, Manchapuri, Sarpagumpha, Baghagumpha, Jambeswara and Haridasa in Udayagiri, and the two Tatwa caves and Ananta in Khandagiri, have inscriptions in Brahmi characters resembling those of Kharavela's ; and as these characters were changed after the first century B. C., they can not reasonably be placed later than that period. On the present data, these nine caves were apparently excavated not much later than Hathigumpha, or not earlier than the second century B. C. Possibly, however, some of these as well as some of the other caves may be earlier than even Hathigumpha, for king Kharavela must have selected the hill for his inscription because it had already become sacred from being the retreat of Jain monks. These monks must have had caves, both natural and artificial, to live in ; and as at least half a century may be allowed for the place to become sacred enough to move a royal family to spend large sums in excavation, cells may have existed in these hills by the third century B. C.

The existing facts do not conflict with this supposition, for a century before the Hathigumpha inscription, Orissa had become a part of the great Mauryan empire, and must have shared in the spread of religious culture due, among others, to the *Nigranthas* mentioned in the edicts. In the second century A. D. Nagarjuna, the great Buddhist preacher of Mahayana, is said to have converted the king of Otisha (Orissa) and many of his subjects to Buddhism; and it is permissible to infer that after that time Jain influence declined and the excavation of Jain caves stopped. On the whole, the third century B. C. to the first century B. C. may be roughly taken as the period during which most of the caves were excavated.

Sir John Marshall, discussing the chronology of these Orissan caves in the Cambridge History of India, Vol. I, places them in the following sequence on stylistic grounds :—The earliest of the whole

1. Uttaradhyayana-Sutra, Lecture XXIII, Transl. H. Jacobi, S. B. E., Vol. XLV, p. 121.

* Kharavela's period of rule is a subject of controversy as has been discussed in Chapter II. Allotment of the middle of the 1st century B. C. for him appears to be safe. Hathigumpha may be assigned to this period.

series, the Hathigumpha—a natural cave enlarged by artificial cutting. The Manchapuri cave next, and of the two storeys comprising it the upper was the earlier by a small margin. This cave, he suggests, was the prototype of all the more important caves excavated on this site. Next again, the Anantagumpha, the style of the sculptures in which he considers to indicate a date not much earlier than the middle of the first century B. C.

Next in chronological sequence he places the Ranigumpha cave, and considers that the upper storey here, as in the Manchapuri, was excavated before the lower. He further draws attention to the marked stylistic difference between the sculptures in the two storeys ; those in the upper exhibiting freedom and coherence of composition and vigour and movement in their modelling, while the lower sculptures are more crude, stiff and schematic, though betraying here and there traces of a comparatively mature art.

Sir John continues : "There is good reason also to suppose that the marked stylistic difference between the sculptures of the two storeys was the result of influence exercised directly or indirectly by the contemporary schools of Central and North-Western India. In this connection a special significance attaches to the presence in the upper storey of a doorkeeper garbed in the dress of a Yavana warrior, and of a lion and rider near by treated in a distinctively western Asiatic manner, while the guardian doorkeepers of the lower storey are as characteristically Indian as their workmanship is immature. It is significant, too, that various points of resemblance are to be traced between the sculptures of the upper floor and the Jain reliefs of Mathura, where the artistic traditions of the North-West were at this time obtaining a strong foothold. The pity is that the example of these outside schools made only a superficial and impermanent impression in Orissa, a fact which becomes clear if we consider some of the other caves on this site. In the Ganeshgumpha, for example, which is a small excavation containing only two cells, the reliefs of the frieze are closely analogous in style and subject, but at the same time, slightly inferior to those in the upper verandah of the Ranigumpha. Then, in the Jayabijaya, we see the style rapidly losing its animation, and in the Alakapuri cave, which is still later, the execution has become still more coarse and the figures as devoid of expression as anything which has survived from the early school. The truth appears to be that the art of Orissa, unlike the art of central or western India, possessed little independent vitality and, flourished only so long as it was stimulated by other schools, but became retrograde the moment that inspiration was withdrawn[1]".

1. Vide pp. 641-2, Vol. I, Cambridge History of India.

Signs of subsequent occupation are found in some of the caves, e. g., the inscription, in the Nabamuni shell, elephant and Ganesha caves, and possibly the images of the saints in the Khandagiri caves (except Ananta). The Jains were very influential in the Deccan from the eighth to the eleventh century[1], and the characters of the inscriptions belong to this period. It is not known how they lost their hold, but their influence declined with the rise of Vaishnavism, and traditions in the palm-leaf chronicles record their persecution by a Ganga king at the instance of the Brahmans*. During the period of British rule the Jain Parwars of Cuttack built the Jain temple on the crest of Khandagiri, made masonry verandahs for the twelve-handed and Trisula caves, and built the small temple in front of these two.

In 1902-03 the Public Works Department removed the masonry verandah of Satabakhria, put up a shade over the elephant inscription, repaired the elephants of Ganesha, and also carried out repairs in some of the other caves. Some of the pillars in the verandahs of the Queen's Palace, and the Alakapuri, Khandagiri, and Satabakhria (i. e., Barabhuji and Trisula) caves were put up by some Government Officer apparently after 1869-70, as they do not appear in Mittra's plates ; and further supports of this nature were erected in 1909 and again in 1913.

Their number, age and carvings make these caves the most interesting in Eastern India. First noticed by Stirling in the Asiatic Researches, Vol. XV (1824), some of the caves were described by Fergusson in his "Illustrations of the Rock-cut Temples of India (1845)", and fuller descriptions are given in Rajendralala Mittra's Orissa, Vol. I, Chapter I, in Beglar's Report, Archaeological Survey of India, Vol. XIII, and Babu M. M. Chakravarti's notes on the caves, 1902. Fergusson also dealt with them in his History of Indian and Eastern Architecture (1876) and Cave Temples (1880). The latest work of importance referring to them is the Cambridge History of India, Vol. I, Chapter XXVI".

KHANDAPARA

Khandapara, situated in 20°15′N. and 85°12′E. in Nayagarh subdivision, is the headquarters of Khandapara Tahsil. It is 51 kilometres west of Khurda by a branch road via Kalapathar which leaves the Khurda-Nayagarh road at Baghamari. Nayagarh, the subdivisional headquarters, and Daspalla are also connected with Khandapara by road. It is a trading centre of some consequence for

1. R. G. Bhandarkar, Early History of the Dekhan, 1896, p. 59 et seq.

* Among the later residents of the caves, names of the saint-poets Ananta Das and Arakshita Das of the Pancha Sakha group and Mahima Baba are well known.

the neighbouring area. The famous astronomer Mahamahopadhyaya Chandra Sekhar Singh Samanta, the author of 'Siddhanta Darpana', was born here. The thatched house in which the great astronomer lived has been demolished and one of his grandsons has built a *pucka* house on the site. None of his relics are at Khandapara, the same having been removed to the State Museum at Bhubaneshwar.

There is a Post Office, Sub-treasury, Sub-jail, Block Development Office, Tahsil Office; and two High English schools, one for boys and the other for girls, at Khandapara. An Inspection Bungalow is located near-by. It was meant to be a shooting box. Now it is too far from habitation for an inspecting officer to stay. When it was being built, a tiger walked over the freshly laid cement at night and left his fang marks. The engineer destroyed it while repairing the house. There is a water-hole in the neighbourhood which used to be frequently visited by tigers. Population of the place in 1971 was 5,757 .

KHURDA

Khurda is the headquarters of the subdivision of the same name and is situated in 85°37′30″E. and 20°11′N. on the National Highway No. 5. The town is 11 km. from Khurda-Road railway station, with which it is connected by a metalled road. The local name of the place is Jajarsingh, which originally was a small village. Probably the place was also formerly known as Kurada, which means 'foul mouthed'. The old mile stones of the area had the word 'KURADA' dug into them which have now been whitewashed and the word 'KHURDA' written on them. A picture of the estampage of the old engraved word on the milestones is given in this volume. The present Khurda area was once heavily populated by the Savaras who are still to be found in the subdivision in large numbers. In this connection it may be noted that a village and ex-Zamindari in Ganjam district is named 'Surada' which probably means 'fair mouthed' as opposed to 'Kurada'. Khurda came into prominence when the first king of Bhoi dynasty, Ramchandra Deva, made it the capital of his kingdom during the last part of the 16th century A. D. The Bhoi kings lived in a fort at the foot of the Barunai Hill, about 1·6 km. to the south of the town. This site was apparently selected because it was protected on one side by the Barunai Hill, which was easily defended, and on the other by dense jungle. The fort is now completely in ruins, only a few traces remaining here and there which reminds one of its former glory. Khurda suffered repeated onslaughts from Muslim and Maratha cavalry but its royal house retained much of its independence till 1804 when the then Raja, Mukunda Deva, under the guidance of Jayakrushna Rajguru, rebelled against the British domination and was dispossessed of his territory. Khurda is also memorable as the centre of activity of the Paik Rebellion of 1817-18 under the leadership of Bakshi Jagabandhu Bidyadhar.

Khurda is an important centre of handloom industry. The *lungi*, napkin and sarees produced here have an all Orissa market. There are some commercial and co-operative Banks, High English schools, Secondary Training school, college, Telephone Exchange, Fire Station, Hospital, Veterinary Dispensary, Inspection Bungalows, cinema house, and government offices. It is the headquarters of Puri Forest Division. There are a few Hindu *mathas* in Garh Khurda i. e., the old fort area of the town. The civic affairs of the town are managed by a Notified Area Council. Population of the place in 1971 was 15,879.

KONARAK

A detailed account on Konarak has been given in Appendix V of this chapter.

KURUMA

The village Kuruma, also known as Jama-Dharma after the titular deity of the village, is situated at a distance of about 8 km. from the Sun Temple at Konarak. The village has now come to prominence due to the discovery of some archaeological remains, supposed to be Buddhist.

The image of Buddha seated in Bhumisparsa Mudra along with the image of Heruka (a Buddhist deity) is worshipped as Yama-Dharma inside a temporary shed constructed over a brick mound. This brick mound has been selected by the State Archaeology Department, Orissa, for the purpose of excavation. The excavation of the western side of this brick mound has brought to light a brick wall running horizontally and measuring 17 metres in length. This brick-wall consists of seven layers of ancient bricks mostly of the size of 22 cm.x17 cm.x7 cm. The antiquities discovered from the excavation site are mostly pottery. Along with the brick walls running horizontally other interlinked brick structures of the same period have been discovered from the excavation trenches. The discovery of ancient brick structures, pottery and other antiquities may take back this site to the period of 9th century A. D., but nothing can be said with certainty at this stage as the excavation work is still in progress. Prior to the exploration work undertaken by the State Department of Archaeology, Shri Brajabandhu Das, a teacher of the local U. P. school had collected from near-by places a number of antiquities consisting of pottery, terracotta ornaments, beads, bangles, earthern lamps and lamp stands, clay seals, coins, etc. Much of the specimens collected and preserved by him were found in a brick well inside the near-by tank when it was renovated.

A fair called 'Buddha Purnima Mela' is held in the village on the full-moon day of Baisakh which is attended mostly by the people of the neighbouring area. The place is connected with Konarak by a katcha road.

Population of the village in 1971 was 350.

NANDAN-KANAN

Nandankanan, named after the heavenly pleasure garden of the gods, is a beautiful Biological Park situated in the most natural surroundings of the green forests of Chandaka. It is under the jurisdiction of the Chandaka police station and was inaugurated on the 29th December, 1960. Previous to that it had been selected by a committee to be a Botanical Garden and an extension of the lake was being used for pisciculture. It is connected with Bhubaneshwar by road via Chandaka (30 km.) and via Government of India Text Book Press (15 km.). There is a fair-weather road (30 km.) to this place from Cuttack via Balikuda. The Barang railway station on the South Eastern Railway is only 2 km. from the Biological Park and is connected by a motorable road.

The park area covers 500 hectares out of which the lake, which is a main attraction, occupies about 50 hectares and the rest are open forest. The Botanical garden, to the north of the lake, covers nearly 100 hectares. The main advantage of Nandankanan over most of its kind in the country is its natural setting in forests, and the central lake with its out-flanking swamps and marshes which attract a large number of migratory birds during winter. Because of its closeness to the forest, many wild animals and birds also move about in the park area. Elephants are frequent visitors.The story of the tigress called Kanan is interesting. Kanan was roaming free in the forest. She used to visit Nandankanan every night in the hope of meeting Pradeep, one of the big tigers in the zoo. On the5th January, 1967 at night she jumped over the fencing and fell into a ditch full of water inside the tiger enclosure. The tiger inside that open-door cage rushed out and attacked Kanan. They fought bitterly until both lay exhausted. The keepers of the zoo finding them with many bleeding wounds sprayed them with dettol, but they ran away from the spray in different directions. Next day both of them came back to be sprayed again. A few days of this treatment cured their wounds. But they never made friends. The tiger continued to sleep in his cage while Kanan roamed about in the bushes inside the enclosure. Even after nine years they could not be friends. While other animals can be tamed enough to respond to their names being called and come near either to be patted or fed, Kanan's response is merely a growl.

There are nearly a thousand animals and birds of about 136 varieties in the park kept mostly in natural surroundings. These animals and birds include sambar, spotted deer, barking deer, tiger, Indian lion, African lion, black panther, clouded leopard, golden cat, leopard cat sloth bear, crab eating mongoose, pangolin, porcupine, elephant bison, macaque, binturong, red-necked wallaby, Malayan sun bear,

black buck, four-horned antelope, Nilgai, Ladhaki goat, etc. and birds such as, parakeet, pelican, peafowl, budgerigar, black swan, hornbill, hill myna, stork, white eyed buzzard, zebra finch, eagle, cockatoo, kite, owl, shikra, Egyptian vulture, Nicobar pigeon, peacock, etc. There are also a variety of reptiles in the zoo which include gharial, reticulated python, king cobra, etc.

The Biological park with its shady trees, green lawns and flower beds turns into a veritable pleasure garden of gods in spring and winter months. The lake provides boating facility to the visitors. One can also enjoy a joy ride on elephant on payment. For the pleasure and pastime of children a children's Train is being run in Nandankanan since August, 1971. The Botanical Garden on the northern side of the lake provides beautiful picnic spots. A road runs along the periphery of the lake and there are also several link roads and paths criss-crossing the park which provide opportunities for strolling. Several small parks have been developed including one Children's Park with the provision of children's tot-lots, merry-go-rounds, swings, etc. In the natural setting beautiful Rest Sheds have been constructed for the visitors. Visitors desirous of spending a night in the park and observing wild life can stay in the Forest Department Rest-house, or in the Tourist Lodges on moderate payment of charges. For catering to the needs of the visitors there is a restaurant. First-aid medical help is available in the park dispensary. Telephone, postal and medical facilities are available at Barang. The Forest Department has also a museum at Nandankanan in which varieties of forest products and stuffed specimens of animals and birds are preserved.

A large number of visitors visit the Biological park every day, their number increasing on holidays and during the winter months. In 1974-75 a total number of 2,82,163 persons visited the park and a sum of Rs. 1,40,414.14 was collected from them during the period as entrance fee, etc. The total estimated expenditure on the park during the year was Rs. 9,04,294.77.

The Zoological garden of Nandankanan is under the administrative control and supervision of one Deputy Conservator of Forests who is designated as Wild Life Conservation Officer, Orissa, wth headquarters at Cuttack. There is an Assistant Conservator of Forests with headquarters at Nandankanan who is directly in charge of the Zoological Garden. He is assisted by one Assistant Veterinary Surgeon who looks after the birds, reptiles and animals in the zoo. The Botanical Garden is under the administrative control of the Director of Agriculture, Orissa, Bhubaneshwar. The local officer is the Senior Research Assistant who looks after the garden.

NARANGARH

Narangarh is a village near Tapanga railway station in Khurda police station. It is knwon for the Tapanga Light Foundry where cast-iron sleepers, bearing plates, pipes, etc. are manufactured and exported to different places. There is an ancient cave on the top of a small hill. The cave faces to the east. It is about 7 feet wide at the base of the front side. The height of the ceiling is about 3½ feet. The cave contains six inscriptions of different periods ranging from about the 1st century A. D. to the 16th century A. D. The polish and smoothness of the floor of the caves at Khandagiri and Udayagiri hills near Bhubaneshwar are absent here. There are no sculptures on the walls except a few crudely designed figures which are damaged by the vagaries of time. On the floor of the cave some crude designs including two footprints have been carved. The cave seems to have been a centre of religious activities for many centuries.*

There is a High English school, Dispensary and Family Planning Centre in the village. Its population in 1971 was 1,505.

NAYAGARH

Nayagarh is the headquarters of the subdivision of the same name. It is situated in 85°6″E. and 20°7′30″ N. 59 km. west of Khurda on the Khurda-Daspalla road. It was the headquarters of the State of Nayagarh previous to its merger with Orissa in 1948. It is said that Bagha Singh, a former Raja, named the place as Nuagarh after establishing a new fort and making it his capital. Nuagarh is now officially known as Nayagarh. The great Oriya poet Upendra Bhanja of the 18th century who belonged to Ghumsur Raj family resided here for sometime. The town is situated in between two short ranges of steep hills and commands a beautiful view. Besides being the headquarters of the subdivision, Nayagarh is also the seat of many government offices. There is a college and a Circuit House. A battalion of the Orissa Military Police is stationed here. There are two temples dedicated to Jagannath and Dakshinakali, the latter being of very recent construction. The town is connected with Khandapara, and Aska in Ganjam district, by good roads. The population of the town in 1971 was 5,209.

NIMAPARA

Nimapara is the headquarters of a tahsil of the same name in Puri subdivision. It is on the Major District Road No. 80 which connects it with important places like Konarak, Kakatpur and Astarang. The place is of considerable importance as a trading centre in the area which mainly deals in grains and milk-products. There is a college, two High English schools, one for boys and one for girls; government

*For details about this cave, Susil Chandra De's article : 'An Ancient Cave in Tapang' published in O. H. R. J. Vol. XI, No. 3, 1962, pp. 132-4 may be referred to.

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dispensary, cinema house, Block Development Office, Tahsil Office, Co-operative Bank, Commercial Bank, Telephone Exchange, Post and Telegraph Office, and Inspection Bungalow. The civic affairs of the place is managed by the Notified Area Council, Nimapara. The population of the Notified Area in 1971 was 8,693.

At a distance of about 13 km. from Nimapara stands the old Sakta temple of goddess Barahi at Chaurasi. It is a fine specimen of the few *khakkara* temples found in Orissa and is preserved by the Archaeology Department of the Government of Orissa.

NIRAKARPUR

Nirakarpur is a village situated in 85°30′E and 20°N, in the Tangi police station. A science college has been established here since 1959. The college was established by the Dayananda Anglo-Vedic Trust. The railway station bearing the same name is close to the village.

At a distance of 1·6 km. from Nirakarpur railway station is situated the temple of Lord Kapileswar Dev in the village Dia. This is the only place after Bhubaneshwar in Orissa where a car festival is observed on the occasion of Asokastami.

ODAGAON

Odagaon is a village in Nayagarh subdivision, situated in 84°59′E. and 20°1′N. on the Nayagarh-Aska road, at a distance of 30 km. from Nayagarh town. It is famous for the temple of Lord Raghunath, which is one of the few temples in Orissa dedicated to Lord Ramachandra. It is said that the famous poet Kabisamrat Upendra Bhanja meditated here and got perfection in Rama Taraka Mantra. 'Baidehisha Bilas', his *magnum opus*, is believed to have been composed here. The temple, about 60 ft. high, was constructed around 1903 from public subscription. The *kalasa* of the temple appears to be gold-plated. It is said that Binayak Mandhata, a Raja of Nayagarh ex-State, installed the present images which are of wood, a century back. The temple owes some properties and its affairs are managed by the Commissioner of Endowment, Orissa, since 1948. Of the festivals, Ramanavami is most important. On this day, about 20,000 people from the district of Ganjam and the neighbouring area gather here. Buses regularly ply to this place both from Nayagarh and Aska side. Post office, police station, Inspection Bungalow, Community Development Block Office and a Dharmasala are located here. In 1971 the village had a population of 3,072.

PIPLI

Pipli is a village situated in 85°50′E. and 20°7′N. on the State Highway No. 8. It is 40 km. from Puri and 19 km. from Bhubaneshwar. Formerly it was the centre of considerable trade in rice and cloth, but since the opening of the railways the trade has shifted to Khurda Road railway station. It is still, however, a meeting place of important roads

leading to Bhubaneshwar, Khurda, Puri, Astarang, Nimapara, Konarak, etc. The place is famous for applique work which is a traditional craft of the local tailors. They prepare ceremonial umbrellas, cloth bags, purses, embroidered quilts, canopies and other applique works which have a good market in Orissa and outside.

Pipli has figured somewhat prominently in the history of Orissa. Its geographical position was of great strategic importance. Pipli was seized by Prince Khurram (later on Emperor Shah Jahan) in 1621 A. D. when he advanced from Deccan to Cuttack and thence to Bengal in revolt against his father. Here, the Marathas were defeated in a pitched battle by the British in 1803, and the place was raided and occupied by the Paiks during the Khurda Rebellion of 1817. The village still contains some Muslim monuments which are reminiscent of its past.

There are five Pirstans or Mazars where both Hindus and Muslims offer worship. In the village Narasinghpur in the Pipli Notified Area Council, a mosque has been constructed recently in place of an old dilapidated one. The old mosque, believed to have been constructed during the reign of Emperor Aurengzeb, contained an inscription which is now with the local Muslims. There is a Muktab near the mosque.

The Baptist Church at Pipli is said to be a century old.

There is a High English school, Middle English school, Elementary Training school for women, Sub-Post Office, police station, Community Development Block Office, Tahsil Office, government dispensary, and Rural Bank. The civic affairs of the place is managed by the Notified Area Council, Pipli. The population of the place in 1971, was 6,152.

PURI

A detailed account on Puri is given in Appendix VI of this chapter.

RANPUR

Ranpur, situated in 85°21′ E. and 20°4′ N., was the capital of the ex-State of Ranpur. It is now the headquarters of Ranpur Tahsil. It is halfway on the all-weather road that joins Sunakhala on Khurda-Nayagarh road with Chandipur on National Highway No. 5. At Ranpur there is a temple dedicated to Lord Jagannath. The palace of the ex-Ruler, which is situated near the temple, was constructed by Ramachandra Narendra, who ruled the kingdom about two hundred years ago. It is now in a bad state of preservation. Basanta Manjari Devi, a Rani of Ranpur, who became the Deputy Health Minister of Orissa, started a T. B. Hospital. The hospital, located at Chandapur, is housed in a building which once belonged to Ranpur Raj family. To the west of Ranpur town stands the Mainak hill on whose summit is seated goddess Maninag, the presiding deity of the area.

It is said that one Biswabasab came to Ranpur with a *chakasila* (a circular stone) and worshipped it on the Mainak hill. This Biswabasab settled here, cleared the jungle, conquered the Bhuiyans and established his kingdom. He was the founder of Ranpur Raj-family. One day while walking in the forest he found an image of a goddess which he brought to Mainak hill. He placed the image on the *chakasila* and worshipped. At the foot of the hill there is another temple of the same deity.

Major Bazelgette, the Political Agent of Orissa States, was murdered at Ranpur in 1939 during the Prajamandal agitation. This had created a stir in the political circle in those days. Two persons were sentenced to death, and some were imprisoned and some others were transported for life.

The population of the place in 1971 was 5,709.

SARANKUL

Sarankul is situated in 85°5′ E. and 20°1′30″ N. at a distance of 14 km. from Nayagarh town on the Nayagarh-Aska road. It is famous for the temple of Ladukeswar (Siva). The temple, about 70 ft. high, was most probably constructed in the 15th century A. D. The temple walls have been plastered and the details of carvings on its body are, therefore, not visible. Ladubaba, popularly as the deity is known, is regarded as Hari (Vishnu) and Hara (Siva) as is the case with Lingaraj of Bhubaneshwar. The Linga of Ladubaba is not much developed and almost flat-topped akin to that of Lingaraj. Festivals of both the deities are also identical. Ladubaba is worshipped by two classes of Sevakas: the Brahmins and the Sudras (of Mali caste). The temple affairs are managed by the Commissioner of Endowments, Orissa, since 1948. Pilgrims from neighbouring districts visit the place daily. On the day of Sivaratri large number of devotees gather here. Attached to the temple, there is a big tank. There is a Dharmasala, Inspection Bungalow, High English school, hospital and police station. Population of the village in 1971, was 2,825.

SATYABADI

Satyabadi is a village in Puri subdivision situated in 85°49′ E. and 19°56′ N, 19 km. north of Puri town on the State Highway No. 8. The place is also known as Sakhigopal by which the railway station, about 1.6 km. away from the village, is named. It is surrounded by *sasans* or Brahmin settlements, and is a centre for trade in paddy and coconuts.

The place is of considerable interest as the seat of Lord Sakhigopal and attracts a large number of pilgrims from all over India throughout the year. Pilgrims generally visit the place on their way

to Jagannath of Puri. On festival days like Ratha Jatra, Chandan Jatra, Aanla Nabami, Dola Purnima, and Kartika Purnima, there is a large influx of pilgrims. It is generally believed that one's pilgrimage to Puri is not complete without a visit to Sakhigopal. The name Sakhigopal literally means "witness Gopal", i. e., Krishna, and is derived from the following legend: Two Brahmins of Vidyanagar, in South India, went to Brundaban on pilgrimage. There at Brundaban the elder Brahmin fell seriously ill and the young man was all attention to the sick old companion. On recovery, the old man promised before Lord Krishna's image that he would give his daughter in marriage to the young man. On their return home the marriage proposal was bitterly opposed by the relations of the elder Brahmin on the ground that the young man belonged to the lower strata of Brahmin caste and as such, was not eligible. Influenced by their protests the old man gave his companion evasive replies, denying that he had made any such promise. The young man then complained before the king of Vidyanagar. The king asked him to adduce evidence in support of the promise being made. As there were no other witnesses during the promise-giving, the young man proceeded to Brundaban to ask Lord Krishna to bear witness. At Brundaban he worshipped the Lord for days together and prayed that the god would come and attest the promise. Moved by his devotion Lord Krishna granted his prayer on the condition that he should never look back while on the road. The young man then asked "How am I to believe that you are following me" To this the Lord replied, "You will be hearing the tinkling sound of my *nupur* (an ornament of the feet that makes a sweet tinkling sound) all the way. But if you look behind, I shall stop then and there. Thus the Lord followed the young man to Vidyanagar. On the way to Vidyanagar they had to cross the river Godavari. On the sandy bed sand filled in the *nupurs* of the Lord which no longer made any sound. The young man being apprehensive of the Lord's disappearance looked back and thereupon the image of the Lord stood firm and would not move. The young man went into the town and told the Brahmin and the towns-folk of the arrival of the god, whereupon they all went outside the town and were astonished to find the very image of Lord Krishna of Brundaban. This miracle made the old Brahmin repent, and he gave his daughter in marriage to the young man. The news reached the ears of the king, who built a temple on the spot and worshipped the image with great pomp and ceremony. The image was thereafter known as 'SAKHIGOPAL' i. e., Gopal, a synonym for Krishna, who was a witness.

The image was brought from Vidyanagar by Purusottama Deva (1467-1495), the Gajapati king of Orissa, as a part of the spoil

which he took from the captured city. He installed it in his fort at Cuttack where Chaitanya saw it while on his way to Puri. After the Muslim occupation of Orissa the deity was moved from place to place by the Chiefs of Khurda and was atlast installed at village Alasa (the old name of Sakhigopal) at the instance of one religious minded Brahmachari. The Brahmachari also raised huge donations and built the present temple, 60 ft. in height, in the first part of the 19th century A. D. At a later date, probably between 1850 and 1870, an image of Radha was prepared from the donations by the then ruler of Ranpur and was placed to the left of Sakhigopal. The five feet high image of Sakhigopal, cut out of a solid block of stone, represents Sri Krishna standing erect with flute in his hands. Radha's image is a little over four feet in height. Bhogas offered to the deity are prepared out of wheat products. Rice is not offered. The temple is under the management of the Commissioner of Endowments, Orissa, since 1939. Sakhigopal, which abounds in shady *bakul* and *churiana* groves, is also known as 'Gupta Brundaban'.

The place during the early part of the twentieth century became the chief centre of national upsurge in Orissa when Utkalmani Pandit Gopabandhu Das founded his Satyabadi Jatiya Bana Bidyalaya (ସତ୍ୟବାଦୀ ଜାତୀୟ ବନ ବିଦ୍ୟାଳୟ) here to impart education to the young with a view to arouse in them a spirit of dedication to the cause of the mother-land. Erudite scholars and leaders like Pandit Nilakantha Das, Pandit Godavarish Misra, Acharya Harihar Das, and Pandit Krupasindhu Misra who were the close associates and followers of the Utkalamani taught the pupils. The school followed a course of study suited to the rural Indian condition and the National Movement. It was, in a way, like the Santiniketan of poet Rabindra Nath Tagore. The Utkalamani founded here the Satyabadi Press wherefrom 'Satyabadi', an Oriya cultural magazine, and the 'Samaj' an Oriya newspaper (at first weekly, but later made daily), were being published to propagate the ideals for which he had dedicated his life. The school could not run for long due to financial and other troubles and the press was subsequently shifted to Puri and then to Cuttack. Thus Satyabadi lost its importance as the fountain-head of new ideas even during the life-time of Pandit Gopabandhu Das. When Shri Nilamani Senapati, I. C. S., Collector of Puri, visited Satyabadi in 1930, there was a skeleton school. He recommended that the only way to stop Satyabadi continuing to be a centre of subversive activities would be to recognise the school and give it aid. That was done. Quite close to the school, is an enclosed ground

enshrining the tombs of Utkalamani Pandit Gopabandhu Das, Pandit Godavarish Misra, Pandit Nilakantha Das, Pandit Krupasindhu Misra, Pandit Lingaraj Misra and Acharjya Harihara Das. Pandit Ananta Mishra, better known as *pracharaka* Ananta Mishra, a veteran social worker during the days of the freedom movement, has also been cremated in this hallowed ground.

There are a few government institutions here which include a government hospital, schools, police station and Post and Telegraph Office. There is a *dharmasala* near the temple. Population of the place in 1971, was 1,074.

SISUPAL

Sisupal is a small village in Bhubaneshwar Tahsil, situated at a distance of 2·5 km., to the south-east of Bhubaneshwar. The place is famous for being the site of a ruined fort which was excavated by the Department of Archaeology, Government of India, in 1948. The fort, popularly known as Sisupalgarh, probably represents the ancient Kalinganagar which was the capital of Kalinga under Emperor Kharavela of the middle of the 1st century B. C. Excavation at the site revealed the culture sequence and chronology of the site, the nature of formation of the defences and the plan of the gateways. It also revealed many interesting features including various types of pottery, terracotta earornaments, iron implements of peace and war, glass bangles, terracotta bullae, beads (of carnelian, onyx, agate, chalcedony, amethyst, glass, terracotta and copper), sealing coins, coin-moulds, pendants and an ivory spacing bead with elaborate carvings showing on one side a lotus flanked by a couple of swans and on the other three lotuses. The iron implements include caltrops, a four pronged instrument, which the Romans used to stop the advance of cavalry. It shows contact with Rome in about 400 B. C. Either travellers from Sisupal brought it from Rome or Romans brought it to Sisupal. A note on the fort has been given in Chapter II. Population of the village in 1971, was 1,496.

UDAYAGIRI

For Udayagiri, see Khandagiri.

APPENDIX I

BHUBANESHWAR

INTRODUCTORY

Bhubaneshwar (20°15′ N latitude and 85°50′ E longitude) is the name which has been given to a notified area covering 91.9414 square kilometres. It had a population of 1,13,095 on the 1st April 1971. It covers 28 villages or rather mauzas which are revenue units. These mauzas are Purba Badagada, Paschima Badagada, Bhubaneshwar, Kapileswar, Haripur Patna, Lakshmisagar, Lakshmisagar Patna, Bhimpur, Siripur, Rampur, Bomikhal, Govindaprasad, Kalaraput, Sundarpada, Kapilprasad, Pokhariput, Berna, Nayapalli, Barmunda, Jagamara, Jharapada, Charbatia, Nuagaon, Gada Gopinathprasad, Pandara, Garkan, Chandrasekharpur, and Damana. The mauza Bhubaneshwar (now commonly called Old Town) has been known as such for many centuries and the place has evidently derived its name from its principal deity Tri-Bhubaneshwar or Bhubaneshwar.

The notified area has two distinct divisions, viz., the Old Town and the New Capital. The Old Town is characterised by mixed land-use which is a usual phenomenon with all ancient towns and cities of India. It contains splendid specimens of Kalinga architecture spanning some twenty-five centuries of history, depicting the grace, the joy and the rhythm of life in all its wondrous variety. The New Capital, the foundation of which was laid in 1948, was started with a portion of a reserved forest as nucleus. It has now become a city which has been built expending crores of rupees. This part is a planned administrative town with broad avenues, self-contained residential units, modern buildings and institutions. Thus Bhubaneshwar offers an opportunity to behold centuries-old art and architecture, side by side modern massive buildings and institutions.

The notified area is bounded on the north by the villages Patia, Rokat and Mancheswar ; on the east by the villages Koradakanta, Keshura, Bankual, Basuaghai, Mahabhoi Sasan, and Raghunathpur; on the south by the villages Kukudaghai, Orakala, Ebaranga, and Bahadalpur ; and on the west by the villages Jadupur, Begunia, Dumuduma, Jokalandi, Bharatpur, Andharua, and Jagannathprasad.

Bhubaneshwar is situated at an altitude of 45 metres (146 feet) above the sea-level. It has a bracing climate with a maximum and minimum temperature of 31·0°C. and 16·0°C. during winter, and 38·0°C. and 27 0°C. during summer respectively. The average rainfall in a year is 152·4 centimetres (60 inches). The period from October to April is considered to be the best season of the place. It enjoys

the healthy climate of the forest country, the cooling sea breeze coming across the verdant delta area which is agriculturally rich. The city is connected by rail, road and airways. It is on the main line of the South-Eastern Railway. The National Highway No. 5 runs through the city. An excellent air port with concrete runway has been constructed in the Bhimpur mauza on an area of 725 acres. It is in the Notified Area.

HISTORY OF BHUBANESHWAR

It is not known when and how human efforts were first at work to give a start to this centre of civilisation. Extensive ruins representing an ancient city are, however, found at Sisupalgarh about 2·5 km. to the south-east of Bhubaneshwar and about five kilometres from the famous rock edicts of Asoka at Dhauli hill which take the origin of the city back to the fourth century B. C. The famous Kalinga War that changed the mind of Asoka took place on the bank of the river Daya, six kilometres from Bhubaneshwar. The next landmark in the history of Bhubaneshwar is provided by the monuments of the Udayagiri and the Khandagiri hills, situated on the western side of the place, particularly by the famous Hathigumpha inscription of Kharavela engraved in one of the caves there. The date of Kharavela is fixed in the middle of the first century B. C. He conquered many countries, gave them a good administration and played a prominent part in religious and cultural activities. It is understood from the Hathigumpha Inscription that the Kumari hill was a centre of Jaina activities where honoured and reputed recluses, Yatis, hermits and sages hailed from different directions.

It was probably Satakarni II who put an end to Kharavela's dynasty and his empire. There are evidences of the existence of *stupa* structure, Yaksa (ଯକ୍ଷ) images, the black-and-red and rouletted wares, terracotta bullae, ear ornaments, and later Andhra coins in the Bhubaneshwar area, possibly belonging to the period of Satavahans which ended in about the 3rd century A. D.

The period intervening between the end of the Kushana dynasty and the rise of the Imperial Guptas, is the darkest period of Indian history. The same darkness envelops the history of Bhubaneshwar. The so-called Puri-Kushana coins were discovered from the excavations at Sisupalgarh. A gold coin found from the Sisupalgarh excavation also resembles a coin-type of Vasudeva I on the obverse and bears a Roman head on the reverse. The legend on the coin has been read by Dr. Altekar who thinks that the king Dharmadamadhara of the coin might have been a Murunda king. The Murundas were foreigners hailing from the north-west and were responsible for the currency in Orissa of the coins that have distinctly

imitated the Kushana coin types. Now it is difficult to say when and how the epoch represented by the so-called Puri-Kushana coins ended.

There are evidences to show that the Guptas were in occupation of at least the coastal districts of Orissa. The discovery of the sculptures at Bhubaneshwar bearing the Gupta characteristics indicate a strong influence exercised by the Gupta Cultural Age at this place. With the end of the sixth century A. D. Bhubaneshwar entered upon a new stage as it had played a great part in the east in the revival of Hinduism. A Saiva temple was built in the shrine of Tri-Bhubaneshwar, which is no longer in existence.

By the middle of the seventh century A. D. the Sailodbhavas of Kongoda (Ganjam) asserted their independence and grew very powerful. The discovery of the Sailodbhava copper-plates from Khurda and from Parikud in the Puri district indicates that Bhubaneshwar was included in the Sailodbhava Kingdom and the temples of the Parasurameswara group belong to this period. The next dynasty that occupied Bhubaneshwar for a period of about hundred years was the Bhauma-karas. The Vaital-Sisireswara group of temples were constructed during this period. It was during this period that we find Tantrism mixed up with Saivism which is known as Saktism first made its appearance in Bhubaneshwar. After the break up of the Bhauma kingdom about the middle of the 9th century A. D. Orissa was divided into a number of small principalities, each ruled by a Chief of its own. During this period of disunity, no notable monuments have been built at Bhubaneshwar except a few plain temples such as the Mohini, the Uttareswara and some other structures standing in the midst of houses in the Old Town.

In a way, the Somavamsi-Kesari kings were the makers of modern Utkala or Orissa. They established their rule in Orissa at a time when it had suffered from a long period of anarchy and misrule. Their manifold activities which ushered in a new age in Orissa, made a lasting impression on the minds of the people which is still current in the land in the form of traditions. It was Janmejaya who first conquered Odra ; but during the reigns of his successors Kosala, Utkala, Kongoda, and the parts of what was known as Kalinga gradually came to be united by cultural and linguistic bonds. The Somavamsis were cosmopolitan in their religious outlook, retaining all the conventions sanctioned through long practice in the preceding centuries. They revived the most important Vaishnava shrine of Jagannath at Puri; raised the greatest Saiva temple at Bhubaneshwar, besides a number of small ones. The glorious period of the Somavamsis passed with the death of Uddyota Kesari.

Anantavarman Chodaganga Deva of the Ganga dynasty dealt a blow to the Somavamsis and stepped into their place in the coastal region early in the 12th century A. D. There is an inscription in the Lingaraja temple which records the gift of a perpetual lamp by Anantavarman Chodaganga Deva in 1114 A. D. So his connection with Bhubaneshwar had begun earlier than 1114 A. D. though direct connexion of the Gangas with Utkala began with his conquest in 1118 A. D. The connexion of some of the successors of Chodaganga Deva with Bhubaneshwar can also be traced from the inscriptions which recorded the endowment of perpetual lamps in the shrine of Kruttivasa (Lingaraja). These documents in their totality give us an idea about the long connexion of the Ganga Kings with Bhubaneshwar. After the Gangas, the glorious period of temple-building activities in Orissa was over ; but the spirit lingered on during the Suryavamsi supremacy. The half-ruined porch standing near the Papanasini tank bears an inscription referring itself to the reign of Kapileswara Deva (A. D. 1435-1467). After the fall of the Suryavamsi dynasty art and architecture languished due to the lack of royal patronage.

The empire established by Kapileswara Deva was short-lived, for under Prataprudra Deva who ruled from 1497 to 1541, it was already on the decline. A period of turmoil followed Prataprudra's death leading to the establishment of the short-lived Bhoi dynasty which, however, was put to an end by Mukunda Deva Harichandan in 1559-60. But Mukunda Deva could not live long, for, he was attacked by Sulaiman Karrani of Bengal and was killed by a local traitor in 1568 A. D. The death of Mukunda Deva marked the end of Hindu rule in Orissa. The Moghuls, the Nazims of Bengal, the Marathas, and the British then successively ruled Orissa ; but Bhubaneshwar has been continuing as an important religious centre. In 1948, Bhubaneshwar come into prominence in the political map of India being the new Capital of the State.

THE NEW CAPITAL

The site for the New Capital was selected after careful consideration. It has the advantage of lying on the border between the fertile delta land and the hilly forest areas of Orissa. It has the natural advantage with regard to drainage. The ground slopes from west to east and is divided into two parts intersected by the railway line. The western part is high land with laterite soil which permits the growth of forest and the eastern part is low with alluvial soil suitable for agriculture. From April to August the prevailing wind is from south and south-west and from September to March it is from north and north-west. The velocity of wind is maximum in summer.

A plan for the New Capital was prepared in 1948 by Dr. Otto H. Koenigsberger. On his recommendation the design of the New Capital is based on the system of neighbourhood units which means a group of houses, large enough to afford the major amenities of urban life like schools, dispensaries, shoping-centres, entertainment, public libraries, etc. but at the same time small enough to keep all these amenities in short distances, so that the main advantage of rural life can be preserved. Moreover, to avoid boredom and uniformity the neighbourhood units are designed individually with the object of giving it a distinct character.

In contrast to the Old Town, the land under different uses are segregated from each other so that the foul smell, smoke or dust of an industry does not affect the residential areas nor the crowd and noise of a commercial area affect the silence and solemnity of an administrative or educational area.

Four categories of roads have been adopted for the city, namely, (a) Arterial Road, (b) Major Unit Road, (c) Major Housing Street and (d) Minor Housing street. The Arterial roads are 200 feet (60·9600 metres) in width with earthen flanks or foot-path of 10 feet (3·0480 metres) on each side and provided with drains and plantations. Rajpath, Janpath, Gandhi Marga, Sachivalaya Marga, and Udyana Marga come under this category. The Major Unit Roads are 150 feet (45·7200 metres) in width with earthen flanks, drains and plantations on each side. Ekamra Marga, Lewis Road, Gopabandhu Marga, Bhubaneshwar Marga, Vivekananda Marga, Bidyut Marga, and Puri Marga are under this category. The Major Housing Streets are the roads which collect the internal traffic of housing units and transmit to the major and arterial roads. The width of such roads is 100 feet (30·4800 metres) provided with earthen flanks and drains. The width of Minor Housing Streets varies between 30 feet (9·1440 metres) to 40 feet (12·1920 metres) depending upon the importance of the locality.

The Units are named after the great personalities and the royal dynasties of Orissa viz., Bapuji Nagar, Kharavela Nagar, Asoka Nagar, Kesari Nagar, Gopabandhu Nagar, Bhauma Nagar, Ganga Nagar, Goutama Nagar, Surya Nagar, Bhoi Nagar, Madhusudan Nagar, Buddha Nagar, etc. The areas particularly allotted for the construction private buildings are named as Labour Colony, Bapuji Nagar, Satya Nagar, Sahid Nagar, Jayadeva Nagar, Acharjya Bihar, etc. Besides, there are certain areas which have been allotted for the construction of private buildings. The institutional areas are named as the Vani Vihar, the Regional Research Laboratory, the Orissa

University of Agriculture and Technology, and the Regional College of Education Campus. The Gift Press and the Sainik School are situated in the Garkan mauza and the Capital Water Works in the Pandara mauza. An area of 231 acres has been allotted for an Industrial Estate.

On the western side of the City in Unit-VIII, the life-size bronze statue of Utkalmani Gopabandhu Das has been erected and the place is named as Gopabandhu Square. The Gandhi Memorial Pillar and statue, and the statue of Utkalmani Pandit Gopabandhu Das have been erected in the premises of the Orissa State Legislative Assembly. A statue of Swami Vivekananda has been erected at the Rajpath and Janapath crossing. The bronze statue representing a police constable erected in front of the Orissa State Museum on the occasion of the Police Centenary, was demolished in a riot caused by a students' strike in 1964. The statue of Pandit Godavarish Misra has been erected in the campus of Vani Vihar. Almost all the residential areas are provided with high water towers made of re-inforced concrete. These water towers of different designs look like great *minars* in the sky line of Bhubaneshwar.

Among the notable buildings in the New Capital are the Raj Bhavan, the Orissa Secretariat, the Orissa Legislative Assembly, the Orissa State Museum, the Multi-storied Heads of the Departments, the Rabindra Mandap, the Suchana Bhavan, the Utkal Sangeet Mahavidyalaya, the Orissa State Archives, the Central Market Building, the Vani Vihar, the University of Agriculture and Technology, the Office of the Post Master General, the Accountant-General Office and the Gandhi Bhavan meant for the Orissa State Library. The Orissa State Museum is worth visiting for its sculptural treasures.

Bhubaneshwar has assumed the importance as an institutional town where important centres of learning and research are located. The existence of Vani Vihar (Utkal University Campus), University of Agriculture and Technology, Regional College of Education, Sainik School, Regional Research Laboratory, Institute of Physics, Institute of Industrial Management, State Institute of Education, the Eastern Regional Language Institute, Regional Research Institute (Ayurveda), Tribal Research Bureau, State Forensic Laboratory, Administrative Training School, Tribal and Oriental Training Centre, Account's Training School, Co-operative Training College, Homoeopathy College and various kinds of schools and colleges imparting general education attract scholars from both inside and outside the country. The libraries at Vani Vihar, the Orissa State

Museum, the Orissa State Archives and the Orissa Secretariat are having a good collection of books, records, references and documents. Besides, there are four public libraries, namely, the Vivekananda Public Library, organised by the Ramakrishna Math and Mission; the library of State Information Bureau, the Orissa State Library and the Children's Library located in the Children's Park in Unit-VI.

The establishment of the Text Book Press, the Gift Press, the Industrial Estate and many service industries have increased the commercial importance of the City.

Among the children and public parks mention may be made of the Forest Park, the Adivasi Ground Park, and the Children's Parks in Unit-I, Unit-III and Unit-VI.

There are three cinema houses, three auditoriums, thirteen clubs and reading rooms, one swimming pool, and three picnic-spots (Bhuasuni, Khandagiri and Udayagiri) which serve as recreation centres.

There are five hospitals, twenty-two dispensaries, and twelve Maternity and Family Planning Centres in Bhubaneshwar.

The City has 17 Post-Offices, one Fire Station, 3 police stations, 10 Outposts, 16 Petrol-filling stations, 2 Bus Stands, and 3 Dharmasalas where visitors are accommodated on paying a nominal rent. Accommodation with modern facilities are available in the State Guest House, Traveller's Lodge, Circuit House, Pantha Nivas, Inspection Bungalows, Khandagiri Youth Hostel, and the dormitories at the railway station and the Capital Bus Stand. Besides, there are a number private lodging houses with modern facilities, notable among them are the Banaraswalla, Puspak, Raj Mahal, Marwari Restaurant and Santosh Nivas. There is a 3 star hotel called Prachi.

Among the voluntary social service organisations mention may be made of the Rotary Club, the Lions Club, the Nilachakra, the Red Cross Health Home, and the Ramakrishna Mission. Details on the voluntary social service organisations, literary organisations, clubs, and educational institutions are discussed in the chapters on Education and Culture, and Public Life and Voluntary Social Service Organisations.

Master Plan

The draft Master Plan for Bhubaneshwar was published under the notification No. 2630-PL-2/68-TP., dated the 30th July 1968 under the Orissa Town Planning and Improvement Trust Act, 1956. Under the said Act, the Town Planner, Orissa, Bhubaneshwar has been declared as the Special Planning Authority for Bhubaneshwar. But, a

proposal has been submitted by the Town Planning Organisation to the Government for the creation of a Development Authority for Bhubaneshwar. So, the Master Plan has not yet been finalised in view of the fact that once the Master Plan is approved, it will be very difficult for the Development Authority to effect any change subsequently.

The total area according to the draft Master Plan has been estimated at 2,22,782·6216 hectares (5,50,506 acres). It is proposed that forty villages will be incorporated in addition to the existing area of the Notified Area Council. The proposed land-utilisation of the Master Plan as on 1986 is as follows:—

Purpose		Area in acres	Percentage of the total developed area
Residential	..	5,459	30.3
Commercial	..	475	2.6
Industrial	..	776	4.2
Public and semi-public	..	3,730	20.7
Open space	..	3,898	22.3
Roads	..	2,384	12.5
Aerodrome	..	725	4.0
Railway	..	470	2.7
Canal	..	123	0.6
Bus Stand and parking place	..	31	0.1
Total area		18,071	100.0

The above table shows that residential area covers the major portion, i. e., 30.3 per cent of the total area. About 20.7 per cent. of the land are provided for public and semi-public purposes, such as, hospitals, dispensaries, Maternity and Child Welfare Centres, cultural centres, educational institutions, office buildings, etc. The construction of children and public parks, a Central Park, a lake, a stadium, children's tot-lots, etc. are proposed in the Master Plan for which 22 per cent of the total land have been reserved. The shopping facility provided in the New Capital is not properly distributed among the different neighbourhood units. So, 2.6 per cent of the total land have been ear-marked for commercial use. The commercial zone includes the Central Business District, District Centres, ware-houses, godowns and road side shops. No large-scale industries have been visualised

in the Master Plan. However, service industries as well as small-scale and medium-scale industries are required for diversifying the economic base of the town. So, 4.2 per cent. of the total area have been ear-marked for the development of industries.

Moreover, it is under the consideration of the Government of Orissa, to have a regional plan for the Capital extending over the area up to Choudwar and Nirgundi in the north to Khurda in the south; and Nandankanan, Barang, and Naraj, on the west to Konarak and Puri on the east. However, a sub-regional plan encompassing Cuttack, Choudwar, and Bhubaneshwar is programmed for study in the Fifth Five-year Plan Period (April 1974 to March 1979).

TEMPLES

There are numerous temples in the Old Town built from the 6th century A. D. to the 15th century A. D. an account of which is given below according to their period of construction. Many of these are covered from top to bottom with exquisite relief carvings with delicate floral and geometric designs, figures of gods and godlings, nymphs and dryads of the woods, and couples in amorous embrace.

The two temples, commonly known as Lakshmaneswara and Satrughneswara, standing in a row (along with Bharateswara) opposite to the much later Rameswara temple by the side of the road leading to the Lingaraja temple have generally been regarded as the earliest temples. The period of the Satrughneswara and Lakshmaneswara temples is assigned to the close of the sixth century A. D. The Satrughneswara represents a *sikhara* temple. The sculptures of this temple are marked by the vigour and exuberance of the designs recalling the best characteristics of the post-Gupta art.

The date of the Parasurameswara temple has been assigned to 650 A. D. At Bhubaneshwar there are at least two other temples, such as, the Bharateswara (opposite the Rameswara temple, standing along with the Satrughneswara and the Lakshmaneswara), and the Swarnajaleswara temple which can be recognised as close cognates of the Parasurameswara. The conservation work of the temple Swarnajaleswara has been undertaken by the Archaeology Department, Government of Orissa. The Parasurameswara temple, a small but lavishly decorated temple, is the best preserved specimen of the early group of temples, embodying nearly all the characteristics peculiar thereto. Enclosed within a compound wall, the temple, facing west, is a small compact shrine with squattish thick-set *gandi*, while the Jagamohan, instead of being stepped pyramid as in the typical Orissan temples, is a rectangular structure with a terraced roof.

The next epoch (C. A. D. 700-900) produced a large number of temples at Bhubaneshwar, of which ten or twelve are still in its original condition and the rest have perished leaving a number of detached sculptures. So far as architecture is concerned, these temples are characterised by the Pancha-Ratha plan unlike the Tri-Ratha plan of temples of the earlier group. The Jagamohans are of the same type with one door but no window and pillars inside. A Buddhist inspiration had influenced the iconography and execution of a few images which may be traced to the influence of the Bhaumas. The above characteristics are common to the Markandeswara, the Taleswara, the Vaital, the Sisireswara, the Mohini and the Uttareswara. The Vaital temple is remarkable for its uncommonly barrel shaped double-storied tower.

The Mukteswara is one of the most beautiful temples of India and has been described as a dream realised in sandstone. Elegantly decorated from top to bottom, it stands within a gracefully laid-out low compound wall with a beautiful *torana* in front. Apart from its beautiful sculptures that eloquently speak of the sense of proportion and perspective of the sculptures and their extraordinary skill, the temple also reveals some notable features both in architecture and in the attributes of the cult images, which with some or no modifications came to be the standard of all the other important temples that followed it. The builder of the Mukteswara borrowed certain features from the early architectural tradition but also introduced new architectural designs, new art motifs and new conceptions about the iconography of the cult images. The abrupt changes in the early forms of the cult images, in the architectural designs and even in the minute details of the sculptural representations indicate that the builder of the Mukteswara was the harbinger of a new culture. The date of the temple is assigned somewhere between the temples of Sisireswara (800 A. D.) and the Brahmeswara (1060 A. D.). There are two other temples at Bhubaneshwar which may be regarded as close contemporaries of the Mukteswara. One of them is the Sureswara, a very small structure, which stands near the Kotitirtheswara temple in the close neighbourhood of the Swarnajaleswara, and the other is the Gauri temple situated in the compound of the Kedareswara.

The superb temple of Rajarani bears certain architectural features rare in their occurrence in the other temples at Bhubaneshwar. In spite of such features, which seem to lend it a somewhat exotic appearance, the temple has a distinct relation with the evolution of the Orissan temple form. The figures are so beautiful that stealing still goes on. About the time of the last Govinda Dwadashi a head was broken and stolen. During last few years another head has been

stolen. The figure of a damsel playing with a bat and a ball had its head a few years ago. Now it is without one. All this is happening inspite of watchmen being appointed. Its magnificent sculptures are unparalleled in the history of plastic art in Orissa, and they are more akin to the Mukteswara, the Brahmeswara, and the Lingaraja, than to any other. Hence, it is apparent that its chronological position lies somewhere about the dates of these temples.

Dr. Krushna Chandra Panigrahi has tried to show that the original name of the temple was Indreswara and that it was a Saiva shrine[1]. Mano Mohan Ganguly has written that the present name Rajarani has been derived from a "very fine-grained yellowish sandstone called Rajarania in common parlance[2]" with which the entire edific has been built. The Chief Editor, Gazetteers, Orissa, has observed, "The name Rajarani may have come from the name of the stone or the name of the stone may have come from the name of the temple. A visit to the interior of the temple makes two points clear:

(*a*) There never was a deity in the temple

(*b*) When Rajarani was built multiple storeyed building and use of iron beams had come into vogue.

Jagamohan of Rajarani shows some numbers on the stones which probably meant that it has been rebuilt".

What strikes the visitor at the first sight is the cluster of miniature *rekhas* around the *gandi*. The temple is noted for the well-preserved *dik-palas*, all on the corner projections of the lower *jangha*. Clad in diaphanous drapery they stand on lotuses, with their mounts below. The celebrity of the Rajarani temple is also to a large extent due to the tall and slender sophisticated *nayikas* carved in high relief and depicted in various roles and moods.

The Dakra Bhimeswara temple that bears the feature of the Rajarani may also be assigned to this period. It stands on the left side of the road to Puri in the close neighbourhood of the eastern gate of Lingaraja compound. This monument has projecting turrets in its *sikhara* in the same way as those of the Rajarani, and like the latter, a number of obscene figures also.

The next dated temple is the Brahmeswara, erected about 1060 A. D. by Kolavati Devi, mother of the Somavamsi king Uddyota Kesari in the eighteenth year of his reign. The Brahmeswara

1. Archaeological Remains at Bhubaneswar, pp. 94–95
2. Orissa and Her Remains, p. 313.

temple supplies some well-marked features and characteristics that became distinctive of the Orissan temple type in the later ages. The Orissan temple form as one sees in the Brahmeswara, and so grandly exemplified in the majestic Lingaraja, is certainly the result of a long process of evolution through centuries. This is the second temple at Bhubaneshwar with internal embellishments in the Jagamohan, the first being the Mukteswara.

The temple of Lingaraja is the most notable temple not only of Bhubaneshwar, but also of Orissa; and according to expert opinions is also one of the best archaeological monuments of the East. Rising to a height of about 180 feet (54·8640 metres) and dominating the entire landscape within an area of about fifteen kilometres this great temple represents the quintessence of the Kalinga type of architecture and the culminating result of the architectural activities at Bhubaneshwar. It stands in the midst of a number of smaller temples within a spacious compound of laterite measuring 520 feet (158·4960 metres) in length and 465 feet (141·7320 metres) in breadth and having gates on the east, north and south. So much has been said about its architectural features that very little remains to be said. Prof. R. D. Banerji records from his personal observation that the sanctuary is a hollow pyramid composed of several superimposed chambers, the access to which is obtained by a staircase built through the thickness of the wall. Barring this peculiarity, the sanctuary is otherwise a Panch-Ratha *deul* having close architectural affinities with the Brahmeswara temple.

The Lingaraja temple is a combination of four structures, all in the same axial alignment, viz., *deul*, *jagamohan*, *natamandira* and *bhogamandapa*, the last two being subsequent additions. The *bada* of the sanctuary has five divisions. The *pabhaga* consists of five richly-carved mouldings. The corner and intermediary *rathas* of the lower *jangha* are relieved with *khakhara mundis* having the seated figures of eight *dik-palas*. The recesses between the *rathas* are filled in with varieties of *gaja-vidalas* and *nara-vidalas*. The *bandhana* is made of three finely-carved mouldings and the *baranda* of ten. In the recess are *nayikas* of enchanting grace and beauty in various actions. The carvings on the *mundis* and in mouldings, rich and minute as they are, do not overshadow the essential character of the figures themselves—a remark that as well applies to the entire temple itself. The grandeur of the temple chiefly lies in its towering *gandi*. The effect of its great height is accentuated by the deeply-incised curved vertical lines which soar upwards to its top. The number of *bhumis* in *kanika-paga* has been increased to ten, and the *bhumi-amlas* have assumed a new form, rounded at the corner and

rectangular at the sides. The decoration of the *raha* above the projecting lion, rampart on an elephant, is a series of chaitya-windows in low relief. The ponderous *amalaka* is supported by *dopichha* lions at corners and four-armed seated figures, one each above the *raha*.

The Jagamohan is equally monumental and closely follows the *deul* in decorative details. The *pidhas* are arranged in two tiers, each crowned by a lion above a bho-motif. The vertical sides of all the nine *pidhas* of the lower tier are relieved with friezes consisting of processions of infantry, cavalry, elephants, etc.

Both the Natamandira and the Bhogamandapa are open halls and the former has a flat roof. The images of Ganesha, Kartikeya, and Parvati appear respectively in the western, eastern and northern niches of the sanctuary. The life size images of the *parswa debatas* are all chlorite. The fine scroll work to decorate the garments of the deities and the magnificent backgrounds against which these deities appear, indicate a supreme artistic taste and the zenith of the decorative art of the period. The temple of Lingaraja was built in the 11th century A. D.

The next dated temple is the Kedareswara. The inscription in the Kedareswara temple proves that it was built before 1142 A. D. Three other temples, which appear to be cognate members of this temple, are the Rameswara, the Alayukeswara and the Siddheswara. These temples represent a period when some of the most ancient shrines were renovated or reconstructed. All these temples are of Pancha-Ratha type. A study of the western side of Siddheswara clearly shows that the stones were of an older temple, otherwise a piece which obviously meant to be placed horizontally could not have been placed vertically. This probably was not an accident, but purposely done to indicate that it was not the original temple, but rebuilt from the stones of a former temple. Here also many stones have numbers engraved on them to show that it was a rebuilt temple.

The Megheswara (1195 A. D.) and the Ananta Basudeva (1278 A. D.) temples were built definitely during the Ganga period. The Megheswara, the earliest of the Ganga temples at Bhubaneshwar, shows the beginning of a Sapta-Ratha plan, and as time passed on, it came to be the established rule with the Ganga monuments. The accumulated experiences of the past in the temple building were utilised to build strong and compact edifices skilfully. During this period, in all the important structures, the frontal adjunct consisted of three chambers known as the Jagamohan (audience hall), the Natamandira (dancing hall) and the Bhogamandapa (offering hall). The iron beams which began to be used in the preceding period, now

came to be used regularly, because of the increase of projections and their further subdivisions. Another new feature introduced was the *Bahana-Stambha* set up in front of the shrines.

The other important monuments belonging to this period are the Bhaskareswara, the Yameswara, the Mitreswara, the Varuneswara, the Chitreswara, the Sari temple, the temple of Parvati inside the Lingaraja temple and the Vakeswara. The Vakeswara is important in having a Naba-Ratha plan, the only monument of this plan at Bhubaneshwar. Besides the temples mentioned above, the Ganga period also witnessed the construction of a large number of smaller temples, such as Someswara, Gosahasreswara, Bhavanisankara and several unnamed ones. In the compound of the Lingaraja temple alone there are about a dozen temples which bear some of the Ganga characteristics.

After the Gangas, the glorious period of temple-building activities in Orissa was over. But the spirit lingered on during the Suryavamsi supremacy which also witnessed the erection of some notable temples in Orissa. The temple of Kapileswara appears to be the last notable monument to be built at Bhubaneshwar. It is situated on the bank of the Gangua about 1·6 km. to the south of the Lingaraja temple. It has a three-chambered frontal complex, but the late date of the temple is more evident from its cult images.

After the fall of the Suryavamsi dynasty art and architecture languished on account of the lack of royal patronage. However, repairing and remodelling of old temples continues to be a regular process in Bhubaneshwar.

Religious shrines in the New Capital area

In the New Capital area several miniature temples have been constructed at different places. These temples, excepting the Chintamaniswara, Bhuasuni and Budheswari, have been constructed during the last twenty years. Among these temples there are several Saiva, Sakta and Vaishnava temples built in stone or brick in Orissan style with cement plasters on it. Most of these temples are devoid of architectural skill, designs and decoratives. They are mainly constructed to meet the social and religious needs of the people, such as, daily worship, marriage ceremony, sacred thread ceremoney, Janmastami, Sabitri Brata, Siva Ratri, Dola Jatra, etc. All these temples are built through public charity and donations.

Among these temples mention may be made of the Jagannath temple in Unit VII; the Radha-Krushna temple in Unit-9; the Sri Rama temple (under construction) in Kharavela Nagar; the Jhadeswari temple in Siripur; the Bana Durga

temple in Ganga Nagar; the Chintamanishwara temple and the Budheswari temple in the Old Station Bazar; the Bhuasuni temple near Santarapur Bazar, the Raghunath Dev temple in Kesari Nagar and the shrine of Jagneswara and the Sivananda Prayer Hall in Asoka Nagar.

The Jagannath temple in Unit VII was constructed in 1972. The Radha-Krushna temple was completed in March, 1975 at a cost of about 3 lakhs of rupees by the Kalpataru Seba Sangha of Kendrapara, popularly known as the Baya Baba Matha. This organisation also established a Matha at Bhubaneshwar in 1973 in the area where the temple has been constructed.

In addition to these temples, several Trinath shrines have sprung up in almost all the localities of the New Capital as well as in the Old Town. These shrines are constructed mostly under banyan trees (*Ficus indica*) and Pipal trees (*Ficus religiosa*) considered sacred by the Hindus. The worship of Trinath or the Holy Trinity: Brahma, Vishnu and Maheswara is a popular folk-worship in Orissa involving minimum expenditure to meet everybody's purse. Among the larger Trinath shrines mention may be made of those located near the Capital Bus Stand, the New Railway Station and the Gopabandhu Nagar.

Besides these temples, there are Puja Mandapas in Asoka Nagar, Bapuji Nagar, the New Railway Station, and Bhauma Nagar where Saraswati Puja, Ganesh Puja and Durga Puja are celebrated every year. The Mandapa located at the Central Market area in Asoka Nagar is the largest where Durga Puja, Kali Puja, Kartikeya Puja, Gaja-Laskshmi Puja, Ganesh Puja, Saraswati Puja, etc., are celebrated ceremonially. A row of single rooms for shops have been constructed on the northern side of the Mandapa and given to the private shopkeepers on rental basis. The temples of Mahabir, Siva and Parvati have been constructed in the premises of the Mandapa.

Besides these Hindu religious shrines, there is one mosque, two churches, one Guru Dwara, one Buddha Vihar and one Jaina temple in the New Capital area.

The mosque was constructed in 1959 in Bhauma Nagar on the western side of the Sachivalaya Marga. The Sunni Muslims usually congregate here for general prayer on every Friday and their festival days. There is a Madrasa attached to the mosque.

The foundation stone of the Protestant church, called the Union Church, was laid on the 17th December, 1960. It is located in Bhauma Nagar near the mosque. In this church all the

Christians of Protestant denominations can be members. On every Sunday and ecclesiastical days people of the Christian community congregate here for prayer and for celebrating the festivals.

The Church is under the charge of a Pastor.

The Roman Catholic church, called the Saint Vincent De Paul Church, was established in December 1968, at Satya Nagar. A Parish Priest is in charge of this church. The office of the Archbishop is located in the premises. On every Sunday and ecclesiastical days the Roman Catholics assemble here to pray and to observe their festivals. The membership of this church is about three hundred.

There is one Guru Dwara of Sikhs. It was established in 1960 in Kharavela Nagar. The holy book of the Sikhs "Guru Granth Sahib" is worshipped here.

The Guru Dwara also runs a charitable homoeopathic dispensary.

An area has been earmarked in Unit-9 on the eastern side of the Sachivalaya Marg, for the construction of a Buddha Vihar. It is allotted to the Mahabodhi Society of India. The Holy Bodhi Tree has been planted here and a cement platform has been constructed around it.

The following list shows the number of different religious shrines situated mainly in the New Capital Area.

Bapuji Nagar

1. Durga temple
2. Kali temple
3. Shri Rama temple
4. Trinath temple
5. Trinath temple
6. Akhandalamani temple

Asoka Nagar

1. Radha-Krushna temple
2. Giri Durga temple
3. Trinath temple
4. Trinath temple
5. Trinath temple
6. Trinath temple
7. Mahadeva temple
8. Mahabir temple
9. Parvati temple
10. Siva temple

Kharavela Nagar

1. Mahadeva temple
2. Lakshmi-Narayan temple
3. Trinath temple
4. Bhubaneswari temple
5. Thakurani temple
6. Shri Rama temple (under construction)
7. Aurobindo Bhaban
8. Guru Dwara

Bhauma Nagar

1. Lakshmi-Narayan temple
2. Ardha-nariswara temple
3. Trinath temple
4. Trinath temple
5. Kanaka Durga temple
6. Mosque
7. Union Church

Kesari Nagar

1. Trinath temple
2. Mahadeva temple
3. Raghunath Dev temple

Ganga Nagar

1. Bana Durga temple
2. Trinath temple

Surjya Nagar

1. Trinath temple

Gopabandhu Nagar

1. Jagannath temple
2. Lakshmi temple
3. Mahadeva temple
4. Jaya Durga temple
5. Trinath temple
6. Trinath temple
7. Radha-Madhava temple

Unit-9

1. Sukheswara temple
2. Buddha Vihar
3. Mangala temple
4. Trinath temple

5. Radha-Krushna temple
6. Kanaka Durga temple
7. Trinath temple
8. Radha-Krushna temple
9. Annapurna temple
10. Mahadeva temple

Vani Vihar

1. Bisweswara Mahadeva temple

Satya Nagar

1. Trinath temple
2. Nrusimha temple
3. Thakurani temple
4. Saint Vincent De Paul Catholic Church

New Station Area

1. Bateswara Mahadeva temple
2. Trinath temple
3. Sri Rama temple
4. Kasi Biswanath temple

Old Station Area

1. Budheswari temple
2. Chintamaniswara temple
3. Trinath temple

Acharya Vihar

1. Bhubaneswari temple

Sahid Nagar

1. Khanduali Thakurani temple

Goutam Nagar

1. Trinath temple

Kalpana Flat Area

1. Trinath temple

Siripur

1. Mangala temple
2. Jhadeswari temple
3. Trinath temple

Baramunda

1. Nilakantheswara temple
2. Mangala temple
3. Trinath temple

Nuapalli

1. Balunkeswara temple
2. Trinath temple

Delta Colony

1. Trinath temple
2. Trinath temple
3. Mangala temple

Santarapur Bazar

1. Bhuasuni temple
2. Trinath temple

LORD LINGARAJA

Bhubaneshwar is famous as a Saiva Khetra and Lord Lingaraja is its principal deity. Lingaraja, otherwise called Kirtivasa, Kruttivasa, Bhubaneshwar, and Tri-Bhubaneshwar, is believed to be the most sacred of the 12 Jyotirlingas in India and is held in high esteem by every pious Hindu. It is a Swayambhu (self established) Linga. The form in which it is represented in the sanctuary is that of a huge uncarved block of granite, about 8 feet (2·4384 metres) in diameter, and rising eight inches (0·2032 metres)above the level of the floor. It is half-buried in the centre of the sanctum and is surrounded by a raised rim of black chlorite ending on the north-side into a point. This rim is called the Yoni, or the female emblem. The upper surface of the granite block was originally unhewn. Although frequent washings for many centuries have given it a polish, it is even now very uneven and undulating.

Vaishnavite influence on Lingaraja

A natural line that exists in the Swayambhu Linga (Lingaraja) is generally pointed out as the line demarcating the Siva and Vishnu portions of the same deity who is invoked as Harihara. The leaves of *vilva* and *tulasi*, which are favourties respectively of Siva and Vishnu, are used in daily worship. The Brushava Stambha bears at the top not only a bull, the mount of Siva; but also a Garuda, the mount of Vishnu, which having been placed side by side in front of the temple, have evidently been meant to make the synthesis of the two cults visual to a visitor at his first approach to the shrine. The crowning members of the Lingaraja temple can be seen from a distance and the topmost two of them are an *ayudha* (weapon) and a *pataka* (flag). In order to bring home to the general public that the shrine belongs to both the sects, the *ayudha* which must have originally been a *trisula*, was replaced by one consisting of half a disc and a trident.

Moreover, in remodelling the Lingaraja temple, the Ganga kings also introduced some Vaishnavite features which are not usually found in other Saiva shrines. In the southern door-jambs of the Natamandira are to be found the images of the Vaishnava Dwarapalas : Jaya Vijaya, in place of Chanda and Prachanda. On the western side of the main temple of Lingaraja and on the northern side of its Bhogamandapa the images of Jagannath and Lakshmi-Narayana have been enshrined, so that a devotee while making circumambulation will first meet these Vaishnavite deities before he enters the main shrine to pay homage to the Swayambhu Linga. Among the subsidiary temples standing within the compound of the Lingaraja, there are two to the south of the main shrine of which one contains the image of the Nrusimha incarnation of Vishnu and the other, the three images of Ananta, Basudeva, and Ekanamsa. Besides, on the day Lord Lingaraja returns to the temple after completing the Car Festival of Asokastami, a mock quarrel is staged between two parties of priests representing Lingaraja and Parvati, because during the car festival the former takes with him Lakshmi (Rukmini), wife of Vishnu and not Parvati.

The cumulative effect of the influences of the Jagannath cult on the Lingaraja temple have been that it has lost its distinctive character of a Saiva shrine and has adopted the cosmopolitanism of the Jagannath at Puri. The priests, known as Badus, who have been described in the sixty-second chapter of the Ekamra Purana as the descendants of a Savara mother by a Saiva saint known as Siddhabhuti are like the Daitaptis of the Jagannath temple still the custodians of the Lingaraja shrine, although the Brahmins have also taken a share in the worship in recent times. 'Notwithstanding the well-known orthodox dictum that the offerings given to Siva are not to be partaken of by any Hindu, even the cooked rice offered to Lingaraja is eaten by all caste Hindus including the Bramhins'. The custom is certainly analoguous to the one prevalent in the Jagannath temple where, while partaking of the cooked rice offered to the god, no caste distinction is observed.

That these influences of the Jagannath cult in the Lingaraja temple are not of recent origin is proved by the Ekamara Purana and other allied works.

Offerings

The deity is bathed with water several times every day and is wiped dry after each lustration. Offerings of flowers, sandal paste and cloth are placed on the block (the Linga and the Yoni pitha), and other offerings are put near it, and the divinity is invoked to accept them. Hemlock (*Conium maculatum*) or hemlock flowers which are generally given to a Siva Linga are not allowed in the Lingaraja temple. The leaves of *vilva* (*Aegle marmelos*) and *tulasi* (*Ocimum sanctum*), are used in daily worship. Offerings of cooked rice, curries, and sweet-meats are displayed in the Bhogamandapa, whence the divinity is invoked to accept them. Coconuts, ripe plantains, and *kora-khai* are generally offered to Lingaraja by the pilgrims. The beverage of *bhanga* is offered to Lingaraja by some devotees especially on the day of Pana Sankranti.

Daily Services

The door of the temple is opened in the morning at about 6 a. m. Before the door of the main temple is opened, the Palia Badu with a pitcher of water goes round the temple compound sprinkling water in worship on all the phallic images of Siva. At about 6·30 a. m. the door of the main temple is unlocked. A servant called Akhanda (ଅଖଣ୍ଡ) lights the lamp in the cella to awaken the Lord from his sleep. Half an hour later, the Palia Badu fetches two vessels of water for the ablution of the deity. The three Brahmin servants Charchita (ଚର୍ଚ୍ଚିତ), Panda (ଭଣ୍ଡା), and Patri (ଭଟ୍ଟ) perform the act of adoration in which incense is lighted and *arati* is done.

When the *arati* is over, the Palia Badu begins to brush the teeth of the deity. A stick smashed at one end to form a brush is moved about in front of the stone to represent symbolically the act of brushing the teeth. Water is then poured out and a napkin turned about to complete the symbolical ablution of the face.

Flowers used for decoration on the previous night are then removed. Lingaraja is then bathed and fresh flowers along with leaves of *vilva* (*Aegle marmelos*) are placed in decoration on the deity. While bathing Lingaraja, the priest announces that this is being done in the name of the Raja of Puri.

After this act is over, the temple is thrown open to the pilgrims up to 12 noon. The transverse beam separating the cella from the Jagamohan is removed and pilgrims are allowed to enter the former.

The temple is closed at about 12 0'clock (noon) until about 3·30 p. m. After the door is closed a ceremony known as 'Mahasnana' is performed by Palia Badu who bathes the deity with water. The Panda Brahmin pours 'Panchamruta', (a mixture of milk, curdled milk, clarified butter, honey, and *gur*) upon the deity for purification.

The Brahmin servant called Changara (ଚାଂଗରା) is now called by the Palia Badu for supplying clothes and ornaments for decoration. The Palia Badu changes the dress and lays a few ornaments upon it by way of decoration. Flowers and *vilva* leaves are also changed and the floor is completely washed. At about 1 p. m., a ripe plantain is divided into two, one-half is offered to Surya (Sun God) and the other half to Dwarapala (the deity guarding the doorway). Sweets are offered to each along with half a banana.

Between 1·00 and 1·30 p. m. the food offering called Ballabha Bhoga (breakfast containing curdled milk, curds, and *khai*) is placed before the deity by Patri Brahmin. After this breakfast (Previously it was done in the morning. But nowadays there has been considerable dislocation, and Ballabha Bhoga or breakfast has been shifted to early afternoon) the consecrated food is carried to the temple of Parvati and placed before her as an offering, in consonance with the practice observed by the orthodox Hindu housewives.

At about 2 p. m. the Sakala Dhupa (morning's offering of food) takes place. After the food is offered to Lingaraja by the Charchita Brahmin (ଚର୍ଚ୍ଚିତ ବ୍ରାହ୍ମଣ) some of the offerings are carried to the temple of Parvati to serve her. Then comes the ceremony of waving light (*arati*).

There is another offering of food at 3·30 p. m. known as Bhanda Dhupa or food offered at Bhogamandapa. This food is later shared by the Panda, Patri and Palia Badu. It is during this ceremony that food offered by the pilgrims is also presented before the deity.

Then the temple is once more thrown open to the pilgrims for about an hour, after which the door is closed for a light refreshment known as Ballabha Dhupa.

Then follows the Dwipahar Dhupa (mid-day meal) which takes place nowadays at about 5 p.m. After this the door is closed for the siesta of the Lord. At about 7 p. m. the door is opened by the Palia Badu. Then the Sandhya (evening) *arati* is performed and the pilgrims are allowed to visit the Lord till 8 p. m.

The door is afterwards closed for another light meal called Sahana Dhupa. After serving the meals the ceremony of waving light (*arati*) is once more performed before the deity.

Between 9 and 9·30 p. m. preparations are being made for the last service of the day, namely, Bada Singara (the great decoration).

The deity is decorated with flowers and ornaments after which light food offering is made. Lingaraja is then supposed to retire for the night. A wooden palanquin is laid in the room, incense lighted, drinking water is served, and prepared betel is placed near-by. The Panchabaktra (ପଞ୍ଚ ବକ୍ତ୍ର) Mahadeva comes to the palanquin and returns to his own abode after the *arati* is performed. This is a bronze image of Mahadeva having five faces and Parvati in his lap. The daily work of the temple ends with this service. Then the door of the temple is closed for the night.

Each of these ceremonies is accompanied by ritual observances and recitations of *mantras* especially provided for them. The various offerings to the god in the temple become *mahaprasad.* Although offerings to Siva are not attached with sanctity elsewhere, the Bhogas of Lingaraja are taken as an exception. They have the same sanctity attached to them as the Bhogas of Jagannath at Puri and Ananta Vasudeva at Bhubaneshwar and their virtues are dilated upon in the *Siva Purana* and *Kapila Samhita.*

Sebakas of Lingaraja

There are various classes of servitors in the temple of Lingaraja. They are Akhanda (ଅଖଣ୍ଡ), Abadhana (ଅବଧାନ), Bauri (ବାଉରି), Bhandari (ଭଣ୍ଡାରୀ), Bhitar Khuntia (ଭିତର ଖୁଣ୍ଟିଆ), Changara (ଚାଂଗଡ଼ା), Chaparasi (ଚପରାସୀ), Charchita (ଚର୍ଚ୍ଚିତ), Chata (ଛତା), Dakhinaghar Sebaka (ଦକ୍ଷିଣଘର ସେବକ), Dhoba (ଧୋବା), Dhopakhalia (ଧୋପଖାଳିଆ), Garabadu (ଗରାବଡ଼ୁ), Gauda (ଗୌଡ଼), Ghantua (ଘଣ୍ଟୁଆ), Gudia (ଗୁଡିଆ), Hadapa Naika (ହଡ଼ପ ନାୟକ), Kahalia (କାହାଳିଆ), Karatia (କରତିଆ), Keuta (କେଉଟ), Kumbhara (କୁମ୍ଭାର), Mahasuara (ମହାସୁଆର), Mekap (ମେକାପ), Palia Badu (ପାଳିଆ ବଡ଼ୁ), Panchuati (ପଞ୍ଚୁଆଟୀ), Puja Panda (ପୂଜା ପଣ୍ଡା), Panti Badu (ପଣ୍ଟି ବଡ଼ୁ), Parvati (ପାର୍ବତୀ), Pasupalaka (ପଶୁପାଳକ), Patri (ପତ୍ରି), Pharaka (ଫରକ), Parakarana (ପରକରଣ), Pradhan (ପ୍ରଧାନ), Puspanjalia (ପୁଷ୍ପାଞ୍ଜଳିଆ), Rosa Paika (ରୋଷ ପାଇକ), Samartha (ସମର୍ଥ), Teli (ତେଲି) and Baidya (ବୈଦ୍ୟ).

Priests and servants connected with the temple were few when the original arrangements were made. But later on, families grew in size or split up, as a result of which there were many claimants to the same office. So, the temple scribe called Parakarana maintains a list and notifies to each individual concerned his *khatani* (ଖଟଣୀ), for the following day. *Khatani* is a term used to denote the particular duty which a person has to perform. Since there are many people entitled to perform the same duty and receive emoluments, the turn of each comes by rotation.

Many of the Brahmin and non-Brahmin Sebakas have given up service in the temple, or continue it, not personally but by proxy. So, some of them have indeed become professional substitutes for others and are thus able to supplement their meagre income.

Festivals

The festivals celebrated in honour of the divinity are called *yatras* (ଯାତ୍ରା). There are 14 principal and 12 minor *yatras* observed in a year. The year begins from the 1st day of the new moon in the month of Margasira (November-December) when the ritual year is said to commence, and the festivals are usually calculated from that date.

In the temple there are deputies or Chalanti Pratima, viz., Chandra Sekhar, Gopalini, Durga, Dolagovinda, Panchabaktra and Basudeva. All these images are worshipped in a small temple called Dakhina Ghar (Southern Temple). In some festival days the mobile deputies go out on courtesy visit to different temples. Since the deity Lingaraja is a solid block of stone, it is represented by small bronze images called Chalanti Pratima (ଚଳନ୍ତି ପ୍ରତିମା). When the deputies are to go out, they are first taken to the transverse beam (ଅଡ଼ା କାଠ) by the respective priests after which they are taken to the decorated Vimana. Before the deputies are taken out a coconut is broken near god Ganesh for the smooth ending of the festival.

The hereditary temple officials, such as, a representative of Panchuati, Parakarana, Samantra, Parichha, etc., accompany the deities on festivals along with other Sebakas. The magistrate and the police maintain law and order during these processions.

The fourteen principal festivals of the Lord are Prathamastami, Pravarana Sasthi, Pusyaviseka, Makar Sankranti, Maghasaptami, Sivaratri, Asokastami, Damana Bhanjika, Chandan Yatra, Parasurama Astami, Sayana Chaturdasi, Pabitra Ropani, Yamadvitia and Uthapana Chaturdasi. The twelve minor festivals are Dhanu Sankranti, Basanta Panchami, Bhaimi Ekadasi, Kapila Yatra, Dola Yatra, Naba Patrika, Sitala Sasthi, Janmastami, Ganesh Chaturdasi, Durgastami, Sodasadina Parba and Kumarottsava.

In addition to these festivals, on every Monday the deputy of Lingaraja is carried in a palanquin around the main temple. This is done in the paved courtyard. During the entire month of Kartika (Libra) a crown is placed on the Linga when he is supposed to identify himself with Damodara or Vishnu. This is called Damodara Besa.

Management of the Temple

The temple is now under the management of a Trust Board, consisting of a President and eight nominated members. The Executive Officer, who is on deputation from the Office of the Endowment Commissioner, Orissa, is the ex-officio Secretary of the Trust Board.

Development works

The temple precinct, the main temple, and the Parvati temple have been electrified, the inauguration of which took place on the 14th January, 1967. The conservation work of the temple is under the supervision of the Archaeological Department, Government of India.

CAR FESTIVALS AT BHUBANESHWAR

The Car Festival of Lord Lingaraja is celebrated at Bhubaneshwar on the day of Asokastami. In the village Dia near Nirakarpur in the Khurda subdivision a car festival of Lord Kapileswara, a form of Siva, is also held on this day. Except these two places, nowhere in Orissa car festival is held on the day of Asokastami.

Prior to 1972, the Car Festival of Lord Jagannath, which is very common in Orissa, was not celebrated in this abode of Lord Siva. From 1972 onwards, a car festival of Lord Jagannath is being observed in the Agriculture colony of the New Capital area.

Car Festival of Lord Lingaraja

The festival takes place on the 8th of the wane in the month of Chaitra (March-April) the day preceding Ramanavami. The day is held sacred, because on this day Sita when confined by Ravana in the Asoka Bana is said to have offered some Asoka (*Saraca indica*) flowers to god while praying for re-union with her Lord Ramachandra. Hindu wives mark it by eating eight Asoka buds because they believe that they will be relieved of all troubles and unhappiness for the year. Spinsters establish bond friendship (Asoka— ଅଶୋକା) by placing Asoka buds in each others mouth. A detailed account on this festival has been given in the Ekamra Purana which spread over many pages.

On the day before the car festival, the chariot is ceremonially purified by the Kshetrabasi Brahmins of the town and the flag is fixed at the top of the chariot. This is called Neta Uchhaba (Flag ceremony). At the night of the Neta Uchhaba, barren women bathe in the water of the Marichi Kunda (ମରିଚି କୁଣ୍ଡ) situated near the Mukteswara temple. It is believed that when a barren woman bathes in the water of this tank on this particular occasion, she is relieved of sterility.

On the day of Asokastami towards mid-day three deities, i. e., Chandrasekhar (the representative of Lord Lingaraja), Rukmini and Basudeva are ceremonially brought to ascend the car. The image of Chandrasekhar is a four-armed Siva image—two arms in *abhaya* posture, the third holding an axe (Parashu) and the fourth holding a deer (Mruga). The image of Basudeva is a four-armed Vishnu image holding Sankha, Chakra, Gada and Padma. The

image of Rukmini is a four-armed Durga image holding Sankha, Chakra, and Sula in two hands. All are bronze images. The sitting position of the deities is like this : Rukmini is seated in the middle, Chandrasekhar to her right and Basudeva to her left. An idol of Brushava and a big wooden image of Brahma, who is said to be the charioteer (Sarathi) of the car, are placed in the car.

The car is drawn westward up to Badhei Banka and from there northward to the Rameswara temple situated at a distance of 1·5 km. from the Lingaraja temple. The road on which the car is pulled is called the Ratha Danda. Previously, cane ropes were used to draw the car, but nowadays coir ropes are used for the purpose. Hundreds of people pull the car with devotion. The womenfolk do not pull the car, but get satisfaction by touching the rope. When the car is pulled, the Dahuka standing on the left side of the car shouts eloquently many vulgar couplets which the crowd enjoys. On the way the car stops in the Asura Kiari[1] (ଅସୁର କିଆରି) where Pana (ପଣା) and Muan (ମୁଆଁ) are offered to propitiate the Asuras for the safe journey of the car. After the car crosses the Asura Kiari it is drawn up to a banian tree called Debasabha Batabrukshya where it stops. The deities are taken to the Rameswara temple and are kept for four days in a small apartment which is called Gundicha Ghar. During their stay at Gundicha Ghar (ଗୁଣ୍ଡିଚା ଘର), in a striking resemblance to the car festival at Puri, Parvati comes on the 3rd day to express her indignation as she was not made to accompany her consort Lord Lingaraja in the car. She breaks (the priests of Pravati act for this scene) a portion of the car and goes back to the temple. On the fifth day, the three deities start the return journey called Bahuda (ବାହୁଡ଼ା). While returning, the car is drawn to the temple from the back side. (The car does not take a turn. The altar of the deities is only changed). Hence, the saying in Oriya : *Rukuna Ratha analeuta* i. e., the car of Rukuna or Rukmini (Rukmini and Basudeva also sit in the car along with Chandra Sekhar) never

1. This Asura Kiari is a swampy low-land. The muddy land could not resist the heavy weight of the Car and created veritable obstacles for the movement of the Car. When such occasions arose the Santas (ସାଆନ୍ତ) of Balianta, Naharkanta, Badagada and Sisupalgarh were called who came to the spot immediately with their people, ropes, and necessary equipments and got out the car from the mud. Then the Santas were honoured with new clothes as a mark of their duty. In 1965, on a portion of the Asura Kiari, a spacious metalled road and a bridge were constructed by the Notified Area Council, Bhubaneshwar. So, the obstacle is removed and consequently the services of the Santas have stopped. But the traditional offerings to the Asuras on this particular spot on theday of Car festival continues.

turns back. When Lingaraja is about to enter the sanctuary, Parvati shuts the door and a mock quarrel takes place between the two parties of priests on behalf of Lingaraja and Parvati. However, Parvati is pacified later on and allows the deities to enter the temple. Thus the festival ends.

The Car

The car is known as Debadalana. It is also called Rukuna Rath (ରୁକୁଣା ରଥ). On the day of Basanta Panchami, the 5th day in the bright fortnight of Magha (January-February) the Bauri Sebakas are honoured with new clothes and eight days before the Siva Ratri festival they go to the forest, cut the selected trees, and bring the logs to the temple ceremonially. The construction of the car begins after the Siva Ratri festival. It is a four-wheeled car of disc-wheels. The four sides of the car are decorated with wood-carved images of Surya, Baruna, Indra, Agni, Durga, Siva, Yama and Kartikeya. The flag bears the emblem of Ardhachandra. Two pairs of wooden horses in their riding posture are tied in front of the car. The height of the car is about 35 feet (10.6680 metres), the diametre of the wheel is 9 feet (2.7432 metres), the diametre of the axle is 22 inches (0.5588 metres), the thickness of the wheel is about 10 inches (0.2540 metres), and the distance between the two wheels is about 10 feet (0.2540 metres). The cover-cloth of the car is of four colours, viz., yellow, red, white and blue.

The Car Festival of Lord Jagannath

In 1972, for the first time in Bhubaneshwar, the car festival of Lord Jagannath was celebrated on the day of Ashada Sukla Dutia. The three deities (Jagannath, Balabhadra and Subhadra) along with Madana Mohan and Sudarsan are taken in a procession in a wooden chariot on the road passing through the Agriculture College Staff Colony, Gopabandhu Square, and Siripur to Jhadeswari temple, situated at a distance of about 1.25 km. from the temple of Jagannath. The height of the car is 5.43 metres. It has eight disc-wheels. The diametre and the thickness of the wheels are 60.96 cm. and 7.62 cm. respectively.

The rituals of the deities including *pahandi* are performed by the Brahmin priests. Coir ropes are used for drawing the car. The car is pulled when the Dahuka, a 22 year old Khandayat boy shouts certain vulgar couplets sitting on the wooden horse on the left side of the car.

Since the road is narrow the car is stationed at a distance of 21·65 metres from the Jhadeswari temple. The deities remain at night on the car and next day they are taken to the altar, in the Jhadeswari temple. All the rituals of the deities are performed here by the Brahmins and on the day of Ashada Sukla Dasami

the deities are again brought to the car for the return journey to the main temple. This return journey of the deities is called Bahuda Yatra.

The festival is observed from Ashada Sukla Dutiya to Dasami and is attended by a large number of people.

TANKS AND SPRINGS

Next to temples, the objects most deserving of notice in Bhubaneshwar are its tanks. As regards the origin of the tanks it may be said that every temple must have had a device to take very heavy blocks of stone to a great height. This could be done only on earthen ramps which could be raised as the height of the temple increased. The inside of the temple must also be filled with earth to prevent collapsing before the temple was completed. The stones were placed on wooden rollers and rolled up the ramps. The earth for these was dug, so that a tank could be formed. That is a reason why every big temple or group of temples has a tank in the neighbourhood. The surplus stone brought for building the temple was used for lining the embankments and building the steps. After the temple was completed the earth was removed from the ramps as well as from inside the temple and spread outside leaving the temple floor lower than the sorrounding ground. Sometimes there was so much of surplus stone that the only way to dispose it of was to build temples outside as was done at Brahmeswara. The outside temples have no carving.

Bindusagar

The biggest is the Bindusagar tank. The size of this tank is 1,300′ (396.2400 metres) × 700′ (213.3600 metres) and the depth of the tank is 10′ (3.0480 metres). It is embanked with stone forming magnificent flights of steps. In its north-east corner is a channel, under a stone covering, which was apparently designed for letting in outside water. In the centre is an island 100′ (33.5280 metres) × 110′ (33.5280 metres) protected by stone revetment, with a small temple in its north-east corner. Before the temple there is a terrace with an artificial fountain in the centre. The tank is fed by one or more natural fountains at the bottom. Around the tank there are some big and small temples. Pilgrims as well as local residents bathe in it. It is believed to contain drops from all the sacred pools on earth, in heaven, in the lower region, as also of nectar, wine, holy butter and all that is most delectable constantly fall into it. The religious merit of the water is lauded in the highest terms in the *Padma Purana*, the *Brahmanda Purana*, the *Siva Purana*, the *Brahma Purana*, the *Kapila Samhita*, and the *Ekamra Purana*. The *Ekamra Chandrika* gives the details of ceremonies to be observed in this tank, including *sraddha* and a *tarpana*.

Sahasra Linga Tank

On the eastern side of the Lingaraja temple there is a tank called *Sahasra linga sara* or 'tank of a thousand Lingas'. Originally, there were a number of small temples ranged round the tank. Each had in its centre a Linga. At present, there are 77 miniature temples in good condition of which only five have Lingas left uncared for and unworshipped. The area around these temples serves as a kitchen garden for the Lingaraja temple, and the tank supplies the water necessary for all the ordinary purposes of the divinity. The Navagraha images have been carved out on the northern side of the compound wall.

Kotitirtheswara

Behind the temple of Kotitirtheswara there is a tank lined with stones, and having a flight of steps on the west side. It is believed that this is the repository of the waters of ten million sacred pools, and pilgrims bathe in it to wash off their accumulated sins.

Brahma Kunda

To the west of the temple of Brahmeswara, close by its terrace, there is a large tank called Brahma Kunda, and its sin-rinsing merits are lauded in high terms by the *Ekamra Purana*, but being situated far away from the town, few pilgrims visit it.

Mukteswara Kunda

Close behind the temple of Mukteswara there is an oblong tank 100 feet (30.4800 metres) × 25 feet (7.6200 metres), lined with stone revetments on three sides, and having a flight of steps on the fourth.

Gauri Kunda, Dudha Kunda, and Kedara Kunda

Immediately to the south of the Mukteswara temple, within a distance of about thirty feet (9.1440 metres) the Gouri Kunda is located. It is to the east of Gouri's temple. The pool is 70 feet (21.3360 metres) long, and 28 feet (8.5344 metres) broad, and has a depth of 16 ft. (4.8768 metres). Its sides are perpendicular, being lined by stone revetments ; but on the south side there is a flight of stone steps, 20 feet (6.0960 metres) long, and altogether 10 feet (3.0480 metres) broad. The bottom is formed of small boulders. Its water is tepid, but not so as to be in any way injurious to fish, for there are a number of small fish playing about in excellent condition. The water is beautifully clear, and every part of the bottom is visible at mid-day when sun-shine falls on it. The conviction is that a devotee who, putting a few seeds of the black sesamum on his head, bathes in it for a year, beginning with the 9th of the wane in any month, obtains whatever he desires. To the west of the Kedareswar temple there is a well called Dudha Kunda. It has a perennial and natural spring and the water is said to have medicinal properties. The water of this spring is recommended by some for dyspepsia. To the east of Kedareswara temple there is a small pool called Kedara Kunda.

Asoka Jhara

Close by the temple of Rameswara there is a tank of moderate size. It is called Asoka Jhara. Around and about this tank there are some small as well as big temples.

Gosahasreswara Hrada

Close by the temple of Gosahasreswara there is a tank called the Gosahasra Hrada. According to the *Ekamra Purana*, it was in this place that Devi first saw a herd of cattle which poured their milk on the Linga, and hence she removed it to the vicinity of Vindusagara, where she encountered the demons Kirti and Vasa.

Papanasini

Close by the Someswara temple there is a large tank lined with laterite blocks. This tank, on the whole, is in excellent state of preservation. It bears the name of Papanasini, "the destroyer of sin", and to it the proxy of Lord Bhubaneshwara is brought every year to celebrate the festival of Prathamastami.

Kapileswara Tank

Near the Kapileswara temple there is a large tank 220 feet (67.0560 metres) × 164 feet (48.9872 metres), with an average depth of 16 feet (4.8768 metres). Its sides are lined with flags of sandstone and it has an excellent Ghat formed of a flight of stone steps. The tank is fed from its bottom by a perennial spring. The water is pure and limpid, and is very much liked by the people.

Bhima Kunda

The Bhima Kunda lies in the Mouza Sundarpada. It is a big tank and the water is used mostly for bathing purpose.

Sukhmeswara Kunda

The Sukhmeswara Kunda lies in the Mouza Kapileswara. It is a small tank. The temple of Sukhmeswara Mahadeva is situated near this tank.

Megheswara Kunda

The Megheswara Kunda is a small one situated on the northern side of the Megheswara temple. The water is used for the worship of Lord Megheswara.

Kausalya Ganga

About 8 km. from Bhubaneshwar, on the State Highway No. 8 towards Puri, there is a tank named Kausalyaganga which is famous for pisciculture. In the middle of the tank there is an island—the remains of a palace. The tank is said to have been originally a *kos* (3.82 km.) long on each side ; and though a great part of it is now silted up and under cultivation it is still about one and a half mile long (2.41 km) and five furlongs (1 km.) broad. According to the Madala Panji the tank was dug by Gangeswara Deva of Ganga dynasty.

MATHAS

In course of time several Mathas, Ashramas and branches of certain reputed Mathas of India were established in Bhubaneshwar. The Kapali Matha is one of the oldest Mathas situated to the north-west of the Lingaraja temple. A mutilated inscription of the reign of

Kapilendra Deva has been found here containing the name of one Ranasurya Mahasenapati. The Matha is now in a dilapidated condition. The Arkhita Das Matha is another old Matha situated near Khandagiri and Udayagiri. This Matha is also now in a dilapidated condition. Among the existing well-known Mathas, a branch of the Ramakrishna Matha and Mission at Bhubaneshwar established in 1919 by Swami Brahmananda Maharaj, the first President of the organisation, is well known. The Matha is located in a central place of the City. The first floor of the building was completed in 1923 and was inaugurated by Swami Shivanandaji Maharaj. The organisation is maintaining a charitable dispensary, a Middle English school, an Upper Primary school, a Public library and a reading room. The Tri-Dandi Goudiya Matha of Achintya Veda-veda (ଅଚିନ୍ତ୍ୟ ବେଦବେଦ) sect was established in Bhubaneshwar in 1924 in the Mouza Kapileswar. The images of Radha-Krushna are being worshipped here. The Kathia Matha of Nimbarka sect was established in 1935 in Kapileswar Mouza. The Jagannath Matha, a branch of the Sunar Gauranga Matha at Puri, was established in 1941 in the Old Town. The Sadabhuja Gauranga Matha of Keshab Bharati sect was established in 1949 in Srirama Nagar. Besides, there are a few other Mathas, e.g., Sivatirtha Matha, the Sadabarta Matha and the Bharati Matha located in the Old Town area.

After 1949 a few Mathas and Ashramas were established in the New Capital area, notable among them being the Aurobindo Bhavan in Kharavela Nagar and the Baya Baba Matha in Unit-IX. The Aurobindo Bhavan is a branch of the Aurobindo Ashrama of Pondicherry. The Baya Baba Matha was established in August 1972 by the Sri Kalpataru Seva Sangha Society, founded by Namacharya Srimad Sachinandan Das alias Sri Baya Baba. Bhakti-Yoga is practised here through Namasankirtan. Round the clock, the chanting of the names of Radha-Krushna is carried on by the devotees at the Akhanda Nama Mandap. Recently this organisation has constructed beautiful temples of Radha-Krushna, Siva and Annapurna inside the Matha premises.

The following list shows the number of Mathas and Ashramas with their respective sects, located in Bhubaneshwar.

Name of the Mathas/Ashramas	Sect (Sampradaya)
Abadhuta Matha	Abadhuta
Arakhita Das Matha	Vaishnva
Aurobindo Ashrama	Modern
Arya Rishikula Ashrama	Sanatana

Name of the Mathas/Ashramas	Sect (Sampradaya)
Bharati Matha	Adwaita
Baya Baba Matha	Vaishnava
Gopal Tirtha Matha	Dandi Sannyasi
Hari Hara Satsanga Ashrama	Sanatana
Jagannath Matha	Goudiya
Jokalandi Matha	do.
Kathia Matha	Nimbarka
Mahima Dharma Tungi	Alekha
Mahima Dharma Tungi	do.
Mintu Maharaj Matha	Modern
Pagalananda Matha	do.
Ramakrisnna Matha	do.
Sri Sri Thakur Nigamananda Bhajana Mandir	Sanatana
Sri Sri Thakur Nigamananda Matha	do.
Sri Sri Thakur Nigamananda Matha	do.
Sivatirtha Matha	Adwaita
Sadabrata Matha	Goudiya
Sitaram Omkarnath Matha	Sanatana
Sadhabhuja Gouranga Matha	Keshab Bharati
Sri Guru Sangha Bhajana Kutira	Adwaita
Sankarananda Matha	do.
Sukhamayee Uttam Ashram	do.
Tridandi Goudiya Matha	Achintya Veda-veda

HILLS AND CAVES

Udayagiri Hill

In the Mouza Jagmara lies the Udayagiri or the Sunrise Hill. It is 110 ft. (33.5280 metres) high. This hill is honey-combed with caves. There are 44 caves in Udayagiri. The Ranihansapura cave or the Queen's palace is the biggest and the most richly carved. The hill is famous for the Hathigumpha Inscription. A detailed account of this hill has been given under the sub-heading Khandagiri of this chapter.

Khandagiri Hill

Khandagiri Hill is situated in the Mouza Ghatikia on the western boundary of the Bhubaneshwar Notified Area. It is 123 feet (37.4904 metres) high. There are 19 caves in Khandagiri. The Nabamuni cave or cave of nine saints consists of two rooms with a common

verandah, but the front walls and the partition wall have crumbled. There is an inscription of about the 10th century A. D. which speaks of the Jaina monk Subhachandra. The crest of Khandagiri has been levelled so as to form a terrace with stone edges. In the middle of this terrace stands a Jaina temple with two side temples. A detailed account on this hill has been given under the sub-heading Khandagiri of this chapter.

Pandava Gumpha

The Pandava Gumpha lies a few metres west to the temple of Bhaskareswara on the Tankapani road. There are five rock-cut caves named after the five Pandavas of Mahabharata fame, viz., Judhistira, Bhima, Arjuna, Nakula and Sahadeva.

Dhauligiri

Close to the village Dhauli are two short ranges of low-hills running parallel to each other and only a few hundred feet apart. On the north face of the southern range, the rock, which is called Aswastthama has been hewn and polished for an area of 15′ (4.5720 metres) long and 10′ (3.0480 metres) in height and here some rock edicts of Asoka are inscribed. On the northern ridge there are a number of caves, natural and artificial. The place has assumed new importance after the erection of a Chaitya called Santi Stupa in 1972 by the Kalinga-Nippon Bauddha Sangha. This is a striking landmark in the sky-line of Bhubaneshwar. There is also a Buddha Vihara set up by the Japanese Bauddha Vikshus. A ruined Saiva temple on Dhauligiri dedicated to Dhabaleswara has been renovated by the Rural Development Department, Government of Orissa, at a considerable cost. For details, the account of Dhauli given in this chapter may be seen.

Ruined Forts

Extensive ruins are found at a place known as Sisupalgarh, about 2·5 km. to the south-east of Bhubaneshwar. The ruins represent a well planned and well fortified city, roughly square in shape, each side measuring about 3 quarters of a mile and having two elaborately constructed gates and several exit doors. The rampart walls even in their ruined condition present an imposing sight having been converted into high mounds and enclosing an extensive area. The excavation has revealed some relics which date back to the 3rd century B. C. These relics are probably the ruins of the ancient town of Tosali. Accounts on this have been given in the sub-heading Sisupalgarh of this Chapter and Chapter II.

A few kilometres away from Bhubaneshwar in Dadapatna village the ruins of a fort called Chudangagarh or Sarangagarh may be traced. The place has not yet been excavated.

The ground to the south of the Lingaraja temple lies neglected and over-grown with jungle. It is said to be the site of the palace of Lalatendu Kesari [1], and there are traces to show that at one time it bore an extensive pile of buildings. The palace included several sets of buildings, each having in its centre a rectangular pavio.

It is said that when Yayati Kesari first established his metropolis at Bhubaneshwar, he built a palace of moderate proportions near the temple of Rameswara. The remains of the palace[2] at Rameswara were *in situ* till about the later part of the 19th century A. D. It was built mainly of bricks and set off with stones.

Cremation Grounds and Burial Grounds

There are several cremation grounds in the Notified Area of Bhubaneshwar. Almost all the revenue units are provided with cremation places. The important cremation grounds are located at Bargarh, Puna Maa Gate, Satya Nagar, and the Old Town. Besides, there are three burial grounds at Satya Nagar ; one for the Muslims, one for the Protestants and one for the Roman Catholics.

Meteorological Centre

A Meteorological Centre has started functioning with effect from the 9th October, 1974, in Kesari Nagar by the India Meteorological Department. A bulletin on weather and temperature is sent daily to the All India Radio, Cuttack, Sambalpur, and Jeypore Centres, for broadcasting. The Centre is publishing daily weather reports for Orissa State and issuing reports regarding adverse weather like heavy rainfall, strong winds and storms. It is also issuing reports on weather for the sea ports and the fishermen of the coastal districts. The Centre is giving information on weather required by the air port authorities at Bhubaneshwar. The Centre is under the charge of a Meteorologist.

Conclusion

Besides being a fascinating city by itself, Bhubaneshwar makes an excellent base for excursions to Konarak (66 km.), the fabulous poem in stone; Puri (62 km.), the City of Festivals and the famous home of Lord Jagannath ; Nandankanan (15 km.), the Biological Park; and the Chilka Lake with varied and exceedingly picturesque scenery. At a place called Hirapur, about 6 km. from Bhubaneshwar, there is a unique circular temple of about the 9th century A. D. dedicated to *Chausathi Joginis* or mother-goddesses. Jayadeva, the famous lyrist of 'Geetagovinda' hailed from Kenduli whichs is not far away from Bhubaneshwar. Bhubaneshwar is 32 km. from Cuttack, the largest city and business centre of the State.

1. The Antiquities of Orissa, Vol. II, p. 142, by Rajendra Lala Mitra.
2. Ibid.

APPENDIX II

CHILKA LAKE

Nilamani Senapati, I.C.S. (Retd.)

The Chilka is a shallow sheet of water covering in autumn an area of 450 sq. miles* on the east coast of Orissa. It shrinks to about 300 sq. miles in summer. It was at one time a part of the sea and got separated by a bar of sand thrown up by the north-moving ocean currents meeting the silt-laden Mahanadi. This is past history. At present the lake receives a branch of the Mahanadi and discharges into the sea through a narrow channel which is constantly shifting northwards and getting narrower.

In the north where the Daya river meets the lake, it is so shallow that it is difficult for boats with 3′ ** draught to navigate. In the south the lake may at places be 28′ deep.

The water of the northern half is fresh from August to December on account of the flood waters of the rivers coming into the lake, and salty from January to July on account of the salt water from the sea pushed into the lake by tides and strong winds from the sea. The water of the southern half is brackish to fresh throughout the year as you go from north to south.

Large numbers of aquatic life die in the northern half and deposit in the lake. Fresh-water insects die when the water becomes salty and salt-water insects die when the water becomes fresh. Perhaps after a million years these organic deposits will form a small oil bed.

From about the middle line to the south, enormous rocks jutting out of the water relieve the monotony of the vast expanse of water. Most of them are barren.

The scenery of the lake has different aspects in different seasons and varies from north to south. In winter if you stand on the southern slope of the National Highway after going over the crest of the hill, the blue waters and the hills under the blue sky give the impression of Swiss scenery. If you row across from Rambha to Breakfast Island, it might have in the past held a miniature Castle of Chillon. Thousands of birds roosting on Bird Island make the landscape white like marble rocks. The Deer Island was forested and contained herds of deer. Wicked man and weak Government have destroyed both the deer and the forest and left it desolate.

* 1 Sq. mile=2·5899 sq. km.
** 1 ft. =0·3048 meatre

The Nal-ban (reed forest) in the north is like an enormous raft overgrown with tall weeds. It is an ideal spot for duck shooting parties in winter.

One of the rocky islands has the name Kali-Jai which commemorates a tragedy enacted in the past. Kali-Jai was newly wed and was being taken by boat across the lake to her husband who lived in the Parikud-Malud islands in the eastern shore towards the sea. A sudden storm which is common in the lake in spring dashed the boat against a rock. Everybody was saved except the bride. Since then her ghost is said to haunt the island. There is a temple on the rock which is visited by pilgrims with offerings.

The Chilka is an ideal place for aquatic biological research. There are immense varieties of weeds which include Agar-agar. There are immense varieties of insects and fishes. Amphibians like snakes and frogs are many. Bird life can be a study by itself.

The Chilka has played an important role in the history of Orissa. In the latter half of the 15th century Purusottam Deb, king of Orissa, invaded the kingdom of Kanchi (modern Kancheepuram) to avenge the insult meted to him by the king of Kanchi by refusing to give his daughter in marriage on the ground that he (Purusottam Deb) worked as a sweeper. Traditionally the king of Puri sweeps the cars before they are pulled by pilgrims at the time of Lord Jagannath's car festival. The military expedition of Purusottam Deb went by the route to the west of the Chilka and was defeated. Lord Jagannath appeared before Purusottam Deb in a dream and asked him to try again. He took another expedition to Kanchi. On the shores of the Chilka he was stopped by a milk-maid who showed him a ring which two horse-men who had gone past, had given her as the price of 'Dahi' (Yoghurt) which she had sold them. Purusottam Deb saw that it was the ring of Lord Jagannath and followed the direction which the horsemen had taken. It was the eastern shore of the Chilka. He conquered Kanchi and brought away Princess Rupambika as a booty. He ordered his Minister to give her to a sweeper. The Minister waited till the Car Festival, and while Purusottam Deb was sweeping the Car of Lord Jagannath, produced the girl for him to marry. The spot where the milk-maid had shown the ring to the king is called Manik Patna after her name and is traditionally the one place which produces the best 'Dahi' in Orissa

When the British invaded Orissa from the south in 1803, Fateh Muhammad met them on the shores on the Chilka, led them by the eastern route. They reached Puri without any resistance. Fateh Muhammad got as his reward a freehold of the entire region called Malud and Parikud.

In 1792 when Snod-Grass was the Collector of Ganjam under the East India Company, he took the records of famine relief to the Break-fast island in the Chilka where he had a chalet. He reported that his boat sank in a storm and the records were lost. Snod-Grass was later dismissed.

The Chilka is economically very important. One-third of Calcutta's fish supply goes from the Chilka. The annual catch reached 90,000 maunds* in 1952 of which 20,000 maunds were prawns. Among the Chilka fish, the most delicious are Bhekti and Khanga. Before Burma fell to the Japanese during the Second World War, large quantities of Golden Prawn used to be exported to Burma. It is a small prawn which was caught in large numbers in special traps set on the eastern shore of the lake. It was cooked in straw huts on the sand ridges separating the sea from the lake. When the shells are removed and the prawn dried, it has a golden aspect. Hence the name Golden Prawn. Crabs and oysters are also found in the lake in large quantities.

Poet Radhanath Roy wrote the 'Chilka' in 1890. It has already become an epic in Oriya literature. In addition to being poetry, it is a masterpiece of descriptive geography.

Development of the fisheries of the Chilka has become a pressing problem for the Government of Orissa as small and immature fish is being caught instead of being allowed to grow. There are two reasons for it. Chilka mouth with the sea is getting narrower and shallower. The canal between the Chilka and the Rushikulya river has been bunded up to take sea water to the salt pans of Huma. Fish does not find a door-way into the lake. Government will have to solve the problem before Calcutta is starved of fish.

Shikari friends come to Chilka in large numbers in winter. They spend the night in boats at Nal-ban island, hide in the woods in the morning and about sunset and shoot duck in hundreds, as they fly to pasture in the evenings and return from pasture in the early morning. Shikaris also come from the north, spend the night in boats in the weedy shallows and shoot duck in the pasture at day-break. Many varieties of duck and geese, flamingoes, storks, indeed very large numbers and varieties of migratory birds, make the Chilka their winter resort.

The Chilka would be an excellent harbour and a site for a Naval School, if an opening could be made with the sea and kept open by dredging. In an Engineer's dream, Dr. Ajudhianath Khosla wrote, "A Decade of Destiny" when he has dreamt of a ship canal through the Chilka to a port on the west coast of the lake.

May his dream come true.

* 1 maund=0.37 quintal.

APPENDIX III

Separate Rock Edict I, Dhauli

English translation of the text*

LI. 1-4 By order of the 'Beloved of the gods' the Minister and the City judiciaries of Tosali should speak to themselves thus—whatever I see to be right that I desire to achieve through action and by effective means. This is what I consider to be the best and instruct you all for this purpose.

LI. 4-6 You are all appointed in charge of many thousands of persons, so you should cultivate love for all persons. All men are my children, and just as I desire for my own children that they should have bliss and happiness both in this world and the other world, so also I desire the same for all men.

LI. 6-8 But you do not realise this to the extent its meaning can reach. If possibly one among you can realise it, that even he does only in part and not in its entirety. You all being well placed should perceive this principle well.

LI. 8-12 In affairs of administration there may be persons who would suffer imprisonment or coercion. In that also may occur accidental death in the prison and many other people may also heavily suffer for that. So you all should desire this—you should strive to practise impartiality. But it cannot be practised by those who have jealousy, anger, harshness, rashness, irregularity, idleness or slackness. So you all should desire that these blemishes should not be in you. At the root of all these lie equanimity and serenity of mind.

LI. 12-15 In affairs of administration if one is fatigued, one should not exert; so while acting you should have patience and proceed forward. Those among you who approve of this should say—do not see any thing else, such and such are the instructions of the 'Beloved of the gods'. Carrying out of these (instructions) in right manner would lead to great merit and improper practice of these would result in great loss because by disregarding these you would gain neither heaven nor royal favour.

LI. 16-17 Why do I devote my mind so extensively to the fact of discharging this duty in two different manners? Because, by proper performance of it you will not only gain heaven but also will discharge your debt to me.

*Utkal University History of Orissa, Vol. I (1964) By Dr. N. K. Sahu, pp. 291-3.

LI. 17-19 This edict should be read out by you on '*Tisya Naksatra* day,' and at intervals between the Tisya days you should read it out even to a single man. By doing this you will get inspiration for proper performance of duty.

LI. 19-23 The edict is inscribed here with the purpose that the city judiciaries should always act up to it so that people should not suffer from sudden arrest and ill considered persecution. And for this purpose I shall send out on tour in every five years the Mahamatras (ministers) who realising the purpose of it would not be harsh in behaviour and pugnacious in temper and would strive with pleasing manners to act according to my instructions.

LI. 23-24 The prince at Ujjayini should also send out for this purpose similar officers at intervals not exceeding three years, so also will be in case of Taksasila.

LI. 24-26 Whenever the Mahamatras would go out on tour, they shall, without neglecting their own duties, realise this—they are doing that which conforms to the instructions of the king.

Separate Rock Edict II, Jaugada version

English translation of the text*

LI. 1-2** The 'Beloved of the gods' orders thus. The Mahamatra (minister) and the Rajavachanika (officer in-charge of royal decrees) at Samapa should speak to themselves—whatever I approve of, I desire to achieve through action and by effective means. This is what I consider to be the best and I instruct you all for this purpose.

LI. 2-4 All men are my children, and just as I desire for my own children that they should have bliss and happiness both in this world and the other world so also I desire the same for all men.

LI. 4-6 The unconquered people on my borders may ask—what is the policy of the king towards us ? They should be made to understand that this is my desire with regard to them.—The king desires that they should not be worried because of him. They should derive consolation from him and get from him happiness and no sorrow.

LI. 6-7 They should understand this that the king will forgive them as far as it is possible on his part to forgive and that they should practise Dhamma for his sake and gain this world and the other world.

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* Utkal University History of Orissa, Vol. I (1964) by Dr. N. K. Sahu, pp. 296-7.

** There is slight difference between the Jaugada version and the Dhauli version of the Separate Rock Edict II in LI. 1-2.

LI. 7-12 I instruct you for the purpose that by doing so I may discharge my debt towards you and also that I may make you know my policy that unflinching are my promise and determination. By honouring this you perform your duties and console yourself. You realise this, that 'the king is just like our father and as he feels for his own so also he feels for ourselves as we are like the children of the king'. I instruct you for this and make you know my policy that unflinching are my promise and determination and all pervading is my authority.

LI. 12-13 You are all capable of giving them (frontier people) consolation, as well as, bliss and happiness in this world and the other world. By doing this you will attain heaven and also help me discharge my debt (to my people).

LI. 13-16 This edict has been engraved here for the purpose that the Mahamatras shall all time attend to the work of conciliation of the frontier people and of promoting Dhamma among them. This edict is to be read out every four months on the day of Tisya and also at interval between Tisya days. At times, it may be read out even to a single person. By doing this you will get inspiration to act according to my instructions.

APPENDIX IV

The Hathigumpha Inscription

English translation of the text*

LI. 1-2 Salutation to Arhats. Salutation to all Siddhas. Arya Mahameghavahana Sri Kharavela, the Lord of Kalinga, who heightens the glory of the Chedi royal dynasty, who possesses all auspicious signs, and is gifted with qualities spreading over four quarters, and who has handsome brown complexion, played for fifteen years the games of the adolescent age.

LI. 2-3 Thereafter, proficient in writing, coinage, arithmetic, law and procedure, and skilled in all arts, (he) ruled as the Crown prince for nine years. After the completion of the twenty-fourth year of age, and with the ripening of the age of minority, (he) as glorious as Vainya,[1] was crowned as king in the third generation of the royal dynasty of Kalinga.

LI. 3-4 In the very first year of his coronation (His Majesty) caused to be repaired the gate, rampart, and structures of the fort of Kalinganagari, which had been damaged by storm, and caused to be built embankments for the cool tanks and laid out all gardens at the cost of thirty-five hundred thousand (coins) and thus pleased all his subjects.

LI. 4-5 In the second year, without caring for Satakarni (His Majesty) sent to the West a large army of horse, elephant, infantry and chariot, and struck terror to the city of Asika with the troop that marched up to the river Krisna.

Thereafter, in the third year, versed in the art of music (His-Majesty) made (Kalinga) nagari play, as it were, by arranging festivals and convival gatherings, organising performances of acrobatism, dance, as well as, of vocal and instrumental music.

LI. 5-6 Then, in the fourth year, (His Majesty).....the Vidyadhara tract, that had been established by the farmer kings of Kalinga and had never been crushed before.

The Rastrika and Bhojaka chiefs with their crowns cast off, their umbrella and royal insignia thrown aside, and their jewellery and wealth confiscated, were made to pay obeisance at His Majesty's feet.

1. Pruthu, the son of Vena.

*Utkal University History of Orissa, Vol. I., (1964) by Dr. N. K. Sahu, pp. 405-9.

And, in the fifth year, (His Majesty) caused the aqueduct that had been excavated by king Nanda three hundred years before, to flow in to (Kalinga) nagari through Tanasuli.

LI. 6-7 Further, in the sixth year of his coronation, (His Majesty) in order to display the regal wealth, benevolently remitted all taxes and cesses, on the urban and rural population, to the extent of many hundred thousands.

And, in the seventh year of his reign, (the Queen) of Diamond Palace, with a son attained mother-hood.

LI. 7-8 Then, in the eighth year, having destroyed the strong (fort) of Gorathagiri with a mighty army (His Majesty) oppressed Rajagrha.

Getting the tidings of all these achievements, the Yavanaraja, who had retreated to Mathura for the rescue of his army encamped there, surrendered (?)

LI. 8-9 The sage (Kharavela), with the Kalpa tree burdened with foliage and with the horses, elephants and chariots..... (distributed gifts) to all houses, inns and residences, and with a view to making gifts universal, gave away the spoils of victory to the Brahmanas.

LI. 9-10 And, in the nineth year, (His Majesty) caused to be built the great Victory palace—the royal residence—at the cost of thirty-eight hundred thousand (coins).

Then, in the tenth year, (His Majesty) who embodied the principles of politics, diplomacy and peace, caused (the army) to march towards Bharatavarsa[1] for conquest.

LI. 10-11 And, in the eleventh year, (His Majesty) secured jewels and precious stones from the retreating (enemies). (His Majesty) caused to be cultivated Pithunda, founded by former kings of Kalinga, with ploughs drawn by asses. Also (His Majesty) shattered the territorial confederacy of the Tamil states that was existing since thirteen hundred years.

LI. 11-12 And, in the twelfth year, (His Majesty) terrorised the kings of Uttarapatha[2] by (an army of) hundred thousand. (His Majesty) generated great fear among the people of Magadha while making the elephants and horses drink from the Ganges. (His Majesty) made Bahasatimita, the king of Magadha, pay obeisance at his feet. (His Majesty) then brought Kalinga Jina that had been taken away by king Nanda, along with the jewels obtained from Rejagraha, and the treasures of Anga and Magadha.

1. North-India.

2. North-Western India.

LI. 13-14 .....(His Majesty) caused to erect towers with strong and beautiful gateways at the cost of hundred Visikas[1]. (His Majesty) obtained horses, elephants and jewelleries sending strange and wonderful elephants and ships.....The king of Pandya caused to be brought here[2] various pearls, jewels and precious stones hundred thousand in number.

(His Majesty) brought to submission the people of.....

LI. 14-15 . And in the thirteenth year Upasaka Sri Kharavela, a devoted worshipper of those who clothe themselves in fine cloth, enjoy royal endowment and take to rainy season retreat, excavated in the Kumari hill, where the wheel of victory had been well turned, dwelling cells for resting of the bodies of the *Japodyapaka Arhats* who had renounced their sustenance.

LI. 15-16 (As desired by) the Queen (of) Simhapatha, (His Majesty) set up in fornt of and beside the dwellings of the Arhats..... with those thirty-five hundred thousand stone slabs, which were raised from the best quarries and (brought) from a distance of many *yojans*, for the convenience of the honoured *Sramanas* and for the *Yatis*, *Tapasas*, *Risis* and *Samghayanas*, who hailed from all directions, and also set up on the pink coloured floor, pillars bedecked with emerald at a cost of one hundred and five thousand (coins).

(His Majesty) revived the *Tauryatrika*[3] with its sixty-four branches, that had been suspended during the time of the Mauryas.

LI. 16-17 (Thus reigned) that king of Bliss, that king of Prosperity, that Bhiksu king and that king of Dhamma, His Majesty the mighty conqueror Sri Kharavela, the descendant of Rajarsi Vasu[4], the embodiment of specific qualities, the worshipper of all religious orders, the repairer of all shrines of gods, the possessor of invincible armies, the administrator of the rule of Law, the guardian of Law, the executor of Law, having seen, heard, felt and (done) good.

1. The value of Visika is not known.
2. The capital Kalinganagari.
3. Performance of dance, song and concert.
4. The ancient Chedi king Uparichara Vasu.

APPENDIX V

KONARAK

INTRODUCTORY

Konarak (lat. 19°53′ N./long. 86°06′ E.) is a village in Gop police station under the Puri subdivision. According to the Census of 1971, the population of the village was 1,537. From Pipli a 45 km. long road leads via Nimapara and Gop to Konarak in the south-east. Konarak is 66 km. by all-weather road via Pipli from Bhubaneshwar, the Capital City of Orissa; and 84 km. from Puri, the district headquarters, also via Pipli. It will be a joyous drive, when the direct road connecting Konarak with Puri with a marine drive (32 km.) along the sea beach is completed. Work has started and three kilometres of the marine drive from Konarak side has been constructed.

The name Konarak or Konarka is obviously derived from the name of the presiding deity Konarka, which means the Arka (sun) of Kona (corner), the latter probably being in relation to Trikona,[1] in the corner direction of which the temple was erected.

The place is famous for the Sun Temple which has attracted large number of visitors from different parts of the world.

THE SUN TEMPLE

The Sun Temple of Konarak marks the highest point of achievement of Kalinga architecture depicting the grace, the joy and the rhythm of life in all its wondrous variety. There is an endless wealth of decoration from minute patterns in bas-relief done with a jeweller's precision to boldly-modelled free-standing sculptures of exceptionally large size. Under the crackling wheels of past events, the Sun Temple has lost its main sanctuary but the remaining structure and the ruins around testify till today the boundless creative energy of the Orissan artists and their impressive contribution to the treasury of Indian art and building technique. Standing majestically on the sandy coast of the Bay of Bengal in East Orissa, the porch in its solitary grandeur is an eloquent testimony of a glorious and mysterious past. Dedicated to Sun-God, this temple was constructed by Raja Narasimha Deva I of the Ganga dynasty of Orissa in the mid-13th century A. D. when the glory of this dynasty was dazzling supreme in the political firmament of India.

1. Trikona may be identified with Tikona (lat. 19°51′ N.; long. 86°01 E.) on the bank of the river Kusabhadra, about 9 km. south-west of the Sun Temple. The existence of the ancient habitation of Tikona during the Ganga rule is attested to by several Ganga fanams.

The temple is also known as Black Pagoda (in contradistinction to the White Pagoda—the Jagannath temple of Puri), a name given to it by Captains of coasting vessels, for whom it formed a prominent landmark. It was dedicated to the Sun-God (Arka) popularly called Biranchi-Narayan, and the tract in which it is situated was known as Arka-kshetra as well as Padma-kshetra. Among the five great religious zones or Kshetras which were located in Orissa, Konarak was considered to be one, the other four being Puri, Bhubaneshwar, Maha-vinayak, and Jajpur. There are a number of smaller shrines situated in the neighbourhood of the Sun Temple. In them are found Rameswara, Chitreswara, Triveniswara, and Utpaleswara, all Siva-lingas; and Ramachandi, Rudrani, Khileswari, Charchika, and Chitreswari, various forms of goddess Durga. Legend as embodied in the *Kapila Samhita*, the *Madala Panji*, and the *Prachi-mahatmya*, take the sanctity of Konarak back to mythical times. The legends of these late texts are an obvious adaptation of a much earlier tradition as recorded in the *Bhavishya Purana* and the *Samba Puruna*.

According to these Puranas, Samba, son of Sri Krishna was cursed by his father to become a leper because of a mischievous contrivance of Narada; but was eventually cured of it by propitiating the Sun-God in the Maitreya Bana. It is further related that Samba found an image of the Sun on a lotus floating in the river Chandrabhanga, which he installed in a temple built by him and thus the shrine of Chandrabhaga or Konarak came into being. The *Kapila Samhita* locates at Konarak the story of Samba and his miraculous cure from leprosy by the grace of Surya. But the original locale of this tale, as stated in the *Bhavishya Purana* and the *Samba Purana*, was near the Chandrabhaga (the Chenab in Punjab) the well-known tributary of the Indus. This spot came to be known after Samba as Sambapura or Mula Sambapura, modern Multan, the Sun Temple of which finds a glowing description in the account of Hiuen Tsang. The shifting of the legend to Konarak was done obviously at a period when the locality became a centre of Sun-worship, the motive behind it being to augment the sanctity and fame of the new centre. A shallow pool*of water is known as the Chandrabhaga, where even now crowds of pilgrims take a purificatory bath before sun rise on the seventh day of the bright half of the month of Magha (January-February). A fair also takes place on this occasion. Once in the year the deserted holy place of Surya thus throbs with religious emotion. This is likely

* It is probable that the pool is the choked-up mouth of a stream, as the appearance of a silted-up channel is marked even now by a long shallow depression in the ground running by the side of the temple and ending in the pool itself. It is not known whether the name Chandrabhaga was original or a borrowed one.

a survival of an ancient practice following the construction of the temple. Magha-Saptami is mentioned in the Madala Panji as one of the festivals of this holy centre. It is also referred to in the *Brahma Purana* in connection with the description of Konarak.

There is no evidence to explain the selection of the site for building the temple. We have to assume that either the place enjoyed religious sanctity from before or, being on the sea-coast, it had commercial importance.

The purpose of erecting this stupendous temple is unknown. Surya is believed to be the healer of diseases and the bestower of wishes from very early times; and it is not unlikely that the temple is a worthy thanksgiving of the powerful ruler Narasimha Deva following either his recovery or the fulfilment of his prayer, perhaps, for a healthy son. That he had some genuine regard for this deity is shown by the name of his son Bhanu Deva, the first solar name in that royal line. We should also remember in this connection that Narasimha Deva was traditionally known as *langulia* ('one having a tail'), the exact significance of which is not known. The explanation that he had a protuberance of the spinal cord seems to suggest that he had a physical deformity of some kind or other, of which he wanted to get cured by building a temple of Surya. Some scholars, however, surmise that the monument was erected as a memorial by the ambitious monarch after his succesful campaign against the Muslims. The lines which are often repeated in Orissa are as follows:

'Sata thara jibu Ganga,
Thare jaithibu Chandrabhaga,
Muha padi jiba ranga.'

It may be translated as follows—

'You may have made seven trips to Ganga,
Your face will get red, even though
You make one trip to Chandrabhaga.'

An alternate interpretation of the lines may be as follows:

'Its meaning probably is that the construction of the temple at Konarak is more difficult than seven military expeditions to Ganga, an obvious indication that it was a victory memorial. History records four successful expeditions against the Afghans of Bengal during the decade before the temple was built'.*

*This explanation has been offered by the Chief Editor, Shri Nilamani Senapati, I. C. S., (Retd.). Others explain that negotiating the sandy tract the traveller gets sun-burnt.

That the fame of this temple as a wonderful monument had spread far beyond the limits of Orissa in the sixteenth century is amply borne out not only by the visit of the great Vaishnava saint Chaitanya (A. D. 1486-1533) to the place, but also by the following pithy description which appeared in the Ain-i-Akbari of Abul-Fazl, the famous chronicler of the court of Akbar (A. D. 1556-1605).

'Near Jagannath is a temple dedicated to the Sun. Its cost was defrayed by twelve years revenue of the province. Even those whose judgement is critical and who are difficult to please stand astonished at its sight'.

The Kalasa,[1] which was of copper, and the lotus-finial are said to have been carried away by the Muslims when they attacked this temple after the death of Raja Mukunda Deva in 1568. In the 18th century the chlorite pillar, called Aruna Stambha, was removed to Puri by the Marathas who planted it in its present site in front of the temple of Jagannath.

Fall of the Tower

Various speculations have been made as to the possible cause of the collapse of the main tower. Some ascribe it to the subsidence of the foundation and others to a shock of earthquake or lightning, some again doubting if the temple was ever completed.

The theory of non-completion is untenable. Almost all the Ganga kings subsequent to Narasimha Deva I have taken pride in recording in the copper plates that Narasimha I built the temple of Sun at Konarak. Had the temple been unfinished such statement could not have occurred. There is still another evidence of very conclusive character furnished by Vachaspati Misra, author of the *Tritha Chintamani*, which shows the temple was completed and was under worship. Vachaspati Misra says in *Tirtha Chintamani* (1278 A. D.) that, one should make three circumambulations round the temple of the Sun and then, with flowers in hands and speech restrained, enter into the temple and worship the Sun. Poet Sarala Das (15th century A. D.) in his Mahabharata has clearly mentioned that Sun was worshipped at Konarak during his time. From the account in Ain-i-Akbari by Abul Fazl, it also appears that the temple was unbroken and under worship. All these records establish that the temple was completed and was under worship.

At no part of the plinth is there any sign of sinking or unequal settlement because of weak foundation. The extant walls and other structures within the enclosure, again, do not evince the effect of any

1. The popular legend is that a magnetic *kalasa* on the top of the tower used to draw ashore the vessels passing along the coast of Konarak, whereupon the crew of a ship scaled the top and removed this *kalasa* .

seismic commotion. Lightning can also hardly affect such a massive edifice. At present, however, there is no evidence to corroborate such an event. It appears that the structure crumbled down gradually, the beginning of the decay intiated by the desecration of the temple. Sri Nilamani Senapati I.C.S., F. R. G. S., Collector of Puri, visited Konarak in 1929, and collected a piece of lichen. It was examined by Sri Pranakrushna Parija, D. Sc., F. N. I., Padmabhusana, who counted 357 layers of lichen. It can be said that for the formation of one layer of lichen one rainy season, i. e., one year, must have been taken. On the basis of this scientific analysis it can be safely said that the monument had not been looked after since about 1572, A.D., a fact which is corroborated by historical evidences. That after the death of Mukunda Deva the Muslims made a destrucitve attempt on the temple, but failing in the mission carried off the copper *kalasa* and the crowning *padma-dhavaja*, is known to history. The enshrined image was removed to Puri due to the Muslims who probably violated the sanctity of the temple either by their entry into it or by the removal of the *dhavaja* and the *kalasa* made of copper. Thus, forsaken by the presiding deity, the deserted temple fell naturally into utter neglect. Consequently, it was not deemed necessary to attend to the occasional structural repairs and to remove the plants which must have grown on the body of the temple. Plants of ficus variety must have started growing as they do on all structures. This must have been the main cause of the decay, which was possibly accelerated by the fall of the capping stones. The *kalasa* had already been dislodged before 1628.* Evidently, it was followed by the fall of the *khapuri* and the enormous *amala*, which by their heavy weight, had kept in position the corbelled walls of which the spire was made. Made of several slabs connected together by iron dowels and cramps, the *amala* dropped into pieces when the iron members on exposure corroded and split the stones into fragments (action being more disastrous on an easily weathered rock like khondalite of which the temple was built). With the displacement of the *amala* and the *beki* below it, was lost the heavy weight to counter-balance the tendency of the corbelled spire to fall in, with the result that the stones of the dry masonry started gradually dropping.

Even in 1848 a corner of the tower existed to a considerable height. Andrew Stirling, who went to the site shortly before 1825, wrote that a small section 'still remains standing, about one hundred and

* According to the manuscript of the Madala Panji (published in the Journal of Asiatic Society of Bengal, New Series, IV-1908), Maharaja Narasimha Deva (the third king of the Bhoi dynasty of Khurda), went to see the temple in 1628 A. D. He got the empty temple measured by the officer-in-charge of the supervision of the buildings of the Jagannath temple. In the details of the measurements it is mentioned that the once-existing *kalasa* and the lotus-finial were dislodged.

twenty feet in height, which viewed from a distance gives to the ruin a singular appearance, something resembling that of a ship under sail'. James Fergusson, who visited the temple in 1837 and prepared a drawing of it, estimated the height of the fragment, an angle, of the sanctuary as 140 ft. (42·672 m.) to 150 ft. (45·72 m.), though Lt. Kittoe, who came here only after a year, writes that 'one corner is still standing to the height of 80 feet (24.384 m.) or 100 feet (30·48 m.) and has (at a distance) the appearance of a crooked column'. This strip, too, of the tower, was thrown down by a strong gale in October 1848, so that at the time of Rajendra Lala's visit in 1868 the sanctuary was reduced to 'an enormous mass of stones studded with a few pipal trees here and there'.

The destructive forces of nature have not been equally operative on the porch. But it was greatly mutilated at the hands of men, particularly by a Raja of Khurda. The local people were also involved in removing the stones and taking out iron cramps and dowels for the sake of metal. The callous operation of despoiling the facing stones of the porch has been vividly described by James Fergusson and Lt. Kittoe, the two eye-witnesses. James Fergusson wrote that "Latterly some of the finest sculptures from the doorways of the building itself, have been removed by the Khurda Raja to decorate a temple he is building in his own fort; and the temple itself had a narrow escape from being employed to build a Lighthouse on False point[1]." Lt. Kittoe wrote, "The Khurda Raja has demolished all three entrances and is removing the stones to Pooree; the masons pick out the figures and throw them down to take their chance of being broken to pieces, such they leave on the spot, those that escape uninjured are taken away. The elegant doorways called the Nawagriha, a drawing of which is to be found in the 15th Vol. of the Asiatic Researches, has been completely destroyed[2]".

Conservation

The first suggestion for the conservation of the temple came from the Marine Board in 1806 out of a purely utilitarian motive, as the temple served as an essential landmark on the shallow coast of Orissa. But the Governor General did not agree in view of the heavy expenditure involved, though he directed the Magistrate of Cuttack to prevent the removal of stones. In 1859, the Asiatic Society of Bengal proposed to remove the dislodged *Navagraha* architrave to the Indian Museum in Calcutta. The initial attempt for the transport of the architrave in 1867, however, failed. In 1881, Sir Ashley Eden, Lieutenant-Governor

1. Picturesque Illustrations of Ancient Architecture in Hindostan (London, 1848), p. 28.

2. Journal of the Asiatic Society, Bengal, VII, Part-II (1838). p. 681.

of Bengal, suggested some repairs at a small outlay. But the hope raised by his interest in the monument remained unfulfilled as the little work done was not carried out properly. In 1892, Sir Charles A. Elliot, the Lieutenant-Governor of Bengal, felt the necessity of its conservation. A second attempt was made to birng the *Navagraha* architrave to Calcutta. But it could not be carried out. On the advice of the Superintending Engineer no structural repairs of clearance of the mound of debris behind the porch was carried out. But the temple was brought on the books of the Public Works Department. The Superintending Engineer was instructed that the jungle should be cleared up annually and the District Magistrate was asked to arrange for an occasional patrol of police to see that no injury was done to the temple.

Thus nearly a full century was wasted by vacillation till the visit of Sir John Woodburn, the Lieutenant-Governor of Bengal, to Konarak in December, 1900. Fully impressed with the necessity and urgency of the structural repairs to the shattering fabric of the temple, he issued an order to the effect. In February 1901, T. Block, Archaeological Surveyor of the Bengal Circle, submitted a note to the Government of Bengal who accepted the suggestions, and an estimate was prepared almost immediately for clearing the sand around the porch and the compound-wall and excavating rubbish and stones from the basement of the porch. As early as April 1901 was exposed a wheel by excavating a trench at the base of the porch.

The year 1901 was thus a memorable year in the life of the temple, as it witnessed for the first time the firm launching of a well-planned campaign to save the temple at any cost by adopting suitable measures with keen archaeological conscience.

The clearance of sand and stones on three sides of the porch gradually brought to light the superb berm along with horses and wheels and several structures including the *bhogamandapa*. These operations thus revealed for the first time that Konarak comprised not merely a single temple but a whole complex of temples as noted by Abul-Fazl. Portions of the enclosure along with its east gate, too, were traced to a small depth. The compound-wall was found greatly robbed of its stones, and only at one spot were noticed a few battlements *in situ*.

Along with the work of clearance was taken up the extremely tough and risky job of conserving the badly-shattered porch. The interior was filled in A. D. 1903 by the order of J. A. Bourdillon, the Lieutenant-Governor of Bengal.

The essential works for conserving the porch was completed in 1905. The removal of sand and debris from inside this edifice revealed its true character.

Along with these works was taken up, in 1906, a large-scale plantation of the casuarina and *poonang* trees in the direction of the sea, so as to check the advance of the drifting sand and thereby to minimize the effect of the abrasive action of the sand-laden winds.

The removal of sand and debris behind the sanctuary exposed, in 1909, the extant portion of a beautiful temple (Mayadevi temple).

Thus, by 1910 the initial task of conservation, incorporating all the items essential for rendering the monument stable, was completed at a cost of nearly one lakh of rupees.

Attention to the monuments continued even afterwards, and by 1922 all the major structural repairs were more or less completed. More casuarina trees were planted. Sand and fallen stones continued to be removed. Lightning-conductors were also fixed, while a sculpture-shed was constructed in 1915 to house the images and other important carved pieces.

Since then small-scale repairs, like the clearance of vegetation, re-setting of loose stones, pointing and filling in the crevices were effected annually.

The monument was inspected in 1949 by the Executive Engineer of the Archaeological Survey of India who observed certain major damages. It was felt, even after the sustained work for half a century, which had, no doubt, rendered the temple stable to an appreciable extent, that large-scale repairs and chemical treatment were still needed. In 1950, the Government of India appointed a committee of experts on archaeological conservation, engineering, art, architecture, geology and chemistry to go into the whole question of the preservation of the monument and to find out appropriate measures for prolonging its life. Since 1953, the recommendations have been persistently followed up by the Archaeological Survey of India.

Extensive chemical cleaning and preservation of the facade from top to bottom of the porch has been taken in hand.

Located in the courtyard of the temple, the sculpture-shed was inadequate for the display of sculptures according to the requirements of a museum. A spacious museum building has, therefore, been recently constructed by the side of the Government of India's Tourist Bungalow. Recently a number of floodlights have been erected all around the temple.

Architecture

Gorgeously conceived as a colossal chariot, the temple marked the peak of efflorescence of the entire Orissan architectural movement and was also the brightest flicker of a dying lamp. The resemblance to a chariot ends with the wheels and horses. The rest of the edifice is a typical Orissan temple consisting of a sanctuary and a porch with all the component parts fully evolved, but everything built on a titanic scale.

Three kinds of stones such as chlorite, laterite, and khondalite were used in the structures. None of these three kinds of stones are available in the vicinity. No doubt, it was a Herculian task to transport the colossal quantity of heavy stones from a distance of many miles and to lift and set in position at a height of nearly 61 metres. Evidently the stones were transported by rafts along distributaries in this part of the delta. The Chandrabhaga, now dried up, possibly served as the last artery of transport.

Sculptural Art

The artisans 'built like Titans and finished like jewellers'. The themes of the embellishments may broadly be classified into (i) deities, (ii) musician nymphs, (iii) birds, beasts, aquatic animals and mythological figures, (iv) secular sculptures, (v) architectural motifs, and (vi) decorative patterns woven out of floral, plant and geometrical motifs. The secular sculptures include beautiful *alasa kanyas* exhibiting their voluptuous beauty in different poses. The joy of a princely life and luxuriousness prevailing in the royal enviornment are writ large everywhere. The scenes of royal hunts and processions, and military expeditions of the whole army-infantry, cavalry and elephants marching in full accoutrement--speaks unmistakably that the edifice is the realization of the dream of an ambitious and mighty king.

The free-standing celestial nymphs of rather over life-size on the first and second terraces of the porch are superb in execution. With fully-developed bodies, swelling busts, rounded hips, amplitude of modelling, delicate curves, rhythmic action of the limbs and divinely ecstatic face and with an expression of grace and elegance, these figures play on various instruments in honour of the Great Splendour that illumines the world. In their ecstasy, all of them, except the player on *vina*, cannot restrain their foot from dancing. The artists have succeeded completely in giving form to their inner aesthetic realization.

The workmanship of the almost life-sized elephants and war-steeds is also of a high calibre. Elephants, as a rule, received excellent treatment in the hands of the artists. The flesh is rendered with wonderful realism. The animals are shown in a variety of actions. The violent protest during *kheda*-operations is expressed as effectively

as the calm resignation to bondage at the hands of man. The number of elephants depicted in the *upana* (low plinth of a structure) alone in various contexts exceed seventeen hundred.

While the musicians and erotic couples hit the eye, there are many small engravings which reflect on the condition of the society at the time. A few of them are noted below.

In the *upana* the subject of a few friezes is a caravan. The bearers of merchandise are usually bullocks, but, in some scenes, men also carry goods along with the beasts of burden. The journey is not always smooth and the caravan is sometimes surprised by a band of armed bandits. One of the scenes of the journey, depicted on the northern face of the central projection of the north side, shows the party halting near a grove for the preparation of a meal. Noteworthy among the remaining themes are a contest in which a long rope is seen being pulled by a row of athletes as in a tug of war (on the south face below the south staircase). Among the animals carved on the south face, the presence of a giraffe is noteworthy.

In the *berm*, one of the group-compositions is touching. Carved on the west side of the sanctuary, it depicts the leave-taking of an old mother. The old mother, bent under age, tenderly blesses her son. The prostrate daughter-in-law is taking the dust of her feet, while the grandchild fondly clings to her. The remaining figures are in other roles, a few notable ones being, a man caressing his pet bird, a couple proceeding on foot, an archer, a man brandishing a sword towards a woman. The meaning of one particular scene is not clear. Here a naked woman (rarely a man) is seen standing with flames of fire between the legs. According to the official guides, it was the treatment for Venereal Diseases. Similar scenes occur also on the upright slabs. The amusing plight of a woman disconcerted by a band of prankish monkeys, hankering after the bowl of food which she is carrying on her head, is depicted on several slabs. In one, the monkeys are seen devouring the contents of the vessel which is lying near the feet of the woman. In the upper *jangha*, a king seated on an elephant, receives ovation from a group of outlandish men. Evidently they have brought surprise presents which include a giraffe, an animal foreign to India. The presence of a giraffe with men clothed in foreign attire waiting before a king gives a chance to conclude that Orissan kings had trade relations with some parts of Africa.

Among many other small engravings are noted: an amourous couple on a bed under a mosquito curtain on which rats are running, a police man cutting off the hair of some criminal; a foreign looking person patting a dog, etc.

Description of the remains

The sanctuary and the porch are the two parts of a single fabric being designed as the celestial chariot of the Sun-God who is believed in Hindu mythology to course across the sky in a chariot of seven horses. The twelve pairs of wheels possibly symbolize the twelve months of the year. The seven horses may be emblems of the seven days of a week. According to Debala Mitra, "The height of the porch from the base of the *upana* to the top of the extant portion of the *khapuri* is about 39m. The original height of the sanctuary (from the base of the *upana*), to judge from the measurements of its surviving parts and its proportions in relation to the porch, must have been more than 61 m[1]."

The temple compound was surrounded by a wall and the principal gateway was to the east. The wall, which was oblong in shape, seems to have been eight hundred and eighty-five feet from east to west and five hundred and thirty-five feet from north to south and was apparently seven to eight feet thick and twenty-five feet high. It was surmounted by battlements, some of which now lie scattered about. Two long platforms have been laid open in the north-eastern corner of the courtyard, which were apparently used for bathing the images. But a more interesting discovery which has followed the excavation of sand is that of a fine hall (Natamandapa) with elaborate carvings in front of the porch. Its roof is gone, but a high basement and the walls of the superstructure remain. The hall has four doors, one on each side, with two windows on the right and the left of each door. The inside is plain and devoid of ornament, but has four richly carved massive pillars which supported the roof. The carvings are of the same type as those on the outside walls of the hall, but not obscene. The four sides of the square pillars have been divided vertically into two sections, each consisting of a row of five ornamental pilasters adorned with figures of animals, musicians and dancing-girls. The hall (outside) is covered with carvings of gods, celestial courtesans, human figures, musicians, etc., a few being suggestively but not directly obscene. Some call the hall a Bhogamandapa, others a Natamandapa, and it may be one of the six temples, as mentioned in the Ain-i-Akbari, before the entrance.

1. Konarak, p. 38.

A little to the west of this hall rises a flight of broad steps, now broken, leading to the eastern doorway of the porch. The steps are nine feet broad, and have side walls carved on each exterior face with horses and wheels. The wheels are minutely carved, and the spaces between the wheels and horses have pilasters showing griffins, human faced Nagas, heavenly dancing girls, musicians, human figures, etc. They stand on a pavement crowded with elephants in various attitudes.

The Porch

The porch is a massive building on a high basement. The basement, including the pavement, is more than sixteen feet high, and is carved with figures similar to those on the side walls of the steps. The body of the porch which is sixty-six feet square, rises boldly for more than sixty feet, forming nearly a cube. It has four openings, the western leading to the tower. The eastern doorway retains to some extent its original shape, though it has lost its *Navagraha* architrave. It is a fine piece of work with its high opening, its black polished steatite sides, and its front carved elaborately with eight parallel rows of figures and traceries. The outside body is covered with elaborate carvings and statuaries, many nearly of life size and obscene in character. Architecturally the great beauty of the structure arises from the form of its roof. Of pyramidal shape, it is divided into three compartments, the two lowest of which are composed of six projecting cornices, separated by deeply recessed compartments containing sculptures as large as life; while all the faces of the projecting cornices are covered by basso-relievo of processions, hunting and battle scenes, and representations of various occupations and amusements. Over the topmost ledge is placed a ribbed *amalaka* on crouching lions, with a bell over it, and over that a second *amalaka*. The vase-shaped finial (*kalasa*) at the top is gone.

The dominant horizontal lines of the roof, echoed in a corresponding banding of the facade below, afford unity and coherence to the design, while a vertical relief and play of light and shade is given by the multiple facets which rise through roof and facade, lending to the whole a singular charm. The interior is plain, except for a plain moulding at a height of five feet. Just where the pyramidal roof begins to curve was a false ceiling composed of stones and mortar, resting on iron beams and supported by four pillars. These fell down and littered the floor but the debris has been removed and the interior is now filled up with stones and sand to protect the sides from collapse.

1 foot-0·3048 metre

The Tower

The tower is in ruins, and only about one-third remains standing. The excavations of 1902 brought out the base and a large part of the cubical body. A feature of the base is the chariot wheels, to the number of twelve, carved along the side faces, indicating the lower structure was intended to represent the chariot of the Sun-God. In the centre of each facade is found a small side chamber with a passage leading to the interior of the shrine. In one of the niches above these chambers stands a finely carved chlorite figure of a man on horseback, probably Aruna, the charioteer of the Sun. The base and the wall of the superstructure are covered with the carvings of the Alankaras and Kamasutras. The sanctuary measures thirty-three feet square inside and contains a steatite throne for the image. During the removal of debris, sixteen fine sculptures were found which probably came from the outside niches of the tower and body of the porch.

Images, Offerings, and Festivals

The presiding deity had the figure of Maitraditya, holding a lotus in each hand, with ornaments on the body and a crown on the head. It was seated on a chariot drawn by seven horses and guided by Aruna. According to palm-leaf chronicles (the Madala Panji), the daily service consisted of eight *bhogas* or offerings of food, and there were twelve great festivals, the most important being held in the month of Magha (January-February).

The Navagrahas

Supported by iron beams, the architraves were of chlorite and had their front faces sculptured. Despite its chequered career the eastern one, originally a mono ith, is still at Konarak. The whereabouts of the other two are not known.

The eastern architrave containing the *Navagrahas*, which Andrew Stirling, and possibly James Fergusson, saw *in situ*, was brought down before 1838. A military officer stationed at Puri, who visited Konarak several times, writes that the Raja "caused to be pulled down the Navagraha mentioned by Stirling". He further narrates that "such difficulty was experienced in getting this immense stone down that some of the figures were damaged and one of the workmen (pity 'twasnt' the Rajah.') was killed by the fall of the scaffoldings. This stone lies prostrate on other ruins"[1].

Lt. Kittoe, who visited Konarak in 1838, saw this vandalism and wrote a letter to J. Prinsep, Secretary, Asiatic Society, Ben al on the 18th August. 1838. J. Prinsep wrote a letter to T. H. Maddock officiating Secretary to the Government of India in the Judicial

1. Stray leaves from the Diary of an Indian Officer (1865) pp. 105-06.

Department, about the injury committed on the Konarak temple by a Raja of Khurda and to prevent "further progress of destruction by an order on the subject to the local Civil authority". The Society further requested the Government to accord permission to transfer the sculpture to the Indian Museum at Calcutta.

T. H. Maddock, along with his letter dated the 20th August, 1838, forwarded to F. J. Halliday, Secretary to the Government of Bengal, a copy of the letter from the Secretary to the Asiatic Society "for such orders as the Hon'ble Deputy Governor of Bengal may think it necessary to issue on the subject".

The letter of Prinsep was forwarded to Henry Ricketts, Commissioner, Cuttack Division, who replied as follows:

"I have the honour of forwarding a copy of a letter from the Magistrate of Pooree containing the explanation of circumstances under which the Black Pagoda has been pulled down. The Rajah of Khurda applied to the late Magistrate, Mr. Wilkinson for permission to bring away some black and white stones with which to repair a part of the temple of Juggernaut".

"Permission was given and the Rajah not ony carried away the stones which were hanging on the ground but dismantled the building. The great stone called Novogrihur which it appears the Rajah particularly coveted, is rolled to the ground but has not been removed".

"The Rajah has been directed to remove no more stones of any kind, the Black Pagoda being mentioned as land marks in all charts[1]."

In 1859, the Asiatic Society of Bengal, again proposed to remove the dislodged *Navagraha* architrave to the Indian Museum in Calcutta. The initial attempt for the transport of the architrave in 1867, however, failed as money was exhausted after it had been carried to a short distance. A second attempt was made to bring the *Navagraha* architrave to Calcutta in 1892. To make it lighter for carriage, the stone was sliced longitudinally into two halves. Leaving the back portion at the spot, the carved front slice was loaded on a specially-made truck and carried some metres further to be loaded on a barge for Calcutta. However, in 1893, the Bengal Government, considering

1. Orissa Historical Research Journal, Vol. II.

the objection of the local people on religious grounds ordered the Public Works Department not to touch it in future, so that the slab had been left there till the second decade of the present century when it was shifted to the sculpture-shed. The front half is 6·146 metre long, 1·143 metre high and 53 centimetre thick. The thickness of the rear slice is 96·5 centimetre. The front half is now in a shed erected outside the enclosure at its north-east corner. It is relieved with nine *grahas*, each under the multifoil arch of a tiered pavilion.

There is a priest to conduct the worship of the *grahas* daily. Ghee-lamps, flowers, and *bhogas* are sold here for the people. The practice of besmearing the slab with vermilion and ghee has been stopped in the new building. The pacification of the planets is prescribed in Hindu astrology to ward off evils.

Parswa-Debatas

Made of chlorite, all the *Parswa-Debatas* representing Sun-God are in conformity with the cannonical convention. These sculptures are superb specimens of the iconographic art. The sculptures are noted for their elaborate composition, with accessory figures.

The more than life-sized image of Surya in the southern niche stands majestically on a *sapta-ratha* chariot drawn by seven horses with a face beaming with compassion. Aruna, the charioteer, busy with the lash and rein, is shown down to the waist. Near right foot of Surya is the king (Narasimha Deva) with folded hands and the kneeling figure near the left foot represents the family-priest of the king. The entire sculpture, made of a single piece, is installed on a chlorite *pancha-ratha* pedestal.

The sculpture in the western niche is similar to the one in the southern, except that here Surya wears a *tilaka* on the forehead and a high crown.

The sculpture in the northern niche is roughly the same as in the other two. But here the king and the priest are both standing, looking towards Bhaskara, as the latter is spanning the horizon on a horse. The Sun-God does not grip the horse on which it is riding and its face shows tiredness.

The Wheels

The wheels are carved against the face of the berm. Treated magnificently, each wheel consists of an axle kept in position by a pin as in a bullock-cart, a hub, a felly and sixteen spokes, of which eight are broad and the other eight thin. The hub is decorated with beaded rings and a row of lotus-petals, the latter in a few wheels having dancers and musicians very rhythmically composed,

and the felly with elaborate scroll-work containing within many of the foils birds and beasts in various actions. The spokes project beyond the felly. The thin ones have a row of alternate beads and discs. The broad spokes again broaden near the centre where they assume roughly the shape of a diamond. The remaining portion of the spokes are minutely carved with scroll-work, floral motifs, creepers, beaded strings and stylized *chaitya*-windows. In the central part of the diamonds is a medallion. These medallions contain various deities, erotic and amorous figures, *kanyas* in various poses, a nobleman with a man standing with folded hands, a princely cavalier, a man playing on cymbals, a cavalier hunting a boar, a man having a sword with a second man standing in front of him, elephant-riders, a cavalier attacking an animal with a long spear, shooting an arrow towards a pair of deer or a lion or brandishing his sword towards a man and a seated person approached by others with folded hands. Similar medallions also occur on the face of the axle. The available ones contain a god in the company of a goddess, Gaja-Lakshmi, Krishna playing on a flute amidst an assemblage of *gopas*, *gopis* and cows.

The Colossi

Each of the three staircases of the porch was originally guarded by a pair of colossi—two lions, each rampant on a crouching elephant, on the east; two elephants, richly decorated and fully harnessed, on the north; and two gorgeously caparisoned war-stallions on the south. Each of these animals was originally mounted on a partly carved platform. The animals on the north and south sides have been installed on new pedestals, some metres further from their original locations. They now face the porch instead of the enclosure. The two compositions of the east side are now in front of the parapets of the eastern flight of the *natamandapa*. All these animals were originally coloured in chocolate-red, patches of which are still extant at places.

Lions-on-Elephant

The maximum height from the feet of the elephant to the head of the lion is 2·565 m. In the rolled trunk of the prostrate elephant is a terrible-looking male.

Elephants

Rendered with life-like realism, both the elephants with full of anger in the eyes are remarkable for the bulky volume. The eastern one 2·133 m. high, holds aloft in its curled trunk a demoniac figure, armed with a shield and a small curved sword, evidently with the intention of hurling it away. A similar demoniac figure, with rolling eyes, coiled beard, moustache and coiled tresses, is seen below the body of the western elephant, 2·235m. high.

Horses

Both the stallions, richly equipped with trappings, bridles and strings, display the workmanship and dynamic sweep of an assured hand. The western one (2·045 m. high and 2·921 m. long), with a bejewelled person (now headless) holding the bridle by its side, is better preserved.

Inscriptions

Lieutenant Kittoe who visited Konarak in March, 1838, wrote, "I remarked three or four niches in the different doorways in which slabs of chlorite with inscriptions had existed, they were removed about 1815 or late by some European Officer, but what has become of them I cannot ascertain : it is probable they were sent to Europe[1]". But no inscription relating to the temple has so far been published from any European source and it is not known whether any inscription existed near the door jambs as at the Lingaraja temple, Bhubaneshwar. Nirmal Kumar Basu, in his book 'Konarker Vivarana' refers to an inscribed stone which was lying on the north-west of the temple. Some local people claim that they have seen an inscription on a detached stone slab. But all these inscriptions have not been traced so far.

The following two inscriptions have been so far discovered from the Konarak temple.

Inscription on the Natamandira

The Natamandira of the Sun Temple is not only famous for its dance sculptures but it also bears a short inscription, which is the only inscription existing at the site. The inscription is engraved below the pedestal of a male musician depicted in the outer wall of the upper plinth, quite close to the eastern entrance.

T. N. Ramachandran, who first noticed this inscription called the figure a Natyacharya (Dance Master)[2]. He reads the inscription as Saumya Sridatta. Debala Mitra, makes a reference to this inscription[3], but she has not given her reading. Prof. Kunja Bihari Tripathy gives a reading of this inscription. He says, "The text of the inscription consists of 4 syllables only and it reads SOMAICE (ଓସାମାଇ ଓଇ)[4]. Dr. Karuna Sagar Behera, gives another reading of this inscription. He says, "The inscription, as is now preserved, gives a personal name and can be read as Somai Vaishna[5]". Some scholars also read it as 'Somaguptai[6]'.

1. Journal of Asiatic Society, Bengal, Vol. VII, part-II, 1838, p. 682.
2. T. N. Ramachandran, "A Natyacharya from the Natamandira of the Surya Temple, Konarka" Journal of Oriental Research, Vol. XVIII, Part-II, pp. 136—39.
3. Debala Mitra, Konarak, Archaeological Survey of India, (New Delhi, 1968), p. 84.
4. K. B. Tripathy, "Inscriptions of the Konarka Temple", All India Oriental Conference, 1969, Summaries of papers, p. 208.
5. Journal of Utkal University, Bharati, Vol. V, No. 9. 1971.
6. New Light on the Sun Temple of Konarka by Alice Boner, Sadasiv Ratha Sarma and Rajendra Prasad Das.

It may be said, that the inscription gives the name as "Somai" and was obviously meant to serve the purpose of a label for the standing figure. The standing figure 'Somai' might have been a popular figure of the age and was possibly associated with the Sun Temple, so that he has been specially chosen to be represented on the Natamandira. This is borne out by the fact that no other sculpture of the Natamandira has any inscription. The script of the inscription is 'Kalinga-Nagari' according to the nomenclature of T. N. Ramachandran. This inscription can be assigned to the 13th century on grounds of palaeography.

Inscribed sculpture of Konarak in the Indian Museum, Calcutta

There is an inscribed chlorite sculpture in the Indian Museum, Calcutta. The inscription was first published by M. M. Chakravarti in 1917 from an inked estampage taken by P. C. Mukherjee. After M. M. Chakravarti, scholars like Gurudas Sarkar, Arta Ballav Mohanti, Kunja Bihari Tripathy, Debala Mitra, and Karuna Sagar Behera have referred to this inscription. The inscription is found engraved at the bottom of the sculpture and the language as well as the script of the inscription are Oriya.

The inscription* consists of two lines which probably reads as follows :—

First line—Sri Vaya-Bhandara-adhikari valai-Naeka. Bhandara-Naeka((ଶ୍ରୀ ବୟଭୃ-ଭଣ୍ଡାର-ଅଧିକାରୀ ବଳାଇ ନାଏକ । ଭଣ୍ଡାର ନାଏକ)

Second line—Alalu-Naeka. Kostha Karana Angai-Naeka. (ଅଲଳୁ ନାଏକ । କୋଷ୍ଠ କରଣ ଅଙ୍ଗାଇ ନାଏକ)

Translated it would read—

Sri (Prosperity) Valai Naeka (is) the Superintendent of expenditure and stores. Alalu Naeka (is) the head of the store house. Angai Naeka (is) the officer-in-charge of the treasury.

On analysing the inscription M. M. Chakravarti says that "the inscription purports to record the names of three officers, who were presumably concerned either in the construction of or in some repairs to the temple[1] ". Debala Mitra remarks, "It is clear that the inscription gives the names of the temple dignitaries responsible for the

*. Alice Boner, Sadasiv Ratha Sarma, and Rajendra Prasad Das in their book "New light on the Sun Temple of Konarka" have referred to it as a scene of temple administration, but have given a different reading. They read it as "Baya bhandara adhikari (Superintendent of accounts), Banika Nayaka, (Supplies Officer), Bhandara Nayaka (Supervisor of stores), Jalarna Nayaka (Supervisor of camp-messes), Kostha-Karana (internal Manager), Angai Nayaka (personal Representative of the Raja).

1. Journal of Bihar and Orissa Research Society.

expenditure and stores of the temple and that those dignitaries are portrayed as seated figures in the upper compartment of the sculpture[1]". She takes the inscribed sculpture to represent a scene of temple management[2]. Dr. Karuna Sagar Behera observes that "The panel seems to depict a teaching scene. The hand pose of the headless figure and the presence of a manuscript in the hand of a mutilated figure in the back row, makes the indentification probable. There is a somewhat similar panel representing teaching scene inserted in the wall of the Siddha Mohavira temple at Puri, which supports the identification[3]". But he has accepted the reading given in the body of text at page 768.

So, there seems little doubt that the inscription gives the names of temple-dignitaries but whether these temple-dignitaries are portrayed in the sculpture to serve the purpose of a label or not is yet to be decided.

MAYADEVI TEMPLE

To the west-south-west of the main temple there is another temple (consisting of a sanctuary and a porch), called Mayadevi Temple. Mayadevi is popularly believed to be one of the wives of Surya. It is also called Chhayadevi Temple. The reclamation of the temple from sand was done in 1909. It has been surmised by some that the temple was meant originally for Surya, a presumption substantiated by its *parsva-debatas*. It has also been surmised by a few that the image, Ramachandi, which is now in worship in a temple on the sea, 8 km. south-west of Konarak, was in this temple. There is a tradition current among the local people that Ramachandi left Konarak stealthily when the Muslims under Kalapahad over-ran the temple.

VAISHNAVA TEMPLE

To the south-west of the temple of Mayadevi, there is a small temple* (maximum height 2.13 metres) exposed in 1950. Facing east, the temple, made of large bricks, consists of a sanctuary and a porch, both *pancha ratha* in plan. The superstructures of both the components are now missing.

The long pedestal in the *vimana*, which most probably contained more than one image, was found empty at the time of excavation. Probably, one of these images was that of Vishnu, found in 1906-07 during clearance of debris around the sanctuary of the main temple (Sun Temple). The other image was most probably of

1. Journal of Asiatic Society, Bengal, Vol. III, 1961, p. 62.
2. Ibid, p. 61.
3. Journal of Utkal University (Humanities) Bharati, Vol. V, 1971. No. 9.

*. The date of the temple is not known. There are evidences to show that during the Ganga rule in Orissa, many brick temples were built. So, it may be assumed that the temple was also built during this period at a date later than the Sun Temple.

Balarama, found in 1906-07, and now preserved in the museum at Konarak. The probable grouping of Basudeva and Balarama in this temple may lead to the assumption that to complete the group there was an image of Subhadra. But no such image has yet been recovered from the place.

The discovery of this temple which is Vaishnava in religious affiliation, coupled with three reliefs (on the south-face of the berm of the main temple) depicting the worship of Mahisasuramardini, Jagannath, and Linga (largely broken) proves not only the extension of royal patronage to different religious cults but also the spirit of good-will and tolerance that prevailed among the adherants of different cults.

MATHAS

There is a Matha on the southern side of the temple founded by one Hari Mahanti *alias* Ananta Abadhut. It is believed that the Matha belongs to the cult of Sunya Sadhana or the contemplation of the Eternal Void. The monastery has meagre landed property and the *babajis* called as Abadhuts, beg alms from door to door for their livelihood. Near the Hindu Matha, a Muslim priest named Saidu Shah lives in a hut. He offers regular prayer at a particular spot near-by believing that to be the abode of the Muslim saint *Jahania Jahangast Pir Mukadam*. Besides, there are three Mathas near Chandrabhaga known as Chandrabhaga Matha, Biranchinarayan Matha, and Mahabir Tungi. Among these Mathas, Biranchinarayan Matha has some landed property and it has built a temple in 1969.

SEA BEACH

The hard sand palm beach at Konarak is one of the finest shores in India. Swimming and sun-bathing are the most attractive pastimes here while one is on a visit to the monuments. The sight of early morning sun-rise at the sea beach is unparalleled.

THE LIGHT-HOUSE

The Lighthouse at Konarak was established on the 1st March, 1968, in order to serve as a navigational aid to the mariners. It is a round masonry tower and its height is 30 metres. The lamp used in this lighthouse is a pre-focus type of 1500 watts on 100 volts and the distance of the focus of the lamp is 250 mm.

The Officer-in-charge of this lighthouse is the Head Lightkeeper who is assisted by two Assistant Lightkeepers.

APPENDIX VI

PURI

INTRODUCTORY

Puri, the holy city of Lord Jagannath, is situated (lat. 19°47′ 55″ N., long. 85°49′ 5″ E.) on the shores of the Bay of Bengal. The blue sea gives the town a picturesque appearance. The sandy shore of which it forms a part, stretches from the Chilka lake in the south, to the mouth of the Prachi river on the north, a distance of over 67 kilometres. It is broken by a number of ridges some of which enclose lagoons of salt water. One of them about 809.374 hectares (2000 acres) near Puri formed a large lake called Sara Pata (ସରପାଟ), but this area has now been converted into habitable lands comprising the villages—Nalihana, Phanaphana, Ura, Sirihana, Beldal, Altunga, and Betaligaon—in Puri Police Station. A detailed account of this area has been given in Chapter-I. To the north of Puri town there is another patch of water-logged land popularly known as Samanga Pata (ସମଙ୍ଗ ପାଟ) or Samagara Pata (ସମଗରପାଟ). In course of time, this area has also been turned into arable land.

The town is bounded on the south by the sea; on the west by Mauza Sipasurubilla (No. 1) ; on the north by Mauza Gopinathpur ; and on the east by Mauza Balukhand. The area represented by the sandy shore on which stand most of the Government buildings is known in official records under the name Khasmahal Balukhand, and is popularly known as Balukhand (the sandy portion).

Puri is connected both by roads and railway. By railway and road it is 63 km. and 59 km. respectively from Bhubaneshwar, the Capital City of Orissa. By far the most important of the roads from Puri is the Jagannath road which goes almost due north to Satyabadi, Pipli, Bhubaneshwar, and Cuttack. It will be a pleasant drive, when the direct road along the sea coast connecting Puri with Konarak is completed.

According to the Census of 1971, the population of the town was 72,674 with 14,519 number of households. The population of the town increases enormously during the festivals, especially on the occasion of the Car Festival. The area of the municipality is 16·84 sq. km.

NOMENCLATURE

Puri is the modern name of this holy city. Puranas and other old Sanskrit texts refer to it by various names, viz., Nilachala, Nilagiri, Niladri, Purusottama, Purusottamakshetra, Srikshetra, Sankhakshetra, Jagannathkshetra, and Purusottama Puri. Of these the name

Purusottama (a synonym of Lord Jagannath) was most popular. In the Oriya inscriptions of the 15th century A. D. it is called Purusottama Kataka. The Ain-i-Akbari describes it as the city of Purusottama, and this is the name given by subsequent Muslim historians down to the close of the eighteenth century. In Orissa, even today old people call it Purastama, a corruption of Purusottama. To the pilgrims of other parts of India it is generally known as the Jagannath Dham. Among the Europeans, the city as well as its deity were known from an early date as Juggernaut. The first mention of the place by an European appears in the Journal of Sir Thomas Row, who refers to it as 'the chief city called Jekanat'. The earliest English visitor, William Bruton, who came here in 1633, calls it 'the great city of Jaggarnat, so called after their great god Jaggarnat'. The name 'Jaggarnat' has been given different spellings in different accounts. It was used for the God, the temple, the city as well as the country surrounding it and even for the whole of Orissa. In the early years of the British rule, in the Government records, Puri has been described as the city of Jagannath and the district was also given the same name. As the present name Puri was not used formerly either by the Hindus, the Muslims or the Christians, the question naturally arises as to how it came into vogue. It appears that after the British conquest, the town was sometimes called Jagannath-Pooree ; and William Hamilton in his 'Description of Hindostan' (1820) mentions the city as Juggarnath, Juggarnathpoor, and Pooree. Andrew Stirling in his 'Account of Orissa', published in 1824, uses both Jagannath-Pooree, and simply Pooree. Evidently, therefore, the latter name commended itself to popular taste as a handy abbreviation and displaced the older and more appropriate name.

Srikshetra

Not only is the temple holy, but the whole of its surroundings, the *kshetra*, extending over five *krosas* or about sixteen kilometres has been extolled as holy in the Puranas. The *kshetra*, according to the Sanskrit writers, extends from the temple of Lokanath on the west to that of Vilveswara on the east and from the eternal sea to the Matianadi, a small stream. But as two *krosas* out of the five have been, it is said, engulfed by the sea, the remainder very closely represents the present extent. This sacred tract is said to resemble in shape a conch-shell, *sankha*, which is one of the four *ayudhas* of Vishnu, others being *chakra* (discus), *gada* (mace) and *padma* (lotus). Puri is known as Sankhakshetra and Bhubaneshwar, Jajpur and Konarak are respectively called Chakrakshetra, Gadakshetra, and Padmakshetra.

Its mention in Old-time text

The holy city, it appears, is not mentioned in any of the ancient works. Some scholars maintain that there is a reference to Lord Jagannath in Atharva Veda as a non-aryan deity but the identification of Jagannath with the wooden deity worshipped on the sea is not beyond doubt. In Mahabharat (Vanaparva, Ch. 114) there is a description of a sacred altar on the sea coast between Baitarani river and Mahendra mountain where Yudhistira offered oblations but it is doubtful if this site should be identified with Puri. Scholars have tried to identify Che-li-ta-lo of Hiuen Tsang's account with Srikshetra or Puri but this has been disputed by others. According to tradition, Sankaracharya (778-820 A. D.) visited Puri in the early part of the 9th century and established one of his four *pithas* here, the Bhogabardhan or Gobardhan Matha. Indrabhuti (8th century A. D.) mentions Jagannath in his *Jnanasiddhi*, as an incarnation of Buddha who could be no other than Jagannath of Puri. Since the 9th century onwards Jagannath and his *kshetra* find mention in many literary works, foremost among them being the *Anargharaghava Natakam* by Murari Mishra which was enacted on the occasion of a festival of God Purusottama. In many of the latter Puranas, both the Mahapuranas and the Upapuranas, the place and its deity are sporadically mentioned. The legendary accounts are preserved in three separate treatises which profess to be parts of the 18 Puranas and in casual notices in other Puranas. The three treatises bear the common name of Purusottam Mahatmya and belong respectively to the Skanda Purana, the Kurma Purana and the Narada Purana. The details and descriptions given in these works clearly show that they are of a much later date.

BALUKHAND

The town of Puri comprises two distinct portions, the Civil Station known as the Khasmahal Balukhand, a sandy tract along the sea ; and the town proper. The inhabited portion of the Balukhand stretches from Penthakata on the east to Swargadwara on the west. To the west of Swargadwara there is a patch of land known as 'Balia Panda Grove'. The Khasmahal Balukhand is occupied by various public offices, the Criminal and the Civil Courts, the Post Office, the Circuit-House, the Storm Signal Mast, the Meteorological Observatory, the houses of district officials, church, South-Eastern Railway Hotel, Public Works Department's Inspection Bungalow, Forest Rest House, etc. On the back side of the Circuit House, there is a bronze statue (bust size) of Mahatma Gandhi facing the sea. The statue was erected by the Municipality to commemorate the memory of the Father of the Nation. Puri gradually gained the reputation of a health resort because of its fresh sea breeze and coolish temperature. Many residential buildings of well-to-do people, hotels and restaurants have been constructed along the sea-shore. Prominent in the centre of Balukhand and close to the sea stands the Government House (Raj Bhavan), built in 1913 for the summer residence of the Governors. Recently the municipality has constructed near the sea beach a beautiful tea-stall (a masonry work) designed as a *chhatri*

(the applique umbrella of Pipli) where snacks and tea are sold to the public. Arrangements have been made to take rest and enjoy the cool breeze. Behind a row of modern buildings are the rows of low roofed thatched huts of fishermen (Nolias) who migrated to Puri from the South during the last part of the 19th century. To the further west of the fishermen settlement, along the coast, is the Swargadwara. The road (Lower Armstrong Road) that runs quite close to the beach comes to an end here. Round the Swargadwara cluster a number of Mathas, hotels, and tourist agencies. Among the monasteries, the Kabirpanthi Matha, and the Sankaracharya Matha are prominent. The latter monastery is said to have been founded by Sankaracharya. Close by is a monument said to mark the grave of Haridasa, the well known Muslim follower of Chaitanya.

The Balukhand is narrowest at its south-west end (the Swargadwara), where it is only a little over a quarter of a mile and then widens till it is nearly a mile at the other end.

History of Balukhand

Previous to 1876, the lands occupied by the Government for public buildings in the Balukhand were not held by any other title than that of prescription arising from long continued possession. In 1876 a compact block of land measuring 221.7684 hectares (548 acres) was taken up under the Land Acquisition Act in addition to the 11.7359 hectares (29 acres) already in the possession of Government, by Armstrong, the then Collector of Puri, and was paid for out of the proceeds of the Town Improvement Fund, which consisted of what may be properly described as arbitrary rents charged on stalls put up on the *Badadanda* and other miscellaneous items of Town Improvement. In 1880, Puri was formed into a Union under Act XX of 1856 and Government eventually decided that under section 325 of Act V (B. C.) of 1876 the Town Improvement Fund should be amalgamated with the Union Fund. In January 1881, Puri was made a Municipality under Act III (B. C.) of 1881 and the Union Funds subsequently merged in the Municipal Funds. The question of ownership of the acquired lands was at the time not taken into consideration, but the Municipality remained in actual possession, collecting rents. In 1885, (on a recommendation of the then Commissioner of the Orissa Division, C. T. Matcalfe, C. S. I.), having regard both to the possible requirements of Government in future and to the sanitation of the locality, Government eventually decided to retain control over the lands. It was decided that the funds from which the lands were purchased being of the nature of a Municipal Fund should be refunded to the Municipality. The following orders of the Government were issued in 1885 :—

(a) To repay to the Municipality the sum of Rs. 2120·80 paid for acquiring the land.

(b) To declare that the orders of the 24th March, 1880 were not intended and did not operate to transfer the property in these lands to the Puri Union.

(c) To treat the land as Khasmahal and to grant to the Municipality the Provincial share of their proceeds for expenditure on sanitary improvements.

The whole of the area of the estate being a long bed of sand it was apparent that the land could be utilised for no other purposes except for residential buildings. It was with this object in view that Armstrong, Collector of Puri, for the first time laid out important roads in the estate which have been named after him. He persuaded many private persons to build houses on the beach though with little success. But the introduction of the railway communication to Puri (1901) and the easy access with Madras and Calcutta which it afforded changed the whole picture.

In 1897 the estate was cadastrally surveyed along with the rest of the district and a record of rights was prepared. At that time practically no houses existed in the estate except a few let out to Government officials.

In 1901 for the first time A. Garrett, the then Collector of Puri, took up the work of the improvement and administration of the estate in right earnest and to him the estate is in a large measure indebted for its rapid growth, and its present prosperous condition. It was he who for the first time divided the estate into convenient blocks, had the conditions of the lease and the rent rates definitely fixed.

But he did not remain in the district to complete the work he had undertaken and left it on transfer on the 13th September, 1902. He was succeeded by Delvinge, during whose time the work started by the former was mostly completed but no new leases were granted He was succeeded by Blackwood during whose administration many leases were granted. Then followed the administration of Mitter, who also granted a large number of leases in the estate. Private enterprise seems to have become so active at this time, owing probably to the prevalence of plague at Madhupur and other health resorts, that the place was in great demand. By the end of Mitter's time all the available nooks and corners and other favourably situated sites in almost all the blocks had been taken over and built upon. Even the sites to the east around Bankimuhan, which Garrett reserved for houses of European pattern, were taken over by Bengalis who promiscuously built various sorts of houses, almost destroying the beauty and symmetry of the beach.

Gourlay succeeded him but was in the district for only three months. During this short period he took a very keen and active interest in the Balukhand and the estate owes to him a full and complete map and a perfect Jamabandi.

Nothing of very important nature was done in the estate in the years that followed, excepting the grant, off and on, of a few leases and other matters of a routine nature affecting the Khasmahal.

In 1914, when Pandit Rama Ballav Mishra, was the Collector of Puri a field-to-field survey was taken up to devise measures for improving the sanitation of the estate by removing congestion and insanitary surroundings in certain localities, to indicate the directions for the legitimate expansion of the estate, and to reserve a large and well-situated area to meet the requirements of the Government in future. Government have since then leased out, at a high rental, lands to private persons retaining some for public utilisation. From the town proper the Balukhand is approached by several roads along which are planted fine avenues of casuarina trees, tall and majestic.

TINCONIA GARDEN

Armstrong, Collector of Puri, intending to create a taste for gardening amongst the people of the place for the first time planted a few casuarina and other trees on the site known as the Tinconia Garden. After he left the district the maintenance of the garden was placed in the District Engineer's charge who managed it for some time. In 1894, the garden measuring more or less an acre was leased out to the then Collector, H. R. H. Coxe, at an annual *jama* of Rs. 2·64. The garden was also extended to its southern site and a number of casuarina trees were planted. Coxe was transferred from the district in February, 1895 and the garden was placed in the hands of the Sadar Kanungo under the supervision of the Collector and the Khasmahal Deputy Collector. During the year 1896-97, 2,207 casuarina trees were planted at a total cost of Rs. 502·12 with the help of three permanent and certain temporary labourers. In 1897-98 the work was carried out on an extensive scale by eight permanent gardeners and 20,993 casuarina and 23 *polang* plants were planted and nourished. They were planted on both the sides of the road near the Storm Signal Post. Besides these, about 15,000 casuarina seedlings were prepared for 1898-99, the total expenditure being Rs. 1,528. In 1898-99, three gardeners were engaged to grow casuarina seedlings from the seeds supplied by the Calcutta Royal Botanic Garden, and the remaining 5 gardeners with 27 temporary men were engaged in watering about 24,430 plants grown during the years 1896-97 and 1997-98. Some English and country vegetables were once experimented on a small area, but as the crop did not grow well

this was abandoned. Thus from 1896-97 to 1898-99 large sums were spent every year in planting casuarina trees only, and the large number of trees in the estate was planted during this period. A sum of Rs. 2,030, was expended in planting trees in this estate during this period without any corresponding income from this source. In 1899-1900 another plot measuring 60.96 metres (200 ft.) by 30·48 metres (100 ft.) to the east of the Tinconia Garden was also enclosed and added to the area of the garden for experimenting potatoes and vegetables. During this year 7 permanent gardeners with a head *mali* and 8 extra *malis* were engaged in watering the young trees and in removing the cactus and other sorts of jungle-growth in the estate. A very large amount was spent in collecting a large quantity of earth and rubbish to prepare this area for cultivation. Potatoes, and vegetables were then grown. During the years 1901-02 and 1902-1903, certain mango grafts, seedlings of lemon, oranges and plantain plants were brought down from Maldah and Lucknow and were planted in such manner as to be protected from high winds by the casuarina trees. Besides these, 36 jack-fruit trees, 267 *polang*, 103 *arjun*, 166 coconut and 17 mango trees were planted on the northern and the eastern side of the vegetable garden, on both the sides of the Upper Armstrong Road, in Bankimuhan and behind the Collector's bungalow. Eight permanent gardeners continued to work during these years in watering the young plants and in growing vegetables. In June 1902, a Muharrir on a monthly salary of Rs. 8 and a Chowkidar on Rs. 5 were appointed and the pay of the 7 *malis* was increased to Rs. 5 each.

Delvinge attempted his best to improve the garden from a financial standpoint but the result was not encouraging. During the time of Blackwood it was apprehended that the Balukhand Garden could never be made into an exemplary garden. Blackwood, however, recommended the retention of the garden from an artistic point of view and for the purpose of improving the soil of the estate. The garden was accordingly kept up and its area comprised 6.9808 hectares (17.25 acres). The Gopabandhu Ayurveda Mahavidyalaya was established in 1949 on a portion of this garden, measuring 3.6401 hectares (9 acres).

TOWN PROPER

The town proper consists of the temple of Jagannath in its centre and different streets all around it. The main road of the town, called Badadanda, is a very wide road used for the journey of the Lords during the famous Car Festival. It extends from the Gundicha temple to the eastern gate (Simhadwara) of Jagannath temple, the exact distance being 2688.0696 metres (8,326 ft.). The streets spread out somewhat in the shape of a fan with Badadanda as its handle and are situated as follows : Harachandi Sahi (with Baseli Sahi) on the west, Goudabada Sahi on the south-west, Bali Sahi on the south, Matimandapa Sahi with Kalikadevi Sahi on the south-east, Dolomandapa Sahi and Mochi Sahi on

the east, Kundhei-benta Sahi, Hera-Gouri Sahi on the north-east and Markandeswar Sahi and Chudanga Sahi on the north. These *sahis* are crowded with houses, which cluster most thickly round the Temple, and the Mathas belonging to different sects of Hinduism and enjoying vast estates for their maintenance. But the Badadanda has only a few residential quarters ; crowded mainly by shops, lodging houses, Dharmasalas, Mathas, and a few public buildings including the Town Police Station and the hospital. The palace of the Raja of Puri built on 1918 is also located on the Badadanda.

The town was originally built on sand and probably began from north and west where the Madhupur or Matia stream is lined with the largest tanks, Narendra, Mitiani, Markanda, and Sivaganga. About the process of land reclamation the following may be quoted from the District Gazetteer of Puri (1908). 'The sands are first fenced in by cactus hedges kept straight with bamboos, and then the inside is planted with grass and creepers. When the sand begins to pile up against the fences, more cactus is added and the fences are raised, until they are replaced by walls of earthen pots plastered and cemented by earth. Inside, as the sand begins to be held fast and covered with vegetable mould, bushes and *polang* trees are planted, until sufficient earth and moisture can be found to plant mango groves, the favourite Hindu plantations. Then wells are sunk in the sand, or depressions in the ground are made use of to form small pools; huts are erected in the gardens, and these ultimately make room for regularly built cottages.[1]'

The town, owing its existence to the great temple, is naturally composed mostly of priests and persons attached to the temple. There are more than 6,000 male adults as priests, warders of the temple, and pilgrim guides, who roam throughout India enlisting pilgrims and receiving a commission for so doing. There are more than 30,000 men, women and children dependant on the temple. The pilgrim guides are attached to different Pandas who act as the hereditary intermediaries between the Lord and the devotees having a clientele spread all over India and divided amongst themselves. The immediate attendants of the deities are divided into thirty-six order, known as the Chhatisa Nijoga. (About the various services of the temple, the chapter on Jagannath may be referred). Another feature of this holy city is its Mathas, giving free food, clothing, etc., to its inmates belonging to both the sexes. Lodging houses are another special feature of this pilgrim town, where pilgrims are accommodated on giving a nominal rent. The town is fancifully described

1 Bengal District Gazetteers (Puri) 1908, L. S. S. O'Malley, p. 290.

as the 'City of Lodging Houses'. There are 72 licensed lodging houses in the town. Besides, there are a number of Dharmasalas, large and small. Of them the large sized ones are the Bagla, the Dhanji, the Mulji, the Khema Kothari, the Madanpal, the Doodwalla, the Goenka, and the Bagaria, the last named being the most modern one. A detailed note about the lodging houses and Dharmasalas of Puri has been given in the Chapter-VII (Communications). There are also a number of philanthropic organisations at Puri chiefly for the rescue and shelter of widows and orphan children. These are noted in the Chapter-XVIII (Public Life and Voluntary Social Service Organisations). The Raghunandan Library, located in front of the Simhadwara and maintained by the Emar Matha, is one of the oldest libraries of the State. It was established in 1921 and there are some old copper-plate inscriptions and rare palm-leaf manuscripts in its collection. Some of these are carved with fine writings and intricate drawings. Besides, one can have a good view of the temple and the town from the terrace of its fourth floor. At Puri there is a Yoga institute called Yogadananda Ashram near Swargadwara, and a Veda Bhaban where discourses on the Vedas are conducted.

THE TEMPLE OF JAGANNATH

The exact geographical location of the temple of Jagannath is lat. 19°18′17″, and long. 85°51′39″. According to tradition, the temple was originally built by Yayati Kesari (Yayati-II of Somavamsi dyn sty) on the site of the present shrine. Another tradition attributes the construction of the temple to Anangabhima Deva, grandson of Anantavarman Chodaganga Deva. But the epigraphical records fully support that it was Chodaganga Deva (1112-1148 A. D.) who built the present temple[1] (The sanctuary and the porch).

Among the existing temples in Orissa, the temple of Jagannath is the highest. The temple (214 ft. 8 inches high from the road level) is on a perfect Pancharatha plan. All the paraphernalia of feudal pomp and splendour observed in the daily life of the emperors or potentates of old can be noticed in the daily worship of Jagannath. By a statute, the temple has been placed under a managing committee since 1960 with the Raja of Puri as the ex-officio Chairman. The members of the Committee are appointed by the State Government. A detailed account on the deities, rituals, festivals, offerings, *sebakas*, administration, Mathas, etc, has been dealt in the chapter on Jagannath.

1. The existence of a temple of Jagannath prior to the present temple constructed by Chodaganga Deva is known from the book 'Prabodha Chandrodaya Natakam' written in 1078 A. D. by Krushna Misra. The Nagari Plates of Anangabhima Deva-III, the Kendupatna Copper Plates of Narasimha-II, and the Puri plates of Narasimha-IV have mentioned the construction of a new temple by a Ganga king in place of an old temple.

The following is a description of the temple and its accessory structures.

The Sun Pillar

In front of the entrance to the eastern gateway there is the beautiful Sun Pillar (Aruna Stambha), which originally stood before the temple of the Sun at Konarak and was shifted here by the Marathas. The Sun Pillar is a monolithic shaft of chlorite with sixteen sides. It is 25 feet, and 2 inches* in height, 2 feet in diametre, and 6 feet and 3½ inches in circumference. It stands on an exquisitely carved pedestal (made of chlorite) of 7 feet 9 inches square and 6 feet high, and has a capital on the top 2½ feet high, over which squats the praying *Aruna*. The capital is formed of two rings surmounted by a series of lotus petals. The measurements thus give a total height of 33 feet 8 inches from the ground to the top of the capital. In its present situation the pillar is about two centuries old, but its execution dates from the early part of the 13th century.

Enclosures

The temple has two big concentric walls and four gates both in outer and inner walls. The outer wall of the temple is known as Meghamada Prachira (665 ft. × 640 ft.) and the inner wall is known as Kurma Bedha (420 ft. × 315 ft.). The height of the outer wall varies from 20 ft. to 24 ft. with serrated battlement on its top. The loftiness of the walls proves that the temple had served the purpose of a fort. This is corroborated by the fact that at the time of the Muslim invasion the civilians as well as the soldiers took shelter inside the compound when certain portions of it were damaged. There is no historical evidence to prove when the outer and the inner walls were constructed. But from the Madala Panji and the local tradition it is known that these were built not earlier than the 15th century A. D.

The Gates

In the temple of Jagannath there are four gates both in outer and inner enclosures. The eastern entrance of the outer enclosure is called Simhadwara or the Lion Gate. The entrances on the southern, western and northern sides of the outer enclosure are known as Aswadwara, Vyaghradwara, and Hastidwara respectively. They are also called as Purbadwara,, Dakhinadwara, Paschimadwara, and Uttaradwara according to their directions. Worshipping the gates also forms a part of the daily ritualistic service of the temple. The eastern gate is beautifully ornamented. *Navagraha* reliefs are carved on the architraves of all the gates.

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* 1 foot = 0·3048 metre.
1 inch = 0·0254 metre.

Simhadwara and the Baisipahacha

The Simhadwara or the Lion Gate has on each side a colossal crouching lion of the usual Orissan make with a crown on its head, which gives the gate its name. In the propylaeum at the Lion Gate on the northern side there is the image of Patitapavana. In front of Patitapavana a small image of Garuda has been installed. The idols of Phatya Hanumana, Radha-Krushna, and Nrushimha have been installed in the niches of the side walls. Formerly the untouchables who were not allowed to go inside the temple used to offer their prayers to Patitapavana (Jagannath) remaining outside the Simhadwara. Inside the outer enclosure is the inner enclosure, approached by 22 flights of steps (Baisipahacha) from the eastern gateway of the outer enclosure. The width of the middle 15 steps varies from 5 feet and 10½ inches to 6 feet and 3 inches and the rise is 6 inches to 7 inches. The size of the remaining 7 steps are smaller both in length and width. The steps are made of felspar and khondalite. The idols of Kasi-Biswanath, Ramachandra, Nrusimha, and Ganesh have been installed on the southern side of the Baisipahacha.

Aswadwara and the Rosha Ghar

The Aswadwara or the Horse Gate has on each side a galloping stallion of masonry work with the figures of Jagannath and Balabhadra on their back in full military array. These sculptures depict the legendary Kanchi expedition of Jagannath and Balabhadra, and have been installed recently . The inner enclosure is approached by ten flights of steps, made of khondalite, from the southern gateway of the outer enclosure.

The images of Sadhabhuja Gouranga, Ramachandra, Gopala, Barabhai Hanuman and Nrusimha have been installed in small shrines in the outer enclosure. Towards the eastern direction of it is the kitchen of Lord Jagannath which can feed thousands of people at a time. The process of cooking done in the kitchen has some peculiarities. In the same oven nine earthen pots are placed and cooking is done simultaneouly. There are 200 hearths in the kitchen and 400 Supakars work here daily. The present kitchen building dates from the reign of Divyasimha Deva (A.D. 1690-1713) and was built by a private person. The colossal image of Mahabir Hanuman is installed outside the temple enclosure to the east of Aswadwara.

Vyaghradwara

The Vyaghradwara or the Tiger Gate has on each side a figure of a tiger made of mortar. The inner enclosure is approached by seven flights of steps, made of khondalite, from the western gateway of the outer enclosure. The deities of Rameswar-Mahadeva, Sri Jagannath, Dwarakanath, and Badrinath are installed in the outer enclosure in a shrine known as Chaturdham. Flower

gardens have been set up on both the sides from which flowers are collected for the daily worship of the deities. The shrines of Chakranarayana, Sidheswara, Mahabir Hanuman, and Dhabaleswar-Mahadeva are located in this area. On the northern side, the Niladri Vihar has been constructed which depicts the popular legends on Jagannath through models and paintings.

Hastidwara

The Hastidwara or the Elephant Gate had on each side a colossal figure of elephant, which is said to have been disfigured during the Muslim inroads. Subsequently, these figures were repaired and plastered with mortar and placed at the northern gate of the inner enclosure (Kurma Bedha).

The inner enclosure is approached by thirteen flights of steps made of khondalite, from the northern gateway of the outer enclosure. The deities of Lokanath, Uttarani, Lakshmi-Nrusimha, Baraha, and Sitala have been installed in the outer enclosure. There is also the sacred Suna-Kuan (ସୁନା କୂଅ) from which 108 pitchers of water are taken for the ceremonial bath of Lord Jagannath during the Snana Yatra. On the western side of the outer enclosure, near the gate of the Kurma Bedha, stands a banian tree; and on a raised platform, the famous Koili Baikuntha or Kaivalya Baikuntha. During the Nabakalebara, the images of Jagannath, Balabhadra and Subhadra are being constucted here.

Kurma Bedha

In the inner enclosure, i,e., the Kurma Bedha, several deities have been installed surrounding the main temple. Towards the eastern side there is a covered path leading to the Bhogamandapa from the kitchen through which the *suaras* bring *bhoga* to the temple. At the south-east of the covered path there is the shrine of the Agniswara Mahadeva who is supposed to guard and supervise the kitchen. In the eastern and southern side of the inner enclosure are the shrines of Satyanarayan, Batagopala, Sarbamangala, Balamukunda, Batabihari-Jagannath, Sweta Ganga and the famous fig tree 'Kalpabata'.

In front of the southern side of the main temple stands the structure called Muktimandapa, which is also known as Brahmasava. It is a rectangular building, 38 feet square, with a plain high plinth and a pyramidal roof supported on sixteen massive chlorite pillars. It is said to have been erected by Prataparudra Deva in 1525 A. D. Its roof was renewed about the middle of 18th century by Sridhara Pattanayak in the reign of Virakishore Deva. On the floor of this *mandapa*, the Sanyasis of Sankara Matha and sixteen pandits belonging to the sixteen *sasans* established by the kings of Orissa, are allowed to sit and take part in learned discourses. Any dispute arising out of religious matters with regard to the worship of Jagannath is referred to this council of learned men, and their verdict is final.

A little further west to Muktimandapa is the Rohini Kunda with the images of Sudarsan Chakra and Bhusunda Kaka. To the faithful these are objects of great interest and to the priests a source of a steady income. Close to the Muktimandapa is the temple of Nrusimha which is regarded to be one of the earliest shrines in the compound of the temple of Jagannath. To the west of Rohini Kunda is the shrine of Bimala. Mention of this temple is found in the Matsya Purana and the Kapila Samhita. Once in a year, on the eighth day of the waxing moon in the month of Aswina (Mahastami day), a goat is sacrificed before the goddess at midnight.

Towards the north of the temple of Bimala there are smaller temples containing the images of Benumadhaba, Rama, Sakhigopala, Kanchi Ganesha, Bhubaneswari and Nilamadhaba.

The temple at the north-west corner is an old one and contains beautiful carvings. It is dedicated to Lakshmi, the immaculate wife of Jagannath. The conservation work of this temple has been undertaken by the Archaeological Survey of India.

To the left of the Lakshmi temple is the shrine of the Navagrahas. Adjacent to it is the temple of *Surya*. Next follow the shrines of Lakshmi-Narayana, Dadhivamana, Rama-Sita, Pataleswara, etc. Ananda Bazar, where Mahaprasada is sold daily,is situated in the north-east corner of the outer-enclosure. On the eastern side of the Ananda Bazar there is the Devasnana Mandapa where the deities are ceremonially bathed on the full-moon day of Jaistha (May-June). Close by it is a small pavilion where the goddess Lakshmi takes her seat to see the Snana Yatra. There is a corresponding pavilion on the other side of the eastern gateway to which Lakshmi resorts to welcome Jagannath on his return from Gundicha Ghara during the Car festival.

The Tower

The tower is Pancharatha in plan. The ground plan is a square of 80 feet and the height is 192 feet from *upana*. The tower starts from a plinth of 5 feet 2 inches in height. The height of the *jangha* is 11 feet. The Sardula between the *konaka* and *anurathapagas* is a figure of lion standing over a crouchant elephant with its head turned back. The spiral structure (Vimana) consists of several sections superimposed one over the other tapering to the top where the great *amalakasila* and *kalasa* are placed. The *amalakasila* is meant to keep the structure properly balanced. The huge lions and other deities which occur below the *amalakasila* serve as the

support, so that it will remain in its proper position. The outer faces of the tower are carved with the figures of the deities of the Hindu pantheon. The heads of Asuras are met with on the vertical bands of the *jangha* of the tower.

On the three sides—north, south and west of the tower are three two-storeyed *pidha* temples meant as Jagamohanas to the niches of the *rahapagas* containing the figures of the Parswa-devatas, Bamana, Baraha and Nrusimha respectively.

Above the spire the famous Nilachakra is placed which is supposed to be made of Astadhatu (eight different metals).

In the *garbhagruha* there is a raised platform known as Ratnavedi or Mahavedi. It is 16 feet long, 13 feet wide and 4 feet high. On this raised platform the images of Balabhadra, Subhadra and Jagannath are seated from left to right. The emblem Sudarsan is placed on the left of Lord Jagannath. Nilamadhaba (a small image of Jagannath), Shri Devi (a golden image of Lakshmi) and Bhudevi (a silver image of Saraswati) have also taken their seats on the Ratnavedi (Sri Devi on the left side and Bhudevi on the right side of Jagannath. Nilamadhaba is on the back side of Shri Devi). So, this is also known as Sapta Barna Pitha. Sufficient space has been left around the Ratnavedi for the devotees to perform circumambulation.

The Porch

The porch is a pseudo-pancharatha temple which may also be called a *tri-ratha* Pidha temple. It has four doorways, one to the west, which is common to it and the sanctuary. This is known as Kalaghatdwara (14 feet and 4 inches by 8 feet and 10 inches). Vishnu is the emblem of sixteen virtues (*kalas*) and the doorway is supposed to be the junction of all these *kalas*. The Devadasi,* sings devotional songs standing near this doorway during the Badasinghara time (usually between 10.30 p.m. to 11.30 p. m.). Everybody is allowed to see her while she sings. But during the twenty-one days of Chandan-Yatra (ଚନ୍ଦନ ଯାତ୍ରା) she sings during the time of Chandan Lagi (ଚନ୍ଦନ ଲାଗି) normaily between 2·30 p. m. to 3·30 p. m. and nobody is allowed to see her while she sings.

The doorway opening to the Natamandapa is known as Jaya Vijaya (14 feet by 7 feet). Jaya and Vijaya are the celestial creatures of heaven who guard the Ratna Simhasana. This doorway is one of the finest specimens of Orissan architecture with Sapta Bandha. All aspects of Rashalila of Lord Jagannath have been depicted here. The Oriya inscription of Prataprudra Deva (15th century A. D.) has been inscribed on the side walls of the doorway.

* Detailed accounts on Devadasi are given in Chapters-People, and Jagannath.

At the southern doorway (13 feet and 8 inches by 6½ feet) of the porch there are two figures of Brahma with four-heads and Kamandalu in hand, and one four-armed Siva nicely carved.

The doorway to the north leads to a chamber which forms the strong room of the temple, known as the Ratna Bhandara. It is a repository of valuables. The images of Astasakhis and the image of Lokeswara, the Treasurer of Jagannath, have been installed here. At the south-east corner of the porch and detached from it, there is a small chamber of modern date which serves as a retiring-room for the Devadasi.

Nata-mandapa

The Natamandapa is of a much later date than the sanctuary and its porch, and architecturally of quite a distinct character. It is a square room, measuring 69 feet by 67 feet in the inside, the outside measurement being a square of 80 feet. At the eastern side of it there is the famous Garuda pillar placed inside and from this position a front view of the deities can be observed. In the Natamandapa the Devadasis used to dance at the time of Sakala Dhupa, till about 1958. Close by, on the eastern wall, there are sculptures of latter addition representing the scene of Kanchi-Kaveri expedition. The scene represents two mounted cavaliers (Balabhadra and Jagannath) with a milkmaid (Maniki) standing before them carrying a pitcher on her head. There are also a few other paintings of recent date including the picture of Sankaracharya offering obeisance to God Nrusimha. At a distance of few yards, to the north of the Natamandapa, there are two big metal bells. One of the bells is hanging from an iron bar and the other one is placed on the ground. The weight of the bell kept on the ground is approximately 900 kg. and the following words have been inscribed on its rim in French language :—

La Liberalite 'De Pedro Mou Deli. Court. Dela Comp De France MF Nomme Pierre Andre'

Je Pese 900 A Pondichery, 1746.
Boet Psaliamin. Gen. Canta. Tibus.

Bhoga-mandapa

The Refectory Hall stands immediately to the east of the Natamandapa. It is a square building like the other three, but of smaller size. It is made of yellowish sandstone rendered red by ochre painting. It measures 58 feet by 56 feet on the ground-plan and is profusely carved in the most finished style of Orissan art. It is the only part of the temple complex which has not been plastered. The chlorite figures in the niches of the upper Jangha depicting various

1 foot-0·3048 metre.

mythological scenes are of smaller size than those occuring on the sanctuary and the porch, but are of good workmanship. The doorway seen in it is flanked by frames of chlorite, chiselled in the richest style. The most significant sculpture engraved on the outer face of the northern side is that of Durgamadhava.[1] Here, Jagannath is shown along with Siva (Linga) and Durga which shows a syncretic tendency.

Desecration and preservation of the Temple

The fabulous account of the wealth of Jagannath stored in the temple served as an inducement to the Muslim invaders of Bengal to raid it several times. The Madala Panji[2] records the execution of numerous repairs which were necessitated partly by the ravages of time, but mostly due to the iconoclastic zeal of the Muslims.

The earliest Muslim raid recorded was in 1509 A. D. when General Husain Shah of Bengal made a dash on Puri. The priests had just time to remove the images by boat to a cave in the Chadehiguha Hill of the Chilka Lake. The disappointed general in his rage broke the other images and retreated on the arrival of King Prataparudra Deva from his southern expedition. The next inroad, a more disastrous one, took place on the defeat and death of the last independent Hindu King of Orissa, Mukunda Deva, in 1568 A. D., when Illahabad, surnamed Kalapahar (literally the black mountain), the general of Sulaiman Karrani, came down to Puri flushed with victory over the native army. The priests had removed the images to an underground shelter on the Chilka Lake, but the iconoclast traced the images there, dug them out, looted the temple, broke most of the other idols, set fire to the Kalpabata, and demolished the temple top up to the dome-neck. According to the Madala Panji he also tried to burn the image of Jagannath, but the sacred relic was saved by a faithful devotee. Subsequently the images had to be removed several times while the Khurda Rajas were in charge of the temple—four times during the time of Purusottama Deva (1598 to 1621), twice in the time of his son Mukunda Deva (1621 to 1644), once in the time of Divyasimha Deva (1692 to 1719), and once again in the time of Ramachandra Deva (1731 to 1742). Two Muslim Governors plundered the temple and another came down to Pipli with the same intention, but was induced to withdraw by the Khurda Raja. In fact, with the constant change of Governors, every new incumbent of the post tried

1. There is a similar panel representing the worship of Mahisasuramardini, Jagannath, and Linga on the south-face of the berm of the Vimana of the Sun temple at Konarak.

2. The Madala Panji is the chronicle of the Jagannath temple at Puri. An account on the Panji has been given in the chapter on Jagannath.

to obtain as much money as he could from the temple treasury, and if he failed to get satisfaction, showed his zeal by damaging the temple. It was only during the Maratha rule that the temple was left undisturbed and received additional grants from the general revenue.

It may be added that besides the damages done by the Muslims, a hurricane once blew down the wheel on the temple top. From the Madala Panji it appears that the temple top with the wheel was replaced twice, once in the time of Ramachandra Deva, the first Bhoi king (1568 to 1598) and again in the time of Divyasimha Deva I in 1719 A.D.

On the 1st March, 1881 the followers of Mahima Dharma marched in a body from Sambalpur to Puri and raided the Jagannath temple with the object of destroying the image of Jagannath. There was a clash with the priests of Jagannath in course of which one of the raiding party was wounded and later died. For the details of the raid the appendix on 'Mahima Dharma' in the Dhenkanal District Gazetteer (p. 444) may be seen.

The temple was plastered and whitewashed not less than three times before the nineteenth century. Recently, a crack has been observed in the upper part of the tower and during heavy rains water collects near the Kalaghatdwar. Instances of plaster falling from the celling of the shrine have occurred several times. On the 2nd February 1974, one Sevayat and two visitors were injured due to such an accident of falling plaster which has created grave concern among the people. The Government of India, on special grounds, have taken over the preservation of the temple and have appointed a Committee of technical experts to go into the whole question of the preservation of the monument. The conservation work started in 1975 and is now in progress.

The first electrification of the Jagannath temple at Puri was done in 1929. Lights were fixed on the outer boundary wall. On account of the objections of the Pandas electricians did not enter the temple compound. The Raja of Puri switched on the lights in the presence of the Collector, Shri Nilamani Senapati, I. C. S. However, on the 9th October, 1966, the temple area and the interior of all the monuments were electrified.

Removal of plaster from the Temple

The plaster is now being removed from the temple under the supervision of the technical experts appointed by the Archaeological Survey of India. On the north-west portion of the temple a few sections have been uncovered which reveal beautiful sculptures, geometrical and floral designs. The Lakshmi temple on the north-west corner of the main Jagannath temple has been fully de-plastered and reveals a wealth of sculptures and decorative designs.

GUNDICHA TEMPLE

Next to the Great temple, the most important sanctuary of Jagannath is the Gundicha temple, the abode to which Jagannath, Balabhadra and Subhadra are driven each on his or her wooden car once in a year, during the Car Festival. Except for these few days it is unoccupied, but there is a small establishment of servants by whom it is regularly maintained. It is situated at the other end of the great highway (Badadanda). The distance between the gates of Jagannath temple and the Gundicha temple, is exactly 2,688·0696 metres (8327 feet).

The temple is surrounded by a wall and stands in the middle of a garden. It consists of four parts connected with kitchen rooms by a narrow passage. The tower, a construction of Pidha type, is 75 feet high with a base of 55 feet by 46 feet outside, and 36 feet 8 inches by 27 feet inside. All the four structures (Vimana, Jagamohan, Natamandapa, and Bhogamandapa) bear the traces of several plasterings and are carved in places with obscene figures in mortar. There is a plain raised seat, 4 feet high and 19 feet long, made of chlorite, and this is called the Ratnavedi—the throne on which the images are placed when brought to the temple. An entrance fee of ten paise per adult member is charged for visiting the Gundicha temple. Non-Hindus are not allowed to enter into the temple precints.

OTHER SACRED PLACES

The other sacred places consist mainly of the temples of the eight Sambhus or Sivas guarding the eight quarters; their consorts, the Chandis; and the tanks. At Bhubaneshwar Vishnu has been made the guardian of a Saivite city, and sectarian bigotry has naturally reversed the order in this Vaishnavite town. Here Vishnu reigns supreme, and Siva and his wife, each in eight forms, serve as warders. The eight guardian Sivas of this abode of Jagannath (Vishnu) are, Markandeswara, Yajneswara, Nilakantheswara, Vilveswara, Kapalamochana, Baleswara, Isaneswara and Pataleswara. The eight Chandis, collectively called Astachandi, are Bata Mangala, Bimala, Sarvamangala, Ardhasani, Alamba, Dakshinakalika, Marichika, and Harachandi. The sacred tanks are Indradyumna near the Gundicha temple, Manikarnika in the Manikarnika street, Markanda towards the north of the Jagannath temple and Swetaganga towards the south of the Jagannath temple. These four *tirthas* or sacred waters together with the sea make the Panchatirtha or five sacred waters in which pilgrims are solemnly enjoined to take bath. Some of these places and a few other places, such as, the Narendra tank, Swargadwara, Chakra Tirtha, Lokanath temple, Atharnala Bridge, etc., deserve special mention.

Indradyumna Tank

The Indradyumna tank is situated to the north-east of Gundicha temple and contains good water. It is 396 feet wide and 485 feet long, and covers an area of four and a half acres. It is said that Indradyumna is the most sacred of all the *tirthas* of Puri. It contained several big old tortoises, which came to the pilgrims when called for food. The whereabouts of these tortoises are not known. Tradition has it that the labourers who carried stone for the construction of the great temple were, because of hard work, turned into tortoises and remained here ever since. On the south-west bank of the tank is the temple of Nilakantheswara.

In 1971, the renovation of the tank was started at an estimated cost of Rs. 3,48,660. The work of removal of silts from the tank bas been completed. The work for setting up stone-steps and walls around the tank is in progress.

Narendra Tank

The Narendra tank is situated about three quarters of a mile north-east of the Jagannath temple and covers an area of over 3·240 hectares (8 acres). It is 834 feet by 873 feet in size. It was previously a fine sheet of water which was kept clean by flushings from the Madhupur river during the rains through a channel in the western corner. But presently both the inlet and the outlet of the tank are completely choked up and the system no longer works. The water, as a result, has turned filthy. The Government of Orissa in 1971 undertook the renovation of the tank at an estimated cost of Rs. 8,00,000. The work has been completed. The tank has an island in its middle bearing a small temple connected with the south bank with a bridge, to which Madana Mohan, the representative deity of Jagannath, is brought for 21 days during the Chandan Yatra (April-May). Every afternoon during the Yatra God Madana Mohan is cruised about in a boat in the tank amidst public rejoicing.

Markanda Tank

The Markanda tank is situtated about 3 furlongs to the north of the Jagannath temple and is lined throughout with stones covering an area of nearly four acres. It is irregular in shape. It has several ghats around it with a Siva temple (Markandeswara temple) on the south side and is largely resorted to by pilgrims. Its sides measure, north 350 feet, east 508 feet, south 385 feet, and west 542 feet. It is said to have been repaired at the cost of the late Raja Kirtichandra of Burdwan. In 1932, under the auspices of the Emar Math the tank was cleaned of filth deposits. In 1972 the tank was renovated by the Government of Orissa with an expenditure of Rs. 3,71,316. At the northern ghat under a fig tree (*Ficus indicus*) are placed eight stone images each four feet high representing the Astamatrukas or the eight sacred mothers. The figures are executed in a superior style in chlorite and represent four handed females, seated on thrones, and having each a child on her lap.

1 foot-0·3048 metre.

Swetaganga

Swetaganga is a small tank, to the west of the Jagannath temple. On its bank there are two small temples, one dedicated to Seweta Madhava and the other to Matsya Madhava, both forms of Vishnu.

In 1971 the Government of Orissa undertook the renovation of the tank at an estimated cost of Rs. 98,280 and the work is now in progress.

Lokanath temple

The Lokanath temple is situated about 3 kilometres away from the Jagannath temple on the western outskirts of the town. Its presiding deity Lokanath, a Linga, remains always under water in a small square vat fed by a natural spring of the near-by Parvati tank. On the night of Sivaratri, the 14th of the wane in the month of Magha, all the water is bailed out to make the top of the Linga visible to the worshippers. The god Lokanath is highly esteemed by the people. The tank contains several small tortoises.

Swargadwara

The Swargadwara, or the gateway to heaven, is in the sandy beach towards the south-western corner of the town. It is said to be the place where God at the invitation of King Indradyumna came down to consecrate His sacred images. A dip in the sea near it is believed to secure heavenly bliss. When men die such a place would be the most acceptable for an easy transition to heaven, and hence it has been selected as the cremation or burning-ghat for the dead. The beach near Swargadwara is always crowded in the morning and evening. It is largely frequented by bathers, especially in the month of Kartika. On the full-moon of Kartika (October-November) thousands of people come here to bathe and the concourse is said to number at times from forty to fifty thousand persons.

Chakratirtha

The Chakratirtha, a small and unprotected pool, is in the eastern side of Puri beach where pilgrims come to perform Sradha. It is evidently a part of the old mouth of the Balagandi stream that flowed across the Badadanda to the sea. The place is also known as Bankimuhana. Near-by is the temple of Chaitanya called Sunar-Gouranga, a place largely visited by the pilgrims.

Chakranarayan

Towards the northern side of the temple of Sunar-Gouranga is the temple of Chakranarayan. The image of Lakshmi-Narasimha is worshipped here.

Daria Mahabir

At a distance of about thirty metres to the west of the Chakranarayan temple, Daria Mahabir is a small temple dedicated to Hanuman. He is also known as Bedi Hanuman.

Ardhasani

On the way to Gundicha temple, Ardhasani is a small temple dedicated to the goddess of that name. She is also known as Mausi Maa (mother's sister) of Lord Jagannath.

Siddha Hanuman

At a distance of about half a mile (804·672 metres), to the west of Gundicha temple, there is a small temple dedicated to Siddha Hanuman. It is believed that Tulasidas resided at this place during his stay at Puri. It is a beautiful spot for picnic.

Yameswara

At a distance of about half a mile (804·672 metres) to the south of the Jagannath temple, in the Gaudabada Sahi, Yameswara is a small temple of little architectural importance. The temple of Tota Gopinath is located at a distance of few metres. It is a small temple situated in a picturesque surrounding which is associated with Sri Chaitanya where he is said to have disappeared.

Alabukeswara

Alabukeswara is a Saiva shrine situated to the west of the Yameswara. It is spoken of in high terms by the *Kapila Samhita* for making barren women fruitful.

Kapalamochana

Kapalamochana is a small Saiva temple in the immediate neighbourhood of the Alabukeswara in the Manikarnika Sahi. The sacred pool of Manikarnika is also located here.

Besides all these temples and sacred places, there are a few more temples in the town, such as, Sama Kali, Dakhina Kali, Barahi in Bali Sahi; Ramachandi in Kundheibenta Sahi; and Putia Rani temple near Bus stand on the Badadanda.

ATHARNALA BRIDGE

The Atharnala bridge, which crosses the Madhupur stream, measures in all two hundred and ninety feet long and is composed of eighteen spans, ranging from seven to sixteen feet across. It is built of laterite and sandstones and the openings are spanned by a characteristically Hindu construction of corbels and lintels in place of the more usual arch of later times. The bridge is said to have been built towards the end of the 13th century A. D. and is mentioned in Chaitanya's biography (16th century) and William Bruton's travels (1633).

JAGAGHARA

The Jagagharas or Jegagharas are old socio-religious institutions in Puri town. Each Jagaghara has a house of its own situated in different localities of the town where people assemble for recreation and for physical culture. Gods and goddesses are also worshipped in the Jagagharas and these institutions play a prominent role in the important festivals observed in the locality as well as in the temple of Lord Jagannath. Some of the important Jagagharas of Puri town are : Marichakot Jaga, Ganesh Guruja, Kadambagarh Brahmi Jaga, Gurujang, Nuagarh, Sankat, Majena, Mala, Satabakhara, Sundara, Mali, Bisuni, Panda, Bhoga, Duari, Gopalatirtha, Panchuati, Nuagarh, Champagarh, Khuntia, Tapang, and Barabati.

CEMETERY AND CREMATION GROUNDS

In the Balukhand area separate plots have been allotted as graveyards for the Christians and the Muslims. In these areas there are several tombs with the names of the dead persons inscribed on them.

Near Swargadwara, an area has been earmarked as the cremation or burning-ghat for the dead bodies of the people belonging to the Hindu faith. In this area there is a stone image called *Masani Chandi.* A sweeper has been appointed by the Municipality to keep the cremation ground clean and submit the death reports to the Municipality.

There is another place near Katiki Pentha to bury the dead bodies of the infants. A man has also been appointed there by the Municipality to submit the death report.

THE SEA

Puri was a minor port with customs office, flagstaff and meteorological observatory. The ships used to anchor at a considerable distance and the cargoes and passengers were brought to the shore by the surf-boats of the Nolias (fishermen). The Nolias are Telugu fishermen by caste and were originally inhabitants of the Madras Presidency. On the outbreak of the great Orissa Famine of 1866 A. D. the ancestors of these Nolias were induced by the then Collector of Puri, Wilson, to come and settle in Puri in order to help the Government in famine relief work, and as a recognition of their services they were allowed to hold lands in the Balukhand area at a nominal rent. These people are the only class of seafaring men who could brave the sea at all weather and were extremely useful in rowing out cargoes of rice to the steamers which from time to time used to call at the port. The Nolia *bustee* was built as a model settlement with due regard to sanitation and provided with ring wells for water-supply.

The port has ceased to be active due to its shallowness and roughness. A visitor in 1829 wrote, "The surf breaks with such violence on this shore during the monsoon that no European boat could live for an instant amongst its curling breakers—communication with ships from the shore being carried on, as at Madras, by the native surf-boats. Of these there are two kinds, the mussoola and the catamaran. The former is deep, spacious, and extremely light, not a particle of iron being used in its construction: the planks are sewed together with thongs and the sides, though tough, are so elastic, that they yield visibly when struck by a sea. The catamaran, which is not calculated to carry anything but the amphibious being who guides it, is a sort of raft, formed merely of three long timbers rudely bound together with ropes".[1]

1. Bengal District Gazetteer (Puri), By L. S. S. O. Malley, 1908, p. 289.

At present, the flagstaff is used as a Storm Signal Mast by the Department of Light Houses and Light Ships, Government of India.

THE OCCULTING LIGHT

A light-signal was used at Puri in 1877 for the ships passing along the coast at night. The lamp was changed subsequently in 1882 and 1887. A drum optic electric lamp was put into service from the 1st December, 1956 on the centre of the terrace of the circuit house with cast-iron pedestal placed on wooden treastle. The situation of the lamp is approximately 280 yards North-East and 1° East of the Storm Signal Mast. The light is visible in clear weather up to a distance of fourteen nautical miles or approximately 27 km. over the sea.

PURI AS A HOLIDAY RESORT

In former days a stay at Puri was recommended and it attracted a few Europeans during the hot months of the summer. With the opening of the railways in 1901 travel to Puri became easier and Europeans as well as Indians visited in increasing number in summer. The records of the South-Eastern Railway Hotel and of the Tourist Bungalow (Pantha Nivas) of the State Government, both overlooking the sea, would bear testimony to the fact that visitors both foreigners and Indians have found the equable and salubrious climate of Puri agreeable in all respects. This is not surprising, for particularly in the hot weather the sea breeze rarely fails and ensures a coolish temperature. Bathing is enjoyable as it is one of the best beaches in the Eastern sea-shore. Excellent facilities for sea-bath are available. Every hotel has trained swimmers (Nolias with typical conical straw caps) to help visitors to go out into the sea. Bathing in the sea, against dashing waves, gives all the exercise a holidayer requires, and in fact, if indulged in excess, it becomes somewhat exhausting. The sea air is conducive to sound sleep and good appetite.

Puri has the additional advantage of being a famous place of pilgrimage and the sea is one of its main five Tirthas. The sanctity of the place as well as its suitability as a health and holiday resort, combine to make it a pleasant place all round the year. A holiday in Puri gives a good fillip to the health and spirit of any one who is feeling the effects of weariness.

As regards the question of letting of houses it may be observed that most of the houses on the beach, with very few exceptions, are let on hire to visitors who either come for a change of air or for a visit to the Temple. During the summer months, the Car Festival, and the

Durga Puja the number of health-seekers and holiday-makers is very great and not a single house remains vacant. Throughout the year there is a steady influx of all kinds of people coming from various parts of India. It is generally acknowledged that the ozone in the sea breeze is a specific for consumption and phthisis and up to recently the greatest number of consumptive patients regularly visited Puri. The building of houses in the beach area has become a matter of speculation. Rents have gone up by leaps and bounds. Besides, the house-owners who want to make money out of their Puri property, usually obtain fancy rents for their houses. Most of the house-owners have local agents whose aim is to obtain as much rent as possible so that their share of commission in the transaction may be greater.

SUPPLEMENT I

JAGANNATH

The temple of Jagannath stands on an eminence near the sea at Puri, situated on the east-coast of India. For centuries Puri, Purushottama-Puri, or Sri Kshetra, as the place is variously known, has been an important centre of Hindu worship, famous alike for sanctity and historic associations. "Puri is the seat of Jagannath, the Lord of the Universe; the sanctity of the place exists from pre-historic period where traditions cannot reach"[1]. The origin and the antiquity of Jagannath worship at Puri is still shrouded in mystery. According to traditon, Puri, which is also known as Niladri (the Blue Mountain), was once a richly wooded hill inhabited by the Savaras, a Pre-Aryan and Pre-Dravidian tribe of the Austric linguistic family. The Savaras worshipped their tribal deity on the Blue Hill which was probably a tree, a log of wood, or some wooden image. The Savaras came to India after the Negretos, and brought with them the cult of totem worship which was probably the basis for their tree worship. How this primitive tribal deity came to be worshipped as Jagannath with a fully developed iconography will be related later.

Antiquity of Jagannath

The earliest mention of Jagannath or Daru worship at Purushottama on the eastern sea-shore is traced to Vedic sources. There is a couplet in Rigveda:

"Ado yaddaru plavate sindhoh pare apurusam,

Tada rabhasva durhano tena gaccha parastaram"

(Rigveda, X-155-3)

The Vaishnavite commentator Sayanacharya (1300—1380 A. D.) has interpreted these lines in the following manner. "There exists on sea-shore in a far off place the image of a deity of the name Purusottama which is made of wood, floating as it were, in the sea. O, ye, by worshipping that wood indestructible, attain the supreme place of the Vaisnavite"[2]. This Rigvedic verse has been differently interpreted by other scholars; even Sayana himself has given an alternative interpretation to these lines.[3] So, it is hazardous to infer any direct reference to the worship of Jagannath or Darubrahma at Puri from these cryptic Rigvedic lines.

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1. Mano Mohan Ganguly, *Orissa and Her Remains*, p. 398.
2. Dr. Kanhu Charan Mishra, *'The Cult of Jagannath'*, p. 71.
3. Ibid.

In the Mahabharata (Vana Parva, Ch. 114, Slokas 22-24) there is the mention of the 'Vedi' near the sea in Kalinga. In course of their travels the Pandavas crossed the Baitarani and entered Kalinga. There the sage Lomasha told them the story of a sacrifice performed by Vishwakarma in which Kashyapa presided. Vishwakarma gave to Kashyapa the earth goddess as a present. The earth was so angry after being treated thus that she disappeared into the nether world. Then Kashyapa went through a period of penance after which the earth goddess appeared in the form of a 'Vedi' (platform) near the sea. The mortal who climbs on to the platform becomes strong and powerful. It appears from this story that at the time of the Mahabharata there was a great platform on the sea in Kalinga. Mano Mohan Ganguly has tried to identify this Vedi of the Mahabharata with the raised platform of the temple where Jagannath is enshrined[4].

Jagannath has been mentioned as the manifestation of the Budhda in the work 'Jnanasiddhi' of Indrabhuti, written in circa 717 A. D.[5] Indrabhuti was the king of Uddiyana and founded the Vajrayana system of Buddhism. He begins his work with a prayer to Jagannath Buddha.

"Pranipatya Jagganatham Sarvajinavararchitam
Sarva Buddhamayam Siddhivyapinam Gaganopamam."

According to tradition Sankaracharya (788-820 A. D.) visited Orissa in course of his spiritual conquest of the country and founded the Bhogavardhana or Gobardhana Matha at Puri which exists till today[6]. This indicates the importance of Puri as a centre of Hindu pilgrimage before the 9th century A. D.

Jagannath propitiated by Indrabhuti in the beginning of his esoteric work has been identified by shcolars with Jagannath of Puri. The antiquity of Jagannath is also supported by other literary and epigraphic evidences. The *Anargharaghava Natakam* by Murari Misra assigned to the 9th century A. D., refers to God Purushottama who was being worshipped on the sea-shore[7]. The existence of a temple of Jagannath at Purushottama prior to the construction of the present temple by Chodaganga Deva in 12th century A.D. is definitely proved by the mention of '*Devayatana*' of God Purushottama in the famous *Prabodha Chandradaya Natakam* written in Circa 1078 A. D. by Sri Krushna Misra.[8] The Saradadevi temple inscription (c. 10th

4. Mano Mohan Ganguly, Op. Cit., p. 399.
5. O. H. R. J., Vol. III, No. 1, p. 9.
6. O. H. R. J., Vol. VI, No. 4. p. 297.
7. The Orissa Historical Research Journal, Vol. III. No. 1, pp. 9—10.
8. Ibid, p. 12.

century A. D.) of Maihar (Santa district, Madhya Pradesh) mentions Purushottama in Odra country.[9] Reference to Purushottama Kshetra has been made in the Baramdeo temple inscription dated in the Kalachuri era 840 or 1088 A. D., and in the Nagpur Stone inscription of the Rulers of Malava, dated 1104 A. D.[10] The latter inscription clearly mentions that Purushottama is situated on the eastern ocean. Jagannath as the chief deity of Orissa also finds mention in ancient Hindi literature like Narapati Nalha's *Bisaldev-Raso* (12th century A. D.) and Chand Bardai's *Prithviraya Raso* (c. 1200 A. D.).[11] Ever since the construction of the present magnificent temple of Jagannath in the 12th century A.D. by Chodaganga Deva, the founder of the Ganga rule in Orissa, Puri became the undisputed centre of Hindu religious faith in India.

The glory and sanctity of Jagannath and the *Kshetra* find mention in many Puranas like the *Matsya Purana*, *Brahma Purana*, *Narada Purana*, *Padma Purana*, *Kapila Samhita*, *Niladrimahodaya*, and the Utkala Khanda of the *Skanda Purana*. "Jagannath has been described as the famous deity of Odra or Utkal in the famous Tantric works like *Kalika Purana*, *Rudrayamala*, *Brahmayamala*, *Tantrayamala* which were written in c. 950 A. D."[12]

The Origin of Jagannath

Attempts have been made by scholars to trace the origin of Jagannath to the Buddhist, Jaina, Savara, Vedic or Brahmanical sources. The western scholars like Mr. Stevens, Prof. Wilson, James Fergusson and General Cunningham were among the early advocates of the Buddhist origin of Jagannath. It is known from history that Buddhism had a strong foothold in Orissa from the pre-Christian era. According to Rajendra Lala Mitra, "during the four centuries preceding the Christian era, Orissa generally and the district of Puri in particular were under the domination of the Buddhists".[13] After the conquest of Kalinga by Asoka in C. 261 B. C. Buddhism must have got an extra impetus under royal patronage. It is also evident from the accounts of the famous Chinese traveller Hiuen Tsang that Mahayana form of Buddhism

9. Epigraphia Indica, Vol. XXXV, pp. 171—78. In p. 173 the following has been mentioned. "The last stanza of this section (B), verse 35, puts the following words in Brihaspati's mouth : Verily, this child will again come back to you as a result of being drowned in (the waters of) the sea after having seen "Purushottama in the Odra country. The reference here is to the God Purushottama Jagannath of Puri in Orissa".
10. Dr. H. K. Mahatab, *The History of Orissa*, p. 515.
11. Ibid, p. 516.
12. Ibid, p. 514.
13. Rajendra Lala Mitra, *The Antiquities of Orissa*, Vol. II, p. 175.

flourished in Orissa in the 7th century A. D. The advocates of the Buddhist origin of Jagannath believe that Puri was an ancient seat of Buddhism and the worship of Jagannath is a relic of some Buddhist cult. The story of Buddha's tooth-relic, as it is found in the 12th century Sinhalese work *Dathavamsa*, written by one Dhammakitti Thera, was once in wide circulation. It is mentioned in this story that the sacred tooth of Buddha remained for centuries at Dantapura in Kalinga. This Dantapura was indentified by some with Puri. King Guhasiva of Kalinga worshipped the sacred tooth in a temple, but a king who ruled at Pataliputra forcibly took it away from him. Subsequently the sacred relic was restored to Guhasiva, but while fighting with a powerful neighbouring king he fell in the battle. In order to fulfil the wishes of her deceased father, princess Hemamala surreptitiously conveyed the sacred relic in her hair to Ceylon in about 300 A. D. where it is worshipped to this day. Basing on this legend Fergusson writes 'there can be little doubt but that the Temple (of Jagannath at Puri) now occupies the site where formerly stood the *Dagoba* containing the celebrated tooth-relic [14]. Sir Alexander Cunningham in his works 'The Stupa of Barhut' and 'The Bhilsa Topes,' advocated the view that the figures of Jagannath, Subhadra, and Balabhadra had been derived from the Buddhist Tri-Ratna or Triple-Gem symbol signifying Buddha, Dharma, and Sangha, set up together in one of the Sanchi sculptures. In the *Ancient Geography of India* Sir Alexander Cunnigham has stated, "The three shapeless figures of Jagannath, and his brother and sister, are simple copies of the symbolical figures of the Buddhist Triad, Buddha, Dharma and Sangha, of which the second is always represented as a female. The Buddhist origin of the Jagannth figures is proved beyond all doubt by their adoption as the representative of the Brahmanical *avatara* of Buddha in the annual almanacs of Mathura and Benares".[15] The Indian scholars like N. N. Bose, Rajendra Lala Mitra, Dr. Harekrushna Mahtab and others have also supported the Buddhist view of Jagannath. By referring to a stone of Asokan polish with the symbols of Buddha, Dharma, and Sangha at the top recently discovered at Bhubaneshwar and now preserved in Ashutosh Museum of Calcutta, Dr. Mahatab observes, "The symbols are a little different from those found out at Sanchi and other places but the Bhubaneshwar symbols are almost exactly like the images of Jagannth, Balabhadra and Subhadra. The Bhubaneshwar discovery proves that in Orissa the worship of the symbols was prevalent since the Asokan period".[16] According to Dr. Mahatab the Savaras

14. Ibid, P. 176.
15. The Ancient Geography of India, pp. 430—31.
16. Dr. H. K. Mahatab, Op. Cit. pp. 520—21.

of Orissa were converted to Buddhism during the reign of Asoka and worshipped the Tri-Ratna symbol placed in a Buddhist Stupa at Puri. Later in the 7th or 8th century when Buddha was considered as an Avatara of Vishnu, Jagannath was also considered to be an Avatara of Vishnu. Gradually Buddhism lost itself in Vaishnavism.[17]

Late Pandit Nilakantha Das is the chief exponent of the Jaina origin of Jagannath. According to him Jagannath is primarily a Jaina institution. He has tried to identify the Nilamadhava of the legends with the famous Kalinga Jina of history. "This Jagannath, it appears, was there in the coast of Kalinga (present Orissa) as a piece of black stone which was called Kalinga Jina or symbol of Jina in Kalinga. Later on it was somehow analysed and the analytic name Nilamadhava was given to it"[18]. Pandit Das believes that under the stress of the Sunya or nihilistic theory which developed out of the Mahayanic system of Buddhism, "The Jain symbol, i. e., the stone called Kalinga Jina, came to be explained as Nila (black, nothingness) Ma (mother, creative energy) and Dhava (white, i. e., the phenomenal universe)"[19]. Thus the images of Jagannath (of black colour representing Sunya), Suvadra (the creative energy), and Balabhadra (of white colour representing the phenomenal universe) have evolved from Nilamadhava or the old Kalinga Jina. Pandit Das further adds, "Nilamadhava, therefore, represents a philosophy which means from a noumenal nothingness was produced a full phenomenal appearance, and this was on account of Ma (mother element or producing principle)"[20]. Sudarsana, according to him, is the Hindu name given to the old Jaina symbol 'Dharmachakra', and *Kaivalya* (liberation), a term so exclusively common in Jagannath, has been derived from Jaina sources. Kedarnath Mohapatra, the distinguished historian, and Pandit Binayak Misra are among the other advocates of the Jaina view of Jagannath. These two scholars have even tried to identify Indradyumna, the legendary founder of the Jagannath worship at Puri, with Kharavela, the great Jaina emperor of Kalinga[21].

Jagannath is regarded as *Daru Brahma* i. e., godhead manifested in a wooden image. The worship of *Daru* as Brahman is traced to the Vedic sources, and to the Bhagabat Gita[22]. Pandit Nilakantha Das in an article, "The Cult of Jagannath", writes, "It may be mentioned here that in the Vedic literature of Rigveda

17. Ibid, pp. 521—23
18. Orissa Historical Research Journal, Vol. VII, No. 1, p. 7.
19. Ibid.
20. Ibid, p. 8.
21. Dr. Benimadhab Padhi, *Daru Devata*, p. 36.
22. Oriya Sahityar Itihas, by Pandit Suryanarayan Das, Part I., pp. 454—56.

(X-81-4) the word wood (Daru) is used to indicate the material of which the universe (Jagat) is made. Jagannatha is specifically known as 'Daru Brahman' (world substance symbolised in wood) both in the Puranas and by the people'[23]. Jagannath has also been identified with the mystic *bijamantra* OM. Mono Mohan Ganguly is of the opinion that Buddhism is an off-shoot of the Hindu religion and the idea of the Tri-Ratna has been taken from the parent stock. "I believe the figure of Tri-Ratna has been copied from the triliteral syllable aum (OM), and hence is due the resemblance of the figures of the Brahminical triad of Jagannath, Subhadra and Balaram to the holy Pranava"[24]. Mr. Paterson also traces the origin of Jagannath to the adoration of the mystic syllable A. U. M. coalescing into Om.[25] Prof. Prabhat Mukherjee in his book 'The History of Medieval Vaisnavism in Orissa' apparently admits the deformed uncouth figures of Jagannath to be due to its Savara origin, but traces the influence of Krishna-Vasudeva worship of the Bhagabat cult on Jagannath during the Gupta rule which was marked by the spread of Vaishnavism all over India. According to Prof. Mukherjee, in about 5th century A. D. Sankarshna and Vasudeva came to be known as Jagannath and Balaram in Orissa'[26]. "*The Brihat Samhita* of Varahamihira (6th century A. D.) enjoins to place Ekanamsa between Baladeva and Krishna (Ekanamsa karya devi Baladeva Krishnyomadhye). In the *Harivamsa*, Ekanamsa is spoken of as the daughter of Nanda, and also as the sister of Balarama and Krishna".[27] So, under the influence of the Bhagabata Cult Ekanamsa came to be worshipped as Subhadra and was placed between Balabhadra and Jagannath.

Many arguments and counter arguments have been put forth by the scholars in support of their respective views regarding the origin of Jagannath as referred to above, but no one has been able to deny the intimate association of the Savaras with Jagannath worship even from its very inception. The story of finding Vishnu with the Savaras appear in different forms in Oriya folk-lore, medieval Oriya literature and the Puranas. One of the versions of the story is briefly as follows:

After Vishnu saved the world from deluge in his Baraha incarnation, Brahma asked him of the means of salvation of all creatures. Vishu said, "I am being worshipped as Nilamadhava on the Blue Hill in

23. Orissa Review, Vol. XXVI, No. 12, p. 25.
24. *Orissa and Her Remains*, pp. 406—407.
25. *A History of Orissa*, edited by Dr. N. K. Sahu, p. 277.
26. The History of Medieval Vaishnavism in Orissa, pp. 17, 7.
27. Dr. Karuna Sagar Behera, *Orissa Review*, No. 11, p. 3.

Purushottama Kshetra. The highest form of salvation could be attained by beholding me there". This was a cause of apprehension to Yama, the god of death, as he could not discharge his duties properly. On Yama's request Vishnu assured him to disappear from the Blue Hill after some days.

The sacred Rohini Kunda was situated to the west of the all-bestowing *Kalpa-Vriksa* whose branches had spread for one *krosa*. The shrine of Nilamadhava was situated to the west of the Kunda, known to all excepting the Savara who worshipped him and the gods who came to pay their daily oblations at his altar. In Satya-yuga the pious and learned king Indradyumna of the Solar dynasty ruled in Avanti. He was anxious to see Vishnu. A wandering sannyasin informed him that God Himself was being worshipped as Purushottama on the Blue Hill in Odra desa. Indradyumna sent Vidyapati, the brother of his family priest, to Utkala as his emissary. Vidyapati came to Utkala and settled in a Savara village situated to the west of the Blue Hill. After being acquainted with Visvavasu, the fowler, Vidyapati revealed to him the secrets of his mission and entreated him for a sight of Nilamadhava. He also told the fowler that his royal master would not touch food until his return. Out of compassion for the king Visvavasu took Vidyapati through a narrow track and showed him the shrine of Nilamadhava. After seeing Nilamadhava Vidyapati returned to Avanti.

In the meanwhile in order to fulfil His pledge given to Yama, Lord Vishnu made the shrine of Nilamadhava invisible under the sand. When Indradyumna accompanied by Narada set out with a vast army and reached the borders of the kingdom of Utkala its king informed him about the disappearance of Nilamadhava. Indradyumna was completely disheartened with the news, but sage Narada assured him that God would reappear in the form of *Daru* (a log of wood). Thus being consoled Indradyumna visited the Blue Hill and offered a thousand *aswamedha* sacrifices there.

On the closing day of the *aswamedha* sacrifice Nilamadhava appeared to Indradyumna in a vision, and at his bathing time the attendants came and informed him that a *Daru* with four branches was floating on the sea. The king with due ceremony brought the Daru and placed it on the *Mahavedi*. While discussing with Narada about fashioning the log into an image, the king heard a voice from heaven saying, "God Himself will make His own image. The aged carpenter standing with his tools should be shut up in a room for fifteen days and utmost secrecy should be maintained about the construction of the image". Things were arranged accordingly

and at the end of the allotted time Jagannath, Balabhadra, Suvadra and Sudarsana appeared on the *Mahavedi*. Being directed by a voice from heaven the king adorned the images with silken cloth and painted them with their respective colours. He also built a temple one thousand cubits high to install the images.

Indradyumna went to heaven to invite Brahma to consecrate the temple. Brahma was listening to music, and the time that intervened amounted to many ages of mortal life. In the meanwhile a king named Gala had taken possession of the temple and was worshipping an image of Madhab in it. At last Brahma came. Indradyumna and Gala were reconciled to each other and the image of Madhab was shifted to a smaller temple. Brahma consecrated the temple and the images. After leaving the temple in charge of Gala, Indradyumna proceeded to *Brahmaloka*.

A slightly different version of the story is found in the *Musali Parva* of the Mahabharata written by the great 15th Century Oriya poet Sarala Das. According to him Narayana or Savarinarayana was being worshipped by the Savaras in the forest and being informed about it, king Galamadhava of Kanchi proceeded to the Savara village to take possession of the deity. But the deity had disappeared in the meanwhile. King Galamadhava was angry with the Savaras thinking that they had hidden the deity, and waged a war against them. He had killed all the Savaras, excepting one, when the voice of Visnu from heaven asked him to desist from the holocaust as the Savaras were His great deveotees. God Visnu also cursed Galamadhava that his entire line would be extinct. The story of Indradyumna begins after this. Lord Krishna was killed by the arrow of Jara, a fowler, Arjun consigned the body of krishna to flames, but the flames could not consume it. Being directed by a voice from heaven Arjun threw the body of Lord Krishna into the sea, and at length it floated in the form of a *Daru* to Nilasundara on the shores of the sea. Jara had followed the body of Krishna along the sea-coast. King Indradyumna, knowing that Visnu will appear at *Nilagiri* (the Blue Hill), had constructed a temple there with the help of the Bramhin Viswavasu. Krishna informed Jara in a dream that He would appear in Rohini Kunda in the shape of *Daru* (log of wood). Indradyumna got the information from Jara and sent his men to lift the Daru from Rohini Kunda, but all his efforts failed. Then being directed by the Lord in a vision Indradyumna employed the services of Jara, the fowler ; and Vasu, the Bramhin; who jointly lifted the Daru from Rohini Kunda. Jara and Viswakarma together fashioned the log into the three images of Balavadra, Suvadra, and Jagannath who, according to poet Sarala's version, stood for Siva, Bramha and Visnu respectively.[28] The incompletion of the images is ascribed to the opening of the door before the allotted time.

The worship of Jagannath by the Savaras also finds mention in other Oriya texts like the '*Daru Brahmagita*' of Jagannath Das (16th century A. D.) and the *Deulatola* by Nilambara Das (17th century A. D.). The Daitas who are hereditary servitors in the temple of Jagannath at Puri, claim their descent from the Savaras and the deities are left to their sole care during the *Snana yatra* and the Car festival. They also observe the funeral rites of Jagannath during *Nabakalebar* when the deities, being made of wood, change their body every 12—18 years.

Hunter remarks, "The very origin of Jagannath proclaims him not less the god of the Brahmanas than the low-caste aboriginal races'.[29] After narrating the story of Indradyumna in his 'Orisaa' Hunter further adds, "In the foregoing legend we find the aboriginal people worshipping a blue stone in the depths of the forest. But the deity has grown tired of the Jungle offerings of the primitive people, and longs for the cooked food of the more civilised Aryan race. When the Aryan element at length comes on the scene, the rude blue stone disappears, and gives place to a carved image. At the present hour, in every hamlet of Orissa, this two-fold worship co-exists. The common people have their shapeless stone or block, which they adore with simple rites in the open air, while side by side with it is a temple to one of the Aryan gods, with its carved image and elaborate rites" [30].

W. J. Wilkins has also traced the origin of Jagannath worship to tribal sources, "The probability being that He (Jagannath) was the local divinity of some, now unknown tribe, whose worship was engrafted into Hinduism, and the God when admitted into the pantheon was regarded as another manifestation of Vishnu" [31].

Dr. Benimadhav Padhi in his book 'Daru Devata' has traced the origin of Jagannath to the *Daru* worship by the Savaras in the pre-historic times. Tree worship is a very ancient cult. The proto-austroloids worshipped the ficus tree and their religion was known as the 'Cult of Ficus Tree'. Gradually tree worship has spread into other religions. Till today the Savaras or Sauras of Ganjam and Koraput district worship tree as their 'Kitung', which in Saura language means god. They believe that their 'Kitung' dwells in a tree

28. Sarala Mahabharata, *Musali Parva*, ed. by Dr. Artaballava Mohanty p. 116.
29. W. W. Hunter, " *Orissa*", Vol. I, pp. 88—89.
30. Ibid, pp.—94—95.
31. *Hindu Mythology*, W. J. Wilkins, p. 208.

outside their village. They never cut the tree which they call Jagant (a special name of Kitung), nor cut any other tree in the area where it stands. They also believe that their Kitung has ten incarnations which is exactly similar to the concept of ten incarnations of Visnu. The word Jagannath is never a Sanskrit word, nor a Pali word; presumably it is the sanskritised form of the austric word 'Jaganta'[32].

Cult of Jagannath

The cult of Jagannath is an eclectic system that has assimilated and incorporated in its fold the influences of divergent religious creeds and sects. Jagannath is never a sectarian deity. The crude figures of the Jagannath triad do not approximate to any anthropomorphic concept of the known gods and goddesses of the Hindu pantheon. In the daily ritual, practices and festivals of the temple Jaina, Buddhist, Saivite, Tantric and Vaisnavite influences are clearly discernible. Jagannath is both Sankara's Advaita Brahman, and Mahayanic *Sunya*. Acyutananda Das, the famous 16th century saint-poet of Orissa, in his *Sunya Samhita* has conceived both Krishna and Jagannath as Sunya Purusa, or void personified. [33] Frequent mention of Jagannath as Buddha is found in the Mahavarata of Sarala Das (Adi Parva, Sava Parva, Musali Parva etc.) and in the Daru *Bramhagita* of Jagannath Das. The absence of caste distinction in the temple of Jagannath, especially in partaking of the *Mahaprasad*; the car festival, and the bathing festival of the Lord are ascribed to Buddhist influences. For Sakta Tantrics Jagannath is Bhairava and Vimala is Bhairavi ('Vimala sa Mahadevi Jagannathstu Bhairava'). In the month of Asvina, during the Durga Puja, animal sacrifice is made before goddess Vimala which is singular of its kind in the otherwise bloodless rituals performed in the temple. The food offerings made to Jagannath can only be considered *mahaprasad* after they are re-offered to goddess Vimala. The Vaisnavas of Sri Rama sect worship Jagannath as Raghunandan Sri Rama: 'Jagannatha mahabaho Pratakhya Raghunandanam' [34]. On Ramanavamai day Jagannath is dressed as Sri Rama. On *Snana yatra* or bathing festival Jagannath is worshipped as Ganesh and is decorated with a proboscis. The worship of the deities in the temple is conducted mainly according to the modes prescribed in such works as *Gopalarchanbidhi*, *Niladrinathapujabidhi*, *Niladrimahodaya* and *Durgotsava Chandrika*. [35] Dr. Kanhu Charan Mishra makes the following observation on the intricate form of worship followed in the temple of Jagannath at Puri.

32. *Daru Devata*—pp. 52—54.
33. Suryanarayan Das, *Odia Sahityara Itihas*, Vol. I, p. 698—99.
34. *Niladri Archana Chandrika*, Ramanavami Kalpa (Vide Shri Mandira Samachara, No. 1—10).
35. Dr. Kanhu Charan Mishra, Op. Cit. p. 143.

"The worship of Jagannath in the temple has assumed a very complicated form in the course of time. Just as the conception about the deities developed from age to age, so also the mode of their ritualistic worship has developed. It appears that there was a progressive assimilation of the fundamentals of the earlier modes with the later modes of worship. For example, although at the present time the images are conceived on the pauranic lines of thought and the *dhyanas* and *mantras* are mostly addressed to the *pauranic* deities, still the vedic modes of *pranava* worship and the tantric modes of *yantra* worship and *vijamantra* worship are also there". [36]

Ramanuja, the great Vaisnavite teacher from the South and the philpsopher of the *Visistadvaita* school, visited Puri in the early part of the 12th century A. D. and his visit gave a fresh impetus to Vaisnavism in Orissa. The contemporary Ganga monarch of Orissa Chodaganga Deva seems to have come under the influence of Ramanuja. Chodaganga was a Saiva and was called 'Parama-Mahesvara' in his earlier records, but in later records he has been described both as Parama-Mahesvara and Parama Vaisnava, and also as a devotee of Visnu alone.[37] Though Ramanuja did not succeed in his attempt to introduce certain modes of his own sect of Vaisnavism into the worship of Jagannath, still Vaisnavism flourished in Orissa under royal patronage. The existence of the famous Emar Matha and the Ramanuj Matha at Puri and the Alvarnath temple at Brahmagiri in Puri district are reminiscent of the visit of Ramanuja, the last of the Alvar saints, to Puri. But the climax of Vaisnavism in Orissa was reached in the 16th century with the coming of Sri Chaitanya whose long sojourn at Puri up till his death wrought a miraculous change in the religious life of the people. Under Chaitanya's influence Vaisnavism became the dominant faith of the people of Orissa and Jagannath came to be regarded primarily as a Vaisnavite deity. According to Hunter, "The adoration of Chaitanya has become a sort of family worship throughout Orissa. In Puri there is a temple specially dedicated to his name, and many little shrines are scattered over the country. But he is generally adored in connection with Vishnu, and of such joint temples there are at present 300 in the town of Puri, and 500 in the district. At this moment, Chaitanya is the apostle of the common people in Orissa. The Brahmans, unless they happen to enjoy grant of land in his name, ignore his work. In almost every Brahman village the communal shrine is dedicated

36. Ibid, pp. 143-44.
37. The Orissa Historical Research Journal, Vol. III. No. 1, p. 17.

to Siva; but in the villages of the ordinary husbandman, it is Vishnu who is worshipped, and Chaitanya who is remembered as the great teacher of the popular faith". [38]

The strict followers of Chaitanya are known as Gaudiya Vaisnavas who adore Krishna as their Supreme Lord. In Orissa, an eclectic form of Vaisnavism had existed from the time of Chodaganga centring round Jagannath which 'did not completely eclipse Saivism and Buddhism and Sakti worship, rather it assimilated certain ideas frcm these faiths'. Traces of this broad-based Orissan Vaisnavism can be found in the works of the great 15th century Oriya poet Sarala Das, who, though avows himself to be a Sakta, has shown remarkable tolerance and regard for other religious faiths. But Orissan Vaisnavism finds its best expression in the writings of Balarama Das, Jagannatha Das, Achyutananda Das, Yosobanta Das and Ananta Das, the five poet-philosophers of Orissa who are popularly known as the Pancha Sakhas. Inspite of their individual predilections with Sunya, Yoga, or the cult of Bhakti, these poets sing the glory of Jagannath in one voice, and are mainly responsible in making the cult of Jagannath the mass religion of Orissa. According to Pandit Nilakantha Das these saint-poets, "through their Yogic practices based on Brahmacharya, including strict celebacy and control of the senses, seek 'Nirvana'. This they explain as the real worship of Jagannath. This is the Yogic Vaisnavism of Jagannath expounded by the Panchasakhas as distinct from Gaudiya Vaisnavism of Chaitanya and his followers". [39]

In the true catholic tradition of Jagannath, attempts have been made to accommodate and absorb the Neo-Vaisnavism of Chaitanya within its all-embracing fold. Yosavanta Das in his *Premavakti Bramha Gita* describes Nilachala as the embodiment of all the holy places whose sanctity baffles description; Gokul, Mathura, Vrundavan, Dvaraka, Kasi, etc. are all present here. [40] Achyutananda Das in his *Sunya Samhita* writes that all the ten incarnations emanate from this *Daru Brahman* (Jagannath) and are again absorbed in Him.[41] In the same book Lord Jagannath says, 'An aspect (*kala*) of mine will go to Navadip and will manifest itself as Chaitanya. [42] Krishna has not merely been identified with Jagannath by the Orissan

38. W. W. Hunter, '*Orissa*', Vol. I, p. 109.

39. Pandit Nalakantha Das, '*The Cult of Jagannath*', Orissa Review, Vol. XXVI, No. 12, p. 20.

40. *Premavakti Bramha Gita* (Prachi Publication), Ch. V. p. 40.

41. *Sunya Samhita* (Radharaman Pustakalaya, Cuttack), p. 9.

42. Ibid, Ch. IX, p. 75.

Vaisnavas, but has been depicted by some as the *ansavatara* (part-incarnation) of the latter. In *Jagannath Charitamruta*, a work of post-Panchasakha period, Jagannath has been described as the Supreme Lord or *Purna Brahma*, whereas Krishna, the son of Nanda, represents only a part of his glory.[43]

Thus the synthetic cult of Jagannath is an epitome of divergent religious creeds and schools of philosophy that prevailed in India at different priods of her long cultural history. In the historic process of adjustments, Jagannath has assimilated strange contradictions in a manner that is most amazing in the history of religious thought. "There is no discarding any in this religion of man", wrote Pandit Nilakantha Das, "and all the gods and goddesses attacking and appealing have found a place in the compound of the temple. Jagannath has welcomed and embraced all, but been overwhelmed by none and has lost Himself in none" [44].

The Temple and the Icon

The temple of Jagannath, built on an elevated ground about twenty feet above the level of the surrounding area, presents an imposing sight and can be seen from miles away. The height of the main temple or *Vimana* above the road level is 214′ 8″. It is a fine specimen of the *Pancharatha* style of Orissan temple architecture. The construction of the present edifice is credited to Anantavarma Chodaganga Deva (1078—1147 A. D.) of the illustrious Ganga dynasty. The main shrine consists of four distinct buildings, viz., the *Vimana* or the Great Temple, *Jagmohan* or the Hall of Audience, *Natamandapa* or the Dancing Hall, and *Bhogamandapa* or the Refectory. The temple has two enclosures with large gateways on all the four sides. The dimensions of the outer wall known as *Mehghanada Prachira* are 665 ft. by 640 ft., and that of the inner enclosure known as *Kurma bedha* are 420 ft. by 315 ft.

The images of Jagannath, Balabhadra, Suvadra, and the emblem *Sudarsan* are installed in the inner sanctuary of the temple on a raised platform called the *Ratnavedi* or the jewelled platform. The miniature images of Laksmi, Saraswati and Madhab are also placed on the Ratnavedi along with the main deities and worshipped. The platform, made of stone, is 16 ft. long, 13ft. wide and 4 ft. high. Sufficient space has been left on its sides for the circumambulation of the devotees when at certain specified hours of the day they are allowed inside the inner sanctuary for a closer view of the deities. The images are made each

43. *Jagannath Charitamruta*, (Union Printing Works, Cuttack), 1913, Ch. XVIII, Lines 29-30, p. 169.

44. Pandit Nilakantha Das, *The Cult of Jagannath*, Orissa Review, Vol. XXVI, No. 12, p. 18.

of one solid block of *nim* wood (Melia Azadirachta). The height of Balabhadra is given as 85 *pavas* or a little above 7 ft., 'one *pava* being equal to one inch'. [45]. The heights of Jagannath, Suvadra and Sudarsan are 84, 52 and 84 *pavas* respectively. Jagannath is painted black with brilliant round eyes and a crescent-shaped mouth. The colour of Balabhadra is white and that of Suvadra is yellow. The painting is not directly on the wood, but on silk which is pasted round the wood in several layers. The deities are painted every year during the fortnight preceding the car festival which period is called *Anasara*. The wood is renewed every 12--18 years when there are two months of *Asarah*. The rules and detailed specifications as laid down in *Niladrimohodaya*, Utkala Khanda of *Skanda Purana* and other religious texts are strictly followed at the time of the construction of the deities. The deities are adorned with different kinds of dresses in a day which forms a part of the daily ritual of the temple, and wear festive or ceremonial dresses on specified occasions in a year.

Ritual * The rituals or *nitis* of the temple of Jagannath may be classified under three heads : (*a*) the daily *nitis* which are fixed and are observed everyday as of routine course; (*b*) the special nitis according to the speciality of certaih days (Thursday, Amabasya, Ekadasi etc.), months, *naksyatras*, eclipses, or some mishaps in the temple, (*c*) the various festivals observed during the year, some outside the temple and some inside, come under the category of festive *nitis*. Besides these, there are some *nitis* which by tradition are kept secret. These nitis are performed by certain section of the temple functionaries according to the old customs and practices and usages of the temple. The procedure followed at the time of *Nabakalebar* of the deities and some rituals during *anasara* come under this category. As there are *nitis* for the main temple of Lord Jagannath, so also there are *nitis* for the subsidiary temples. All the details regarding the *nitis* and usages of the temple of Lord Jagannath find mention in the chronicles of the Temple called the *Madala Panji*, and other sacred texts like *Niladrimahodaya*, *Ksetramahatmya* etc.

The following is a brief account of the daily ritual of Jagannath.

The first *niti* begins in the early morning with the opening of the doors of the temple. The Bhitarchu Mahapatra, a temple servitor, accompanied by Palia Mekap, Pratihari, Akhanda Mekap and Muduli examines the seal put on the main door (Jaya Vijaya Dvara) by the

45. Dr. Kanhu Charan Mishra, Op. Cit., p. 112.

* The accounts given on Rituals, Festivals etc., are based on the Report of the Special officer under the Puri Shri Jagannath Temple (Administration) Act, 1952, and the Record-of-Rights compiled by him.

Talicha Mahapatra on the previous night. If the seal is intact, he breaks it, unlocks the padlock and opens the door. In the same way the door of the inner sanctuary is also opened. The object of this inspection is to see that there has been no defilement of the sacred buildings in which case a purifying ceremony is necessary. After the cleaning of the inner sanctuary Mangal Arati is performed to the chanting of hymns and the play of *mangalavadyam* or auspicious music. This is followed by *mailamlagi* or change of dress. The dress of the previous night is removed and *tadapa* (a kind of dress) is supplied to make the deities ready for the succeeding *niti* of *abakas* i. e., cleaning of teeth, bathing and dressing. The priests pretend to clean the teeth of the deities by sitting in front of the mirrors in which the images are reflected and then bathe them by pouring water on the mirrors. After the deities are adorned with new clothes, flowers and ornaments *sahana mela* takes place i. e., the devotees are allowed to go near *Ratnavedi* to have a closer view of the deities. After *sahana mela* is over the deities again change their dress. In the meanwhile *rosa homa* or starting of the sacred fire to cook the Lord's food in the kitchen, Surya Puja and Dvarapala Puja are performed. *Gopal Ballabha* consisting of sweetmeats, fruits, curd, butter, green coconut, etc., are offered to the deities by way of early breakfast. The next important *niti* is Sakal Dhupa or Raj Bhoga served at 10 a. m. in which various preparations of black gram like Bada Kanti, Sana Kanti, Enduri; other preparations like Matha-Puli, Hansakeli, Kakatua, Jhili, Ada Panchedi, Sag, Khechedi, Pitha-puli, Bundia Khiri are offered. Betel-nut is offered to the deities at each meal time. Next follows the change of dress and then the Bhogamandapa Bhoga. The food offerings made at the Bhogamandapa or Refectory is not a part of the compulsory routine of *nitis* followed in the temple. It is traditionally done in order to facilitate the pilgrims, the various *mathas* and other institutions, private individuals as well as the Suaras (temple cooks) who sell *Mahaprasad*, to offer *bhog* in large quantities, as in *sakal dhupa* offerings from the Temple fund only are allowed, besides the offerings of a few other persons who have got rights for it. *Madhyana dhupa* or mid-day meal is offered at 1. p. m. in which rice, pulses, vegetables and a variety of other items of food are offered. It is on record that as many as 435 items of food were being offered to the deities at this *dhupa* in 1910. After their mid-day meal the gods change their dress and enjoy a siesta, the cots being taken from the store room and placed in front of them. Betel-nut, green coconut and perfumed water are kept by the side of the cots and Arati is performed. The doors are then sealed. In the evening the doors are again opened by an elaborate procedure as in the morning. The Sandhya Arati is performed at 6 p.m.

The next *niti* is Sandhya Dhupa in which rice is not offered, but sweets and other preparations of various kinds like Kanla-puli, Takua, Matha-puli, Bhoga-pitha, Gotali, Kakara, Khuruma, Amalu, Jhadaineda, Kadamba and Subas-pakhal form the speciality of the *dhupa*. Elaborate rituals including special Aratis are performed after which the inner sanctuary is thrown open for the public. Next follows the change of dress of the deities, and *chandanalagi* i. e., sandal paste is applied to the person of the holy ones. The gods are again dressed with new clothes, flower crests, garlands, Tulsi (holy basil), etc., at about 10·30 p. m. which is known as *badasinghar besa*. *Badasinghar bhoga* is offered at about 11·30 p. m. The last *nitis* are *bina-lagi*, *gana*, *khataseja-lagi*, *puspanjali*, *pahuda*, *muda* and *sodha*. The couches are put in front of the Ratnavedi. Three green coconuts are placed close by with some betel-nut and flowers. The Vinakar Sevaka plays on Vina to lull the deities to sleep. Gita Govinda of the famous Oriya poet Jayadeva is recited. Thus the gods are left to their slumber. The doors are then sealed by Talicha Mahapatra with his golden seal. All persons excepting those required to watch the temple are cleaned out of the Temple precincts. This, in short, is the daily round of *nitis* of the Lord.

On Thursdays, Amavasyas (new moon day), Ekadasi (11th day of the dark or bright fortnight), or when the temple precincts are defiled due to the death of a person or other mishaps special *nitis* are performed which have been termed as periodical *nitis*. In winter months from *Odhan Sasthi*, the 6th day of the waxing moon of Margasira (November-December) up to Basanta Panchami and in a modified form up to Phagu Dasami in Falguna (February-March) the deities are dressed in warm raiments which is called *ghodalagi*. Weekly retouching of the deities with paints (on Wednesday or Thursday) called *banaklagi* or *srimukh simhar* is another such periodical *niti*.

Festivals

Festivals are common to all the religions and they are to provide for the laity mirth, gaiety and entertainment mixed with religious ardour. More than sixty-five [46] festivals are celebrated in a year in honour of Jagannath and most of them find mention in the annual almanacs of Orissa. Snana Yatra, Gundicha or Ratha Yatra, Sayana, Daksinayana, Uttarayana, Parsvaparibartana, Utthapana, Pravarana, Pusyapuja, Dola, Damanaka Utsava and Chandana Yatra are called the *Dvadasa Yatra* or the twelve main festivals of Jagannath. [47] (A

46. Report of the Special Officer under the Puri Shri Jagannath Temple (Administration) Act, 1952.

47. Jagabandhu Singh, *Prachina Utkala*, Orissa Sahitya Akademi Publication, p.524.

brief account of the chief festivals of Jagannath, and the Festive Dresses (Besa) are given in Appendix I. An account of the *Nabakalebar* of 1969, with its elaborate rites and rituals, and the famous Car Festival of Jagannath are given separately.

Mathas

Puri is a unique place where all shades of Hindu religious faith have converged. A large number of Mathas or religious monasteries belonging to different sects are located here centring round the shrine of Jagannath. The Mathas were originally founded with the purpose of imparting education to *chelas* or disciples and feeding travellers, ascetics and beggars. Gobardhana Matha is one of the oldest in Puri and is believed to have been founded by Adi Sankaracharya in the 9th century A. D. Tradition assigns some Mathas like the Vrugu Ashram and the Angira Ashram even to an earlier date. [48] The Vaisnava Mathas belonging to different *sampradayas* or sub-sects of the cult are numerous at Puri, of which Emar, Dakhinaparsva and Raghavadas are supposed to be the richest. Prominent among the Goudiya Mathas are Radhakanta, Gangamata and Kothabhoga, whereas the Oriya, Sisu and a few other Mathas belong to the local sect of Utkaliya Vaisnavas. The Gobardhana and the Sankarananda Mathas situated in the sandy tract near Swargadwara are Saiva, and the Kabir Chaura Matha located in their vicinity belong to the followers of Kabir. There are two Mathas, viz., Bauli and Mangu which belong to the followers of Nanak. The Mahantas or the heads of these Mathas are usually celibates, the *gadi* passing to one of the *chelas* or disciples by way of succession, but there are a few Mathas like Kothabhoba, Kalitilaka and Achari where married Mahantas may hold the office. A list of the Mathas at Puri belonging to various sects is given in Appendix III.

Most of the Mathas of Puri are connected with the worship of Jagannath and have various *sevas* or duties to perform in the Temple. The Mahantas are the *gurus* or spiritual preceptors of many people. In the past, they received from their wealthy followers liberal gifts of money and endowments in land for the worship of Jagannath and for other charitable purposes. The priests of the temple used to be trained at the Sankarachayra Matha and only after obtaining a certificate from the Matha were eligible to enter into priesthood and perform worship in the temple, but now this function is being performed by the *Muktimandap*. Raghavadas Matha, besides other duties, arranges special *bhogas* in the temple during Snana Yatra, Car festival, Chandan Yatra, Kumar Purnima, and along with Gopal Tirtha Matha supplies the requirements for the *Hatibesa* of the deities. The Oriya

48. Dr. K. C. Mishra, Op. Cit., p. 228.

Matha makes arrangement for the *pankti bhoga* in the Jagamohan during *Rukminiharan* festival and supplies *kala sari* (black cloth) to goddess Vimala. This Matha is also vested with the duty of cleaning the Ratnavedi and supplying of canopy for the inner sanctuary and the Lord's pillows. [49] The Record of Rights compiled under the Puri Shri Jagannath Temple (Administration) Act, 1952, mentions in detail the *nitis* to be performed by certain Mathas. Closely connected with the daily *nitis* and the festivals of Jagannath are the Mathas Jagannathaballava, Raghavadas, Shri Ramadas, Emar, Uttarparsva, and Oriya.

After their conquest of Orissa in 1803 the British Government took over the management of the Temple for some years and made an attempt to assess the properties of Jagannath including the vast landed properties endowed with the Mathas for the worship of the Lord. Mr. C. Grome, the Collector of Puri, furnished a report in 1805 in which he gave an account of lands under the charge of the Mathadharis for the use of Jagannath. [50] In 1848 a rough estimate of the annual income of twenty-nine Mathas from land alone amounted to Rs. 1,45,400 [51] which increased enormously during subsequent years. The lands were endowed to the Mathas by the donors with the specific purpose of offering some *bhogas* or performing certain *sevas* in the Temple of Jagannath or for performing other acts of charity and the Mahantas were mere trustees or marfatdars. But being possessed of huge wealth the Mahantas misutilised the trust property and led a life of luxury and vice against which there was much public resentment. Some steps were taken by the British Government to resume endowments of the Mathas which were grossly abused, but no tangible result ensued from such half-hearted measures as the British Government had committed itself not to interfere in religious matters. "The English Government", writes Sir William Wilson Hunter, "respected the patrimony of Jagannath not less scrupulously than it conserved the religious endowments of Orissa. We simply took over charge of the country from the Marhatta intruders and the Company bound itself to uphold all rights and privileges as it found them". [52] After the achievement of independence the Orissa Hindu Endowments Act, 1951, with its subsequent amendments put some effective control over the mangement of the religious and charitable trusts. In case of gross

49. Ibid, p. 125.

50. Jagannath Temple Correspondence preserved in the Board of Revenue Archives, Orissa, Part-VIII, pp. 212—229.

51. Puri District Gazetteer by L. S. S. O' Malley, p. 173.

52. A History of Orissa, Vol. I, Ed. by Dr. N. K. Sahu, p. 30.

mismanagement the Commissioner of Endowments was empowered to remove the hereditary trustee of a Matha and appoint one or more persons to discharge his functions till the new trustee was appointed in accordance with the provisions of the Act (Act 1951, Section-35). The Orissa Estates Abolition (Amendment) Act, 1974, envisages a drastic change in the entire system by vesting all religious endowments and charitable trusts in the Government.

Pilgrims

The sanctity and the fame of Puri or Purusottama Puri as an important centre of Hindu pilgrimage is of remote antiquity. The Saradadevi temple inscription of Maihar referred to earlier indicates the fame of the shrine of Purusottama in Odra country in the 10th century A. D. The Govindpur inscription of [53] Gaya dating back to 1137-38 A. D. mentions of one Manoratha who went to the sacred Purusottama Khetra and gave away his wealth in charity on the noisy shore of the sea at the time of an eclipse of the bright moon. After the construction of the present magnificent temple of Jagannath in the 12th century A. D. with its elaborate rites and rituals the fame of the temple spread far and wide and every year a steady flow of pilgrims from all parts of the country started pouring in to the holy city. Before the opening of the railways pilgrims had to track hundreds of miles on foot on rough roads and forest paths crossing many unbridged rivers on the way. The fear of pestilence and highway robbery was always there and many unfortunate pilgrims died on the way.

A tax was levied on the pilgrims of Jagannath which proved to be an important source of revenue to the Government. The Muslims are supposed to have raised the enormous sum of £1,00,000 (Nine lakhs of Sicca rupee) per annum from this tax [54]. The pilgrim tax continued to be collected during the Maratha and the early British rule till it was abolished in 1840 [55]. The British Government made elaborate arrangements for the collection of the tax and stationed a Collector of Pilgrim tax at Puri. By the Regulation IV of 1809 [56] the pilgrims, depending upon their financial position and status, were divided into four categories, viz., Laljatri, Nimlal, Bhurung, and Punjtirthee. The pilgrims coming from the South paid from rupees six to rupees two at Lokanath Ghat. Certain categories of persons including *sannyasis* and very poor pilgrims were exempted from the tax. Total tax collected in a period of sixteen months from January 1st 1806 to April 30th 1807 is stated

53. J. A. S. B., Vol. LXVII, Part-I, (1898), pp. 329—30.

54. W. W. Hunter, A History of Orissa , Vol. I, Ed., by Dr. N. K. Sahu, p.26.

55. Orissa Itihas, by Dr. H. K. Mahatab, Pt., -II, pp. 433-34.

56. Dr. Kishori Mohan Patra, Orissa under East India Company, p.237.

to have been Rs. 2,05,608. [57] According to the accounts given by a Christian missionary during the Car Festival in July, 1825, about 2,25,000 pilgrims came to Puri and a sum of Rs. 2,60,000 was realised as tax. [58] The pilgrim tax was an additional burden to the pilgrims who were often coerced and harassed by the unscrupulous tax collectors stationed at various toll gates.

But the lure of Jagannath was irresistible to the Hindus. They came to Puri in thousands surmounting all the hazards of the journey. Some devout pilgrims traversed many miles measuring their length prostrate along the dusty road to fulfil some vow. Such practice, though not completely stopped, has become rare nowadays. After the opening of the railways most of the pilgrims prefer to come by train, though every day many come to the holy city by bus and other conveyances. It was the usual practice with the pilgrims of Jagannath to visit on the way Biraja and Barahanath at Jajpur, Lingaraj at Bhubaneswar and Sakhigopal at Satyabadi, but many modern pilgrims do not strictly adhere to this itinerary. The rush of pilgrims at Puri increases during important festivals like Ratha Yatra, Dola Yatra and Chandan Yatra, and reaches its peak on Nabakalebar and Govind Dwadasi which occur at long intervals. The number of up-country pilgrims is more during Dola Yatra while during Jhulan Yatra (July-August) and Rasa festival or Panchaka (October-November) the local pilgrims prevail. Curious non-Hindu visitors who have no access to the temple often come during Ratha Yatra and Snana Yatra when the celebrated deities come out of the temple and can be seen from outside. A large number of pilgrims and visitors also congregate at Puri during Durga Puja and Christmas holidays.

The Pandas and the Pilgrim Agents

A time-honoured relationship exists between the pilgrims and the priests of Jagannath. The Pandas and the Pratiharis of the temple usually employ pilgrim agents to keep contact with their pilgrims coming from different parts of the country. These pilgrim agents or Jatri Pandas, some of whom serve pilgrims independently, are not necessarily all Brahmins. They used to visit remote corners of India with a view to recruit pilgrims before the important festivals and conducted their little flock all the way to Puri for which they are known as *Batua* (Journeymen) or *Sathua* (fellow travellers). Nowadays as the pilgrims travel by train and bus the agents are no more required to accompany them from their home but usually await to receive them at important railway junctions and other pilgrim centres, and

57. Jagannath Temple Correspondence, Part-VIII, Vol. 12, p. 98.

58. James Peggs, India's cries to British Humanity, p. 255.

then conduct them to Puri. For accommodating the pilgrims and visitors at Puri there are a large number of licenced lodging houses, hostels and *dharmasalas*. The Pandas and the Pratiharis of the Jagannath Temple have a reputation for hospitality and they take all possible care of the pilgrims during their stay at Puri. The Pandas or their agents take the pilgrims round the important shrines and other holy places where certain ceremonies are performed. A dip in the holy tanks of Narendra, Indradyumna, Markandeya, Swetaganga, and the sea near Swargadwara are considered sacred and offerings are also made at these places. Many perform *pindadan* or oblation to their ancestors at Puri. Partaking of the *Mahaprasad* or food offered to Jagannath is a distinctive feature of the pilgrimage to Puri. People of all ranks, castes and creeds may join together in eating the 'Mahaprasad' which proclaims the equality of alll men before God. In olden days no pilgrim used to cook his own food during his stay at Puri and wholly depended upon the *Mahaprasad* supplied from the Temple by the Pandas, but nowadays this usage is not strictly adhered to. The Pandas are paid by the pilgrims for the services rendered to them. Before the pilgrims depart from Puri another rite called *Atika-bandha* is performed at *Koili Baikuntha* situated in the outer enclosure to the north of the temple. The pilgrims are persuaded to pay a round sum to feed the Brahmins, ascetics and the beggars with the *bhoga* offered to Jagannath and the amount thus realised is appropriated by the priests. If a pilgrim can not pay the whole amount on the spot then he writes a promissory note in his own hand to pay the remaining amount later. Either the pilgrim remits the amount after reaching home or the Panda's agent goes to his place and collects it. Most of the Pandas earn a fair income from the pilgrims but they spend quite a good sum for employing the pilgrim agents and the rest they spend away on spendthrift habits.

Madala Panji

The Madala Panji is the chronicle of the Jagannath temple at Puri. It can not be said with certainty on what date or in which year the writing of the Madala Panji actually started. On the basis of circumstantial evidence it is presumed that the writing of the Madala Panji started in the later part of the 16th Century A. D., i. e., during the Bhoi dynasty of Khurda.

The Madala Panji was written in four volumes, namely, (a) Raj Madala, (b) Niti Madala, (c) Khei Madala and (d) Karmangi. It is the property of the Jagannath temple of Puri and the volumes are kept in the custody of (a) the Raja of Puri, (b) Deul Karan, (c) Tadhau Karan, (d) Pattajosi Mohapatra (Chhatisha Nijog Nayak) respectively. The scribes of these volumes were Sithakaran, Behera Karan, Dandi Karan and Panjia Karan.

It was being written on palm leaves with a stylus or Lekhani and preserved in annual bundles (from *Sunia* to *Sunia*, the Oriya New Year's Day). It is not known when Madala Panji stopped being written. The fact that the raid of the Jagannath temple at Puri by the followers of the Mahima Dharma on 1st March, 1881 does not find mention in the Panji shows that it must have stopped before that date.

In 1971, the Vigilance Department seized a number of bundles of the Madala Panji (probaly a part) on the ground of a secret transaction done with a foreign organisation. These records were kept in the Orissa State Museum for sometime. After being properly examined and edited, these records may throw some new light on Madala Panji. At present, there is a printed form in Oriya entitled "Shri Shri Jagannath Mandir Dainika Panjika" (ଶ୍ରୀ ଶ୍ରୀ ଜଗନ୍ନାଥ ମନ୍ଦିର ଦୈନିକ ପଞ୍ଜିକା) in which certain daily records of the temple are being maintained by a writer employed by the Temple Administration.

TEMPLE ADMINISTRATION

The affairs of Shri Jagannath Temple at Puri were looked after with great devotion and care by the successive Hindu ruling dynasties of Orissa with whom Jagannath had come to be regarded as the family or the State deity. The famous Ganga monarch Chodaganga, after constructing the present edifice in the 12th Century A. D., confirmed the old endowments of Jagannath, made new endowments, and laid the foundation of a sound administration of the Temple.[59] Madala Panji,[60] the chronicle of Shri Jagannath temple, Puri, eulogistically records the extensive endowments in land and fabulous gifts of gold made by Anangabhima Deva. He is also credited with organising the *Chhatisanijoga* or thirty-six order of temple servitors and instituting numerous *bhogas* and *yatras* (festivals). The Suryavamsi rulers who succeeded the Gangas were great devotees of Jagannath and from some of their inscriptions in the Temple it is evident that they not only enriched the coffers of the Temple by their numerous gifts, but also looked to the strict performance of the *nitis* of the deities and added new *nitis*. On the left hand side of the Jaya-Vijaya gate of the Jagamohana, Gajapati Prataparudra Deva in the 4th Anka of his regnal year (1499 A. D.) records an order for the performance of dancing at the time of *bhoga* of Jagannath and Balaram from the end of the evening *dhupa* to the time of *badasinghar* or bed time. The dancing girls were enjoined to sing only from poet Jayadeva's

59. Jagabahdhu Singh, *Prachina Utkala*, p. 359. Dr. K. C. Mishra, Op. Cit. p. 120.

60. Madala Panji, Utkal University Publication, pp. 30—33.

Gitagovinda. It is stated at the end of the record that the Superintendent who allows any other song except those in the *Gitagovinda* will cause a violation of the orders of the god Jagannath.[61]

Political power of Orissa fast declined from the time of Gajapati Prataparudra Deva and with the death of Mukunda Deva, the last independent Hindu king of Orissa, in 1568 A. D., Orissa for a time passed into the hands of the Afghan power of Bengal.

Kalapahad's invasion, and Raja Ramachandra Deva of Khurda

The bigoted Afghan general Kalapahad who has earned great notoriety in popular tradition as a cruel iconoclast desecrated and plundered the temple of Jagannath in 1568 A. D.[62] According to Madalapanji [63] Jagannath had been removed from the temple and hidden, but Kalapahad found out the deity and taking it away with him consigned it to flames on the bank of the Ganga. A devotee who had followed the god in disguise somehow succeeded in recovering the *bramha* from the charred image and kept it in the custody of the Khandayat of Kujang. King Ramachandra Deva of the Bhoi dynasty had carved out a small Hindu kingdom on the ruins of the vast Gajapati empire with its capital at Khurda. After strengthening his power and position in the new kingdom he lost no time in bringing the *bramha* from Kujang and performed the Nabakalebar ceremony of Jagannath. The deities were installed in the great temple at Puri in 1575 A.D.[64] King Ramachandra Deva not only re-installed Jagannath in the temple, but also re-established the sanctity of Mahaprasad, the offering of which had been stopped for about a decade. The Muktimandap Sabha which had been established during the reign of Gajapati Prataparudra Deva (1497—1534 A. D.) was re-organised by Ramachandra Deva, and became the chief authority in social and religious matters of the Hindus of Orissa. [65] For reviving the worship of Jagannath at Puri after the temple was desecrated by Kalapahad, Raja Ramachandra Deva of Khurda was popularly called 'Abhinava Indradyumna' or incarnation of Indradyumna. In 1953 A. D. Raja Mansingh, the great Mughal general, proclaimed Ramachandra Deva as the Gajapati ruler of Khurda, under the Mughal Emperor, and also the Superintendent of the Jagannath temple. [66] The Rajas of Khurda continued to be the hereditary Superintendent of the Jagannath temple and managed its affairs under their direct supervision till Orissa passed into the hands of the Marathas.

61. R. D. Banerjee, *History of Orissa*, Vol. I, p. 334.
62. Dr. H. K. Mahatab, History of Orissa, Vol. II, p. 458.
63. Ed. By Dr. Artaballava Mohanty, pp. 61—63.
64. Dr. H. K. Mahatab, Op. Cit. p. 458.
65. Ibid, p. 459.
66. Ibid, p. 460.

Administration of the temple under the Marathas

By the treaty concluded between Nawab Alivardi Khan of Bengal and Raghuji Bhonsla of Nagpur in 1751 A. D. the province of Cuttack i. e., Orissa as far as the river Suvarnarekha was ceded to the Marathas over which they became *de facto* ruler.[67] The Marathas kept the management of the Jagannath temple in their own hands and being Hindus encouraged the worship of Jagannath. They got the ceremonies and festivals properly conducted, and made good the deficit between the receipt and the expenditure of the temple. The day to day affairs of the temple were managed by the Parichas appointed by the Maratha government. "There were three Purichas, viz., Sewajee Pandit, Jugurnath Raj Goro and Amna Pandit, whose sole duty it was to take care of the interior management of the temple, and any complaints against them were made to Ekadee Pundit at Cuttack, who decided upon them finally".[69] The authority of the Rajas of Khurda 'was very limited in the temple during the time of the Maratha government who had assumed almost the entire control'. The Marathas were defraying the expenses of the temple from the tax they collected from the pilgrims. Besides, they also set apart some lands for the worship of Jagannath in the Parganas of Rahang, Sirai, Chabiskud and Lembai which they received from the Raja of Khurda in lieu of payment for military services. This endowment yielding a revenue of Rs. 27,000 was known as Satais Hazari Mahal.[70] But the discipline and the administration of the temple seem to have much deteriorated during the Maratha rule.

The temple during the British rule

With the British occupation of Orissa in 1803 the management of the Jagannath temple was taken over by the East India Company. The Marquis of Wellesley in his despatches to Lt. Col. Campbell, the Commander of the Southern forces, had particularly stressed the need for respecting the great sanctity attached to the temple of Jagannath at Puri. Before the British army marched into Orissa Wellesley had instructed that "no part of the property, treasure, or valuable articles of any kind, contained in the Pagoda of Jaggernaut, or in any religious edifice, or possessed by any of the priests or Bramhins. or persons of any description attached to the temples or religious institutions is to be considered as prize to any army".[71] For the first few years the East India Company managed the day to

67. R. D. Banerjee, Op. Cit., Vol. II, pp. 110—115.

68. Jagannath Temple Correspondence, Part, I, Vol. II, p.2.

69. Jagannath Temple Correspondence, Part I, Vol. II, p. 141, Letter from James Hunter, Collector of Tax, Puri, to Magistrate, Cuttack, dated 21st July, 1807.

70. Krupasindhu Mishra, Utkala Itihasa, p. 328; L. S. S. O' Malley, Puri, District Gazetteer, p. 234.

71. J .K. H. R. S., Vl. I, No. 4, p. 378.

day administration of the temple through the Parichas and annually made up the difference between the receipts and the expenditure of the temple as their predecessor the Marathas had done. Gradually the Christian Government endeavoured to get rid of the minute supervision of idolatrous rites which this system involved, and in 1806 the Superintendence of the temple was vested in an assembly of three *pundits*. In 1809 the assembly of *pundits* was abolished, and the management was transferred to the Raja of Khurda (now known as the Raja of Puri), who was appointed as hereditary Superintendent of the temple subject to the control and supervision of the British Government. With a view to give up all connections with the management of a Hindu temple the British Government in 1840 vested the Raja of Puri with full and absolute authority in regard to the management of the temple and its property, and in the same year abolished the pilgrim tax which was considered to be a State sanction to idolatry.

The Britishers after their conquest of Orissa in 1803 A. D. had gradually resumed the endowments of the temple of Jagannath and were making a cash payment of about Rs. 53,000 per annum for the management of the temple. With a view to sever all connections with the temple the British Government in 1843 released to the Raja of Puri the last resumed endowment, viz., the Satais Hazari Mahal, yielding a revenue of Rs. 17,420. In 1858 and 1863 some villages which constituted the Ekharajat Mahal were transferred to the Raja for the maintenance of the temple and all future cash payments by the Government were stopped.[73] The Raja was also held responsible for the preservation of peace inside the temple and for maintaining such extra police as may be necessary outside the temple on the occasion of the great festivals.

Raja Birakishore Deva of Puri died in 1859 and his widow Suryamani Pattamahadei was empowered by his will to manage the affairs of the temple during the minority of his adopted heir Dibyasingh Deva. During the superintendence of the dowager Ranee there was a marked deterioration in the management of the temple and the temple properties. "She was entirely inaccessible and was neither seen nor spoken by her people of business. Even her native agents never heard her voice. Her wishes were known only at third hand. She spoke only to her maids who reported her commands to a set of male servants called Bisois through whom the Mukhtars or the agents learned her pleasure and informed the world without." [74] Corruption and chickenary was rampant among the employees of

72. L. S. S. O' Malley, *Puri District Gazetteer*, p. 132.

73. Final Report on Ekharajat Mahal (1953—1965), pp. 1—5.

74. Ibid.

the temple estates and the tenants were worst affected. Things did not improve when Raja Dibyasingh Deva came of age. In 1878 Dibyasingh Deva was implicated in murder and was punished with transportation for life. The management of the temple was in utter confusion. This led the Government to institute a suit in 1885 for the purpose of declaring vacant the office of the Superintendent which was nominally held by the convict Raja, and of obtaining a decree to appoint new trustees for the management of the temple.[75] This suit was hotly contested in which Utkal Gourab Madhusudan Das, the renowned lawyer of Orissa, championed the cause of Ranee Suryamani Pattamahadei. The cry that religion was in danger was raised in the vernacular press and the public mind was considerably agitated over the issue. The Government finally decided to abandon the case under a deed of compromise. According to this compromise the Ranee had to engage a competent manager to manage the affairs of the temple till her grandson Mukunda Deva attained maturity. Complaints of negligence and mis-management continued even after the Raja came of age. So a Deputy Magistrate was appointed as Manager during the life time of Mukunda Deva and on his death in 1926, the management of the temple was transferred to his successor Raja Ramachandra Deva.[76]

With the removal of senior government officers of gazetted rank from the management of the temple the administration of the temple fast deteriorated. After the achievement of independence it was felt necessary to take legislative measures to save this unique religious institution of all India fame from utter confusion and ruin.

Shri Jagannath Temple (Administration) Act, 1952

While introducing the Shri Jagannath Temple (Administration) bill in Orissa Legislative Assembly, the then Minister of Law and Home observed,"In the absence of any guidance from the Raja and sufficient contribution from him for the regular expenses of the Temple, the scheduled and disciplined performance of the *nitis* has suffered beyond imagination and the Raja has practically lost all control over the different sebaks and other temple servants. Economic rivalry and moral degeneration of the servants and sebakas has divested them of all sense of duty and co-operation. Specific endowments are regularly misapplied and misappropriated. Strikes amongst various classes are of common occurence . The non-availability of the Mahaprasad, coveted and adored by milions of pilgrims, at the appointed hours is always there in these days. The lapses into

75. L. S. S. O' Malley, Puri District Gazetteer, p. 134.

76. Ibid, p. 134.

unorthodoxy has resulted in extremely unhygienic conditions inside the Temple and commissions of heinous crimes even within the Temple precincts is not rare, even the image of the deity has been at times defiled and its precious jewellery removed".[77] For better administration of the temple and the temple properties the Government of Orissa as a preliminary step towards undertaking a comprehensive legislation passed the Puri Shri Jagannath Temple (Administration) Act, 1952, providing for the appointment of a Special Officer to consolidate and prepare a record of rights and duties of Sebakas, Pujaris and such other persons connected with the Seva, Puja and management of the temple and also to prepare a record of rights for the endowments of the temple. A Special Officer of the rank of a District Judge was accordingly appointed who submitted his report on the 15th March, 1954, which disclosed serious mismanagement of the affairs of the Temple and in consequence Shri Jagannath Temple Act. 1954 was passed.

Shri Jagannath Temple Act, 1954

Shri Jagannath Temple Act, 1954 (Orissa Act II of 1955) forms the basis of the existing administrative pattern of the temple and its endowments. Section 5 of the Act states that "the administration and the governance of the Temple and its endowments shall vest in a committee called Shri Jagannath Temple Managing Committee constituted as such by the State Government.....It shall be a body corporate, having perpetual succession and a common seal, and by the said name sue and be sued". Section 6 provides for the constitution of the Committee with the Raja of Puri as the Chairman. No person who does not profess the Hindu religion shall be eligible for membership. The Collector of the District of Puri is an *ex-officio* member and is designated as the Vice-Chairman of the Committee. Sections 19 and 21 deal with the appointment, powers and functions of the Administrator of the Temple who shall be the Secretary of the Committee and its chief executive officer and shall, subject to the control of the Committee, have powers to carry out the decisions in accordance with the provisions of the Act. The Administrator shall be responsible for the custody of all records and properties of the Temple.

Chhatisanijoga

King Anangabhima Deva is said to have introduced *Chhatisanijoga* or thirty-six categories of attendants in the Temple of Jagannath. Prior to the introduction of Chhatisanijoga, according to local traditions, there were only nine *Sebakas*, viz., Charu Hota, Patra Hota, Bramha, Acharya, Pratihari, Puspalaka, Daitas, the washerman

77. Statement of Objects and Reasons, *The Orissa Gazette*, Extraordinary, dated the 21st, June.

and the barber.[78] In later years the number of *nijogas* in the temple increased considerably, though this organisation of the Sebakas is still popularly khown as Chhatisanijoga. C. Grome, the Collector of Jagannath (Puri), in 1805 furnished a report on the affairs of the temple of Jagannath in which he gave a list of about 250 categories of Sebakas.[79] The Record-of-rights prepared under Puri Shri Jagannath Temple Act, 1952, gives a detailed account of the duties and the privileges enjoyed by about 150 *nijogas*. The rights of the Sebakas in the temple are, in most cases, hereditary and whenever a Sebaka dies without an heir a new Sebaka of the same class is appointed in his place on the payment of a nominal fee. The Sebakas are given *khei* or portions of the Kotha Bhoga as remuneration, some also enjoy landed *jagirs*. Mr. Grome also stated in his report that for negligence of duty the Sebakas were punished by stopping of their *khei*, fines or in extreme cases by dismissal. When the affairs of the temple were under the immediate control and management of the Rajas of Khurda, even for slightest deviation from the prescribed duties the Sebakas were severely punished either by fine of corporal punishment, but from the time the Marathas took over the management of the temple discipline was greatly relaxed.

The organisation of the Chhatisanijoga is a well-knit system which is primarily responsible for carrying on the elaborate rites and rituals of the Temple for centuries without any apparent interrruption or break. (A list of the main *nijogas* is given in Appendix II).

Devadasi

The Devadasis or Maharis constitute one of the *nijogas* of the Jagannath temple at Puri. In Orissa the cult of Devadasi is a few centuries old, dating back to the 11th century A. D. In the 12th century A D., in the temple of Jagannath at Puri, the Devadasis were appointed for the essential ritual service of the deity by Anantavarman Chodaganga Deva. The Devadasis were initiated to the order after compulsory marriage with Lord Jagannath. They were originally intended for the temple alone, but from the time of Ramachandra Deva they also came to be employed for providing entertainment in royal courts. After this the Devadasis ceased to be respected as Dasis of the Lord. Now they are leading a mundane life. At present there are only five Devadasis, namely, Taramani Devadasi aged 71, Haripriya Devadasi aged 61, Kokilaprava Devadasi aged 46, Sasimani Devadasi aged 36 and Indumati Devadasi aged 36, residing in different streets of Puri. Of these

78. Dr. K. C. Mishra, Op. Cit., pp. 120—121.

79. Jagannath Temple Correspondence, Part, VIII, Vol. 12, pp.232—236.

only Kokilaprava Devadasi is still continuing her service in the temple. She does not dance, but sings before the Lord from the *Gitagovinda* and other devotional songs composed by the famous poets of Orissa. She gets Khei (remuneration) from the temple daily which consists of two pieces of Matha Puli (ମାଠପୁଲି) priced about Re. 0·75. Further information regarding the Devadasis and the Devadasi or Mahari dance of the Puri temple are given in Chapter-III).

Property and Income of the Temple

The lands of Jagannath are known as *Amritamanohi* or nectar-food because these lands were given by the devotees with the intention that the proceeds thereof will be spent in offering *bhoga* to Jagannath. The Amritamanohi estates include the properties like Satais Hazari Mahal, Ekharajat Mahal and other lands directly managed by the temple authorities, and also the vast endowments in land left in the charge of the *mathas* and the *sebakas* for the worship of Jagannath. It is difficult to make a correct assessment of the Amritamanohi lands. Jagabandhu Singh in his Prachina Utkala[80] gives a detailed list of lands donated by the kings of Orissa in different Bisis and Dandapats for the *seba puja* of Jagannath. King Anangabhima Deva alone is stated to have given hundreds of *batis** of land, besides making various endowments to the *mathas*, and the *sebakas* of the Temple. Gifts of land were also made by the devotees in other parts of the Indian Union for the worship of the Lord. Though attempts were made at different times to ascertain the extent of the landed poroerty of Jagannath, it still remains anybody's guess.

Satais Hazari Mahal and Ekharajat Mahal

The Marathas had assigned certain lands with a revenue of Rs. 27,000 for the support of the temple of Jagannath at Puri which came to be known as Satais Hazari Mahal[81] for the amount of revenue it was yielding. In 1843 when the British Government transferred the Mahal to the Raja of Puri for the maintenance of the temple its revenue was Rs. 17,420. The greater part of the revenue of the Satais Hazari Mahal is derived from certain villages, the majority of which are situated in Puri police station, and three only in Cuttack district. An interesting item of the Satais Hazari Mahal comprises certain lands in the ex-State of Daspalla from which timbers for the cars used in the Car Festival are supplied. The income from the Satais Hazari Mahal in the year 1953-54 is stated to have been Rs. 48,495. [82]

80. *Prachina Utkala*, pp. 490—502.

* One Bati=20 mans=20 acres, J. K. H. R. S., p. 30.

81. Krupasindhu Mishra, Utkal Itihas, p. 284.

82. Record of Rights prepared under Puri Shri Jagannath Temple Act 1952, Part IV, p. 3.

In 1588, the British Government with a view to divest itself of all connection with a Hindu temple decided to transfer some lands to the Raja of Puri for the management of the Jagannath temple in lieu of cash payments. Accordingly in 1858 and 1863 certain villages of Khurda estate which comprised the Ekharajat Mahal were transferred to the Raja of Puri, as the Superintendent of the Temple. The Ekharajat Mahal comprised the whole of Zilla Tapang and 34 villages out of Zilla Rameswar with a total Sudder Jamma of Rs. 23,715-3-8½ pies.[83] The word Ekharajat or Ikhrajat is an Arabic word meaning expenses. Ekhrajat Mahal literally means lands assigned for expenses. In the last Settlement Report the income of the Ekharajat Mahal for the year 1964-65, was shown at Rs. 1,25,670·32.[84]

Besides, some other lands and houses in Puri town and at other places are under direct possession of the Temple.

Shri Ratna Bhandar

Among the moveable properties of Lord Jagannath, besides the temple elephants, horses, furniture and utensils of various kinds, the most precious is the Ratna Bhandar. This treasury of the Temple has been enriched by the contribution of the devotees from all over India among whom the Hindu Kings of Orissa were the most illustrious doners. According to Madalapanji King Anangabhima Deva, in addition to his numerous grants of land, had donated 2,50,000 *marhas** of gold for preparing the ornaments of the Lord[85]. The Suryavamshi rulers who succeeded the Gangas on the throne of Orissa were great devotees of Jagannath and enriched the Ratna Bhandar with their liberal gifts of gold and other jewels. One of the inscriptions[86] of Gajapati Kapilendra Deva discovered on the wall of the temple of Jagannath records that in the 41st Anka (1466 A. D.) he came to worship Jagannath and gave a number of utensils and ornaments. A supply of gold was brought by a number of officers and placed with other offerings in the audience hall. According to the rules and practices of the Temple, whatever jewels, gold or silk are offered to the deities by the pilgrims are to be stored in Ratna Bhandar. The fabulous riches of the temple of Jagannath had induced the Muslim invaders to raid and plunder the temple from time to time, the worst being that of Kalapahad in 1668. During the time of Raja Purusottama Deva of Khurda even a Rajput General named Kesodas Maru was induced by the Mughal Subedar of Cuttack to plunder the temple of

83. Final Report on Ekharajat Mahal (1953-65), p. 4.
* Weights current in Medieval Orissa:
1 marha=70 grains=½ tola=5·8319 grams.
84. Ibid, p. 90.
85. *Madala Panji*, Utkal University Publication, p. 31.
86. R. D. Banerjee, *History of Orissa*, p. 300.

Jagannath.[87] On the pretext of coming on a pilgrimage to Jagannath Puri during the car festival, Kesodas occupied the sacred temple by force and looted it and stopped the daily puja, ceremonies, etc., of Lord Jagannath. Raja Purusottama Deva came with a mighty force to rescue the temple from the hands of Kesodas but was defeated. In spite of several raids and plunder the Ratna Bhandar of Jagannath still remains a valuable asset of the temple. Manmohan Chakravarti noted in 1893 that many of the ornaments given to the god in 1466 A. D. were still in use[88].

A detailed list of the valuable jewels of Lord Jagannath which includes gold ornaments, pearls, diamonds, coral, etc. is to be found in the Record-of-Rights (Part-IV) prepared under Puri Sri Jagannath Temple Act, 1952. There are 150 items of gold ornaments in Bahar Bhandar (outer treasury) which include three gold necklaces (Harida-kanthi Mali) weighing more than 120 tolas (one tola being equal to 11·6638 grams) each ; Suna Shri Bhuja and Shri Payara of Jagannath and Balabhadra weighing 818 and 710 tolas respectively ; Suna Mukutas or gold crowns of Jagannath, Balabhadra and Subhadra weighing 610, 434 and 275 tolas respectively, and various other gold ornaments some of which are set with precious stones. The Bhitar Bhandar (inner treasury) has 180 items of jewellery which include 74 items of pure gold ornaments some of which weigh more than 100 tolas, plates of gold, pearls, diamonds, coral, etc., and 146 items of silver articles, some weighing more than 500 tolas each.

The Bahar Bhandar with three locks and the Bhitar Bhandar with double locks were in charge of the Raja of Puri who was the Superintendent of the temple. One key was remaining with the Raja, one with the Bhandar Nayak and the third key of the Bahar Bhandar with the Bhandr Mekap. In accordance with the provisions of Sri Jagannath Temple Act, 1954 (Section 15) safe custody of the Ratna Bhandar is now vested with the Sri Jagannath Temple Managing Committee.

Miscellaneous Sources of Income

Besides the income derived from the Satais Hazari Mahal and the Ekharajat Mahal the other important sources of income of the temple are the sums realised by annually leasing out the rights of what is known as Baje Mahals. The main Baje Mahals are the right to prepare and sell *nirmalya* inside the temple premises, the right to sell sweet-meats, the right to sell earthen lamps inside the temple; the right to collect money from the pilgrims at Rohini Kunda, Shri Gundicha Mandir and Paduka Kunda ; the right to sell flour and

87. Dr. H. K. Mahatab, *History of Orissa*, pp. 1461-62.
88. R. D. Banerjee, Op. Cit., p. 300.

spices in the temple, etc. Among other sources of income mention may be made of the fees realised from the pilgrims for having their names inscribed on the stone floors of the temple enclosure, fees realised from the Sevakas at *sadhibandha* or first appointment, the sale proceeds of Kothabhoga Mahaprasad after *kheis* are distributed to various Sevakas. sale proceeds of the wood and cloths used inthe cars, fees realised from *dhwajalagi* or for having flags and strips of coloured cloth hung from the temple tower, Parimanik or fees realised from the pilgrims for going near the deities beyond the time fixed for *sahanmela*, fees for using fans, fly-flaps or lighted torches before the gods, and other miscellaneous receipts. The temple runs a few transport buses for the convenience of the pilgrims and the tourists and has a dairy of its own which provide some additional income.

Receipts from *pindika* accounts for a substantial income to the temple. Whatever is offered to the deities on the Ratna Vedi either in the jars placed there or on the *simhasan* goes to the temple fund after paying a small share to certain Sevakas. In 1953 the income from *pindika* was Rs. 50,000 in cash, 102 tolas of gold and 700 tolas o silver[89].

The average income of the temple for three years in the first quarter of the present century was about Rs. 2,60,000 and the expenditure the same. The average annual income of the temple in a period of seven years from 1967-68 to 1973-74 is reported to be Rs. 19,68,105 and the average expenditure Rs. 20,17,519.

Pre-eminence of Jagannath in the Socio-cultural life in Orissa

Jagannath is held in loving adoration by the entire Hindu world. In Orissa Jagannath is not only adored, but forms a part and parcel of the social, religious and cultural ethos of the people. In the annual almanacs of Orissa the festivals of Jagannath find a pride of place and certain *tithis* or days of the month like Devasnana Purnima, Chitalagi Amabasya, Chandan Purnima, Herapanchami, Damanaka Chaturdasi, etc., are named after the festivals observed in the Puri Temple. The almanacs are considered valid only after they have been approved by the Muktimandap Pandita Sabha of the Jagannath temple. When the Lord goes to sleep for three months during Sayana Yatra all auspicious works like marriage, Upanayana (sacred thread ceremony), Naba Badhu Yatra (coming of the bride to her father-in-law's place), etc., are suspended. A vow taken in the name of Jagannath is too sacred to be broken. Marriage negotiations confirmed between parties by partaking of the *Mahaprasad* are not usually revoked. Even an Oriya does not die in peace unless a few drops of water

89. Record-of-Rights, Part IV, p. 20.
90-A. L. S. S. O' Malley, *Puri District Gazetteer*, p. 136.

soaked in *Mahaprasad* or *Nirmalya* are put into his mouth in the death-bed. The Hindu kings of Orissa considered Jagannath as the real ruler of the land and for this reason some of the kings refused to have their coronation performed. The mighty Gajapati kings of Orissa considered it a proud privilege to serve as the hereditary sweeper to Jagannath, and the same duty is still being performed by the Raja of Puri who sweeps the cars of the deities with a gold broomstick during the car festival. The poets of Orissa in the past invariably began their poetical compositions with invocations to Jagannath and a mass of literature and devotional songs have grown centring round Jagannath. The legend of Jagannath and Balabhadra fighting in the battle field of Kanchi to uphold the honour of his devotee King Purusottama Deva of Orissa has formed the theme of many popular poems, plays and stories in Orissa.

There were several Muslim invasions of Orissa in the past. At every invasion the first concern of the people of Orissa was to ensure the safety of their loving god, Jagannath. The Muslim or other alien rulers in Orissa, however, left no lasting impression on the social and cultural life of the people of Orissa. The Jagannath culture of the land was too deep to be uprooted. In the words of Dr. K. R. Quanungo, "Here in Orissa, Muslim armies no doubt overran the land ; but itself was totally helpless against its presiding deity Jagannath ; because Jagannath was not like the Somnath and Vishwanath idols housed in temples but a living god enshrined in the hearts of the children of the soil."[92]

The spirit of tolerance and catholicity which are the basic tenents of the composite cult of Jagannath also form the basis of the social and cultural *milieu* prevailing in Orissa.

91. *Madala Panji*, Utkal University Publication, p. 27.
92. Dr. K. R. Quanungo, *Historical Essays*, p. 11.

APPENDIX I*

LIST OF FESTIVALS AND BESHAS

(*i*) Festivals

Snana Yatra—It is performed in the month of Jyestha (May-June) on *Purnima* or full moon day. The images of Jagannath, Balabhadra and Subhadra along with Sudarsana and Madanmohan are brought in a procession to *Snana Vedi* on the north-east corner of the outer enclosure of the temple. The deities are bathed with one hundred and eight pitchers of water taken from a well near the northern gateway, which is used only once in the year. Then the deities are dressed as Ganesh and worshipped. Snana Yatra is also known as the anniversary of the birth of Jagannath.

Anasara, Maha Anasara or Navakalevara—After the ceremonial bath the paint on the idols is badly damaged and they are removed to a side room in the porch where they are concealed from public view for a fortnight from Snana Purnima to Asadha Amabasya which period is called *anasara*. During this period the images are renovated. The Daitas attend to the deities, and special Anasara Nitis are performed.

Maha Anasara or Navakalebara is performed when there are two months of Asadha which usually comes in a cycle of 12—18 years. A detailed account of Navakalebara is given separately

Nabayauvana and Netrotsaba—The deities are renovated during the period of *anasara* and then become fit for public view. The festival of the re-appearance of Jagannath to his devotees after *anasara* is called Navayauvana which literally means fresh youth. There is a great rush of pilgrims on this occasion as they were unable to see the Lord for about fifteen days. On the next day the finishing touches are given to the eyes of the deities, the ceremony being called Netrotshaba.

Ratha Yatra—The World famous Ratha Yatra or Shri Gundicha Yatra of Lord Jagannath takes place on Asadha Sukla Dwitiya, i.e., the second day of the bright fortnight of the month of Asadha (June-July). The cars of Jagannath, Balabhadra and Suvadra are dragged along the Bada Danda or Grand Road to Shri Gundicha Mandir where the deities stay for a week. The

* Appendices I and II are based on the Report of the Special Officer appointed under Puri Sri Jagannath Temple Act, 1952; the Record-of-Rights compiled by him, and other texts.

return Car festival or Bahuda Yatra is performed on Ashada Sukla Dasami i. e., the tenth day of the bright fortnight. Thousands of pilgrims from all over India congregate at Puri to see the Ratha Yatra of Jagannath.

Herapanchami—When goddess Lakshmi goes to meet the Lord in Shri Gundicha Ghar (fifth day starting from and including Shri Gundicha Yatra).

Gundicha Ghar Navadina Yatra— The Nitis performed during the stay of the deities at Gundicha Ghar.

Sayana Ekadashi—On the 11th day of the bright fortnight of Asadha, the Sayana Utsava or Sleeping Ceremony is performed. The *adhivasa* Nitis are performed the previous day. At night the representative images Shrinarayan, Vasudeva and Bhubaneswari representing Jagannath, Balabhadra and Subhadra respectively are brought to the well-decorated sleeping chamber and placed on the cots. They are invoked with the prayer, 'O Lord, do please sleep for four months for the welfare of the universe'. Then they are laid on their respective beds.

Garuda Sayana Dwadashi—The ceremony is performed on the 12th day of the bright fortnight of Asadha.

Karkata Sankranti or Dakhinayan Yatra—As the sun begins to move to the autumnal equinox a festival called *Dakhinayan Yatra* is observed.

Chitalagi Amabasya—On the new moon day in the month of Shrabana the gold and stone-set Chitas (ornaments for the forehead) removed from the deities during Snana Yatra are again put on them.

Jhulana Yatra—It is celebrated in the temple of Jagannath usually from the Shrabana Sukla Dasami up to Pratipada. Madanmohan, the proxy of Jagannath; Saraswati, and Lakshmi are placed on decorated swings in Jhulan Mandap and crowds of pilgrims congregate in the temple to see the festival. Different Mathas of Puri also celebrate this festival with great pomp and grandeur.

Gamhapurnami or Balabhadra Janma—On the full-moon day in the month of Shrabana Nitis are performed to celebrate the birthday of Balabhadra. The deities wear gold and silken Rakhis.

Rahurekha Lagi—Rahurekha (an ornament for the forehead) are worn by the deities.

Krishna Janma—It is celebrated in the temple on the 8th day of the dark fortnight of Bhadraba. On this day ceremonies regarding

the birth of Lord Krishna are performed. On the next day *Nandotsaba* is observed and Nitis are performed indicating the celebrations made by Nanda for the birth of his son.

Krishna Lila—Subsequent to Nandotsaba, various Nitis relating to Krishna Lila like Banabhoji Besha, Koli Bika, Kaliya Dalana, Pralambasura Badha are performed.

Satpuri Amabasya—The new moon day of Bhadrab. On this day huge quantities of sweets known as *Satpuri Tada* are offered to the deities.

Ganesh Chaturthi—The 4th day of the bright fortnight in the month of Bhadrab. Panji Puja is done in Saraswati temple and various Pujas are performed in the temple of Ganesh.

Rekha Panchami or Risi Panchami—The 5th day of the bright fortnight in the month of Bhadrab.

Radhastami—The 8th day of the bright fortnight in the month of Bhadrab. On this day Nitis are performed by taking out Shri Sudarsan to the four Ashramas.

Parsvaparibartana—On *Haribasara* day or the 11th day of the bright fortnight in the month of Bhadrab, the Parsvaparibartan (turning of sides) festival is performed. On this day at evening after the usual rituals, the god is requested to change the side.

Baman Janma or Sunia—Various Nitis are performed relating to the birth of Baman on the 12th day of the bright fortnight of Bhadrab.

Ananta Chaturdashi—On the 14th day of the bright fortnight in the month of Bhadrab the ceremony is performed in Shri Ananta Basudev temple.

Indra-Govinda Puja—Bhadrab Purnima.

Sahasra Kumbha Abhisek—Aswina Krishna Astami, i. e., the 8th day of the dark fortnight of Aswina. Abhisek of goddess Durga is done at Majana Mandap and from this day Shola-Puja is performed in the temple of Shri Bimala and other goddesses.

Dwitiya Osha—It is performed by goddess Lakshmi in her temple.

Dasahara—Ayudha Puja, and Bijaya Dashami celebrations are performed.

Kumar Purnima—On this day the Sevakas representing Shri Jagannath and Shri Lakshmi play dice.

Hari Uthapana Ekadashi—On the 11th day of the bright fortnight in the month of Kartik the gods are awakened from their divine slumber. The festival is also called 'Probadhana Yatra' or rising ceremony.

Garuda Uthapan Dwadashi—It is performed on the 12th day of the bright fortnight of Kartik.

Navanna or partaking of new rice—Various extra Bhogas are offered on this occasion. There is no fixed day for this festival but it is fixed by the temple astrologer according to the stars of Shri Jagannath.

Prathamastami—The 8th day of the dark fortnight in the month of Margasira when Bandapana is done.

Odhan Sasti—The 6th day of the bright fortnight in the month of Margasira. From this day *ghodalagi* begins, i. e., the deities are dressed in winter garments.

Bakul Amabasya—Pousa Amabasya. Extra Bhogas including *gaintha* is offered to the deities.

Pusyabhiseka—On the full-moon day in the month of Pousa, a festival called Pusyaviseka is performed. During this festival the same Nitis such as Adhivasa, etc., are performed as in Snana Yatra. Pots filled with perfumed water are taken from Bhoga Mandap to the Ratna Vedi. This Abhiseka is performed for the representative deities like Rama, Sita and Lakhamana for which it is also known as *Ramabhiseka.*

Uttarayan Yatra—It is performed on the Makar Sankranti day when the Sun moves towards vernal equinox.

Basanta Panchami—Panji Puja is done in the Saraswati temple, and there is some modification in Ghodalagi i. e., in the winter garments worn by the deities.

Magha Purnima—Gajauddharana Besha takes place on this day.

Siva-Ratri—Hari Hara Veta takes place at Shri Lokanath temple.

Benta or Sikar—This festival is performed on the 1st, 4th, 8th and the 12th day of the bright fortnight of Falguna. On these days the image of Dolagobinda is taken to Jagannathaballava

Matha which is known as the pleasure garden of Jagannath, and coconuts are struck with arrows by some Sevakas symbolising *mrugaya* or hunting of the Lord.

Dola Yatra —It is performed from the 10th day of the bright fortnight of Falguna up to the full-moon day. The representative deities of Lord Jagannath are taken to the Dola Vedi and various Nitis are performed. This is also known as Vasantotsab. Fagu or red powder is sprinkled on the deities.

Chaitra Gundicha —A festival is observed on the 6th day of the bright fortnight of Chaitra in the Sun temple inside the temple enclosure.

Ashokastami —It is celebrated on the 8th day of the bright fortnight of Chaitra. Shri Bhandar Lokanath is taken in a procession to Isaneswar Mahadev where certain ceremonies are performed. The deity returns to the temple after attending to some Nitis at Jagannathaballava.

Rama Navami—The festival begins with the celebration of the birth of Shri Rama on the 9th day of the bright fortnight of Chaitra and continues for some days. Rama Lila is performed in which different *sahis* or localities in the town participate.

Damanaka Chori, Dayanalagi —The festival is celebrated on the 13th and the 14th day of the bright fortnight of Chaitra. The deities, Rama and Krishna, are taken in a procession to Jagannathballava Matha from where a scented plant called Dayana is stealthily brought and on the next day offered to the deities by observing elaborate rites.

Pana Sankaranti or Mahabishuba Sankaranti —Special Nitis are performed in the temple on this day. The day marks the beginning of the Oriya new Year.

Chandan Yatra—The festival begins from Akshya Trutiya, i. e., the 3rd day of the bright fortnight of Baisakh and lasts for forty-two days. It is divided into two periods of 21 days each. The first period is known as 'Bahar Chandan' or Outer Chandan as during this period the images of Rama, Krishna, Madanmohan, Lakshmi and Saraswati are taken outside in procession to Narendra tank where they play in boat and enjoy various modes of worship. Some other deities from other shrines are also taken in the procession. In one boat Madanmohan, Lakshmi and Saraswati are placed and in another are placed Ramakrishna and Pancha Sivas. The boats are well decorated. The *Devadasis* (temple dancers) sing and dance in the boats when the deities enjoy a cruise in the spacious tank.

The second period of 21 days is known as the Bhitara Chandana or Inner Chandana as during this period the festival takes place inside the temple and the deities play in the water on four occasions, viz., on the 11th day of the dark fortnight, on the new moon day, on the 6th and the 11th day of the bright fortnight of the month of Jyestha, when a consecrated cistern in the temple represents the Narendra tank.

Niladri Mahodaya —The festival is observed on the 8th day of the bright fortnight of Baisakha. One hundred and eight pots of consecrated water are offered to the deities and other *nitis* are performed.

Nrusingha Janma —Is celebrated on the 14th day of the bright fortnight of Baisakha when the image of Nrusingh is taken in a procession to Jagannathaballava where some *nitis* are performed and then the deity returns to the temple.

Shital-Sasthi —The 6th day of the bright fortnight of Jyestha. The images Dolagovinda and Pancha Pandava Siva are taken to the temple of Lakshmi where a ceremony is performed.

Rajendraviseka —The 10th day of the bright fortnight of Jyestha. Lord Jagannath has his Avisek and the proposal of his marriage with Rukmini is broached.

Rukmini Harana—On the 11th day of the bright fortnight of Jyestha Madanmohan, the representative deity of Jagannath, elopes Rukmini from the temple of Shri Bimala while she is offering worship and then the marriage is performed.

(*ii*) BESHAS (FESTIVE DRESSES)

Ganesh Besha .. On the Snana Purnima day the deities are dressed as Ganesh on the Snana Vedi. This is also called *Hati Besha*.

Suna Besha .. The deities are dressed in gold in the Car on the 11th day of the bright fortnight of Asadha after the return Car Festival is over. Suna Besa is also done on some other occasions.

Banabhoji Besha, Kaliyadalana Besha, Pralambasura Badha Besha, Krushna Balaram Besha.	On the 10th, 11th, 12th and 13th day of the dark fortnight of Bhadrab respectively.
Raja Besha ..	On the 10th day of the bright fortnight of Aswina.
Radha-Damodar Besha ..	From the 11th day of the bright fortnight of Aswina to the 10th day of the bright fortnight of Kartika.
Lakshmi Narayan (Thiakia) Besha, Bankachuda (Baman) Besha, Tribikram (Adakia) Besha, Nrusingha (Dalikia) Besha, Lakshmi Narayana (Raja Rajeswar) Besha.	On the 11th, 12th, 13th, 14th and full moon day of Kartika respectively.
Nagarjuna (Parasuram) Besha.	On the 13th day of the bright fortnight of Kartika. This festive dressing of the Lord is occasionally done.
Sadha Besha or Ghodalagi Besha.	From Odhan Sasthi to Basant Panchami in the months of Margasira and Pausa.
Jamalagi Besha ..	From Basanta Panchami to Dola.
Padma Besha	On any Saturday or Wednesday between the new moon day of Magha and Basanta Panchami.
Gaja-Udharan Besha ..	On the full moon day of Magha.
Chacheri Besha ..	From the 10th day of the bright fortnight of Phalguna to the full moon day except the 14th day.
Chandanlagi Besha ..	For 42 days starting from the Akhyaya Trutiya day i. e., the 3rd day of the bright fornight of Baisakh.

APPENDIX II

LIST OF THE MAIN NIJOGAS

1. The Raja of Puri—He is the Adya Sebaka or the foremost Sebaka of Jagannath. He performs *cherapanhara* or sweeping of the three cars with golden broom stick during the Car Festival and performs certain other duties during Chandan Yatra, Snana Yatra and Dola Yatra. He was the hereditary Superintendent of the temple and is at present the Chairman of Shri Jagannath Temple Managing Committee under the provisions of Shri Jagannath Temple Act, 1954.

2. Mudiratha or **Mudirasta**—He officiates for the Raja in *cherapanhara* and other functions in case the Raja is unable to perform them due to some reason or other.

3. Chatisa Nijoga Nayak Patajoshi Mahapatra and Bhandar Nayak—He used to enjoy vast powers in the past and had the key of the Bhandar with him till 1930. He is to execute all orders of the Temple authorities and to see that all the Sevakas do their duty properly. Performs 'Sari Bandha' ceremony.

4. Bhitarcho Mahapatra—He is the first man to go for Dwrafita ceremony (opening of the doors) and to examine the seals. He checks the purity of the *bhog* offered.

5. Talicho Mohapatra—He seals the doors at night after *pahuda* (retiring to bed) and controls and checks the purity of the kitchen.

6. Bhandar Mekap—He remains in charge of Bahar Bhandar containing jewellery, etc. required for the daily use of the deities.

7. Parichas—Parichas were at one time managing the Temple. At present their work is reduced to holding of a gold cane at the *sakal dhupa patuar* and at certain other festivals.

8. Deul Karana—He keeps accounts of the Bhandar, Changada Ghar (wardrobe of the deities), transfer of Sevas (services) and distributes Parbani Khei.

9. Tadau Karana—He keeps accounts of the Bhandar and as Tadau informs other *sevakas* about the daily *nitis*. He is in charge of the *Madalapanji*, the chronicle of the temple.

10. Various other kinds of Karanas who keep accounts and distribute **kheis**.

11. Charchait—who makes *charcha* or sees that the *nitis* are performed regularly.

12. Brahmins or Purohit, including Deul Purohit who makes Ratha Anukula, Avisek, etc. Shri Bimala Pujakas who perform Puja in 'Shola-Puja', and Shrotriya Bramhins who are deputed for Nabakalebar to work as Acharyas and to perform other ceremonies connected therewith.

13. Pujakas consisting of Puja Pandas who perform Puja and offer Naibedya to the deities. The Bada-Panda who is also a Puja Panda is appointed to see that other Puja Pandas perform their duties regularly.

14. Daitas—who work on special occasions like Snana yatra, Nabakalebar, Car Festival, Anasar, etc.

15. Patis—who work with Daitas, but being Bramhin Sevakas have got other special functions.

16. Duttas—who do 'Shrimukha Simhar' or paint the idols.

17. Khuntias of various kinds like Palia Khuntia, Behera Khuntia, Bilaijaga Khuntia, Rukuna Haran Khuntia, etc. Their main duty being to give 'Manima Daka', and watch the deities.

18. Changada Mekap is in charge of the deities' clothes. There are other Mekaps like the Palia Mekaps who have specific duties to perform. Akhand Mekap is to light the Ratna Dip of the deities from Dwarafita to Pahada.

19. Padhiaris or **Pratiharis**—who guard the deities, go to call for Bhogas and are to look to the safety of the pilgrims.

20. Gochhikars—They belong to Pratihari class and watch Jaya-Bijaya Dwara.

21. Binakar—who plays on the Bina when the deities go to bed.

22. Bhitar Gayeni—who sings songs at the time of Pahada and at other festivals.

23. Samprada Nijoga, i. e., dancing girls who dance at the time of Patuar.

24. Madeli—who plays on Madal at the time of Patuar.

25. Sankhua—who blows sankha or conch shell with the Baijayantris (musicians).

26. Kahalia—who plays on Bije Kahali.

27. Ghantua and **Ghanta Nijoga** play on bell-metal gongs at daily rituals and on festivals.

28. Amonia Chhatar—Chhatar, Taras, Kalakanati Sevakas for carrying decorative umbrellas etc. at festivals.

29. Gitagovinda Sevaka—who recites Gitagovinda of poet Jayadev before the Lord at Chandan Lagi.

30. Chakra Dihuri and **Chamu Dihuri**—who carry masal (torches) at festivals.

31. The **Simharis** or **Pasupalaks**—who dress the deities daily and perform Abakash Puja.

32. Suar Badus (Bhog Saita Suar Badu, Behera Suar Badu) – who wash the Pokharia (floor of the inner sanctuary) several times, supply *khata*, *chauki*, etc.

33. Patri Badu—who supplies Puja Upakarans throughout the day.

34. Garabadu—who supplies water during Pujas and other Nitis.

35. Sudha Suara and **Anasara Sudha Suara**- who make preparations for the Pujas (*Pujatha* at Ballav Bhog, etc.)

36. Muduli—who is in charge of Puja utensils and other daily Puja Upakaranas and supplies them to Mekaps.

37. Hadap Nayak, Bidia Jogania and **Tambul Sevak** –who prepare and carry betel to the deities.

38. Ghatuaris—prepare and serve Ainla, Chandan and Maha-dipa for daily and Parbajatra Nitis.

39. Tulsia—who supplies Tulsi leaves daily.

40. Dayanamalis—who supply scented flowers daily.

41. Mahabhoi—who supplies curd and other milk products.

42. Pani-apat—who supplies water required in the temple throughout the day.

43. Balita Sevaka—who supplies Arati Balita.

44. Kumbhar Bishois—who supply Handi, Kudua and other pottery required daily.

45. Daudia—who supplies rope to draw water from Sri Bimala Well.

46. Malchul Sevaka—who supplies Chul etc. for some festivals

47. Mulia Suantia—who supplies Katha Pidha etc.

48. Joganias—for Kotha Bhog, Parbajatra and Ballav, and Bahar Deuli to carry articles and Ballav and supply at required places.

49. Biman Badus—who carry all Bije Bimans, etc.

50. Chapa Behera and **Dalais**—who prepare Chapa (barges).

51. Rath Bhois who work and supply labourers for the construction of the cars.

52. Kalabethias—who drag the cars.

53. Karatias—or sawyers who work for car construction.

54. Tamra Bisoi—who works as copper-smith during Car festival.

55. Chitrakaras and **Rupakaras**—who prepare Pratimas (images) and colour them for the decoration of the cars, etc.

56. Ojha Maharana—who works as blacksmith.

57. Ratha Dahuka—who sings on cars.

58. Banua—who supplies fire-works when required.

59. Chaka Apsar Sevakas—who take charge of Chaka Apsar from the tailors at the time of Anasara.

60. Mandani—who ties Chandua (canopy) when required.

61. Koth Suansias—who work as labourers to prepare huts, Chamundias, etc. at festivals.

62. Suna Goswami—who draws water from Suna Kua on Snana Purnima.

63. Darajis—who stitch clothes, Chaka Apsar, etc.

64. Pataras—who prepare silk ropes, etc.

65. Badhais or **Carpenters**—who work for cars and Chapas (barges).

66. Panikunda Sevaka, Lugadhua and **Mahasethi**—who washes the deities' clothes.

67. Bania—who prepares and repairs ornaments.

68—70. Badu, Tatua and **Patar Bandha**—who work in sending Tat to Raja Superintendent.

71. Mukha Pakhala—who prepares tooth-sticks for the deities.

72. Khatuli Sebaka—who puts Khatuli for Abakasha Puja.

73. Darpania—who supplies Darpan (mirror) and also clears the utensils of the deities.

74. Baidya or physician who gives medicine to the deities during Anasara.

75. Jyotisha or Astrologer who daily reads out *tithis*, etc. before the Lord at Abakas Puja time.

76. Chunaras—who serve for Garuda.

77. Lenka—whose duty is to call the Sevakas.

78. Pradhani—who calls the Pandas and performs other duties as well. He distributes *khei* at Mukti Mandap.

79. Paiks with their heads **Dalei** and **Dalabeheras** stay throughout the day and night and work according to the orders of the Temple authorities.

80. Temple Police—who guard the Temple.

81. The Mahasuaras—who take the first 'Chheka' to the panti.

82. Suars of various kinds known by different names according to the nature of their duties who cook and prepare Bhoga, like Badu Suar, Pitha Suar, Tuna Suar, Thali Suar, Amalu Suar, Bindua, Pagua, Analu Toli; Tola Badu and Tola Bati, i. e., who show light.

83. Rosha Amina and **Rosha Paika** who watch and supervise kitchen.

84. Handi Jogania—who supplies pots for Bhogas.

85. Bahar Deuli Suars—who cook in Shri Laxmi's Rosha.

86. Rosha Kotha Bhoga Pania—who supplies water to kitchen, etc.

87. Paniki Pata—who prepares and dresses vegetables.

88. Rosha Nikap—who prepares Gandhan articles like ginger, etc, and distributes ghee to some Sevakas.

89. Chaul Bachha—who cleans the rice to be cooked.

90—92. Chunamunda Samartha, Birimunda Samartha and **Biribuha Samartha**—are those who supply rice and flour ; grind and paste black gram, and carry them.

93. Panti Badus—who carry Chekos.

94. Biduas—who make Muthmal or Chekos ready.

95—98. Dho-Pakhalia, Gobar-Pania, Angarua and **Rabadia**—who wash and clean the kitchen and Chulis and supply water for the purpose.

99. Sabut Nijog—who have Seva on Amabasya days at Swargadwara.

100. Bentabindha Paika—has Seva at festive Nitis.

101. Mudra—who puts Mudra at the time of putting seals.

APPENDIX III

LIST OF MATHAS

Name of the Matha	Type, Sect (Sampradaya)
Abadhuta Matha	Modern
Arjunadas Matha	Gouda Madhava
Angira Ashram	Angila *
Achyuta Matha	Goudiya
Bada Santha	Ramanuj
Bada Matha	Khairata
Bada Akhada	Pancha Ramanandi
Bada Oriya	Ati Badi
Bauli Matha	Nanakpanthi
Balaram Kota	Ramanandi
Bada Chhata	do.
Bada Jhadu	Angila
Balagandi Matha	Ramanandi
Baba Bramhachari Matha	Gouda Madhava
Bali Babaji Matha	do.
Bagha Akhada	Pancha Ramanandi
Bada Tarala	Madhwa Gaudeswar
Bankimuhan Matha *alias* Padmacharan Das Matha	Atibadi
Bisakha Matha	Gauda Madhava
Bharati	Adwaita
Balabhadra Chhata	Madhwacharya
Chhauni	Ramanandi
Chaulia Matha	Gouda Madhava

* Rajangila or Angila type of Mathas were established under royal patronage,—Dr. K. C. Mishra, The Cult of Jagannath, p. 232.

Chikiti Matha	..	Nimbarka
Chakratirtha Matha *alias* Pandit Matha		Ramanuj
Sri Ram Das Matha	..	do.
Dasavatara Matha	..	Ramanandi
Dampara Matha	..	Gauda Madhava
Dagara Matha	..	Angila
Dukhishyam Baba Matha	..	Abadhuta
Emar	..	Ramanuj
Falahari Matha	..	Abadhuta
Gangamata Matha	..	Goudiya
Gandharva Matha	..	do.
Gopal Tirtha	..	Adwaita
Gour Kishore Jew Matha	..	Goudiya
Goswami Matha	..	do.
Ghumsar Matha	..	Ramanandi
Girinaribanta Adwaita Bramhashrama		Adwaita
Haladia Matha	..	Gouda Madhava
Haridas Thakur Matha	..	Goudiya
Hati Gurudeva Matha	..	Ananta Sampradaya
Hati Akhada Matha	..	Ramanandi
Haridakhandi Matha	..	do.
Jagannathaballava	..	Vishnuswami
Jagannath *alias* Patitapaban Matha	..	Ramanandi
Jayapur Matha	..	Khairata
Jagata Mohini Matha	..	Ramanuj
Jatia Babaji Matha	..	Gouda Madhava
Jena Matha	..	do.
Jejeram Matha	..	Ramanandi
Jhanjapita	..	Goudiya

Jeer Swamy	..	Ramanuj
Jogada	..	Modern
Kabir Chaura	..	Kabirpanthi
Kalitilaka	..	Goudiya
Kadali Patuka	..	Angila
Kataki Matha	..	Ramanuj
Kanasa Matha	..	Gouda Madhava
Krupa Samudra Matha	..	do.
Kausalya Das	..	Ramanuj
Kunja Matha	..	Goudiya
Kothabhoga	..	do.
Labanikhia Matha	..	Angila
Languli Matha	..	Dasanami
Lunia Chowdhury	..	Goudiya
Mahiprakas	..	Brahmachari
Mangu	..	Nanakapanthi
Malei Matha	..	Angila
Mahaprabhujike Baithaka	..	Ballavakula
Mahibiria Matha	..	Ramanuj
Mani Rama Matha *alias* Kapudia Matha		Ramanandi
Nandini Matha	..	Goudiya
Naga Matha	..	Ramanandi
Narasinghachari Matha	..	Ramanuj
Nebal Das Matha	..	do.
Narayan Chhata Matha	..	Goudiya
Nirmohi Akhada	..	Pancha Ramanandi
Nua Matha	..	Ramanuj
Nima Akhada	..	Pancha Ramanandi
Nirbani Akhada	..	do.

Niranjana Chhata	..	Aghorapanthi
Nidhi Das Matha	..	Goudiya
Nandi Matha	..	do.
Omkarnath Sitaram Das	..	Gouda Madhava
Paramananda Das	..	Goudiya
Punjabi Matha	..	Ramanandi
Purana Sava Matha	..	Angila
Poda Matha	..	do.
Pipalayana *alias* Papudia Matha	..	Ramanandi
Shri Purusottama Matha	..	Goudiya
Ramakrishna	..	Modern
Ramji Matha	..	Nimbarka
Radhavallavi	..	do.
Radhakanta	..	Madhwa Goudeswar
Raghab Das	..	Ramanuj
Ramanuja Kota	..	do.
Ranganaikachari	..	do.
Rima Chhatra	..	Khairata
Rani Matha	..	do.
Runi Matha	..	Goudiya
Ramakrishna Matha	..	Dashnami Sannyasi
Sankarananda	..	Dandi Sannyasi
Sankaracharya or Bhogabardhan	..	do.
Samadhi Matha	..	Ramanuj
Sanachhata	..	do.
Sana Jhadu	..	do.
Satalahari	..	Ati Badi
Satasasan Giridhari Matha	..	do.
Sisu Matha	..	Utkaliya Vaisnava

Siddha Matha	..	Ramanuj
Sitaram Kota	..	do.
Sidhabakula Matha	..	Goudiya
Sidha Bramhachari Matha	..	Madhwacharya
Suna Goswami	..	Goudiya
Sundar Das	..	Pancha Ramanandi
Sivatirtha	..	Adwaita
Sana Oriya Matha	..	Ati Badi
Swargadwara Chhata	..	Ramanandi
Surangi Matha	..	Goudiya
Sana Tarala *alias* Radha Krishna Matha		do.
Satyaprakas	..	Modern
Sana Santha	..	Gadua Madhava
Trimali	..	Ramanuj
Torani Chhatra Matha	..	Ramanandi
Tota Gopinatha	..	Goudiya
Uttara Parswa	..	Ramanuj
Vania Chhatra	..	Khairat
Venkatachari	..	do.
Vrugu Ashram	..	Angila

This account of the Mathas at Puri is based on the information collected from the Office of the Commissioner of Endowments, Orissa; Various Mathas, and the list of Mathas given by Dr. K. C. Mishra in his work, The Cult of Jagannath. The list is not exhaustive.

SUPPLEMENT II

NABA-KALEBAR OF 1969 AND THE CAR FESTIVAL

BY

Shri Nilamani Senapati, B.Sc. (Calcutta), B. A. (Cantab), F. R. G. S., I. C. S. (Retd.)

There is so much of confused notion about Naba-Kalebar that I propose to set down what exactly is happening in the year 1969 at least for record for the future.

The year in which the body of Jagannath will be changed is fixed by the Astrologers. It is a year when there are two months of Asharh. The lunar month being a little less than 28 days and the solar month being 30 days, to bridge the gap of nearly a month every year, astrologers sometimes prescribe two months instead of one. In this way they preserve approximately the season in which lunar festivals are held, so that people who can easily follow the changing phases of the moon can have the festivals approximately in the same season every year. In 1969, there are two Asharhs, from the middle of June till the middle of August, instead of being from middle of June to middle of July. The car festival of Lord Jagannath which falls on the second day after the new moon of Asharh comes this year on 16th of July.

Naba-Kalebar which literally means new body is made out of a newly cut Neem tree and will last till the next Naba-Kalebar which may come from 12 to 18 years from now.*

A notion which is widely held is that the tree which is cut this year will be kept for the next Naba-Kalebar and that the Naba-Kalebar of this year will be made out of the wood which was cut during the Naba-Kalebar of 1950. This is a wrong notion. The tree which has been cut on the 16th of May,1969 will be the Jagannath who will appear for public view on the day of Netrotsab on 15th of July, 1969.

The ceremony of Naba-Kalebar starts on the day a party of priests go in search of Daru, i. e., the tree. This year it started on 28th of March, 1969, the 10th day after the new moon of Chaitra. The journey is known as Bana-Jatra. The party which went out consisted of 28 Daitas, 1 Pati Mohapatra, 4 Bramhin priests, 4 Viswakarmas (carpenters), 5 members of the temple police, 1 Lenka carrying the Sudarsan Chakra (the wheel emblem of Vishnu), 1 Kahalia (bugler), 1 Deula Karan

* The Naba-Kalebar of this year (1977) came after 8 years.

(accountant) totalling 45. They had to carry lots of material for the ceremonies which they have to perform at every Daru. The materials required two bullock-carts. After spending the first night at Puri they went to Kakatpur and stayed at Deulia Matha. According to stories, the Pati Mohapatra dreamt the directions in which the 4 Darus of Jagannath, Balabhadra, Subhadra and Sudarsan have to be looked for. They were blessed by Mangala, the presiding goddess of Kakatpur. Then they set out in different parties looking for the Darus. The dream may or may not have happened, but there is no doubt that information had come from before of possible areas where the Darus could be found. I have definite information that news about Lord Jagannath's Daru at Champajhar near Khurda was sent to the Daitas sometime before Bana-Jatra. The party which was looking for Jagannath's Daru made straight for Champajhar first. They would have looked for a Daru elswehere if the Champajhar Daru did not satisfy the criteria prescribed for selection. It has to be a very old and fat Neem tree.

The 10 signs are:

1) A Barun bush in the neighbourhood. The notion that there must be also a Sahara bush is not correct.

2) The tree must stand near a river.

3) There must be an Ashram (hermitage) near the tree.

4) There must be a cremation ground near it.

5) There must be the four sacred signs of Chakra (wheel).Sankha (conch-shell), Gada (mace), and Padma (lotus).

6) The tree should have no branches up to a certain height (probably 12') from the ground and all the branches must be in threes.

7) There must be an ant-hill at the foot of the tree.

8) There should be no bird's nest on it.

9) There should be a cobra at the foot of the tree.

10) There should be no creeper or parasite on the tree. At Champajhar the top branches were entwined with branches of a tamarind tree. The tamarind tree has also been cut for making a cart for carrying the Daru.

At least 5 of these signs must be there before a tree is selected. At Champajhar the tree had the following signs:—

1. It was near a cremation ground.

2. It had two of the sacred signs, i. e., the wheel and conch-shell clearly visible on the bark.

3. It branched in threes.

4. There was an ant-hill at the foot of the tree.

5. There was no bird's nest.

6. 3 cobras had been seen coming out of the ant-hill.

7. It was a very old fat tree with a girth of 11′ at ground level and free of branches up to a height of 12′.

8. There was no creeper or parasite.

Location of Darus

Jagannath's Daru stood on Plot No. 928 belonging to Gobardhan Bramha in village Champajhar of Puri district which belongs to the Ekharajat Mahal, the landed property of Lord Jagannath.

Balabhadra's Daru was found on Plot No. 1285 at village Bhakarsahi, hamlet Gada Chari Pada, in Balipatna Police Station of Puri district belonging to Keshab Chandra Patra.

Subhadra's Daru was found at village Kanhupur in Police Station Govindapur in Cuttack district on Plot No. 254 which is Gochar (belonging to the whole village).

Sudarsan's Daru was found at village Balara near Banamalipur in Police Station Balipatna of Puri district.

After the Daru has been located, Homa is performed until the auspicious day for cutting it. At Champajhar it lasted for three days and cutting of the tree started in the afternoon of the 16th of May, 1969. Crowds collected during this period, causing sanitation and law and order problems for the authorities. Although it is laid down in Sankha Puran that "Swarupam Ba Arupam Ba Napashyet Chhedan Abadhi", that is, people should not see the Daru before it is cut, the rule was not known to the poeple and no body told them to desist from visiting the Daru. Crowds not only collected but started chipping off bark inspite of the priests trying to dissuade them.

The cutting started at 3 p. m. on the 16th May, 1969. Biswanath Pati Mohapatra (of Bidyapati family) first touched the Daru with a golden axe. Then Daitapati Rajkishore Das Mohapatra touched it with a silver axe. Then the 4 Viswakarmas (carpenters) started cutting. They soon got tired and wanted the help of the villagers which was at the beginning not forthcoming. Later they came forward and helped.

During the Naba-Kalebar of 1950, Balabhadra's Daru was found at Jalalpur near Kakatpur in Puri district. The owner was a Mohammedan who first refused to give it. But his wife not only gave permission to take the Daru, but engaged men to cut it and entertained the whole party during the few days they stayed at Jalalpur.

The wheels of the cart on which Jagannath's Daru was carried was made out of the tamarind tree which stood near the Daru at Champajhar. The wheels were like disc wheels without spokes.

The Darus have been shaped into the four deities in secret. Perhaps it is not generally known that the Devadasi system prevails in the Puri temple. A Devadasi sings before the deities before the doors are closed for the night. While the Darus are being shaped in a closed room, the Devadasis sing outside the closed door and live on Havisanna during that period as if they are in mourning. On 13th June, the inner contents of the deities were transferred from the old bodies into the new bodies and the old bodies were buried at a place inside the temple precincts called Koili-Baikuntha. The Daitas who removed the inner contents of the old deities to the new were selected on 28th March, 1969.

Actually there were 4 deities who got new bodies. They were Jagannath, Balabhadra, Subhadra and Sudarsan. According to traditional belief the person who transfers the Bramha or the inner contents of Jagannath dies soon after performing the ceremony. Rama Chandra Pati Mohapatra, aged 76, transferred the Bramha of Lord Jagannath at the Naba-Kalebar of 1969.* The transfer of the inner contents was done in a closed and locked room with the Daita blindfolded and hands wrapped in cloth so that he could neither see nor feel what he was transferring. The selection of the 4 Daitas was made by the 28 families of Daitas in consultation with their elders. When the transfer of the inner contents was completed all the Daitapatis of Puri started a period of mourning as if a close relation had died. They observed this period of mourning for 11 days and on the 12th day 8,000 persons were fed for which contributions were received from many sources. The food was cooked in the temple kitchen.

While the Daitas transferred the inner contents of the deities prayers (Archana) were offered by a Pati Mohapatra who is a Brahmin. All the ceremonies after the bathing festival (Snana Jatra on full-moon of Jestha which this year fell on 31st May) up-till Netrotsab (the day before the car festival, that is, on 15th July) are secret. The period is called Anasar.

* It is reported, Rama Chandra Pati Mohapatra died in 1972, three years after performing the ceremony.

The next stage is covering the wood with silk. There will be several layers of silk pasted on the body and then a Chitrakar (painter) will paint it to become the deity. In other words, what is visible to the public is the painted silk which has been pasted on the wood.

CAR FESTIVAL

As in previous years the timber for building the cars came from Daspalla, an ex-princely State of Orissa which is traditionally the donor of the timber for the car festival of Puri. After the integration of the State with Orissa in 1948 the Government of Orissa honoured the traditional commitement and directed the Divisional Forest Officer of Daspalla to despatch the annual requirement of timber in good time. This year the timber was floated down the Mahanadi, Kathajori, Bhargavi, and landed 3 miles from Puri. According to the temple manager the size of the timber has been gradually getting smaller, so that it has to be supplemented by purchase from the market. The entire timber is of Sal (Shorea robusta) which remains strong and hardy even though it may crack on loss of moisture. The fact that the size of the timber is diminishing shows depletion of the Sal forests of Daspalla which needs special preservation for honouring the traditional commitment of supplying timber for Lord Jagannath's car festival.

The building of the cars started on the date of Akhaya Trutiya (on 19th of April 1969). The carpenters are hereditary Jagir holders, but on account of partition and sale of Jagirs they cannot render full free service which they did before. Now they have to be paid concessional wages of Rs. 3·25 per day per head.

The size and dimension of the cars has remained unaltered. The size of the car of Jagannath being 45′ high and 45′ square at wheel level. The wheels are 7′ in diameter for all the cars and the number of wheels prescribed is 16 for Jagannath, 14 for Balabhadra and 12 for Subhadra which will remain unaltered this year. The covering of the cars used to be woollen previously. But for want of sufficient woollen material Markin cotton cloth is now being used. The Markin is dyed and dried before it is used on the cars. The colour of the covering is as follow:—

Jagannath	..	Red and golden
Balabhadra	..	Red and green
Subhadra	..	Red and black

The cars of the deities have their own names. The Car of Jagannath is called Nandighosa; those of Balabhadra and Subhadra are called Taladhwaja and Devadalana respectively.

The number of ropes used for pulling each car is 4. Occasionally a 5th rope is tied when the car goes off the middle of the road and has to be steered back to it.

The cars travel a little more than a mile and a half. The exact distance between the gates of Jagannath Temple and Gundicha Temple where the deities will be taken for 8 days being 8,327 ft.

From the date of the full-moon of the bathing festival till the deities return from Gundicha Temple, this year, from 31st May till 24th July, the deities remain in charge of Daitas who are supposed to be the descendants of a Savara Princess who was married to a Brahmin youth called Vidyapati.

Balabhadra, Suvadra and Jagannath
(a reproduction from Orissan *patta-chitra*)

Rev. (Gazetteers) Deptt.

A panoramic view of Dhauli hills showing (from left) the Rock-cut Elephant, the Rock edicts of Asoka, the Shanti Stupa, and the Dhabaleswar temple

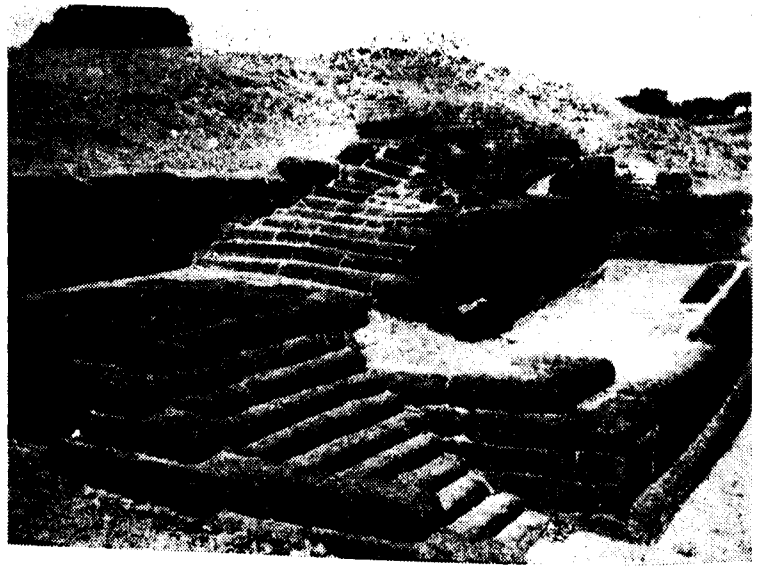
Courtesy—Home (P. R.) Department

The Asokan Rock Edict, Dhauli (3rd century B. C.)

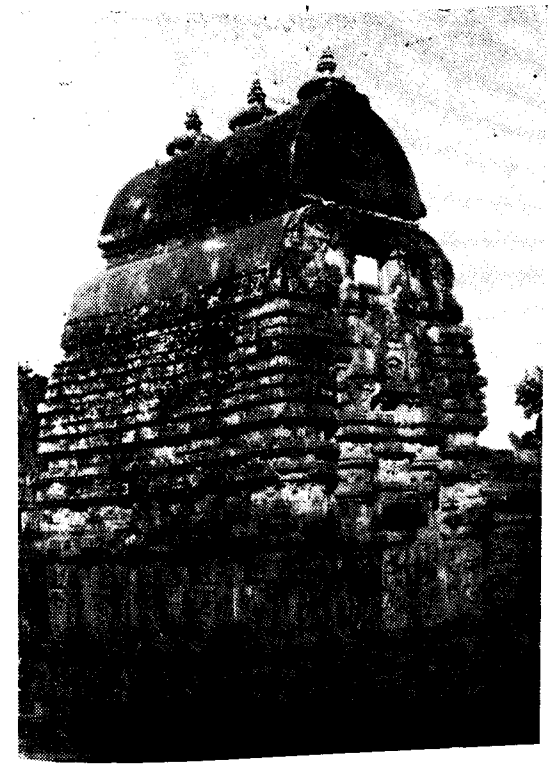
A view of Udayagiri caves, Bhubaneshwar. The Jain temple on Khandagiri is seen in the left background.

Courtesy—Home (P. R.) Department

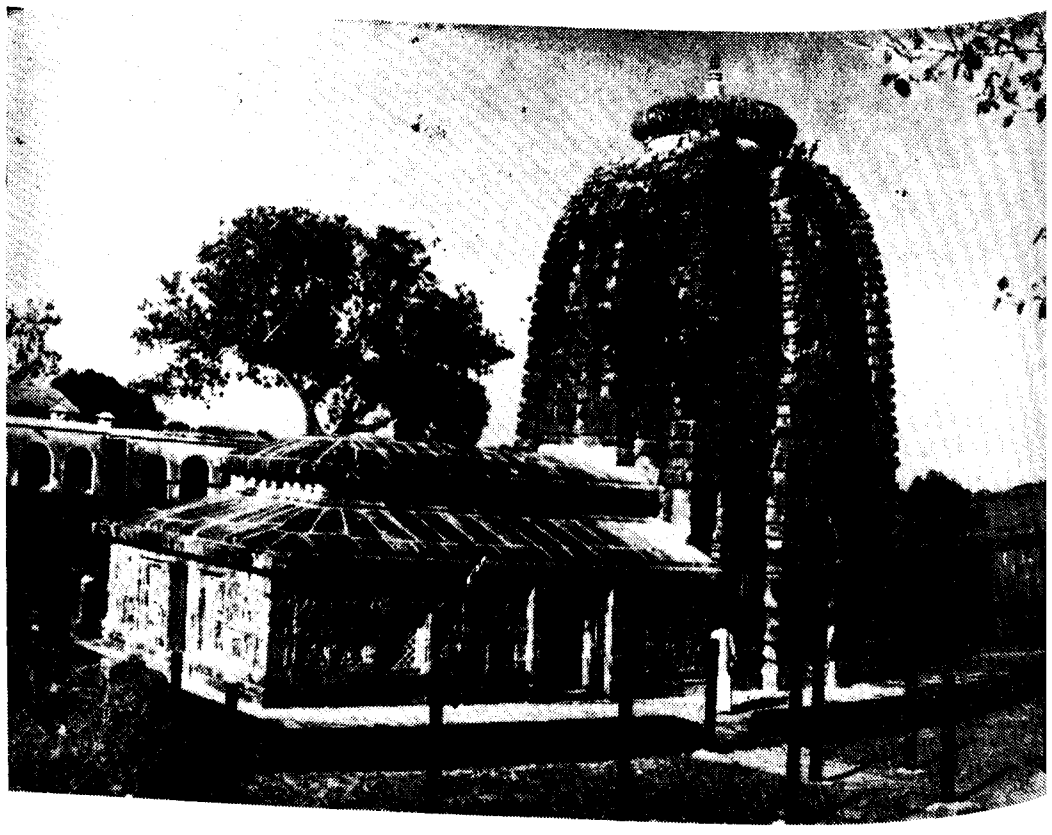
The Hathigumpha inscription of Emperor Kharavela (1st century B. C.)



The Remains of Sisupalgarh (western gate), Bhubaneshwar
Courtesy—Home (P.R.) Department

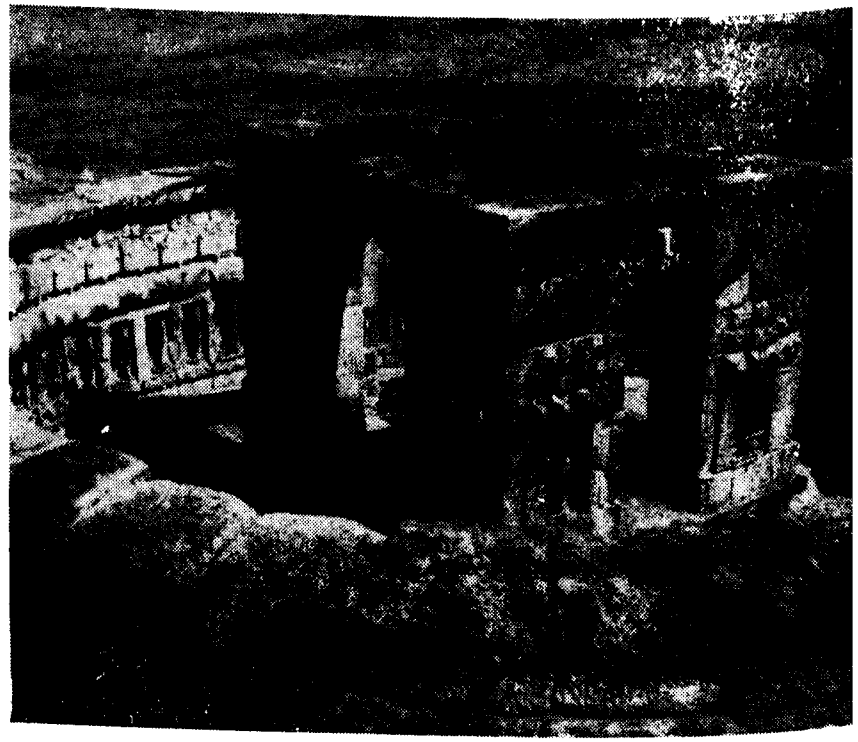


The Boital temple, Bhubaneshwar
Courtesy—Home (P. R.) Department

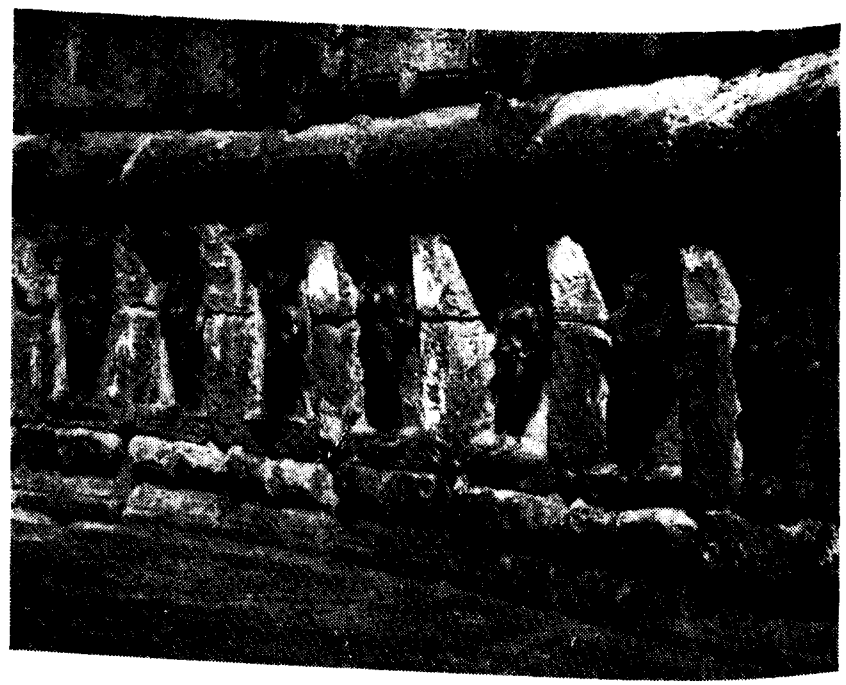


The Parasurameswar Temple, Bhubaneshwar
Courtesy—Home (P. R.) Department

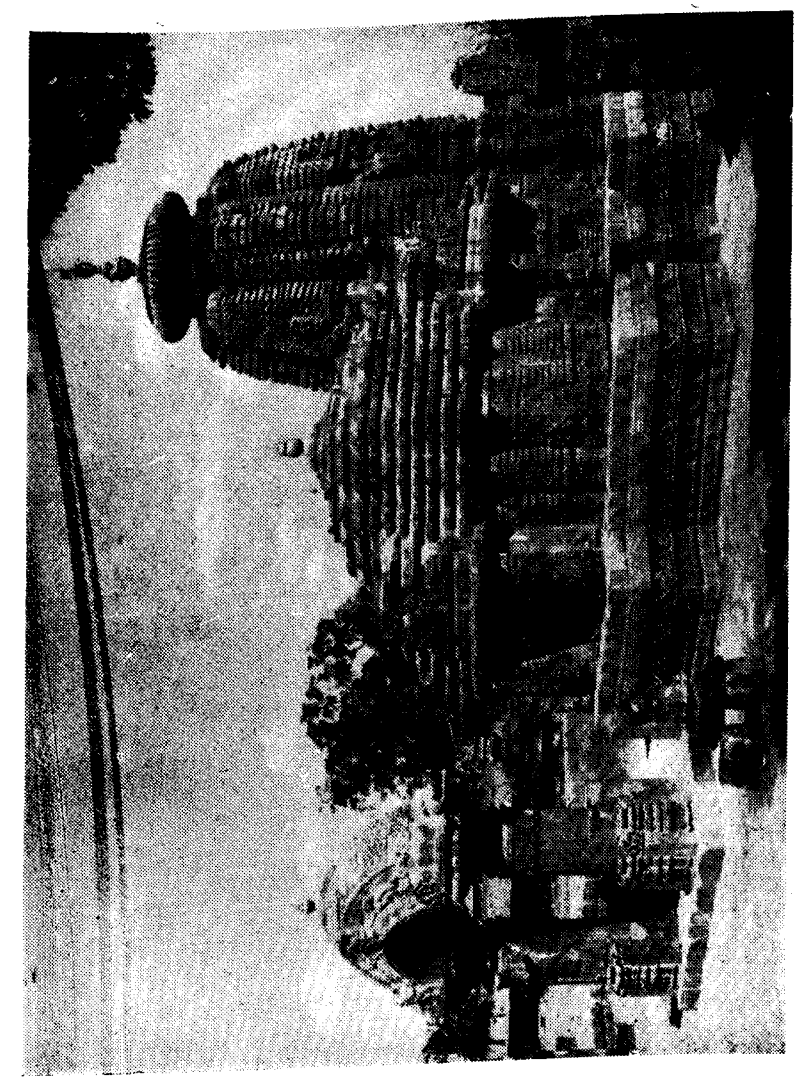
The dilapidated ancient temple of Buddhanath at Garedipanchana with two-floor construction
Courtesy – Home (P. R.) Department



The hypaethral temple of Chausathi Yogini, Hirapur
Courtesy—Home (P. R.) Department

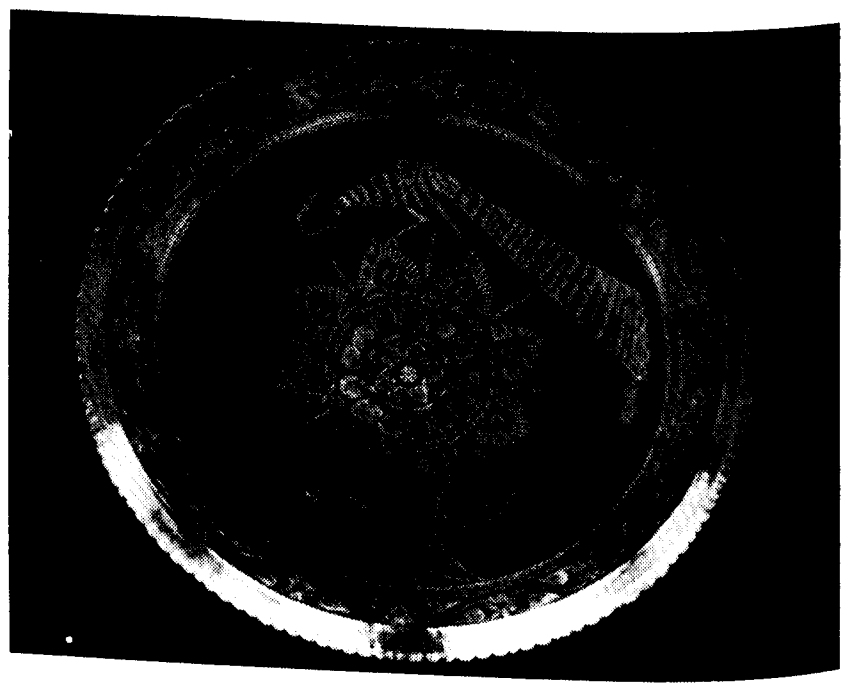


A closer view of some Yogini images, Chausathi Yogini temple, Hirapur
Courtesy—Home (P. R.) Department

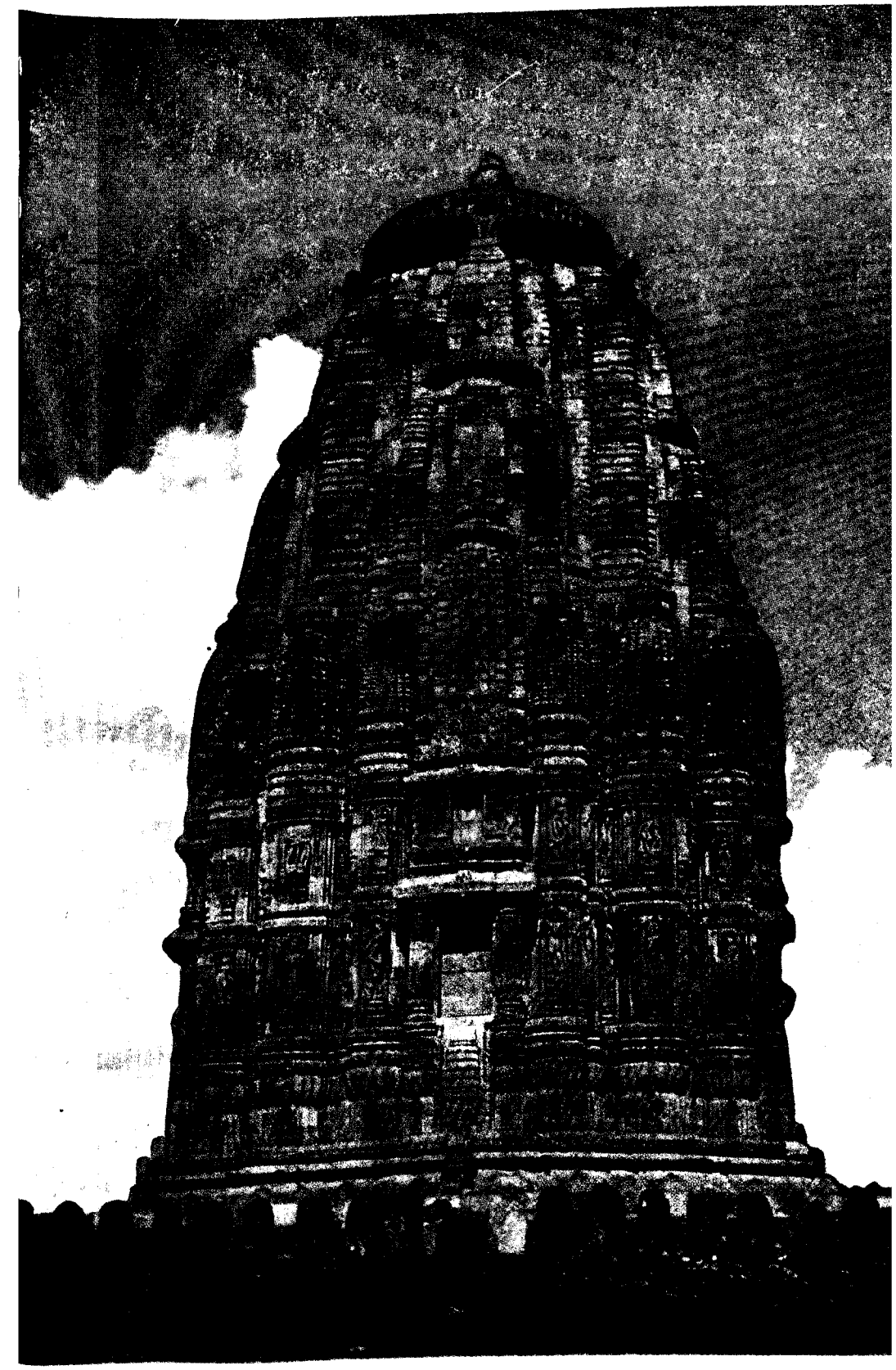


The Mukteswar temple, Bhubaneshwar
Courtesy—Home (P. R.) Department

Palm-leaf engraving depicting Krishna legend
Courtesy Home (P.R.) Department



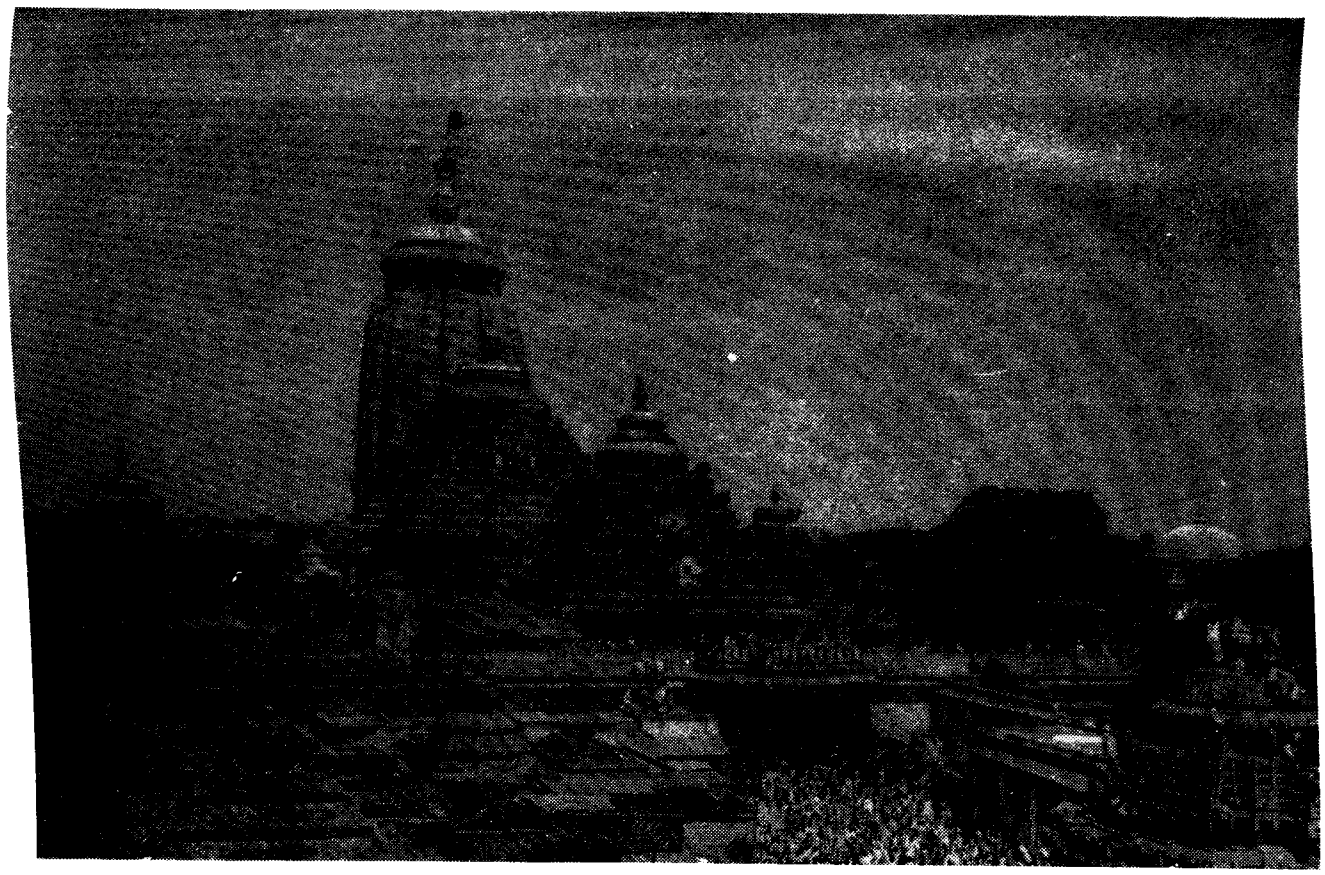
Bell-metal plate from Kantilo with artistic engravings
Courtesy—Home (P. R.) Department



The Rajarani temple, Bhubaneshwar
Courtesy—Home (P. R.) Department

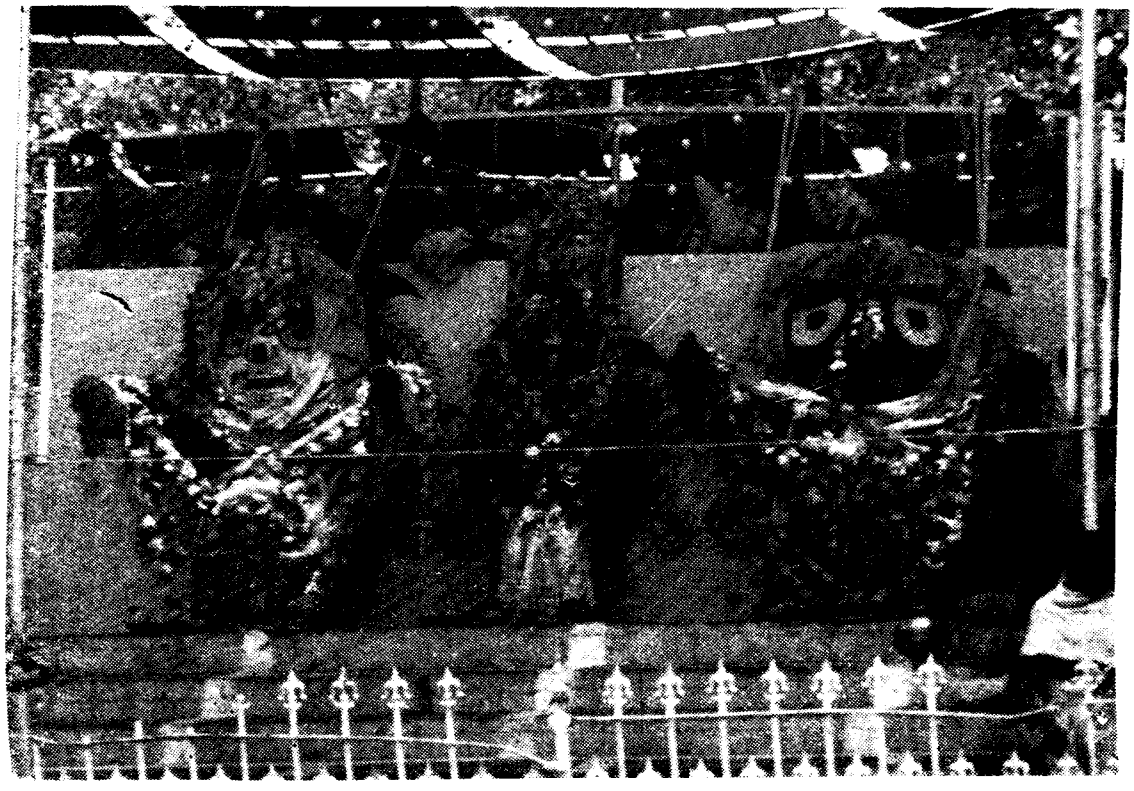
The Lingaraj temple, Bhubaneshwar

Courtesy—Home (P. R) Department



The Jagannath temple, Puri

Courtesy—Home (P.R.) Department



Balabhadra, Suvadra and Jagannath on Snana Vedi (Snana Yatra)

The famous Car Festival of Lord Jagannath at Puri

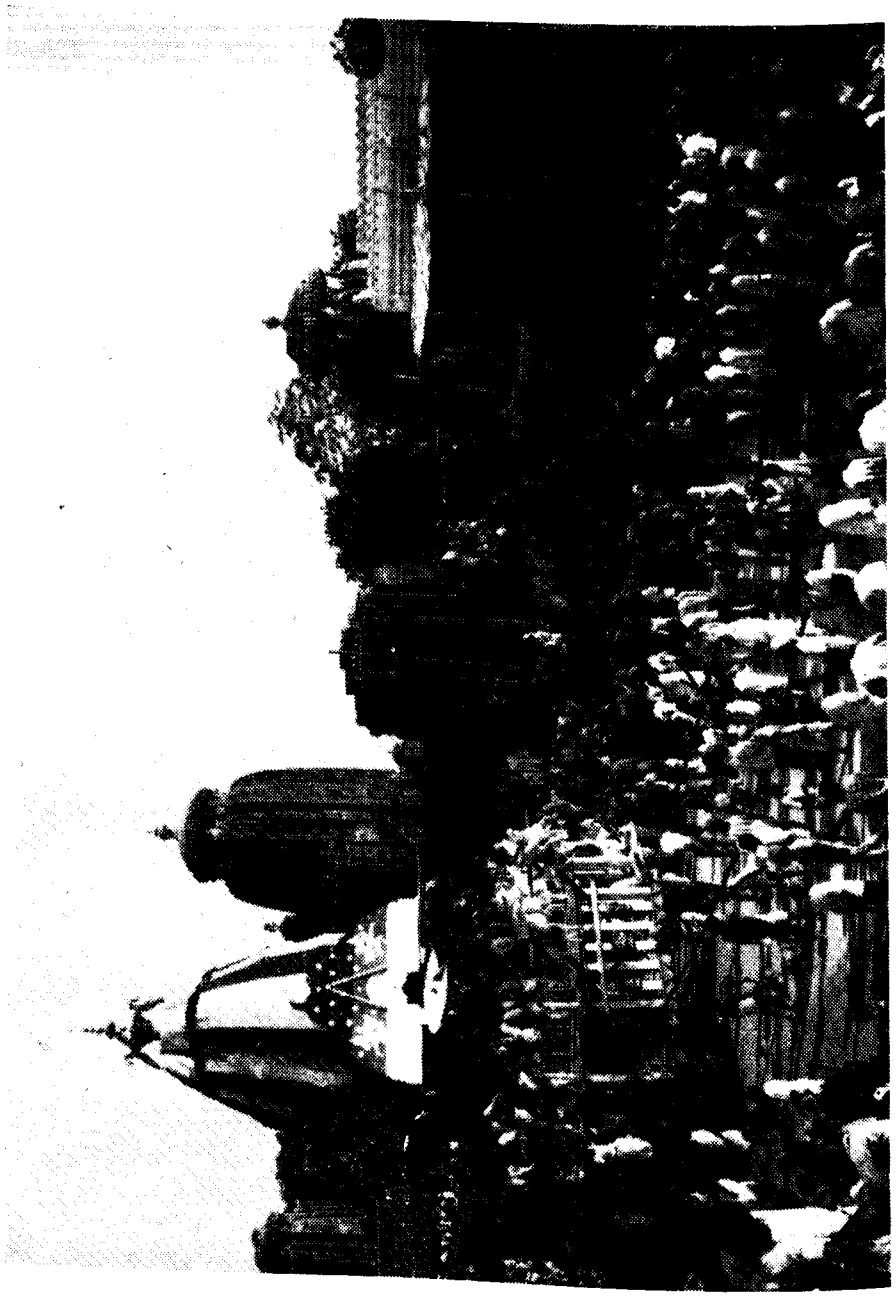
Courtesy—Home (P.R.) Department

Gajapati Dibyasingh Deva, the Raja of Puri, performing *cherapanhara* (sweeping of the cars of the deities) during the Car Festival of Jagannath at Puri

Courtesy—Home (P. R.) Department

The Devadasis of Jagannath Temple, Puri

Courtesy—D. N. Pattanayak

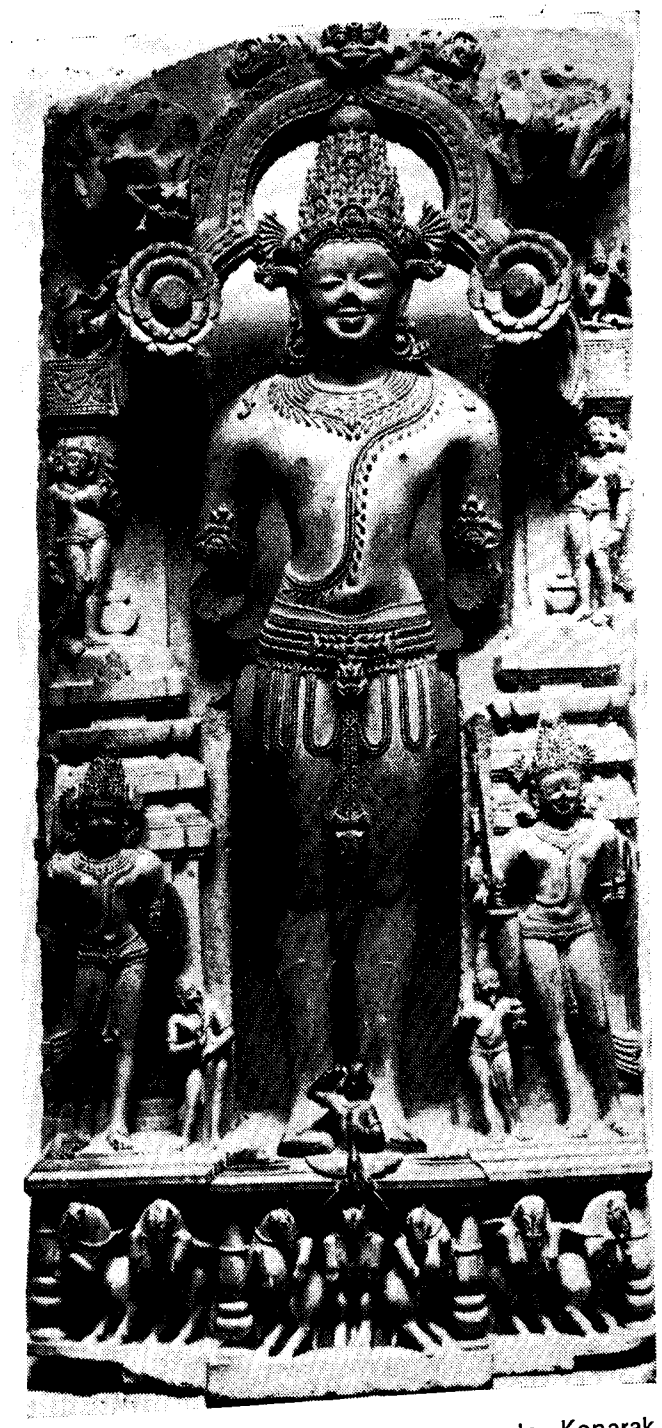


The Asokastami car festival of Lord Lingaraja, Bhubaneshwar

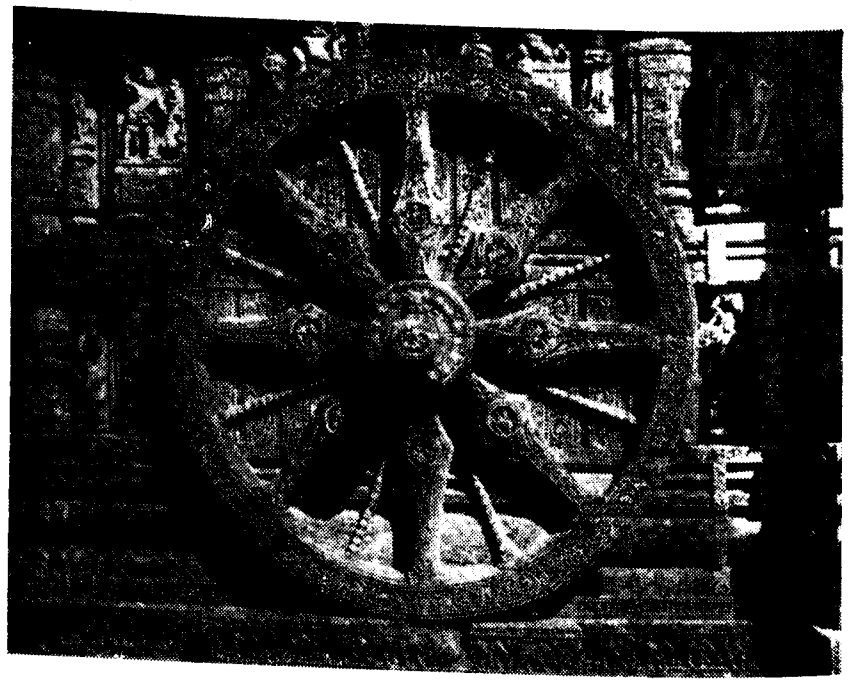
Courtesy—Home (P.R.) Department

The porch of the Sun temple at Konarak

Courtesy—Home (P. R.) Department

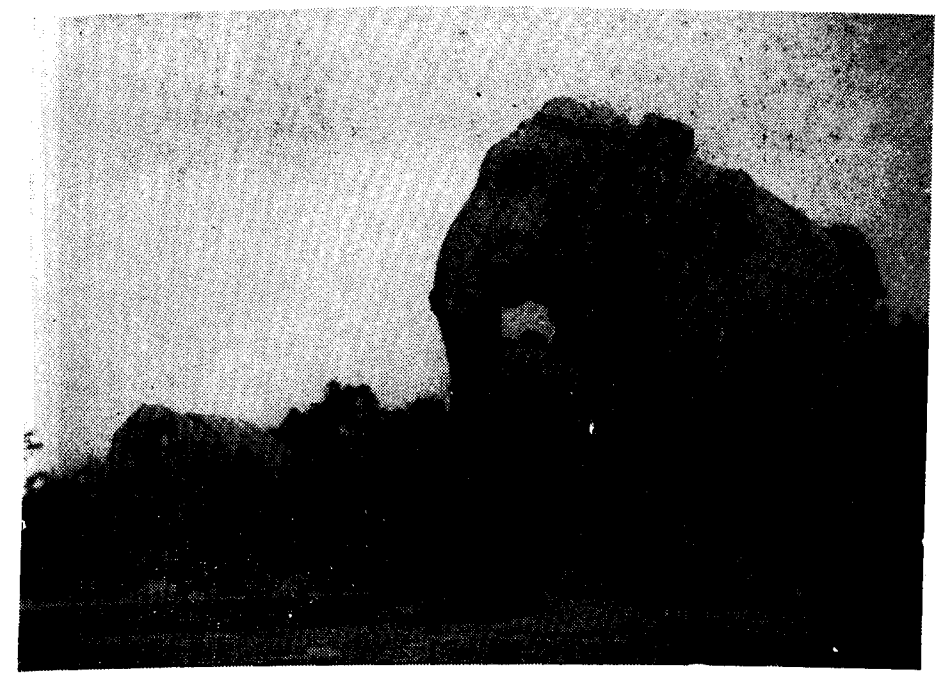


The Image of Surya from the Sun temple, Konarak
(preserved in the National Museum, New Delhi)



A wheel of the Sun temple, Konarak
Courtesy—Home (P. R.) Department

A stallion with warrior, Konarak
Courtesy—Home (P. R.) Department



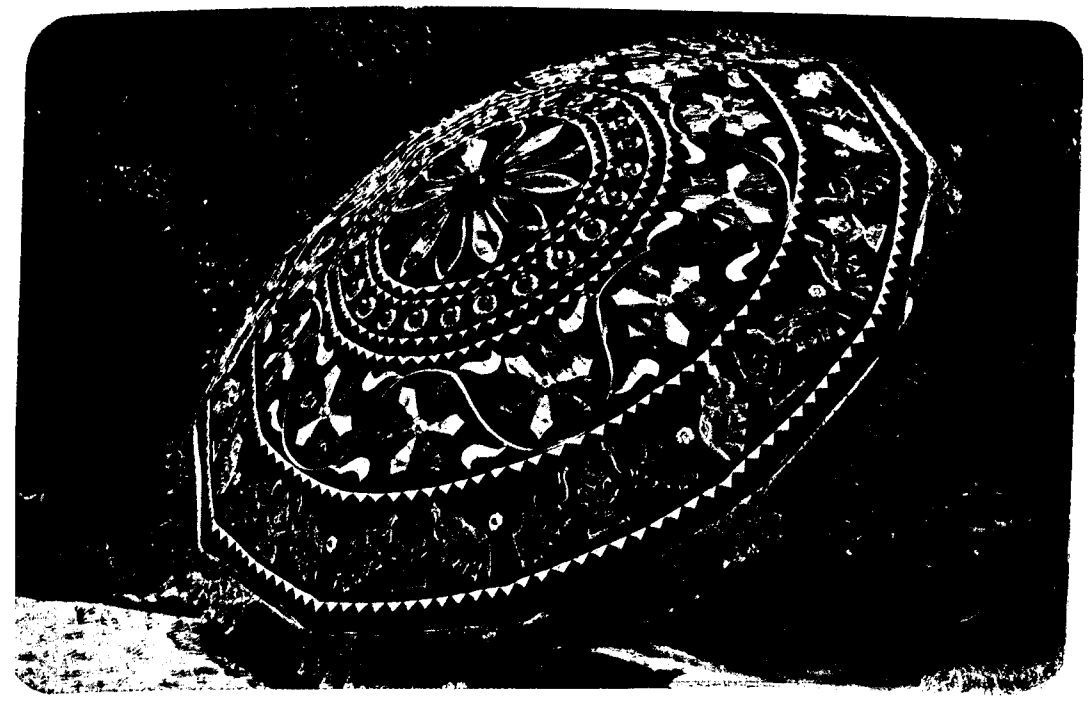
The war elephants, Konarak
Courtesy—Home (P. R.) Department

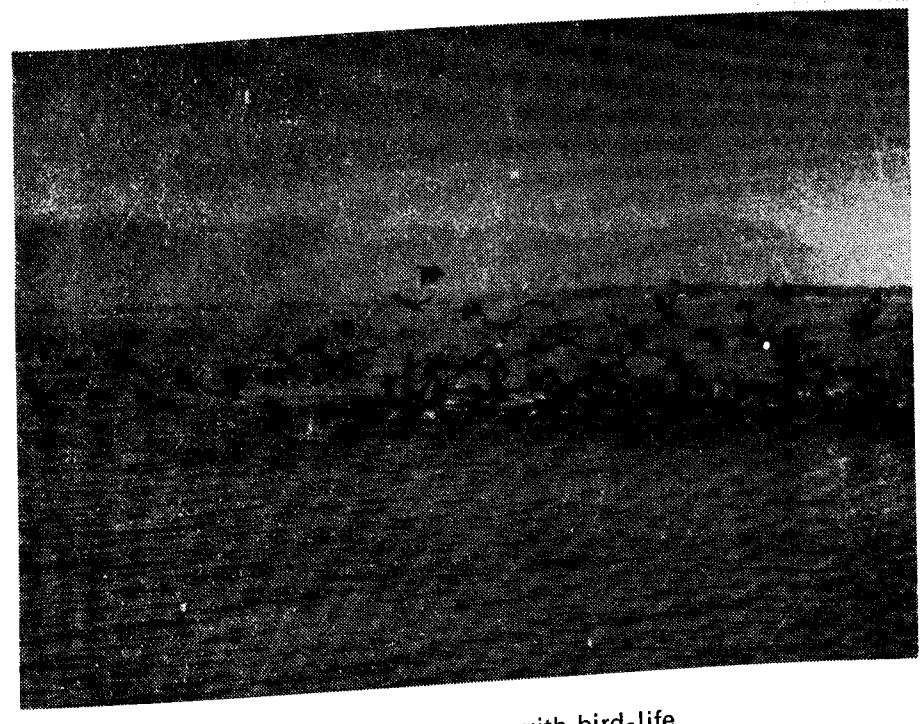
The stone carvers at work, Puri
Courtesy—Home (P. R.) Department

Puri sea beach
Courtesy—Department of Tourism and Cultural Affairs

The applique worker, Pipli
Courtesy—Home (P. R.) Department

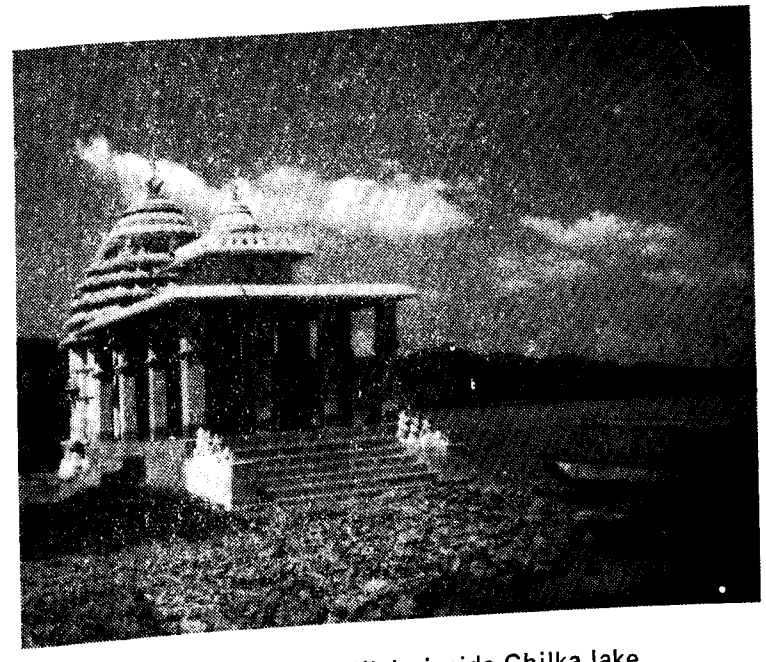
The applique umbrella of Pipli
Courtesy—Home (P. R.) Department





The Chilka pulsates with bird-life

Courtesy—Home (P. R.) Department



The temple of Kalijai, inside Chilka lake

Courtesy—Home (P. R.) Department

Boating in Nandankanan
Courtesy—Home (P. R.) Department

The hot sulphuric spring, Atri
Courtesy—Home (P. R.) Department

Zoological park, Nandankanan

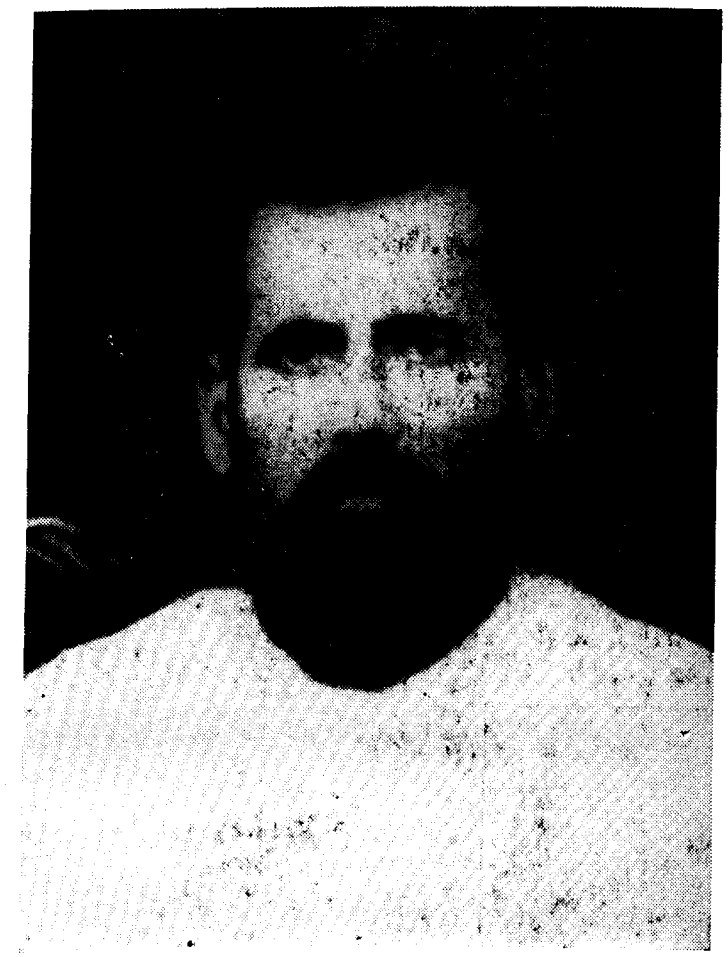
Courtesy—Home (P. R.) Department

The snake charmers of Patia

Courtesy—Home (P. R.) Department

Estampage from an old mile-stone near Rambha on the National Highway No. 5

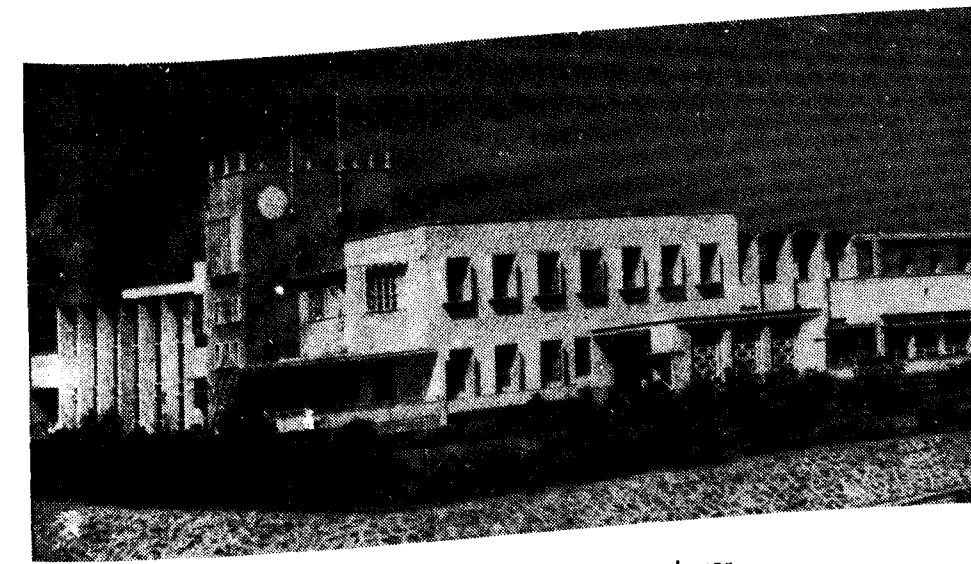
Mahamahopadhyaya Chandra Sekhar Singh Samanta,
the eminent astronomer
(born at Khandapara, Puri district)
Courtesy—Home (P. R.) Department



Utkalmani Pandit Gopabandhu Das
(born at Suando, Puri district)
Courtesy—Home (P. R.) Department

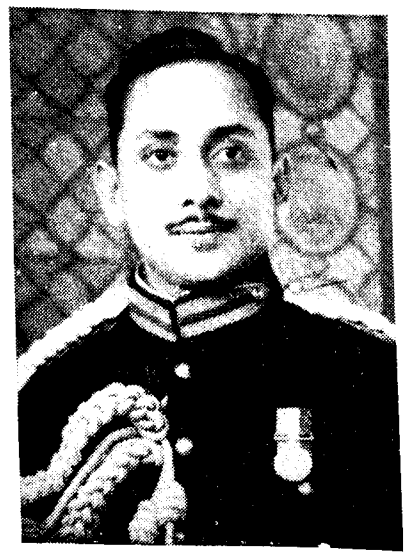
Raja Bahadur Kishore Chandra Deo Bhanj, the last Ruling Chief of Daspalla

Raja Krushnachandra Singh Mandhata, the last Ruling Chief of Nayagarh



The Raj Bhaban, Bhubaneshwar

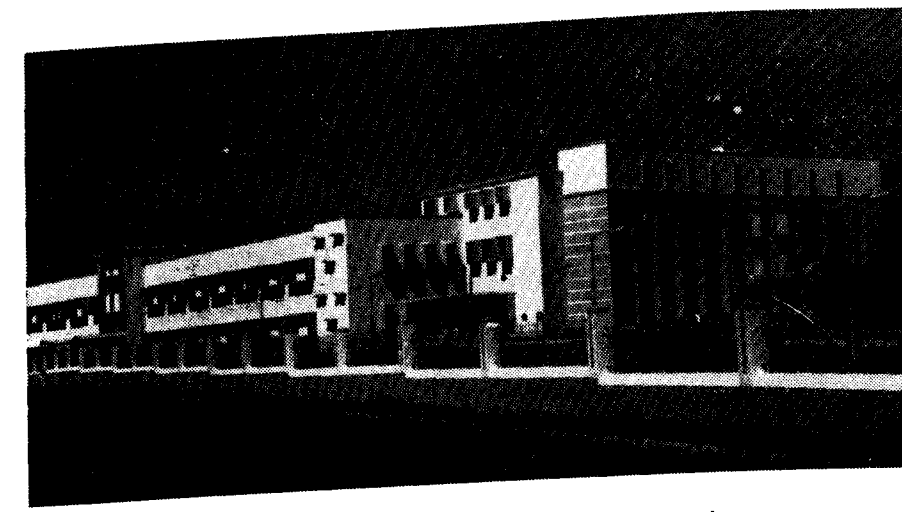
Courtesy—Home (P. R.) Department



Raja Brajendra Chandra Singh Deo Bajradhar Narendra Mohapatra, the last Ruling Chief of Ranpur

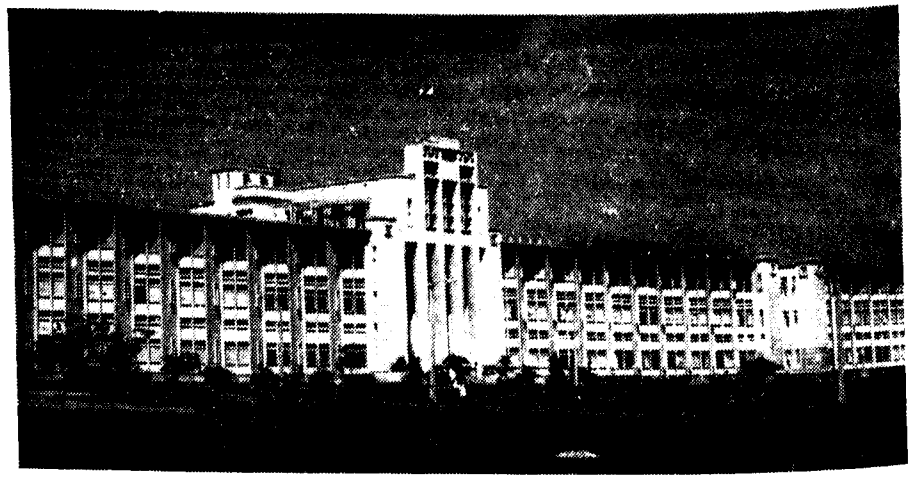
Raja Harihar Singh Mardaraj Bhramarabara Roy, the last Ruling Chief of Khandapara.

Courtesy—Home (P. R.) Department

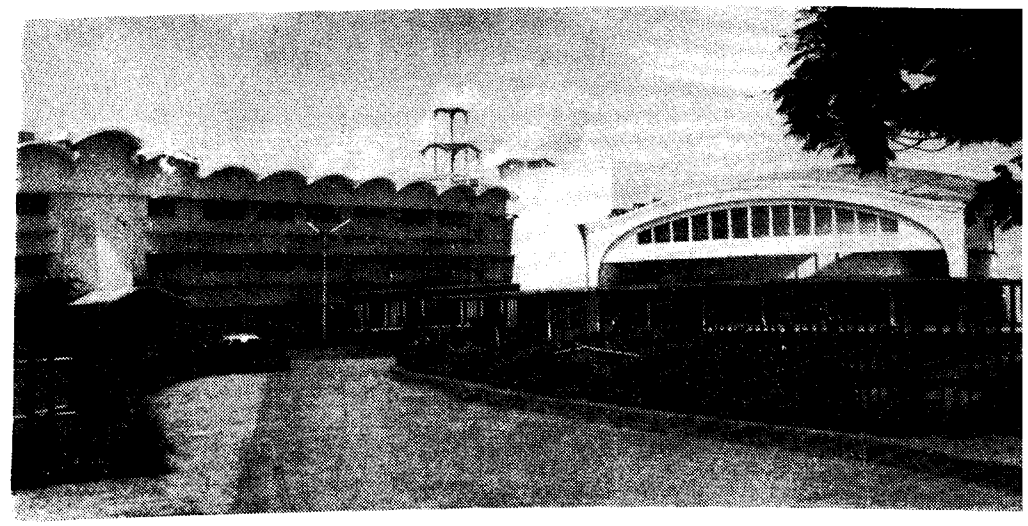


The Orissa Legislative Assembly, Bhubaneshwar

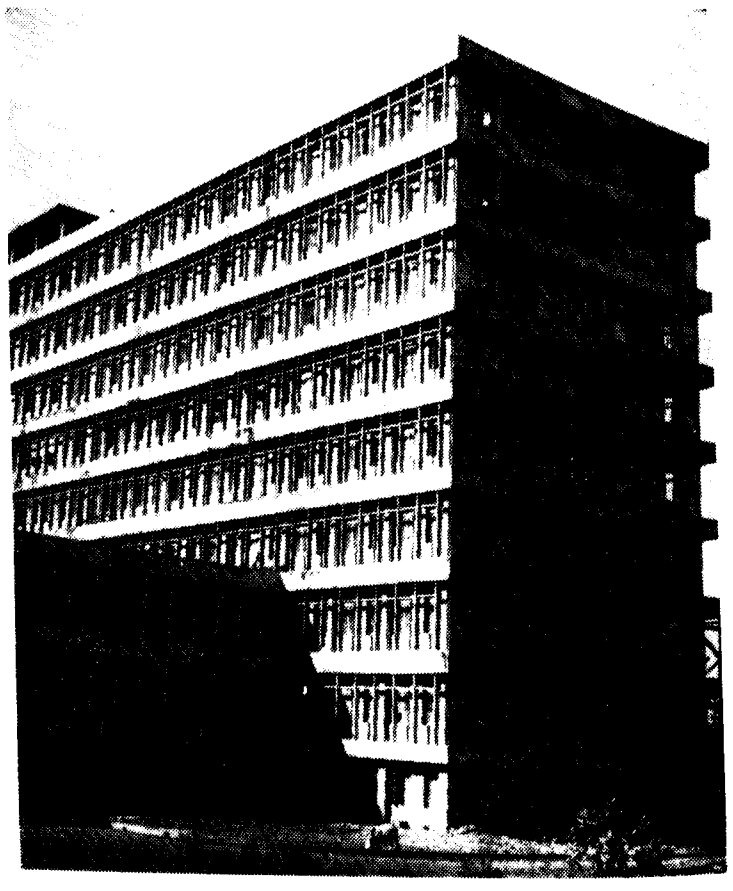
Courtesy—Home (P. R.) Department



The Orissa Secretariat, Bhubaneshwar
Courtesy—Home (P. R.) Department

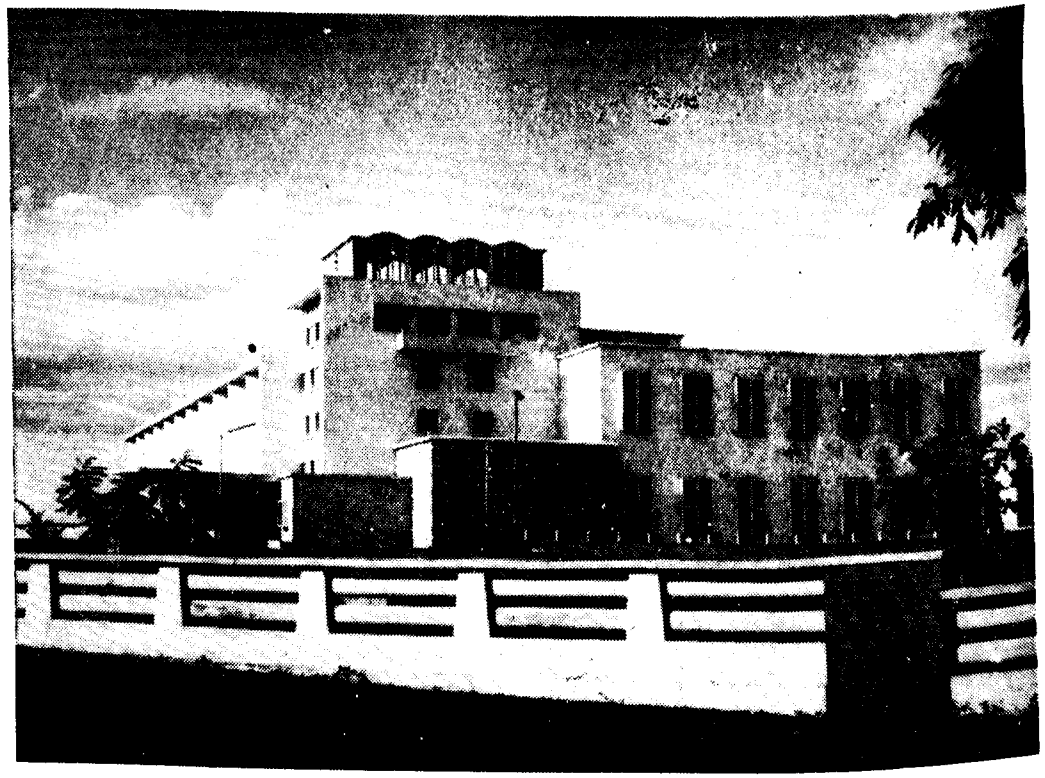


The Utkal University, Vani Vihar, Bhubaneshwar
Courtesy—Home (P. R.) Department



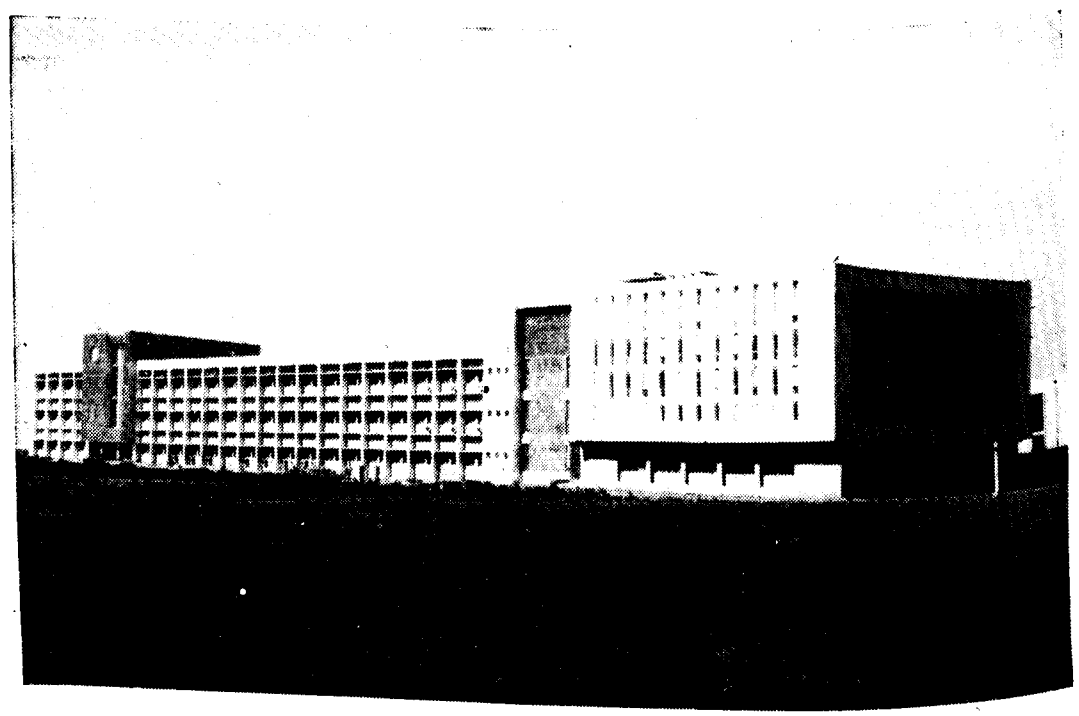
The nine-storeyed Heads of Departments building, Bhubaneshwar
Courtesy—Home (P. R.) Department

The Orissa University of Agriculture and Technology, Bhubaneshwar



The Orissa State Museum, Bhubaneshwar

Courtesy—Home (P. R.) Department



The Regional Research Laboratory, Bhubaneshwar

(Diacritical notations: आ=ā; इ=ī; उ=ū; ओ=ō; ट=ṭ; ठ=ṭh; ड=ḍ; ढ=ḍh; ण=ṇ; स=ś; ष=ṣ)

Abadhān-ଅବଧାନ .. A village school teacher of old.

Ābwāb-ଆବଓ୍ୟାବ .. Miscellaneous cesses levied by the ex-rulers and ex-zamindars.

Ālpanā-ଆଲ୍ପନା .. Paintings or decorative designs made on the wall or on the floor on festive occasions.

Amīn-ଅମିନ .. A subordinate surveyor.

Amlā-ଅମଲା .. One of the clerical or ministerial staff of an office ; clerk.

Anābādī-ଅନାବାଦି .. Uncultivated land.

Āṣāḍha-ଆଷାଢ଼ .. Indian month corresponding to June-July.

Āshram School-ଆଶ୍ରମ ବିଦ୍ୟାଳୟ .. A type of secondary school meant for tribal areas.

Ātu-ଆଟୁ .. A roof made of mud and bamboo, or mud and wooden planks below the thatch of a house for keeping things over it and to protect things inside the house if the outer thatch catches fire.

Āyurveda-ଆୟୁର୍ବେଦ .. Hindu science of medicine.

Baḍadānda-ବଡ଼ଦାଣ୍ଡ .. The wide road extending from the Lion Gate of the Jagannath temple at Puri to Gundichaghara.

Bāhār-ବାହାର .. Exterior, outer.

Bāhūḍā Jātrā-ବାହୁଡ଼ା ଯାତ୍ରା .. The ceremony of the return journey of Lord Jagannath from the Gundichaghara to the temple during Car festival.

Baisākh-ବୈଶାଖ .. Indian month corresponding to April-May.

Bandha-ବନ୍ଧ .. An embanked tank.

Batūā-ବଟୁଆ .. A small bag or wallet with a slipknot contrivance to open or shut it by means of working strings.

Bājyāftīdār .. Holders of resumed tenures.

Begār-ବେଗାର .. Impressment of persons into compulsory service without remuneration ; forced labour.

Bethī-ବେଠି .. Labour which is not paid for.

Bhādrav-ଭାଦ୍ରବ .. Indian month corresponding to August-September.

Bhāgabat Ghar-ଭାଗବତ ଘର .. Usually a community house in a village where the palm leaf manuscript copies of the Bhagabat (a religious text depicting the life of Srikrushna and other theological matters) are kept, worshipped and read.

Bhāg Chāsī-ଭାଗ ଚାଷୀ .. A share cropper.

Bhāng-ଭାଙ୍ଗ .. Leaves of the intoxicating Indian hashish (*Cannabis indica*).

Bhetī-ଭେଟି .. Presents given to a king or landlord or a deity.

Bhōga-ଭୋଗ .. Food offered to a deity.

Bhoodān-ଭୂଦାନ .. Literally means a land gift ; it refers to the Bhoodan movement started by Acharya Binova Bhave for collection of land for the landless.

Bīālī-ବିଆଳି .. Autmnu rice grown on upland.

Bīdī-ବିଡ଼ି .. An indigenous smoke ; tobacco rolled in Kendu leaf.

Bīsī-ବିଶି .. Villages grouped into large divisions of ten to fifty square miles ; a fiscal division of old.

Bīsōī-ବିଶୋଇ .. Title of the collector of revenue of a Bis or paragana during the Muslim rule.

Bōlī-ବୋଲି .. Word, saying, proverb.

Brahmōttar-ବ୍ରହ୍ମୋତ୍ତର .. Land given free of rent to a Brahmin.

Būḍa-ବୁଡ଼ .. An auspicious bath.

Būjhārat-ବୁଝାରତ୍ .. The checking of the entries made by the *amins* by superior officers during settlement operations.

Chadar-ଚଦର .. A sheet of cloth used as a scarf.

Chakabandī-ଚକବନ୍ଦୀ .. A detailed rent roll showing the area and class and rate of rent for every plot in each holding ; consolidation of holdings.

Chākrān land .. Service land held on quit rent.

Chandanādār-ଚନ୍ଦନାଦାର (Chandinadar) .. Holders of Chandana (homestead lands of shopkeepers, artizans, and those of the labouring classes, who having no arable land in the village, pay rent for homestead lands only) tenures.

Chātasālī-ଚାଟଶାଳୀ .. An old type of village school.

Chatūranga-ଚତୁରଙ୍ଗ .. Army comprising of four distinct divisions, viz., elephants, chariots, cavalry and infantry.

Chaūrā-ଚଉରା .. A raised mound or structure near the house in which the Tulasi plant (holy basil) is worshipped.

Chhatar-ଛତର .. A place where boiled rice used to be freely disrtributed to the poor and the needy during natural calamities like famine ; a public kitchen.

Chhatra-ଛତ୍ର / Chhatrī-ଛତ୍ରୀ .. Ceremonial umbrella used in religious processions during the festivals of gods and goddess; was also used in royal processions in the past.

Chherāpanharā-ଛେରାପହଁରା .. Ceremonial sweeping of the cars by the Gajapati Raja of Puri during the Car festival of Lord Jagannath.

Choudhūrī-ଚୌଧୁରୀ .. The name of the chief revenue-officer for a Taluk under the Muslim rule.

Chowkīdār-ଚୌକିଦାର .. A watchman ; village police.

Dafādār-ଦଫାଦାର .. The leader of a small group; a Head Chowkidar.

Dākūā-ଡ଼ାକୁଆ .. A caller, a messenger.

Dandapāta-ଦଣ୍ଡପାଟ .. An administrative division or circle in ancient Orissa.

Darsan-ଦର୍ଶନ .. To visit an idol face to face ; to have an audience with an idol or a king.

Dasaharā-ଦଶହରା .. A Hindu festival observed on the 10th day of the waxing moon in the month of Aswina (September-October).

Dāśkāṭhīā-ଦାସକାଠିଆ .. A party of two men who dramatise and sing epic songs or episodes with the accompaniment of two wooden sticks (kathi) as the only musical instrument.

Dayābhāg-ଦୟାଭାଗ .. A Hindu law of succession by which females inherit property.

Debōttar land-ଦେବୋତ୍ତର ଜମି .. Land given free of rent for the worship of a deity.

Dewān-ଦେଓ୍ୱାନ୍ .. The chief executive officer next to the ruler in an ex-Feudatory State.

Dharmasālā-ଧର୍ମଶାଳା .. A rest house for pilgrims.

Dhūḍūkī-ଧୁଡୁକି .. A kind of string musical instrument.

Dhūpa-ଧୂପ .. Offering or burning of incense during worship; food-offering to deity.

Durbār-ଦରବାର ... A royal court ; Government of an ex-ruling chief.

Ekādashī-ଏକାଦଶୀ .. The eleventh day of the bright or the dark fortnight.

Gādī-ଗାଦି .. Throne.

Gāmchhā-ଗାମୁଛା .. A towel-like piece of cloth used for bathing etc.

Ganjā-ଗଞ୍ଜେଇ .. An intoxicating Indian hemp (*Cannabis sativa*).

Garh-ଗଡ଼ .. A fort.

Garjāt-ଗଡ଼ଜାତ .. A Feudatory State of Orissa.

Gaunī-ଗୌଣୀ .. A local grain measure of varying size.

Ghanta-ଘଣ୍ଟ .. A bell-metal gong.

Ghāta-ଘାଟ .. Ferry.

Gōrā-ଗୋଡ଼ା .. High land.

Gōsālā-ଗୋଶାଳା .. Cattle shelter.

Gōtra-ଗୋତ୍ର .. Lineage.

Gouḍīya-ଗୌଡ଼ୀୟ .. Pertaining to Gauda country.

Grāmadān-ଗ୍ରାମଦାନ .. Gift of a village ; refers to the Gramadan Movement started by Binova Bhave, the Sarvodaya leader.

Grāma Panchāyat-ଗ୍ରାମ ପଞ୍ଚାୟତ .. An elected body of local self-Government at village level.

Grāmarakhī-ଗ୍ରାମରକ୍ଷୀ .. Village police.

Gūmāstā-ଗୁମାସ୍ତା .. A minor official ; a landlord's clerk.

Gūmphā-ଗୁମ୍ଫା .. Cave.

Gūr-ଗୁଡ଼ .. Un-refined sugar ; molasses.

Gūrū-ଗୁରୁ .. Teacher, preceptor.

Halīā-ହଳିଆ .. A labourer engaged for ploughing.

Hāndīā-ହାଣ୍ଡିଆ .. A sort of intoxicating drink made by fermenting boiled rice ; rice-bear.

Hīnhāyat Jāgir-ହିନାୟତ ଜାଗୀର .. A service grant for life time,

Īmām-ଇମାମ୍ .. A spiritual preceptor of the Muslims.

Jagamōhana-ଜଗମୋହନ .. The vestibule of a temple; Porch.

Jāgīr-ଜାଗୀର .. Land or village given on service tenure.

Jāgīrdār-ଜାଗୀରଦାର .. A holder of service tenure.

Jajya (Jajna)-ଯଜ୍ଞ .. The oblation of ghee (clarified butter) and other articles of offering made to the deities through fire.

Jāla-ଜାଲ .. Net.

Jalā-ଜଳା .. Swampy or marshy land.

Jamā-ଜମା .. Gross receipt, annual rent or revenue.

Jāna-ଯାନ .. Conveyance.

Jāṅa-ଜାଣ .. Fishery ground in the Chilka lake or the Sea-shore.

Jhāmpī-ଝାମ୍ପି .. A wide-brimmed hat made of palm-leaf.

Jyotīṣa-ଜ୍ୟୋତିଷ .. Astrologer.

Kabalā-କବଲା .. A sale deed.

Kabūlīyat-କବୁଲିୟତ .. A counter lease or agreement to pay rent executed by the tenant in return for the lease granted to him by the landlord.

Kankar-କଙ୍କର .. Concrete.

Kānūngō-କାନୁନ୍‌ଗୋ .. A subordinate revenue official,

Kauḍī (Cowry)-କଉଡ଼ି A sea-shell formerly used as medium of exchange.

Kavīrāja-କବିରାଜ .. A physician practising the Hindu system of medicine; an Ayurvedic practioner.

Khadī-ଖଦୀ .. Cloth woven of hand-spun yarn.

Khamār-ଖମାର .. Grain store; the personal lands of the ruler and the members of his family held free of rent and cesses.

Khānāpūrī-ଖାନାପୁରି .. Literally means filling in columns; the stage of preparation of preliminary records of rights in Settlement operations.

Khandapatī-ଖଣ୍ଡପତି .. An officer under the Hindu Kings of Orissa having chief control of a Khanda or circle; a king.

Kharīdādār-ଖରିଦାଦାର .. Purchaser of Kharida lands (land sold rent free or at a quit rent by the proprietors during the Hindu, Muslim or Maratha rule).

Kharīf-ଖରିଫ .. A crop season (Summer-Autumn).

Khāsmāhāl-ଖାସ୍‌ମାହାଲ .. Government estate.

Khatīān-ଖତିଆନ .. A register in which the rights of the tenants are recorded.

Khōrākpōsāk-ଖୋରାକପୋଷାକ .. Maintenance grant.

Kīśt-କିସ୍ତି .. Instalment of revenue or rent.

Kiśtīwar-କିସ୍ତିଓ୍ୱାର .. The first stage of preparation of Record of Rights in Settlement operations.

Kōṭhīā-କୋଠିଆ .. A farm-labourer; labourer engaged for looking after cultivation or agricultural operations.

Kūmbhār-କୁମ୍ଭାର .. A potter.

Mahājan-ମହାଜନ .. A money lender.

Māhāl-ମାହାଲ .. An estate.

Mahanta-ମହନ୍ତ .. Head of a Hindu religious foundation; an abbot.

Mahāpraśād-ମହାପ୍ରସାଦ .. Food offered to Lord Jagannath at Puri.

Maktab-ମକ୍‌ତବ୍ .. Literally a writing place; a Muslim school.

Māl land-ମାଳ .. Upland.

Mālī-ମାଳି .. Gardener.

Māṅ-ମାଣ .. An unit of land measurement; also a measure of grain.

Mārfatdār-ମାରଫତ୍‌ଦାର .. Agent; trustee.

Mārgasīra-ମାର୍ଗଶିର .. Indian month corresponding to November-December.

Māsūl-ମାଶୁଲ୍ .. Tax; cess; duty; customs.

Maṭha-ମଠ .. A Hindu monastery.

Mīlāṅ Khaśrā-ମିଳାଣ ଖସରା .. A total of the Khasra (a field index) pages showing the different classes of land into which the total area of the village is divided.

Mīnhā-ମିହ୍ନା .. Rent free land.

Muffōsīl-ମଫସଲ .. Village; countryside.

Mughalbandī-ମୋଗଲବନ୍ଦୀ .. The area comprising the three former districts of Orissa (Cuttack, Puri and Balasore) which was under the direct administration of the Mughal emperors.

Mukaddam-ମକଦ୍ଦମ .. A headman; a proprietory tenure holder.

Mūktīmandap-ମୁକ୍ତିମଣ୍ଡପ .. A roofed open platform to the south of the temple of Lord Jagannath at Puri, where the assembly of the Pundits of the Jagannath temple usually meet.

Mūlīā-ମୂଲିଆ ... Day labourer.

Na-anka (Famine)-ନ' ଅଙ୍କ .. A great famine that befell Orissa in 1866. It is so named for it occurred in the ninth regnal year of the then Raja of Puri.

Naba-kalebar-ନବକଳେବର .. The periodical renewal of the wooden bodies of Jagannath, Balabhadra, Subhadra and Sudarsan of the Temple at Puri, when there are two Asadhas in a year.

Nawāb-ନବାବ .. A feudatory Muslim chief or Ruler.

Nīj-jōte-ନିଜଯୋତ .. The private land of the proprietor or proprietary tenure holder.

Nīrmālya-ନିର୍ମାଲ୍ୟ .. The boiled and sun-dried rice-offering of Lord Jagannath at Puri.

Ōḍīssī Dance-ଓଡ଼ିଶୀ ନୃତ୍ୟ .. A classical dance of India.

Paḍā-ପଡା .. A hamlet.

Padhān-ପଧାନ .. A village headman; a class of proprietary tenure-holders or sub-proprietors.

Pāhī-ପାହି ... Raiyats whose rents were not fixed for the term of settlement; non-resident raiyats as distinguished from *thani* or resident raiyats.

Pāīk-ପାଇକ .. The landed militia of Orissa.

Pakhāl-ପଖାଳ .. Boiled rice soaked in cold water.

Pakhīā-ପଖିଆ .. A shade made of palm leaves to protect the head and back from sun and rain.

Pāl-ପାଳ .. Silt enriched lands on or near the banks of rivers.

Pālkī-ପାଲ୍‌କି ... Palanquin.

Pān-ପାନ .. Betel leaf chewed with betenut, etc.

Panchhaka-ପଞ୍ଚକ (Panchaka) .. The full-moon day and the four days preceding the full-moon in the month of Kartik (October-November), held sacred by the Hindus.

Pandā-ପଣ୍ଡା .. A Brahmin priest.

Pargaṅā-ପରଗଣା .. An obsolescent term denoting a collection of villages, or tract of land constituting a revenue unit.

Pārsva devatā-ପାର୍ଶ୍ୱ ଦେବତା .. Subsidiary deity.

Pattā-ପଟ୍ଟା .. A lease given to a raiyat showing his lands and his rents and the period for which it was fixed.

Patta Chītra-ପଟ୍ଟଚିତ୍ର .. An indigenous painting of Orissa.

Pātwa, (Patua)-ପାଟୁଆ .. Persons who dance in observance of religious vow on the occasion of Pan Sankranti.

Pīnda-ପିଣ୍ଡ .. Paying oblation to ancestors.

Pīṭha-ପୀଠ .. A place of pilgrimage; religious centre.

Pōthī-ପୋଥି .. Palm-leaf manuscript; book.

Pūchī-ପୁଚି .. A kind of play amongst Oriya girls with frisking movement.

Raiyat (Royat)-ରୟତ .. A tenant.

Ratnavedī-ରତ୍ନବେଦୀ .. Literally an altar decked with jewels; the stone altar in the sanctum of the Jagannath Temple at Puri where the idols are seated.

Sabārī-ସବାରି .. A palanquin.

Salāmī-ସଲାମୀ .. Present given to a landlord or ruler.

Sāmīānā-ସାମିୟାନା .. An awning ; a conopy

Sārad-ଶାରଦ .. Winter rice sown in June-July and reaped in November-January.

Śarbarākār-ସରବରାକାର .. A village headman, appointed for collecting land revenue for a village or group of villages in a Government estate. In many cases the Sarbarakars had become proprietary tenure holders.

Śarpancha-ସରପଞ୍ଚ .. Elected president of a village Panchayat.

Sāsan-ଶାସନ .. A Brahmin settlement.

Seṇā-ସେଣା .. A basket made of split bamboo for baling out water for irrigation and other purposes.

Śevāshram-ସେବାଶ୍ରମ .. A type of primary school meant for tribal areas.

Śevāyat-ସେବାୟତ .. A temple servitor or trustee.

Sīnghadwāra-ସିଂହଦ୍ୱାର .. Literally means the lion gate ; the main entrance to a temple or palace.

Śthītibān-ସ୍ଥିତିବାନ .. Occupancy tenant.

Śūānga-ସୁଆଙ୍ଗ .. An early type of dramatic performance akin to farce.

Śūbāh-ସୁବା .. A province in Mughal and Maratha period.

Śūbādār-ସୁବାଦାର .. The governor of a Subah.

Śūkhbāsī-ସୁଖବାସୀ .. Labourer.

Śūnīā-ସୁନିଆଁ .. The 11th day of the bright fortnight in the month of Bhadrab (August-September) ; Oriya New Year's day.

Taccāvī-ତକାବି .. A loan given as a relief measure for carrying on agricultural operations.

Tahsīl-ତହସିଲ .. An unit of land revenue administration.

Tālūqdār-ତାଲୁକଦାର (Taluk) .. An Arabic word that may be translated as "Sphere of influence". The portion of a *pargana* under the immediate charge of a Chaudhuri (the head of the pargana).

Tālūqdār-ତାଲୁକଦାର .. Zamindar; owner of an estate.

Tankīdār-ଟଙ୍କିଦାର .. Holder of a tenure paying quit rent.

Tārī-ତାଡି .. A country wine; fermented juice of the palm tree.

Tendā-ଟେଣ୍ଡା .. A water lift; a contrivance to lift water from a lower level to a higher level for irrigation purpose.

Thānī-ଥାନୀ .. A raiyat cultivating land in a village of which he is a permanent resident.

Tussar-ଟସର .. A kind of silk obtained from a species of silk-worm.

Vaidya-ବୈଦ୍ୟ .. A physician practising the Hindu system of indigenous medicine.

Vimān-ବିମାନ .. The towered sanctuary in which the image of the deity is enshrined.

Vrata-ବ୍ରତ .. A religious observance; the carrying out of a religious vow or fast.

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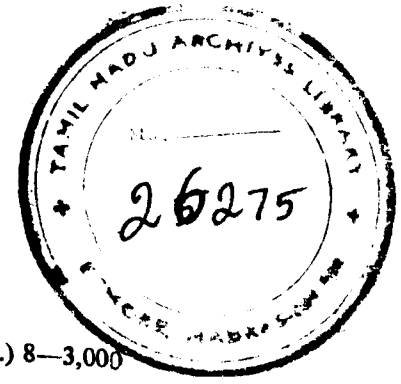

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at Janakadeipur, the East Kania at the thirty-fifth mile, the Naya Nadi, an artificial channel, at the fortieth mile, and the South Kania at the forty-fifth. The first of these falls into the Sar Lake ; and by various channels the first three are interconnected and finally join the Sunamuhi river which falls into the Harchandi, and so, finally, into the sea. The South Kania gets lost in the marshes on the western shore of the Chilka. The Harchandi river into which the three first branches of the Bhargavi finally fall, runs into the sea by the mouth of the Chilka lake. Its whole course is through sand and consequently it has become much silted up and is very shallow. It takes its name from a temple built on the sand about two miles from its head. The excavation of this river would do much to relieve the lower part of the Bhargavi, but owing to the south-west wind that blows steadily from February to June carrying sand with it, it would be next to impossible to keep the bed clear for any length of time without yearly excavation.

The country between the Bhargavi and the Daya is drained by the Ratnachira and the Nuna, the former of which rising to the east of the old Trunk road, crosses it near Satyabadi and falls into the Bhargavi ; while the latter falls into the Daya.

Kadua

The Kadua (or muddy river) is a monsoon stream which falls into the Prachi below Bandalo. It is formed by the confluence of two small streams at Charigan, and receives a good deal of the spill water of the Kushbhadra.

Prachi

The Prachi drains the country at the border of Cuttack and Puri, having its origin near Kantapara on the direct Cuttack-Gop road, and passing through the village of Kakatpur to fall into the sea eleven km. to the south of it.

Devi

The Devi is one of the branches of the Kathjori, which itself is a branch of the Mahanadi. It runs into the district of Puri near the extreme east of the district, forming a tidal estuary with numerous branches. It is navigable up to Machgaon, and is used by country boats trading in oilseeds.

The Khurda subdivision is mainly an elevated tract above flood-level in which, as is to be expected, the rivers are liable to sudden rises and falls. The drainage of the west and south is carried into the Chilka lake, of the north into the Mahanadi ; and of the east into the Kuakhai or the Daya. The following is a brief account of the more important rivers in this subdivision.

Salia

The Salia rises in the jungles of the Ranpur Tahsil and after flowing through the Banpur Mals enters the cultivated tracts of Banpur Tahsil below the village of Pratap ; it then follows a southerly course, and after crossing the Ganjam road at the seventy-first mile from Cuttack enters the Chilka. The total length of the river is about thirty miles ; it is fed by several tributaries and as the area of the catchment basin is about sixty-nine thousand acres, it conveys a large volume of water into the Chilka during floods. The stream is used to some extent for irrigation purposes.

Kusumi

The Kusumi rises in Ranpur Tahsil and then flowing along the boundary of Ranpur and Khurda, enters the latter subdivision near Mundila, and taking a south-easterly course, falls into the Chilka lake. There is a large masonry bridge over the river, where it crosses the Ganjam road at the fifty-fourth mile. About a mile below the bridge, the river bifurcates in village Kusumi, one branch flowing towards Jaripada and the other going off towards Saran.

Managuni

The Managuni or Madagni (also called Malaguni) runs through Khurda Tahsil and is the channel by which almost the whole of the Ranpur Tahsil is drained. It is formed by the confluence of two streams close to Saharagai, near the boundary of Khurda and Ranpur, and further down, near Chanagiri, it is fed by an important tributary which drains almost the whole of Khurda on the south of the basin of the Ran river. Another tributary, called the Rajna, also drains a considerable portion of the Khurda subdivision. The Managuni joins the Daya river below the village of Balbhadrapur, and is navigable during the rains by small boats and dug-outs.

Ran

The Ran river rises in Khurda subdivision and eventually joins the Mahanadi after flowing through the Banki Tahsil in the district of Cuttack. It is navigable, during the rains, from the Mahanadi to Baghamari on the Kantilo road, thirteen km. from Khurda. An area of 26 sq. km. in Khurda subdivision is liable to inundation from this river when the Mahanadi is also in flood and forces back its waters.

Other Rivers

Among other rivers may be mentioned the Kansari, which has a catchment area of 15,783 hectares and is joined by the Champajhar, the Hara, with a catchment area of forty-five thousand acres, the Baghchal, Ghaguria, Kani and the Sarada.

Among the rivers of Nayagarh may be mentioned the Mahanadi, the Burtanga and the Kusumi. Besides, numerous hill streams are also met with.

Mahanadi

After forming the boundary between this district and Dhenkanal for a certain distance the Mahanadi enters the Gania police station of the Nayagarh subdivision from its north-western corner and takes almost an easterly course in the district for a few kilometres. It then passes out of the district and for a considerable distance flows along the boundry between Cuttack and Puri. The portion of its course from Baudh border to Barmul is known as the Satkosia gorge and presents a magnificent scenery. The river here disgorges a very large column of water in a narrow compass compressed by high and precipitous hills. It then enters the Cuttack district leaving the Fategarh police station of the Nayagarh subdivision.

Burtanga

Rising at Daspalla the Burtanga drains a major portion of it and carries a good flow of water throughout its length for over half of the year, though it dries up towards the end of January.

Kuanria

The Kuanria flows through the open and better populated areas of Daspalla and joins the Kusumi river at Potharwar village in Khandapara. It flows jointly for a course of five kilometres before it falls into the Mahanadi.

Kusumi

The Kusumi rises at Panchabhuti in Nayagarh and takes a winding course. It meets with Duanta and the Dauka near Khandapara border and flowing through Khandapara discharges itself into the Mahanadi near Kantilo. Though the river Dauka takes its course at Daspalla, major part of its length lies in Nayagarh. The river bifurcates into two, that is the Dauka and the Lunijhar, at a point eight kilometres north-west of the Nayagarh town. Then it takes an independent course for about eight kilometres. But the old Dauka is no longer in use and all its waters run into the Lunijhara. It ultimately meets with the Kusumi at the border of Nayagarh and Khandapara. Duanta takes its origin from the south-east corner of Nayagarh. Lathipada is the meeting point of the rivers Duanta and Kusumi.

Lakes and tanks

The Chilka lake was probably a part of Bay of Bengal separated later by the formation of sand ridges. The southern extremity of the Mahanadi delta has also contributed towards its isolation from the sea and formation as an inland lake.

Chilka lake.

The Chilka lake is a shallow inland sea situated in the extreme south of the district and extends into the district of Ganjam. It is separated from the Bay of Bengal by a group of islands formed by silt deposit and by a long strip of land which for miles consists of

nothing but a sandy ridge, little more than two hundred yards (180 metres) wide. It communicates with the bay by a narrow inlet through the sandy bar thrown up by the sea, an inlet which in some years has to be kept open by artificial means. On the south-west it is walled in by lofty hills, in some places descending abruptly to the edge of the water and in others thrusting out arms and promontories of rock into the lake. To the north it loses itself in endless shallow sedgy banks and islands just peeping above the surface formed year by year from the silt which the Daya and other rivers bring down. Thus hemmed in between the mountain and the sea, the Chilka spreads itself out into a pear-shaped expanse of water.

Area and volume

The size of the lake is like a pear having its wider end towards the north-east and the conical end towards the south. It is about 72 km. long (north to south) of which the northern half has a mean breadth of 32 km. while the southern half tapers into an irregularly carved point barely averaging 8 km. in width.

The area of the lake fluctuates in different seasons. During dry weather it approximates to 891 square km. whereas with the intensity and duration of the annual river floods, and with the ebb and flow of tide its area extends to 1,165 sq. km. The major portion of its area, approximating 803 sq. km., is included in the district. The average depth is from 1·5 to 1·8 metres and scarcely anywhere exceeds 3·7 metres, except in the south-west. The bed of the lake is lower than the high water of the sea and is gradually rising up with the deposit of silts brought down by the rivers. An attempt to reclaim land from the Chilka lake is said to have been made over a century back by one Gojeya by raising a Dam from Bhubaneshwar to Mangalajodi. The work could not be completed and the remains of the *bundhs* are locally known as Gojeya Bandha. However, in 1951, about 1,200 acres of land in the fore-shores of the lake near Bhusandpur was reclaimed by the Government for the purpose of resettlement of displaced persons from East Pakistan.* The neck which joins the sea is only 183 to 274 metres broad, but the narrow tidal stream which rushes through it suffices to keep the lake distinctly salty during the dry months from December to June. In rainy season its water becomes sweet due to inflow of large volume of flood water by the rivers. This transformation results due to a regular combat between the rivers on the one hand and the sea on the other in which the former struggle to empty their waters and silt while the latter with its sand laden currents repels them with unusual velocity.

The water owing to its extreme salinity is not suitable for daily bathing, but a trip on the lake is always refreshing. It is said to heal cough and other digestive ailments. Dips in the lake produce a very

*Now Bangladesh.

virulent form of skin disease (ringwarm) as is seen among the fishermen, which may be attributed to the presence of excessive sodium salts and low mineral contents in the water. There are healthy places along the sandy ridge that separates the Chilka from the sea, the old route that connected Ganjam with Puri.

The Fisheries Department of the Government of Orissa operates in the Chilka lake the scheme "Applied Research in the Chilka lake and other estuarine fisheries". The lake being a fine spot for the tourists various facilities are provided by the Government for their comforts. Besides, Government of India has decided to establish a Naval Cadet Training Centre in the Chilka lake. The State Government have also declared Chilka a sanctuary for the birds. In near future the importance of the lake may rise to a great height.

More about Chilka will be found in Chapters V and XIX.

Sar Lake

To the north-east of Puri Town in the Puri subdivision there existed originally an extensive swamp formed by the backwater of the river Bhargavi which has almost lost its existence today. Popularly it was known as Sara Pata. The flood water of the Bhargavi got discharged into it through her distributary, the Kanchi. It occupied an area of nearly 810 hectares which varied according to the volume of flood water. The accumulated water receded to the Bhargavi through the Kanchi and Atharanala rivulet after the floods had abated. The Sar Lake area was classified as a flooded area within "Kushabhadra Bhargavi Doab" and between 1919 and 1920 the flood level in the lake recorded between 17 to 19 feet (5 to 6 metres) as indicated in the final report on Embankment and Flooding in Puri District contained in the "Report on the Contour Survey of the Flooded Tract of Orissa 1924". Dalua or spring rice cultivation occupied major portion of the area. A channel was opened in 1931 for facilitating drainage of flood water from the lake into the sea. Owing to deposit of silts for years together the bed of the lake gradually rose up. During the rainy season the average depth of water in some portion of the area is about 3 to 4 feet (90 cm. to 120 cm.). In winter no water remains deposited over the tract except inside the channel. Sarad cultivation has almost replaced Dalua. The present Settlement has recorded the entire area as *anabadi* with *hal kisam* of paddy lands.

Tanks

There are five sacred tanks in Puri town and two in Bhubaneshwar. They are, Narendra, Markanda, Swetaganga, Indradyumna and Parbatisagar at Puri, and Vindusagar and Kedargouri at Bhubaneshwar.

Narendra

The tank has been named after Lakshposi Narendra who is reported to have excavated it. It covers a vast area of little above 3 hectares and is located to the north of Puri town close to the river Madhupur, popularly known as Mangala river. The tank was provided with sluice gates on the side of the river for the purpose of flushing. The system, however, has stopped working for sometime past resulting in pollution of water. The tank was partly desilted in the *Na-anka* famine (1866) period. In 1929, the Mahanta of Emar Math, Puri, got it desilted at a huge cost. Thereafter, it was again renovated in 1972. It is used by the pilgrims as well as by the local people mostly for bathing. There is a small temple located inside the tank which is connected with the south bank by a bridge. The proxy of Lord Jagannath is brought to this temple during the Chandan Jatra festival which takes place for about three weeks starting from the Akshya Trutiya day of the month of Baisakh (April—May) every year. During the festival large number of pilgrims and local inhabitants throng in to swim and rejoice when Madanmohan, the representative deity of Lord Jagannath, floats round the tank in a gorgeously decorated flottila.

Markanda tank

With its embankments stone-lined the Markanda tank extends over an area of nearly 1·6 hectares. It has an irregular shape. On its south-west bank the temple of Markandeswar is located. It is said to have been repaired by the late Raja Kirtichandra of Burdwan. It is held to be a sacred tank and used for bathing purpose.

Vindusagar tank

Vindusagar is the largest tank in Bhubaneshwar which extends over an area measuring 396 m. by 213 m. Its depth varies at different points from two to three metres. It is embanked by a stone wall with magnificent flights of steps. At present its embankment is in a bad state of repair. The tank must be fed by natural springs at the bottom. Water from the tank is drained out through an outlet in its north-eastern corner. The pilgrims and local people bathe in it. It is believed that the tank contains drops from all the sacred rivers of India. The credit of excavation of this sacred tank goes to King Varaha Kesari. During Chandan Jatra or Akshya Trutiya festival which lasts for 22 days the proxy of Lord Lingaraj is taken to the small temple inside the tank and on every evening made to move around it in a boat beautifully decorated.

Besides the above, there are numerous other tanks scattered in the countryside catering to the needs of the villages. Notable among them are the tank at Danmukundpur and the Kausalyaganga tank near Dhauli, by the side of the State Highway. The Fisheries Department started a fish farm at Kausalyaganga in 1953. It has been converted into a research-*cum*-training institute from 1957.

Springs and spring heads

There is a hot spring near the village Atri about eight miles (13 km.) from Khurda Town where the spring water has been artificially confined into the limits of a stone ring-wall. Boiling hot current of bubbles rise up in a continuous stream and the surplus water flows into an adjoining small shallow pool which serves as the ideal bathing tub for leprotic and other patients. A very strong sulphurous smell pervades the whole air around. The soil near the spring and for a considerable distance round about is composed of alluvium or of marl and laterite. People of the locality assemble here on the day of Makara Sankranti to bathe in the spring. The prejudice that the spring miraculously removes the barrenness of women is the sole attraction of the place.

The discovery of a sulphuric hot spring in the village Nilakanthaprasad in the Khandapara Tahsil has recently been reported.

Waterways

Rivers form a considerable water traffic of the district during the rainy season. With the commencement of hot weather these rivers dry up and are rendered unfit for navigation.

For a major part of the year the Kushabhadra, the Bhargavi and the Daya serve the purpose of navigation. The Kushabhadra dries up earlier in its upper reaches, but in its lower part, country boats are to be seen throughout the year. But the Daya and the Bhargavi are navigable up to the month of January. These two rivers empty their water into the Chilka lake and from their respective mouths up to a distance of about ten miles (16 km.) upstream they are navigable even in hot dry weather. Traders from the district of Ganjam with their heavy loads of bamboos and other commodities come by way of the Ganjam canal and the Chilka lake. This water traffic is available throughout the year. Rice is exported on the Devi river by boat to the Taladanda canal of the Cuttack district.

GEOLOGY

Geological Antiquity

The rocks occupying the greater part of the district belong to the Eastern Ghats Group, which are Archaean formations comprising khondalites, charnockites and granite gneisses, forming the basement to the younger groups such as the Gondwanas, laterite and recent alluvium.

The Archaean rocks are highly metamorphosed sedimentary and igneous rocks, and occur mainly in the hill ranges of the western and central portions of the district. Charnockite is the most prevalent

rock type. Garnetiferous granite gneisses rank next in the order of abundance. They occur mainly on the hill ranges and also as isolated outcrops in the plains. Khondalite also is quite common, but is restricted to the hill ranges in the western and central parts of the district.

Emplaced into the central region of a plunging anticline in the khondalite suite around Dhuannali, Banpur Tahsil, is a major patch of rare anorthositic rocks. The Archaean rocks are also traversed by many quartz and pegmatite veins.

The next higher formation in the geological time scale belongs to the upper division of the Gondwanas, and is represented by fine to coarse grained sandstones, shales, grits and conglomerates with beds of white clay. Thus there is a great stratigraphical hiatus in the geological history of the region as no intervening formations occur between the immeasurably older Archaeans and the much younger Gondwanas. A fairly large exposure of these rocks occur in the topo sheets 73H 11,15, 16.

The youngest rocks of this area belong to the subrecent and recent periods and are represented by laterite and alluvium.

Geological formation

The following is a generalised sequence of the geological formations encountered in the district :

Recent to Sub-recent :			Alluvium, soil and Laterite
.. .. ..	Unconformity		
Upper Gondwanas : (Jurassic).			Sandstones, carbonaceous shales and conglomerates with beds of clay.
.. .. ..	Unconformity		
			Pegmatite and quartz veins
Archaeans	Granite Gneisses		Anorthosites Garnetiferous granite gneisses, granulites and leptynites.
	Charnockites		Acid : Hypersthene bearing granulites and porphyritic gneisses. Intermediate: Hypersthene bearing granulites (Dioritic). Basic : Norites and amphibolites.
	Khondalites		Quartz : garnet-sillimanite graphite schists and gneisses, Garnetiferous quartzites, Calc granulites.

The Archaeans, in general, have a foliation trending E-W to ESE-WNW with a northerly dip commonly known as the Mahanadi trend. In the Banpur and Gania areas, however, Eastern Ghat trend (NE-SW) and the Mahanadi trend are both seen. Many synformal and antiformal local folds with various plunge directions have been observed in the rocks, which are also affected by some small and minor faults. A mylonite zone of about 22 km. long and 3 km. wide occurs south of the Mahanadi river in sheet 73 H/3. The rocks here are highly crushed and pulverised, which is probably a zone of shear and movement.

Khondalites

Khondalites, probably the oldest rock formations, are a series of para-gneisses and schists, greyish to purple or reddish brown in colour. The constituent minerals are quartz, felspar, garnet, sillimanite, and occasionally graphite ; Ilmenite, magnetite, zircon and apatite occur as accessories. They show a prophyroblastic texture and intense granulation, crushing and other cataclastic effects.

Calc granulites and garnetiferous quartzites occur in a few places intimately associated with the khondalites. They represent the calcareous and arenaceous members respectively of the khondalite suite. That all these types belong to one and the same group of khondalites, is clearly evident as they gradually merge into one another.

Charnockites

Hypersthene granulites, which are quite similar to the typical basic charnockites in general appearance and mineral composition, are found at several places in the district. Such rocks are generally found as fragmented inclusions of various dimensions. They are generally disposed along the foliation planes of the granite gneisses and in the acid types of charnockites. They are seldom seen cutting across the foliation planes of the rocks.

The hypersthene granulites are dark-grey in colour and granulitic in texture. They are composed essentially of felspar, hypersthene, diopside and greenish brown hornblende.

Hypersthene bearing granulites and gneisses of intermediate and acid composition are widespread among the charnockitic rocks. They are mostly gneissose and coarse grained, and consist essentially of quartz, felspar, hypersthene and minor garnet and biotite.

The khondalite and charnockite rocks of the Eastern Ghats group have the mineral assemblages suggesting the impress of high grade "granulite facies" metamorphism with subsequent retrogression.

Garnetiferous granite gneisses and granulites

These rocks consist of quartz, felspar, garnet and biotite. The rocks are in general greyish white in colour, medium grained and gneissose in texture. The rocks are well foliated.

Anorthosites

Anorthosites occur in the Banpur Tahsil between latitudes 19°41′ and 19°54′ N. E. and longitudes 85°06′ and 85°18′. They are found in the axial region of an anticlinal fold plunging towards WSW formed by the khondalites and the associated charnockites and granite gneisses.

The anorthosites are, in general, coarse grained and greyish black or greyish white in colour with a uniformly coarse texture and consist essentially of felspar (labradorite) and pyroxene with ilmenite, magnetite and biotite in minor amounts.

Quartz and Pegmatite veins

Quartz and pegmatite veins are found at several places as intrusive bodies into all the earlier formations.

Upper Gondwanas

The next younger geological formation in the district belongs to the Jurassic period and is represented by the fresh water deposits of the Upper Gondwana formation. Thus, there is a stratigraphical break between the Archaeans and the Upper Gondwanas.

The rocks are fine to coarse grained felspathic sandstones, grits, carbonaceous shales, boulder beds and beds of white clay. Felspathic sandstones are the most prevalent rock type consisting of highly kaolinised felspar grains. Current bedding is clearly noticed in them. They have low dips rarely exceeding 10°.

These sandstones, on alteration, give rise to thick laterite deposits.

Laterites

Thick deposits of reddish brown, highly cavernous laterite occur in the central part of the district. The low hills in these parts are all formed of reddish brown laterite. Their thickness is more than 6 m. It is formed as a result of the subaerial alteration in situ, of the Gondwana sandstones.

In the Archaean terrain, low mounds of laterite occur in a few places.

Alluvium and soil

Recent deposits of alluvium and soil are restricted to the river banks and the coastal area.

The granite gneisses and acid charnockites support red, coarse, sandy soils.

The clayey soil present between Sarankul and Odagaon is very fertile.

Mineral and other resources

Building materials

The laterite exposed extensively in the central part of the district is quarried, at many places, for bricks. Other rocks like khondalite, the Upper Gondwana quartzite, charnockite and the granite gneiss are also good building materials.

The calcareous concretions known locally as "Kankar" or "Ghootin" are found at many places in the district. The exposures are usually small and are locally used for lime making. They are formed by the subsoil weathering of granite gneisses and acid charnockites.

Fairly large occurrences of "Kankar" are noticed at the following localities :

1. North-West of Banigochha
2. 3 km. south of Kujamendhi
3. South of Kalamba
4. On either bank of the Burtanga river around Banigochha
5. Between Bamuri, Odakapa and Kaliamba
6. South of Gumi
7. South of Baliamundia (△ 916)
8. North west of Ghantuliabania (20°21′ : 84°48′)
9. On either side of Odassara-Tumandi path SW of Ghantuliabania.
10. South of Gorimara (20°16′ : 84°59′)
11. On either side of Barapalli-Daspalla road SE of Barapalli (20°22′ : 84°50′).
12. NW of Siriramapur (20°21′30″ : 84°51′15″)
13. NE of Chilipathara (20°24′ : 84°45′)
14. WSW of Khajurdhai (20°25′30″ : 84°53′30″)
15. West of Madhakandha (20°20′45″ : 84°56′) at the foot hill.
16. On the western and northern flanks of Solari Pahar (·411).

Road Metal

Charnockite, found in abundance throughout the district, is a readily available rock for use as road metal. Fine to medium grained, basic and intermediate charnockites provide the best material for roads which are to carry heavy traffic. Granite gneisses and acid charnockites may be used for medium to heavy traffic provided ,they are not very coarse grained. Those containing large crystals of felspar disintegrate rapidly along cleavages.

At places, khondalite is also used as road metal. Laterite too can be used for purposes of constructing "Kutcha" roads in the interior areas.

Anorthosites occurring on the Mamu-Bhanaja hill near Balugaon are worked for road metal and also for railway ballast.

China clay

(*a*) Occurrences of pure white clay in the form of pockets are recorded at places in the district. They are mostly the alteration products of anorthosites (in Dhuannali-Patrapur). The clay is free from quartz. The deposits are located within a distance of 2·4 km. and 5·6 km. from Dhuannali forest bungalow.

The first mentioned deposit extends for 91 metres and is 90 cm. thick. The second one is fairly thick and extensive.

(*b*) A small china clay deposit occurs between Malisahi and Badasilinga, 1·6 km. SE of Geredi. It has resulted from the alteration of garnetiferous granite gneisses. The deposit is 11 metres long, 5 metres wide and about 1·2m. thick. The clay is pure white in colour and is highly gritty due to quartz.

(*c*) Associated with the Upper Gondwana sandstones are some occurrences of clay deposits, noticed in Jagannathprasad Reserved Forest area east of Chandaka-Khurda Road, and NE of Jagannathprasad village. Clay occurs below a 3 m. overburden of soil and sandstone. It is a flat-lying extensive deposit. Presently the deposit is being, worked on lease by the Orissa Porcelain Works Ltd., Barang, Cuttack district, for the manufacture of ceramic materials.

(*d*) In Ghatikia RF, a clay deposit occurs north of the hill 259, associated with felspathic sandstone.

(*e*) At the foot of the Baideswar hill, in a Nala west of the Inspection Bungalow is the occurrence of a dirty yellow, gritty kaolin mixed with soil material. It is used for colour washing the village huts.

Magnetite

(*a*) Magnetite occurs in the plain SSW to SW of Suliya hill (·854) near Mahitama (20°17′ : 84° 57′34″). It occurs along with some limonite, and the whole deposit is very limited in extension. The ore has a little vanadium and titanium. The limonitic portions are richer in vanadium and titanium.

(*b*) Magnetite occurs on the southern flanks of Jatia Parbat (.275), NE of Dungamal (19° 41′ : 85° 12′), on the hillock west of Nuagarh (19°42′ : 85°10′30″) and on the southern flanks of the hill west of Patharkata (19°48′ : 85°17′). Another small occurrence is near Padhansahi.

(*c*) Magnetite occurs in association with a quartz vein at the base of the hill, about 1·5 km. north of Pokasunga. The vein is about 35 m. long and about 3 m. wide. Magnetite is strewn all along the quartz vein. The occurrence does not warrent further investigation because of its limited occurrence .

Mica

A mica bearing pegmatite occurs south of Takara-Daspalla road, 3 miles from Takara (20°23′45″ : 84°45′). The pegmatite vein is about 140 m. long and 8 m. wide. Small pieces of muscovite mica are profusely scattered over the area. They are much decomposed and stained, and do not seem to contain such quantity as to be commercially feasible.

Another mica-bearing pegmatite occurs in between two hillocks 3 km. SE of Takara. Here the mica is of poor quality.

About 400 m. north of the above, a small biotite bearing pegmatite is present.

A small pegmatite vein occurs on the slope of the hill SE of Guriabari, about 3 km. north of Mardabadi (20°25′ : 84°49′30″). It contains small flakes of muscovite and biotite.

A mica-bearing pegmatite vein occurs 2 km. away from Panchama towards Nuagaon. Muscovite occurs in small flakes, which are highly stained.

Grinding stone

Granulitic charnockites occurring in the Bhander hill, west of Sarankul are used locally for making grinding stones for domestic use.

On account of their fresh and unaltered nature coupled with extreme hardness, the anorthosites of Sunakhala area are made use of in making grinding stones.

Copper

Traces of malachite and azurite have been observed in a quartz vein about 200 m. north of Betanati. The quartz vein occurring at the foot hill, is about 3 m. in length and 1·5 m. in width. The occurrence is only of academic interest.

Bauxite

On the hill ·307, about 3 km. south of Sunakhala, there occurs a conglomeratic rock with pisolites of bauxite in its matrix. The rock, as a bauxite ore, is unimportant.

Rutile

Rutile is found associated with other heavy minerals like garnet, zircon, ilmenite, monazite etc. in the beach sands of the coastal tract of the Puri district.

Salt

In the saline tracts bordering the coast of the district, salt is being manufactured from sea water by a process of solar heating.

FLORA

The outstanding features of the flora of the deltaic portion of Puri district are the beautiful groves of coconut palm which distinguish village sites from a long distance. Another outstanding feature of this area is the raised gardens of betel leaf which is a principal money crop of many villages. Among the trees lining the roads can be seen the Polang whose seeds produced the principal illuminant before kerosene came into use.

In recent years the district has not been botanically surveyed. The following description given in the Gazetteer published in 1929 which excludes flora of the Nayagarh subdivision is reproduced below:

"The sand hills stretching between the fertile rich plains and the sea constitute the only really distinctive feature of Puri from a botanical point of view, and present not a few of the littoral species characteristic of the Madras sea-coast, and unusual in Bengal, such as spinifex, hydrophylax and geniosperum prostratum. The summits of these ridges are for the most part covered with stiff thorny plants ; and in some places, especially about the Black Pagoda (Konarak), the surface of the sand is covered by a thick network formed by the interlaced stalks of creeping convolvulus, which is for half the year loaded with large flowers of a bright purple colour. To the north-east, where the Devi finds an outlet, there are numerous tidal creeks fringed with jungle ; and the banks of the sluggish rivers and creeks, which wind through the swampy low-lying country near the sea, exhibit the vegetation of a mangrove forest.

In the zone of cultivated land between the sea and the Khurda hills the usual rice-field weeds are met with, while ponds and ditches are filled with floating water weeds or submerged water plants, including the dangerous water hyacinth. Near human

habitations shrubberies containing various semispontaneous shrubs are common. This undergrowth is loaded with a tangled mass of climbing naravelia, various menispermaceae, many apocynaceae, several pecies of vitis, a number of cucurbitaceae, and several convolvulaceae. The trees in these village shrubberies include the red cotton tree (*Bombax malabaricum*), *Odina wodier*, *Tamarindus indica*, *Moringa pterygosperma*, the pipal (*Ficus religiosa*), the banyan (*Ficus bengalensis*), the palmyra (*Borassus flabellifer*) and the date palm (*Phoenix sylvestris*). The usual bamboo is *Bambusa arundinacea*. Open glades are filled with grasses, sometimes of a reedy character and used for thatching ; sedges are abundant, and ferns are fairly plentiful.

In the Khurda subdivision there are extensive forests, which lie within what is technically known as the dry evergreen forest zone and comprise Sal and mixed forest. In the metamorphic region to the south-west Sal (*Shorea robusta*) is seen at its best, its chief companions being Kendu (*Diospyros melanoxylon*), *Careya arborea*, Asan (*Terminalia tomentosa*) and *Buchanania latifolia*. In the mixed forest the chief species are *Anogeissus latifolia*, Jiyal (*Odina wodier*), Kusum (*Schleichera trijuga*) and *Dillenia pentagyna*, while in the north-west *Xylia dolabriformis* (the ironwood tree of Pegu and Arakan) is common. Of bamboos, *Bambusa arundinacea* and *Dendrocalamus strictus* are most common. Climbers are numerous, the most noticeable being *Bauhinia vahlii*, *Milletia auriculate*, *Entada scandens* and *Combretum decandrum*".

A feature of the landscape of coastal Orissa which one could not miss is the numerous masses of water hyacinth covering almost every sheet of water whether in a tank or in a sluggish stream. The 400 acres water surface of Kausalyaganga tank, the very large tank at Danmukundpur, the entire Sar lake, nearly half of Samangapat and stretch of Athranala rivers were so choked with water hyacinth that it would be difficult to see the water surface. Through the efforts of Commissioner N. F. Peck, the Collector of Puri, the Subdivisional Officers, the District Board, the Zamindars and village Chowkidars, within 2 years all the water hyacinth was removed. Peck has given an account of the efforts for removing water hyacinth in Orissa in a booklet which was published by the Government. While administrative action was being taken to remove water hyacinth, Dr. P. Parija did some research to help the effort by removing the plant before the seeds had a chance of dropping into the water and germinating at the bottom of the lake. As soon as the seeds germinated the tender leaf would rise to the

surface and grow there. The advice was that the Plant should be removed from the water surface before the seeds formed. This was done and the success of the effort made in 1928-29 can now be seen in the clear water surface of sheets of water in the district.

In Nayagarh subdivision Sal (*Shorea robusta*) constitutes the principal species in the forest. The species generally found in association with Sal (*Shorea robusta*) are, Asan (*Terminalia tomentosa*), Bahara (*Terminalia belerica*), Harida (*Terminalia chebula*), Mahul (*Madhuca indica*), Jamu (*Eugenia jambolana*), Kendu (*Diospyros melanoxylon*), Piasal (*Pterocarpus marsupium*), Kasi (*Bridelia retusa*), Sidha (*Lagerstroemia parviflora*), Sisoo (*Dalbergia latifolia*), Bandhan (*Ougeinia dalbergioides*), Kumbhi (*Careya arborea*), Kurum (*Adina cordifolia*), Mitikinia, Kusum (*Schleichera trijuga*), and Sunari (*Cassia fistula*). The common shrubs are *Flemingia chappar*, *Indigofera pulchella*, *Wendlandia tinctoria*, *Woodfordia fruticosa*, *Ixora porviflora*, *Diospyros sylvatica*, Marda (*Millettia auriculata*), Siali (*Bauhinia vahlii*), *Butea parviflora* and Atundi (*Combretum decandrum*) are common climbers in the forests.

The chief timber trees are Sal (*Shorea robusta*), Piasal (*Pterocarpus marsupium*), Kurum (*Adina cordifolia*), Sisoo (*Dalbergia latifolia*), Bandhan (*Ougeinia dalbergioides*), and Asan (*Terminalia tomentosa*). The minor produce of local importance are Harida, Bahada, Anla, Kamalagundi, Sunari-bark, Kuchila, Broom-grass and Kendu leaves.

In Appendix I a list of principal vegetable products of the Puri district has been reproduced from "Orissa", by W. W. Hunter (1872).

Forest belts and area covered

Forest is mostly found in the Khurda and Nayagarh subdivisions. It extends in 1973 over an area of 3,173 sq. km. which is about 31 per cent of the district's area. Out of the total area reserved forests occupy 1,627 sq. km. and the balance of 1,546 sq. km. are covered by protected forests. Of the protected forests 664 sq. km. are demarcated and 882 sq. km. are undemarcated.

For administrative purposes the forest areas are formed into two divisions, namely, Puri and Nayagarh and are placed under the control of two Divisional Forest Officers with their respective headquarters located at Khurda and Nayagarh.

The forest division of Puri comprises 513 sq. km. of reserved, 333 sq. km. of demarcated and 518 sq. km. of undemarcated protected forests. The forests are usually seen on hills varying in elevation from sea level to 749 metres. The Nayagarh forest division consists of 1,114 sq. km. of reserved, 331 sq. km. of demarcated and 364 sq. km. of undemarcated protected forests.

Character of Forest and types of vegetation

The forests of Puri Division fall under the classification of dry, evergreen or semi-evergreen and approximate more to the type met within the Carnatic sub-region than to the dry deciduous type prevalent in other parts of Bihar and Orissa. The presence of Sal (*Shorea robusta*) differentiates parts of the area and produces a type of forest, which contains species common to both the northern and southern tracts. In Puri division Sal has practically reached its south-eastern limit, which is found a short distance further south in Ganjam district. It cannot. therefore, be described as a climax type and is liable to be encroached upon and exterminated by the more luxuriant evergreen species if the balance is at all turned in their favour. The factors adverse to Sal (*Shorea robusta*) appear to be more climatic than edaphic.

Puri Forest Division may be conveniently divided mainly into two blocks, (A) area comprising the northern and central ranges and (B) the Banpur *mals*, which include Arang, Bankar, Tamna, Kotwal and Rajin blocks. Both the areas differ conspicuously in their flora and more prominently in their quality. The former is entirely of coppice origin, while the Banpur *mals* consist generally of high forest.

(A) The forests of the northern and the central ranges fall into three groups : (*i*) those which contain Sal (*Shorea robusta*), (*ii*) those in which Kongra (*Xylia xylocarpa*) forms the principal species and (*iii*) those consisting entirely of miscellaneous species without the Sal or Kongra.

(*i*) The Sal forest found in this region is of coppice origin (quality III-IV) and is entirely in the pole stage. It is found on the more level and almost invariably on laterite tracts. The growth is slow but the density is usually good and the crop is to a great extent homogeneous. It is generally found associated with Asan (*Terminalia tomentosa*), Mahul (*Madhuca indica*), Bahara (*Terminalia belerica*), Jamu (*Eugenia jambolana*), Tinia (*Albizzia lebbek*), Kendu (*Diospyros melanoxylon*) with an undergrowth of *Carissa spinarum*, *Flacourtia sepiaria*, *Maba buxifolia etc.* The assertion that Kongra (*Xylia xylocarpa*) is not found in association with Sal is not correct although it is not common in this type of forest, preferring the sand-stone formation.

(*ii*) The Kongra (*Xylia xylocarpa*) type of forests are found in parts of Chandka, Barapita and Tarkai blocks. All these areas are of Athgarh sandstone. The Kongra does not form a homogeneous crop and rarely constitutes more than 25 to 30 per cent of the growing stock, indeed the proportion is often much less. All the trees are in the pole stage. A tree of 12 inches (30 cm.) diametre is rarely found. Its common associates are Kasi (*Bridelia retusa*), Giringa (*Guazuma tomentosa*), Mai (*Odina wodier*), Kalchua, Kalicha, Dhaman (*Grewia tiliaefolia*), Tinia (*Albizzia lebbek*), Anla (*Phyllanthus emblica*), Sidha (*Lagerstroemia parviflora*), Kumbhi (*Careya arborea*), Kuchila (*Strychnos nux-vomico*), Bel (*Aegle marmelos*), Bhenta, Sunari (*Cassia fistula*), Mangai and Panikodalo etc. The undergrowth consists chiefly of *Carissa spinarum*. *Flacourtia sepiaria*, *Randia malabarica*, *Webera corymbosa*, *Cipadessa fruticosa* and *Strobilanthes scaber*. A considerable amount of small variety of the thorny bamboo occur. Regeneration of Kongra (*Xylia xylocarpa*) and Giringa (*Guazuma tomentosa*) is usually good.

(*iii*) The forests consisting of miscellaneous species without Sal or Kongra are found mainly on the *gneiss* hills in Panchagarh, Bagapali, Sulia and Kuhuri blocks. They also occur in other localities such as Churang, Ranpur and Bharatpur blocks on sandstone. It is virtually the same as type A (*ii*) described above but without the Kongra (*Xylia xylocarpa*) and includes Niras, Dolanku, Ghontol, Karada (*Helicteres isora*), *Gelonium multiflorum*, *Euphorbias*, and in Bamnai block Chakundi (*Cassia tora*) is common. Most of these forests were reduced to scrub by incessant cutting and overgrazing prior to reservation. Gamble's report in 1881 describes the condition to which almost all the forests in the north of Khurda had been reduced.

(B) The Banpur *mals* fall under four distinct types :

(*i*) A distinctly evergreen type is found in Arang parts of Bankar on the lower slopes of Katwal, Tamna and Rajin blocks and in other small areas. There is no Sal (*Shorea robusta*). The trees commonly found are Amba (*Mangifera indica*), Rai (*Dillenia pentagyna*), Jamu (*Eugenia jambolana*), Kusum (*Schleichera trijuga*), Giringa (*Guazuma tomentosa*), Kalchua, Ojbhar, Asan (*Terminalia tomentosa*), Mankadakendu (*Diospyros embryopteris*), Champati (*Polyalthia cerasioides*), Halda, Kumbhi (*Cereya arborea*), Kahsi (*Bridelia retusa*), Gaigutia, with Bheru (*Chloroxylon swietenia*), Ghonto, and Khair (*Acacia catechu*), on lime soils. The crop is very dense but apart from Mango (*Mangifera indica*) and Rai (*Dillenia pentagyna*), few large trees are found.

(*ii*) Sal forests mixed with evergreen species merging into dry mixed forest are found on the hills. This is found typically in compartments 4, 5, 6, 12 and 13 of Tamna and in several parts of Rajin Block. The Sal is usually of 2nd grade but occasionally attains 1st grade. Few trees of importance chiefly Mango (*Mangifera indica*), Rai (*Dillenia pentagyna*), Giringa (*Guazuma tomentosa*), Dhaman (*Grewia tiliaefolia*), Kumbhi (*Careya arborea*) and Kusum (*Schleichera trijuga*) are found besides the Sal (*Shorea robusta*). Piasal (*Pterocarpus marsupium*) occurs locally but is rare. Thorny bamboos are generally abundant.

(*iii*) Dry mixed forest contains Salia bamboos. This type is chiefly found in the extreme western corner of the division in compartments 19 to 28 of Rajin Block. It is to a great extent beyond the influence of the sea breeze due to the existence of the high range of hills leading up to Khandabalo. This type closely resembles the dry forests of Singhbhum and Sambalpur and is hardly found in Puri division outside these compartments. Patches of Sal are found here and there in this area associated with dry miscellaneous species.

(*iv*) Ranpur Forests : These forests may be divided chiefly into the following four classes.

(*a*) Sal Forest : Sal occurs mainly in the mal block and is found best where the soil is deep. It also occurs in a part of the Patia block.

(*b*) Semi-evergreen type mixed Forest : It occurs in close proximity to the Sal and usually occupies the lower slopes of the hills. This type of forest is usually the result of repeated felling for toila cultivation. By the process, Sal has become almost extinct.

(*c*) Dry type mixed forest : It is commonly met with on upper hill slopes. Dhani, Champagada, Mainak, Satabhaya and Sulia blocks all contain this type. The growth all over is poor and the forests are more or less reduced to scrub.

(*d*) Bamboo Forest : Almost pure patches of bamboos can be found in portions of Patia and Dhani blocks. Salia bamboo occurs in very small quantities and is confined to the upper portion of the hills.

Nayagarh Division.

The Nayagarh forest division lies entirely within the Nayagarh subdivision. The reserved forests are almost entirely confined to hill ranges except a few blocks situated on plain tracts. The elevation varies from 46 metres along the bed of the river Mahanadi near Kantilo to 855 metres in Balimunda plain in the central block. The forest of this division can be broadly described as 'Tropical Moist Deciduous

Forest' with its variations based on local climatic, edaphic and biotic factors. Thus climatically in the more hind zone towards the south and south-east it tends to be semi-evergreen. Towards the north and north-west it gets less moist. Tropical moist deciduous forests are represented as 'Moist Sal' when conditions are favourable for the growth of sal which is considered as climatic climax. Similarly in favourable areas within the semi-evergreen zone, small patches of sal forest are present as a sub-climax. Edaphically moist mixed deciduous forests occupy the damper localities whereas the comparatively drier areas particularly the hill slopes with hotter aspects tend towards a dry mixed deciduous forest until one comes across the Ambalimba where a dry mixed forest and also dry sal in patches on favourable soils are met with as a result of biotic influence. Similarly other edaphic variations though not extensive in area are represented in patches as 'Bamboo Brakes', riverain moist deciduous and typical vegetations of the eroded areas. Also patches of 'Induced Scrub Forests' are present here and there as a result of biotic influence.

Thus the main types and sub-types of forests met within the division are as follows :

(1) The Coastal Semi-Evergreen Forest occurs over a small part of the division adjoining the *mal* forests of Puri division.

(2) The Coastal Sal Forests of limited occurrence found in Gochha block only.

(3) The Moist Sal Forest occurs in almost all the blocks of the division except in Gochha and Ambalimba blocks. It forms about 25 per cent of the entire forest division.

4) The Moist Mixed Deciduous Forest, an edaphic sub-type of the main Moist Deciduous Forest type, occurs over a considerable part of the forests of this division and comes next in importance to Moist Sal Forest.

(5) The Moist Bamboo Brakes, an edaphic sub-type, occurs distributed over portions of Pokhrigochha, central Chadeyapalli, Baishipalli and Mahanadi blocks where soil conditions are somewhat dry on slopes.

(6) The Dry Mixed Deciduous Forest does not occur as a distinct type but only as an edaphic sub-type of the Moist Deciduous type. This occurs exclusively over a small part of the forests in Ambalimba blocks.

7) The Dry Sal Forests, a sub-type, occurs only to a limited extent in Ambalimba block.

(8) The Riverain Forest, a Scrub sub-type, occurs in small patches on the beds and banks of streams inside the reserve forest and also along the river Mahanadi.

(9) The Induced Scrub Forest, a special sub-type considered as a biotic sub-climax, and occurs in parts of Hatimunda, Sulia, Gochha, Ambalimba, Chadesh, Denga, Bahada and Pitha-khati blocks.

(10) The Forest on Eroded Lands occurs almost in all types and sub-types of forests described above.

Type of vegetation

(1) Coastal Semi-Evergreen Forest: This forest contains deciduous trees mainly Sal (*Shorea robusta*) in the top storey and trees of evergreen species like Kanta bamboo and canes in the lower canopy and undergrowth.

(2) Coastal Sal Forest: The forest contains semi-evergreen Sal (*Shorea robusta*) mixed with miscellaneous species in the top storey and Salia and Daba or Kanta-bamboos and many evergreen small trees and shrubs in the under storey and undergrowth.

(3) Moist Sal Forest: Sal (*Shorea robusta*) is the most important characteristic species of the type and tends to occur gregariously.

(4) Moist Mixed deciduous Forest: Sal is almost scarce and there are a number of dominant species like Asan (*Terminalia tomentosa*), Dhaura (*Anogeissus latifolia*), Kuruma (*Adina cordifolia*), Barah-bakla etc., interminably mixed.

(5) Moist Bamboo Brakes: Only one species of bamboo namely Salia forms these bamboo brakes.

(6) Dry Mixed Deciduous Forest: The canopy is entirely formed of deciduous trees like Sahaja (*Terminalia tomentosa*), Chara (*Buchanania latifolia*), Karada (*Helicteres isora*), etc.

(7) Dry Sal Forest: Sal of low quality occurs in these areas mixed with other species and the crop is open.

(8) Riverain Forest: The characteristic species found are Fasi, Arjun (*Terminalia arjuna*) and Pani Gambhari (*Trewia nudiflora*), etc

(9) Induced Scrub Forest: The main tree growth is poor and open and the forests have a dense undergrowth of species which are thorny and not palatable to the cattle and is fire hardy. *Zizyphus*, *Gardenia* and *Flacourtia* are the main species.

(10) Forest on Eroded Land: Here Sal is of sporadic occurrence, stunted and diseased. Suam (*Soymida febrifuga*), Khaira (*Acacia catechu*), Gohira, etc., are the commonest species occuring in these areas.

Besides the natural forests described above, there are about 6,880 hectares of artificially raised teak plantations in the district, of which 6,070 hectares are in Puri division and 810 hectares in Nayagarh division. The old plantations of the former division are being exploited at present.

Teak plantation

Puri Division: It was presumably on the advice of Gamble that the first attempt was made to grow teak (*Tectona grandis*) on Barunai Hill in 1884-85, when 28 hectares were planted. In the following year, it was extended by a further 25 hectares and by 1889-90, the total area of this plantation was 112 hectares. Other areas were planted in Chandaka, Chudanga and Barapita blocks between 1886 and 1904. In spite of the poor soil the experiment in these localities succeeded and the plantation of Barunai Hill is a fine example of what teak can do under distinctly moderate, if not favourable conditions. Gamble describes the original crop on Barunai Hill as thorny scrub. At present the area outside the teak plantation consists of dense masses of thorny small trees and shrubs rarely exceeding 4 to 6 metres in height. The teak (now more than 45 years old) attains a height of 21 metres and a diameter of about one metre at the foot of the hill. Higher up on the rocky slopes the growth is poorer but it infinitely surpasses the original growing stock. Even along the crest of the hill it attains 20 centimetres diameter and 9—11 metres height.

The first plantation raised at Ankula in 1904 was only two acres in extent. Regular plantation work at Ankula near Berbera commenced in July 1905 under the prescriptions of the second working plan. The seed was obtained from Burma. The plantation in 187 hectares of land was completed by 1909 in the vicinity of Ankula and Berbera in Rajin block.

In 1910 it was decided to plant 6′ X6′ (1.8 X 1.8 metres), and an experiment was carried out to determine the results of direct sowing. This proved successful and the results were excellent, but in 1914-15 there was a reversion due to the use of nursery transplants instead of direct sowing. Planting between the old lines continued untill 1917-18

when stocking was considered to be complete. Thus there is a difference of some 12—13 years between the former and latter plants. Still it is remarkable how the plants put out between the lines have caught up with the older crop in many instances. Extension of this plantation continued until 1920 when the centre of operations moved to Dhuannali. Seeds of Dhaman (*Grewia tiliaefolia*), Sisso (*Dalbergia latifolia*), Piasal (*Pterocarpus marsupium*) and Toon (*Cedrela toona*) were raised in a nursery and transplanted in 1916—18, but the process was not very successful.

The year 1919 saw the commencement of efforts to raise teak together with field crops by the *toila* method, areas being given out to villagers in Banker, Arang and Tamba blocks. Seed from Nilambur and Sambalpur was used besides the Burma seed. That from Sambalpur proved a complete failure.

The total area of plantation in the southern range in 1931 amounted to 554 hectares, those of the northern and central ranges aggregating 174 hectares, omitting small patches of less than 5 hectares. So the total area planted with teak amounts to 728 hectares.

Timber from the Berbera plantation was tested at Dehra Dun in 1929 and the results published in the Indian Forester of October, 1930. The tests proved that the Puri teak compared favourably with that of Burma.

Ranpur ex-State: At the suggestion of the Forest Adviser a teak plantation was raised in the year 1942-43 in the Mal block near the village Lakmudi. The crop here consists of miscellaneous evergreen type and the object of this plantation was to convert this useless forest into valuable teak forests. The method employed was to raise teak by root short cutting by *tanngya* system. The plantation work has not progressed far but from the results so far obtained, it can be safely said that very valuable teak can be grown here. Five year old teak plants are about 7·5 metres high and 15 inches (0·45 metres) in girth. More attention will have to be paid to the work. During the year 1946-47, instead of root-and-shoot method of planting, the *dona* system was employed and the results were very poor. There were no plants for stumping in 1947; and further plantations had to wait for one year. Between 1942 and 1946, 14 hectares were planted at a cost of Rs. 443. In 1946, 9 hectares were planted by the *dona* method and the results were most disappointing. Whenever plants were raised in proper nurseries and stumps put out in good time, the results were excellent.

Nayagarh ex-State: Teak plantation was started in a small scale in 1907 and an area of 7 hectares was planted between 1907 and 1911 in Badruma area. Another plantation was formed in Bhogra between 1914 and 1920. A total area of 34 hectares of teak was planted up to 1924 when this was abandoned on the advice of the Forest Adviser Dr. H. F. Mooney, I. F. S. Working plan for the Reserved Forests was preferred in 1941 (1941—61 period). Then teak plantations have been taken up quite extensively during the current plans since 1960-61.

Casuarina Plantation

The idea of forming a fuel plantation to supply the town of Puri was originally conceived in 1913 by the then Conservator of forests, Carter. The original site of 300 acres acquired was planted within the period from 1915 to 1919 although it was originally contemplated to cover about 4 hectares annually. Similarly between 1920 to 1922 a further area of 656 hectares was covered. With the casuarina some *Poonang* were also planted over a limited area which were not very promising. Subsequently it was felt necessary to raise a coastal belt plantation along the entire coast of the district to prevent sand-dunes, cyclone and tidal water damaging agricultural fields and villages. Now there are about 2023 hectares of casuarina plantation in the division.

The difficulties such as heavy casualties, attack of pest and acidity of soil, etc. involved in the process were investigated into and have since been overcome. More and more areas are brought under this plantation as it was proved paying. Exotics were replaced where casuarina did not thrive.

The first plantation at Konarak was started in 1947. In the year 1950, the Konarak Temple Committee with a view to protecting the Konarak temple, recommended to the State Government to take up casuarina plantations in a large scale around the temple. Although at the beginning it received some amount of set-back due to acquisition of further areas, the scheme started vigorously and till today an area of about 5,520 hectares is under casuarina plantation. Besides, 146 hectares of land are now under cashew-nut plantation.

In Chilka area about 785 hectares are covered by casuarina and 42 hectares by cashew-nut plantations.

Broad effects of Government Forest Policy

The following is an account of the policy of the ex-rulers of Nayagarh, Daspalla and Khandapara with regard to forests prior to merger.

Nayagarh: Prior to 1881 the forest establishment consisted of one man on a monthly salary of Rs.15. He looked after the forests wihin a radius of 3 miles to the Garh, the area being known as Garharah. An annual cess of one anna 9 pies was levied on each household. There was no control extended over the forests outside the area, and no management worth the name existed. In 1881 the cess was extended to the whole State. Shifting cultivation or *taila* along with the unrestricted use of forest materials by Kandhas, made serious depredation in the hill forests. In 1891 Raja Raghunath Singh introduced certain forest rules. In 1896 the forests were divided into Vithar and Bahar, and forest staff were appointed. Timber contractors made their debut in the State in 1890, at the time of construction of the East Coast Railway. The following extract from A.H.Mee's report in 1904 is interesting. "The cutting of forest is not regulated or supervised and the contractors have, as might have been expected, done immense damage". The cutting of young sal for conversion into sleepers had caused great loss. It is clear that the forest staff existed solely for revenue collection and that no silvicultural work of any kind was undertaken nor indeed was any effort made to prevent damage done to the forests by the timber contractors" A set of rules was prepared by Mee in 1904 for all the State forests and complete reorganisation of the department followed. Demarcation and survey was taken up between 1905 and 1910. Further revision of rules and reorganisation of the staff were made by A. M. Grieve, I. F. S., the Agency Forest Officer, in 1911. Teak plantation amounted to 83 acres and the credit for the plantation goes to A. C. Mohanty who was Ranger and subsequently Forest Officer from 1907 to 1922. Plantation work was abandoned in 1924 on the advice of Mooney, thinning was prescribed and done which wrought a most remarkable inprovement in the plantation.

A very constructive policy was followed between 1910 and 1924 with the object to permit forests to recover from the past ill-treatment and over exploitation.

A sample working plan was prepared in 1930 which incorporated the small felling schemes in force since 1924, and provided for the working of larger block. Under the selection circle further coppice coupes were opened and prescriptions for regular climber cutting and improvements were made. Five working circles were formed in 1940 by H. F. Mooney in his working plan for the period 1941 to 1961. The selection working circle consisted of hilly and inaccessible areas where no clear felling system was applied. The system

of felling adopted was selection to be followed by improvement. The coppice working circle consisting of an area of 4,590 hectares adopted a system of simple coppice with reserves. The reserves being kept with the sole purpose of producing seeds, to supplement coppice regeneration and seedling regeneration. The bamboo working circle covered an area of 7,828 hectares and was divided into 4 felling series. The cutting circle was fixed at 4 years and the annual coupes were equal in area. Definite cutting rules were also prescribed. No definite areas were allotted to the teak working circle. The usual technique of planting and cultural operations were prescribed. The miscellaneous working circle covered an area of 12,793 hectares. No regular felling was prescribed and subsidiary silviculture was adopted. Grazing was permitted in all the working circles except the teak working circle. Adequate precautions were taken to exclude the fire entering into the plantation and all the working circles were kept well protected.

Daspalla : The forests of Daspalla came under the management of Government in 1913 on the death of Raja Narayan Bhanj. The State had a considerable Kandha population who had succeeded in course of centuries in cutting the greater part of the jungle by shifting cultivation. The bamboo forests are supposed to have grown after depredation of the forest area by shifting cultivation. During the time of Raja Chaitanya Deobhanj (1873-1897) forest administration received little attention, and valuable forests were relentlessly exploited. The royalty paid by the contractors from Ganjam and Madras side who exported the sleepers during 1895 to 1900 was rather insignificant. During 1913 to 1924, A. N. Grieve, I. F. S., proceeded to select and demarcate the reserves and introduced some sort of order. Forest rules were first published in 1924, and in 1925 the systematic forest operations were undertaken. In 1931 experiments were made to work in two selected areas for coppice, bamboos were extracted from river side forests by petty contractors for Cuttack market, and concessions were granted to the Titaghur Paper Mills. In 1933 a very great improvement in management of valuable bamboo forests took place. In 1934, 9 blocks were reserved in class 'B' reserves for use by local people. But these blocks remained closed as the village or Khesara forests were adequate. The first working plan was prepared by Mooney for the period 1933 to 1953. Three working circles were formed, the high forest working circles included the bulk of the more important State forests consisting of an area of 49,340 hectares. Unsystematic and irregular fellings were done before merger and no subsidiary silvicultural operations were undertaken, but after merger

matters improved in as much as all irregular fellings and over-fellings were stopped. The coppice working circle covered an area of 2,072 hectares. During 1928 to 1947 only four coupes could be sold, but after merger annual coupes were demarcated and opened for the tenants to remove their requirements and remaining materials were sold to contractors. The bamboo working circle covered an area of 62,916 hectares. Regular felling prescriptions were introduced all over the block allowing old bamboos above 3 years to be removed. Definite cutting rules were also prescribed for the purpose. One forest block, namely Ambalimba, was reserved in the year 1945. It is a fact that prescriptions of the working plans were rarely followed except in coppice. Before merger small patches of forest lands were leased out for extending cultivation. The villages inside the reserves, which had been deserted during Kandha rebellion were resettled. The villagers who were leased out lands inside, had not demarcated their lands from the surrounding forests. It led to cultivation and encroachment of land inside reserve forests. Efforts were made after merger to regularise the matter.

Khandapara : Prior to 1890 the forest establishment consisted of 2 *karjis*. No forest management or protection of any kind appears to have been extended to the forest tracts outside the Garh area. The Garh area was reserved for shooting expeditions of Raja Natabar Singh, a noted Shikari. Boundaries between this State and Nayagarh were demarcated during the reign of Raja Ram Chandra Singh. Mooney visited the State in 1924 when demarcation and survey of the block were taken up and the staff was reorganised. A set of forest rules was published. He also prepared the working plan in 1936 for the period 1936 to 1946 and 4 working circles were formed. The coppice working circles covered 4,760 hectares, the system of working was simple coppice with a few seed bearers. Rotation of the felling series was fixed at a fixed number of years with a view to increasing the proportion of the valuable species in the existing crops and to fill the blanks. Subsidiary silvicultural operations like thinning, clearing and climber cutting were prescribed. Coupes under 10 years old were protected from fire. The high forest working circle covered an area of 6,817 hectares. A felling series was formed and the felling cycle adopted was 20 years. Definite marking rules were prescribed and subsidiary silvicultural operations like improvement in felling were prescribed. Grazing was permitted under restrictions. The miscellaneous working circle covered an area of 1,947 hectares. Climber cutting was prescribed. Rules for protection from fire and from grazing under concessions were introduced. The bamboo working circle overlapped the whole

of the high forest working circle and part of the coppice working circle. The cutting cycle was fixed at 4 years, and definite cutting rules were laid down.

The working plan drawn up by Mooney for the reserved forests of 3 ex-State areas was neither detailed nor adequate. Proper Topo maps were not prepared. In the absence of proper safeguards heavy fellings were done in some working circles. The felling series was too large to work conveniently. Teak plantation did not succeed as suitable areas were not indicated. No special provision was made in his working plan to meet the requirements of timber for the construction of the car of Lord Jagannath, and of the turnery industries at Khandapara. Systematic management of some important and minor forest produces like canes, Khair etc., were not prescribed. The rules of management have, however, undergone a reorientation after merger, with the application of the provisions of the Indian Forest Act and with the formulation of the comprehensive working plan for the reserved forests of Nayagarh Division for the period 1960, 1961, and 1971 to 1980. Most of the A class reserved forests were declared reserved by the Political Agent and Commissioner, Orissa Feudatory States, from time to time. On the merger of the ex-States on the 1st January 1948, Indian Forest Act was extended to these ex-States. Subsequently section 20 of the Indian Forest Act was amended by the State Government in order to give legal status to these forests without undergoing the formal procedure of reservation as laid down in the Indian Forest Act. The State Government had certified the working plan for the reserved forests of Nayagarh State for the years 1941 to 1961, and the working plan for Daspalla State for the years 1938 to 1953, prepared under the authority of the rules of the respective ex-States. This means that only those reserved forests which have been mentioned in the above working plans will be treated as such and the blocks of the forests reserved after the working plan was sanctioned, will not legally constitute reserved forest and also the reserved forest blocks dereserved after the working plan came into force will not be taken as reserved forests. The working plan for the reserved forests of Khandapara State for the years 1936 to 1946 still remains to be certified. All these lacunae with regard to the legal status of the forest blocks, constituted as reserved during Durbar administration, should be filled in as early as possible.

There were three different sets of forest rules in force in the ex-States of Nayagarh, Daspalla and Khandapara. Though these rules varied slightly in details, in essence, they were the same and

defined mostly the rights and concessions allowed to the local people. In A class reserved forests no rights and concessions were allowed to the local people. The forests were worked according to the prescriptions of the working plan in force from time to time. As per prescriptions of the working plan cuttings had been made from the reserved forests on the sustained yield basis and there were no excessive removals in the past. In fact, there were some inaccessible forest blocks which now contain virgin forests because these could not be worked in the past for want of extraction facilities. At present attention is being given to open up new lines of communications to these inaccessible areas so that these forests could be worked to augment the forest revenue. In the present working plan which came into force with effect from 1960-61 the chief objects of management are—(*i*) to maintain a permanent vegetative cover in order to conserve soil and water ; (*ii*) to provide for the needs of the local population i.e., for firewood, bamboos, and grazing; (*iii*) to meet the needs of the cottage industries as well as the big industries (*iv*) to meet the annual requirements of timber for the construction of the car of Lord Jagannath at Puri ; (*v*) to improve the existing growing stock by proper scientific management and the introduction of valuable species and (*vi*) to obtain the highest possible financial out-turn on sustained yield basis.

In the B class reserved forests of Daspalla and Khandapara ex-States (there were no B class reserved forests in Nayagarh ex-State) the cess paying tenants and other persons were provided, in the ex-State forest rules, the right to remove the reserved species at the concessional rates and the unreserved timber species and other minor forest produces free of cost for their *bona fide* domestic consumption on certain obligations like extinguishing fire, etc. In Daspalla ex-State there was hardly any demand for forest produces in B class reserved forests because of the availability of these produces in the protected forests. In the present working plan annual coupes are laid down and the tenants are permitted to take their requirements after which the materials left are sold to the contractors by public auction. In Khandapara ex-State the same procedure is being followed but here the materials available in the B class reserve are not sufficient to meet the local demand. In the present working plan provision has been made to improve the growing stock by artificial means so that the entire demand can be met.

In the Khesra forests the tenants have the rights to remove all the forest produces except trees of reserved species which can only

be removed on payment of prescribed fees after obtaining a permit. In Nayagarh and Khandapara ex-States these Khesra forests have been more or less depleted because of unregulated and excessive removals in the past. Attention is now being paid to demarcate these forests and declare them as demarcated protected forests so that these forests may be afforested with suitable species to meet the local requirements. In Daspalla ex-State there are sufficient Khesra forests to meet the local requirement.

The object of the present policy of the Government is to have at least one-third of the total land area under forest and to bring these forests under scientific management. In pursuance of this policy the reserved forests have been worked under working plans since 1904 in Puri division, and 1924 in Nayagarh division. During this period annual growth from the forests were taken out keeping the capital in tact and improving the density and quality at various places by rigid protection and plantations. In fact, the extent of plantation of teak and casuarina has gone up by 607 hectares annually. The old scrub forests are now covered with natural tree growth which meet the increasing demand for timber and firewood of the people. The shifting sands of the coast have been covered with casuarina plantations thereby bringing extensive acres along sea coast under cultivation apart from meeting the actual demand of firewood in the coastal plains, and encouraging the local people in raising their own plantations. The large tracts of unreserves have heen demarcated and are being worked under scientific management thereby ensuring supply of forest produce in perpetuity. Nature has been very kind to Puri by granting rainfall distributed practically throughout the year. And this aspect has been utilised in extending the forests and developing such areas which contained shrubs only in the past.

It has been recognised that fire protection is the *sine qua non* for efficient and effective recruitment of natural regeneration of forests. Fire protection measures are taken up systematically by clearing and burning fire lines round the reserved and protected forests and through various other methods. A series of fire watchers are maintained to intimate the authorities of any outbreak of fire and to organise immediate fire fighting squads. The result of fire protection measures is evident from the natural regeneration seen in the forests.

Game Laws and Measures for the Preservation of Wild Life

The rulers of the ex-States had made their own shooting rules for the preservation of wild life. There were only one set of shooting rules applicable to all the reserved and Khesra forests. Shooting in the forests was the prerogative of the ruler or his few close friends.

Shooting rules were very rigidly enforced and the common people found shooting were severely dealt with. As a result, the wild animals were then plentiful even in the Khesra forests. With the merger of the ex-States, the Acts and Rules promulgated in place of the previous shooting rules are Elephant Preservation Act, Wild Birds and Animals Preservation Act, Orissa Reserve Forest Shooting Rules and Indian Arms Act.

Though these acts and rules were enforced, killing of wild animals for crop protection was simultaneously allowed as a result of which in the name of protection of crops many wild animals were killed for meat and hide. Also with the passage of years more wild animals were killed with the aid of fast moving vehicles and artificial lights. Though the acts and rules regulating hunting and shooting were introduced, no effective steps could be taken to enforce them. Unlike under the Durbar Administration, Rules for shooting and hunting were not enforced in the forests other than reserved forests and for this defect in the law many wild animals were killed inside the Khesra forests. It was also difficult to detect many of the illicit shootings inside the reserved forests. All these have led to the wanton destruction of wild life.

Some of the wild life such as black buck (*Antilope cervicapra*), wild buffalo (*Bubalus bubalis*), green pigeon (*Treron phoenicoptera*), Kochilakhai (*Tockus birostris*), mouse deer (*Tragulus meminna*) and porcupine (*Hystrix indica*) are becoming rare in the forests. To protect them from total extinction the whole of the Mahanadi block and a portion of Baishipalli block adjoining it comprising an area of 94·8 sq. km. has been declared as a sanctuary since 1962 known as the Mahanadi and Baishipalli sanctuary. It can be reached by jeep from the Khurda railway station, the most convenient time being November to June.

Puri division is one of the oldest divisions and almost right from the inception game laws were introduced to protect fauna. Shooting permits were issued to a limited extent in due consideration of the incidence. Unfortunately, in spite of the game laws the number of fauna, particularly the herbivorous ones in the Chandaka range, has gone down considerably due to the in-rush of unprincipled poachers from Cuttack. In Chandaka, an area comprising 31 sq. km. has been declared a game sanctuary since 1935. It has now been constituted a zoological park where elephants, tigers, panthers, leopards and other categories are available. In the reservoir recently constructed in the

park, game birds have started coming. The hornbill, which is threatened with extinction due to its high demand in Ayurvedic medicines, rarely occurs. It is recently declared as a protected bird. Black bucks (*Antilope cervicapra*) which are also nearing extinction are found in the newly raised casuarina forests. Since 1935, the Balukhand sanctuary has been established to offer protection to the black buck. The Chilka lake ,recently declared a birds' sanctuary, continues to attract birds in innumerable number from far and remote sub-tropical and temperate zones.

The Orissa Forest Act, 1972 (Act 14 of 1972) and the Orissa Forest Shooting Rules, 1973, made thereunder, are recently promulgated in the entire State. They apply to all the reserved and protected forests. The shooting rules repeal the corresponding rules made under the Indian Forest Act, 1927 (Act 16 of 1927) and the Madras Forest Act, 1882 (Madras Act 5 of 1882). They aim at controlling and regulating the hunting, shooting, fishing, etc., of wild life in the reserved and protected forests. Under these rules hunting and shooting any game during the close season are strictly prohibited. In the Schedule III of these Rules are mentioned the protected species throghout the year.

FAUNA

In this district forests are limited to Khurda and Nayagarh subdivisions. In the dense reserved forests one occasionally meets with one or two Royal Bengal tigers (*Panthera tigris*) which actually visit the place covering from nearly Tikarpara forests of Dhenkanal district. Their number is practically depleted due to the diminishing size and density of the forest. Although according to the Census of December, 1968, their figures returned as 28, in the enumeration in May, 1972, it was reduced to 7 only, 5 in Puri and 2 in Nayagarh subdivision. Occasionally these tigers become man-eaters as a matter of chance and necessity. The leopard (*Panthera pardus*) is found in all small or big forests. It sometimes creates havoc by constantly attacking domestic animals. The hyaena (*Hyaena hyaena*) and wolf are present in all parts of the district in forest areas as well as in small bushy tracts. The jackal (*Canis aureus*) is numerous in all parts of the district. The wild dog (*Cuon alpinus*), once very common, is now restricted to very thick forests. They really are very destructive to the game animals. The sloth bear (*Melursus ursinus*) inhabits the small or big forest areas full of little rocky hills. Occasionally there has been cases of bear attack on man leading to fatality even though the bears are nocturnal. Among the herbivorous which are of special interest to man as game animals are Sambar (*Cervus unicolor*), spotted deer (*Axis axis*), barking deer (*Muntiacus muntjak*), mouse deer (*Tragulus meminna*), black buck (*Antilope cervicapra*) and bison (*Bos gaurus*). In the recent past there has been a great attempt to chase and kill these animals for

food and pleasure and hence their number is greatly reduced. Sambar are found in the thick reserved forests. Spotted deer and barking deer mostly inhabit the forest borders where they get plenty of seasonal crop plants. Mouse deer are found in the stony and hilly parts of forests. The bisons are found in the thick forests of Nayagarh and Banpur. The black buck which is already declared as a protected species is restricted to the casuarina forest belt near the sea coast. The four-horned antelope (*Tetracerus quadricornis*) is found in few herds near the Chilka lake. They are in the list of rare species. In the jungle area wild boar (*Sus cristatus*), percupine or Jhinka (*Hyxtrix indica*) and giant squirrels (*Ratufa indica*) in large numbers are met with. The specimens like Civet, Indian ant eater (Bajra Kapta) and otter (*Lutra perspiciata*) are nocturnal animals. In the forest areas as well as in the towns and rural areas the black-faced monkey (*Presbytes entellus*) and the red-faced rhesus monkey (*Macaca mulatta*) are usually met with. The wild elephant (*Elephas maximus indicus*) is common in all the forests and is found in paddy fields in the harvest season. The Nilgai (*Boselaphus tragocamelus*) once found towards the southern boundary of the Khurda subdivision is no longer seen in the forest division of Khurda.

Birds

In game and other birds the district is fairly rich. Various kinds of game birds abound in the Puri and Nayagarh forests. The Chilka lake forms an abode for numerous species of migratory and other birds. Among the game birds mention may be made of the common peafowl (*Pavo cristatus*), red jungle fowl (*Gallus gallus*), red spurfowl (*Galloperdix spadicea*), black patridge (*Francolinus francolinus*), grey patridge (*Francolinus pondicerianus*), common grey quail (*Coturnix coturnix*), Indian button quail (*Turnix tanki*) and bustard (*Otis nigriceps*). These common ground birds generally occur in the forests. The grey hornbill (*Tockus birostris*) and the Malabar Pied hornbill (*Anthracoceros coronatus*) of great medicinal value, are also found in the forests. The racket-tailed drongo (*Dicrurus paradiseus*) and the hill myna (*Gracula religiosa*) are popular for their power of vocal mimicry. The common and fantail snipe (*Capella gallinago*) and painted snipe (*Rostratula benghalensis*) occur in the lake as well as river sites only in seasons.

In winter, besides the indigenous species, flocks of ducks and enormous number of various species of birds visit Chilka every year. The vast bluc expanse and the innumerable number of birds of different kinds, forms and hues with their discordant music and unpredictable movements combined together lend the lake a splendid colour and convert it to a spot of lively fine beauty. The hill islands

in Chilka serve as the breeding ground of several species of birds. Among them mention may be made of white-bellied sea eagle (*Haliaeetus leucogaster*), the Panikua or the little cormorant (*Phalacrocorax niger*), the Gendalia or the open-bellied stork (*Anastomus oscitans*), the grey heron (*Ardea cinerea*) and the common herons. The common winter visitors are, the grey duck (*Anas poecilorhyncha*), the cotton teal (*Nettapus coromandelianus*), the greylag goose (*Anser anser*), the barheaded goose (*Anser indicus*), the ruddy sheld-duck (*Tadorna ferruginea*), the blue-winged teal (*Anas querquedula*), the common pochard (*Aythya ferina*), the redcrested pochard (*Netta rufina*), the white-eyed pochard (*Aythya nyroca*), the golden plover (*Pluvialis apricaria*), the little ringed plover (*Charadrius dubius*), the common sheld-duck (*Tadorna tadorna*), the common green pigeon (*Treron phoenicoptera*), the osprey (*Pandion haliaetus*), the eastern golden plover (*Pluvialis dominica*), the kentish plover, the curlew (*Numenius arquata*), the gadwal, the wood sandpiper, the redshank, the greenshank, the great black-headed gull (*Larus ichthyaetus*), the black-headed gull (*Larus ridibundus*),the Chakua-Chakoi or the Brahminy duck (*Tadorna ferruginea*) and the lesser whistling teal (*Dendrocygna javanica*). Once exteremely common, the bar-headed goose seems to have dwindled vary greatly and only a few visit Chilka at present in winter. The Brahminy duck are found on the sandy margins of the lake in pairs and separate themselves at night.

Reptiles

Of the reptiles the crocodiles are restricted to the south-eastern parts of this district in the Devi river, a branch of the Mahanadi. The common ones are the Gharial (*Gavialis gangeticus*) and the species *Crocodylus palustris*. The Gharials are popularly called as Ghadial, Sankhua and Thantia by the local people. The Gharial is primarily a fish-eater. The crocodile attacks domestic animals and occasionally man.

A very common animal in the villages of Puri district was the Godhi or monitor lizard (*Varanus monitor*) . On account of the use of its skin for lady's hand bags, it has been mercilessly slaughtered. Where there used to be a Godhi almost in every bush, it is now difficult to find one in a village. The type species of the genus *Barkudia insularis annandale* was described from a specimen collected from the Barakuda Island of the Chilka lake by Annandale. It attains a length of 4½ inches (about 11 centimetres) and burrows with great rapidity into the earth. The Pohala Endua or chameleon (*Chamaeleon zeylanicus*) is common in wooded areas.

Various species of snakes occur in the district. Death due to snake-bite is fairly high. In the plains as well as in hill tracts the Ahiraja or king cobra (*Naja hannah*) is common,. Both the varieties of cobras

locally known as Tampa (*Naja naja kaouthia*) and the Naga or Gokhara (*Naja naja*) are quite common. The Kaudia Chiti or the common krait (*Bungarus caeruleus*) and the Rana or banded krait (*Bungarus fasciatus*) are also found. Besides, many other poisonous snakes are also met with. Principal among the non-poisonous snakes in the district are the Ajagara (*Python molurus*), the Dhamana (*Ptyas mucosus*) and the Dhanda (*Natrix piscator*). The python occurs on the rocky areas.

Fish

The Chilka lake forms a storehouse of fishes abounding in mullets, pomfrets, besides many other varieties. Shoals of hilsa are found to migrate upstream the river Daya. Besides these, the lake also abounds in prawns and crabs which form delicious dishes for the consumers. The whole of the sea-shore lining the southern boundary of the district attracts Nolias and fishermen to catch fish by netting. The Fisheries Department of Government also have started deep sea fishing in the sea. Sardines, pomfrets, and soles form the greater share of the fishes. In the net collection one can see the variety of invertebrate fauna including sponges, jellyfishes, corals, molluscan shells, star fish and arthropods like crabs and prawns. Sharks and rays caught in the net are processed chemically for collection of shark liver oil by the Government departments.

A list of fishes found in Puri district arranged according to the habitation in fresh, brackish or marine water is given below. Their local names are also indicated against each.

Fresh water : *Catla catla* (Bhakur), *Labeo rohita* (Rohi), *Labeo calbasu* (Kalabainsi), *Cirrhina mrigala* (Mirkali), *Cirrhina reba* (Pohala), *Labeo bata* (Raj pohala), *Wallago attu* (Balia), *Mystus aor* (Adi), *Ophicephalus striatus* (Seula), *Notopterus chitala* (Chitala), *Anabas scandens* (Kau), *Clarius batrachus* (Magur), *Barbus* species (Kerandi), *Barbus tor* (Baisali), etc.

Brackish water : *Mugil cephalus* (Khainga), *Liza troschelli* (Dangala), *Chanos chanos* (Seba khainga), *Lates colcarifer* (Bhekti), *Sciaena russelli* (Boraga), *Penaeus carinatus* (Bagda chinguri), *Penaeus indicus* (Kantal chinguri), *Hilsa ilisha* (Ilishi), etc.

Marine Fish : *Sciaena glaucus* (Borai), *Sciaena indicus* (Borai), *Sardinella fimbriata* (Kabla), *Kowala coval* (Kabla), *Thrissocles* species (Chowli), *Carcharhinus gangeticus* (Munda Magara), *Carcharhinus limbatus* (Mota Magar), *Pristis* species (Khanda Magar), *Galeocerdo rayneri* (Baghua magara), *Trygon sephen* (Sankucha), etc.

Locusts and Butterflies.

Formerly the district got rare visits of swarms of locusts. The number was also not so high as to destroy substantial quantity of crops. In the year 1960 swarms of desert locusts in incalculable number visited the whole of Orissa including this district and damaged the rice and pulse crops.

W. C. Taylor, I.C.S., Settlement Officer, had in the year 1888 compiled a small booklet on the butterflies of Khurda subdivision. A list of the rare and important species from the booklet is reproduced in Appendix II.

Mortality from reptiles and wild animals occurring during the period 1968 to 1973 is given in the table below * :

Year	Death due to snake bite	Death due to attack of wild animals				Total
		Elephant	Tigers/ leopards and others	Bears and wolves	Other wild animals	
1968	48	3	1	..	2	54
1969	37	2	..	..	3	42
1970	39	1	1	..	1	42
1971	26	2	..	..	1	29
1972	35	1	..	..	2	38
1973	31	..	..	..	1	32

CLIMATE

The deltaic regions of the district enjoy an equable temperature all the year round. In the inland hilly tracts, the climate is comparatively drier with higher temperatures in the hot months and a slightly cooler winter. The cold season is from December to February followed by the hot season from March to May. The period from June to September is the monsoon season while October and November constitute the post-monsoon transition period.

Rainfall

Records of rainfall in the district are available for 15 stations for periods ranging from 25 to 70 years. Details of the rainfall at the 15 stations and for the district as a whole are given in Tables 1 and 2. The average annual rainfall in the district is 1488 mm. (58.58"). The

SOURCE—Superintendent of Police, Puri.

rainfall generally decreases from the north-east to the south-west. Pipli and Gop in the north-eastern part of the district get respectively on an average 1923 and 1693 mm. of rain in a year, while Banpur in the south-west gets 1361 mm. of rain. The monsoon arrives over the district by about the second week of June and withdraws early in October. About 74 per cent of the annual rainfall is received during the monsoon months from June to September, July being the rainiest month. The variation from year to year of the average rainfall in the district is not large. During the fifty year period from 1901 to 1950, the highest annual rainfall in the district amounting to 140 per cent of the normal occurred in 1936. The lowest annual rainfall which was 78 per cent of the normal fell in 1905. Considering the district as a whole, there were only two years in which the rainfall was less than 80 per cent of the normal. At a few individual stations rainfall below 80 per cent of the normal has occurred in two or three consecutive years. At Kakatpur, the five year period from 1926 to 1930 was one with rainfall less than 80 per cent of the normal in each of the five years. It will be seen from Table 2 that in 36 years out of 50 the rainfall was between 1200 and 1700 mm.

On an average there are 71 rainy days (days with 2·5 mm 10 cents or more of rain) in a year in the district. This number varies from 83 at Daspalla to 60 at Kakatpur.

The highest rainfall in 24 hours which fell at any station in the district was 480·1 mm. (18·90″) at Puri on 1862 October, 21.

Temperature

Records of temperature and other meteorological conditions available for Puri and Bhubaneshwar have about seven years of data. The conditions at Puri may well be taken as representative of the deltaic region while these at Bhubaneshwar, of the interior of the district. The period from March to May is one of continuous increase of temperature and May is the hottest month. The mean daily maximum temperature in that month is 31·9°C (89·5°F) at Puri and 38.0°C (100·4°F) at Bhubaneshwar. On individual days the maximum temperature sometimes reaches 42°C (108°F) at Puri and 45°C (113°F) at Bhubaneshwar. With the arrival of the monsoon by about the middle of June, temperature drops considerably in the interior of the district, but the drop is small in the coastal areas. With the withdrawal of the monsoon towards the end of September, the coastal areas experience a slight increase in the day temperatures. In the interior of the district both day and night temperatures begin to decrease gradually till December which is the coldest month. The mean daily minimum temperature in that month at Puri is 17·1°C (62·7°F) and 15.7°C (60·3°F) at Bhubaneshwar. On some days the minimum temperature goes down to 10·6°C (51°F) in December and January at Puri and to 9·4°C (48·9°F) at Bhubaneshwar.

Humidity

Relative humidities are generally high throughout the year in the coastal areas but in the interior of the district they are slightly lower especially in the non-monsoon months.

Cloudiness

Skies are clear or lightly clouded in the cold season. In the summer months clouding is moderate. Heavily clouded to overcast skies prevail during the monsoon season and clouding decreases thereafter.

Winds

Winds are fairly strong particularly in the coastal regions in the summer and monsoon months. The wind speeds are less in the post-monsoon months and the cold season. In the post-monsoon and the cold seasons winds blow from a northerly or north-easterly direction in the mornings and veer to a southerly or south-easterly direction in the afternoons. In the summer and monsoon months winds are mainly south-westerly or southerly, the afternoon winds being more southerly than in the mornings.

Special Weather Phenomena

Depressions and cyclonic storms originating in the Bay of Bengal in the pre-monsoon, monsoon and post-monsoon months pass through or in the neighbourhood of the district. The storms, particularly those in the pre and post-monsoon months, cause heavy rain and high winds in the district. Thunder-storms, sometimes violent, occur in the pre-monsoon months of April and May and in October. During the monsoon period also the rainfall is associated with thunder. In the winter months fog occurs occasionally.

Tables 3, 3*a*, 4, and 4*a* give the temperature and humidity and mean wind speed respectively for Puri and Bhubaneshwar. Tables 5 and 5*a* give the frequency of special weather phenomena for Puri and Bhubaneshwar respectively.

TABLE 1

Normal and Extremes of Rainfall

Station		No. of years of data	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Annual	Highest annual rainfall as % of Normal and year **	Lowest annual rainfall as % of Normal and year **	Heaviest rainfall in 24 hours * Amount (mm)	Heaviest rainfall in 24 hours * Date
(1)		(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
Puri	..	50 (a)	12.2	22.6	11.4	16.0	63.0	186.4	281.7	268.5	227.8	192.8	60.8	9.4	1372.6	141 (1936)	57 (1926)	480.1	1862 Oct. 21.
		(b)	0.8	1.2	0.9	1.2	3.0	8.4	11.9	12.4	12.4	7.6	2.4	0.6	62.8				
Khurda	..	48 (a)	18.8	26.7	15.7	28.7	81.0	231.7	379.5	343.7	279.9	147.3	50.0	7.4	1610.4	186 (1936)	57 (1921)	243.8	1900 Oct. 7
		(b)	1.0	1.5	1.1	1.9	4.5	10.8	15.7	15.5	13.3	6.8	1.8	0.4	74.3				
Banpur	..	50 (a)	13.5	26.9	18.8	36.3	57.4	174.2	254.0	288.3	241.3	170.4	69.2	10.2	1361.2	156 (1933)	67 (1934)	232.4	1942 Nov. 17.
		(b)	1.0	1.7	1.3	2.2	3.6	9.5	13.5	14.6	12.7	7.5	2.3	0.6	70.5				
Gop	..	50 (a)	15.2	27.4	16.3	21.8	74.4	231.7	367.3	349.8	282.7	207.5	86.1	12.5	1692.7	157 (1943)	64 (1935)	355.6	1891 Nov. 6.
		(b)	0.8	1.4	1.0	1.3	3.3	9.6	13.6	14.0	13.2	8.2	2.2	0.6	69.2				
Kanas	..	50 (a)	10.9	23.6	14.0	19.8	70.1	198.4	317.5	308.1	238.3	172.2	58.2	6.9	1438.0	130 (1925)	68 (1907)	191.3	1900 Oct. 7.
		(b)	0.7	1.3	0.9	1.2	3.1	8.2	12.6	13.5	12.2	7.0	1.7	0.5	62.9				
Tangi	..	44 (a)	14.2	28.7	16.5	20.3	56.9	223.0	287.0	314.5	261.1	173.2	49.0	8.6	1453.0	131 (1946)	70 (1911)	254.0	1912 June 20.
		(b)	0.8	1.6	1.0	1.6	3.7	9.3	14.2	14.6	13.6	7.9	1.9	0.6	70.8				
Jankia	..	39 (a)	17.5	27.2	19.6	18.3	64.5	220.7	309.9	329.7	265.7	175.8	56.1	5.1	1510.1	143 (1936)	71 (1918)	279.4	1919 Aug. 31.
		(b)	0.9	1.5	1.1	1.4	3.5	9.6	15.4	15.5	13.3	7.6	2.2	0.4	72.4				
(1)		(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
Kakatpur	..	36 (a)	11.2	25.1	13.5	10.9	75.4	192.0	279.9	266.7	217.4	181.4	88.4	6.6	1368.5	207 (1917)	64 (1935)	268.0	1919 Aug. 23
		(b)	0.8	1.1	0.7	0.7	3.0	8.4	12.2	11.6	11.4	7.2	2.5	0.3	59.9				
Daspalla	..	49 (a)	15.5	34.8	37.3	39.9	66.8	226.6	316.7	317.5	245.4	118.6	36.6	6.3	1462.0	132 (1933)	62 (1920)	273.1	1945 July 3
		(b)	1.1	2.1	2.5	3.4	4.7	12.0	17.4	17.4	13.9	6.4	1.8	0.5	83.2				
Bolgarh	..	35 (a)	18.3	19.6	16.3	27.7	71.1	186.4	297.7	282.2	211.8	149.3	48.5	4.1	1333.0	135 (1919)	67 (1920)	254.0	1919 Aug. 31
		(b)	1.1	1.3	1.3	2.1	4.9	9.6	14.6	14.5	11.8	6.9	1.8	0.3	70.2				
Bhubaneshwar	..	33 (a)	14.5	23.6	16.0	23.4	67.3	216.7	336.8	320.0	248.2	158.0	53.3	4.8	1482.6	166 (1936)	67 (1932)	264.2	1937 July 24
		(b)	0.8	1.5	0.7	1.4	3.9	9.7	14.5	14.6	12.1	5.9	1.3	0.2	66.6				
Pipli	..	28 (a)	12.5	28.2	23.1	23.6	82.3	270.8	463.0	388.1	314.2	234.7	73.9	8.9	1923.0	151 (1925)	63 (1939)	322.6	1925 Jun. 27
		(b)	0.7	1.4	0.8	1.1	3.2	9.1	15.5	14.2	12.8	8.0	1.7	0.4	68.9				
Khandaparagarh		17 (a)	17.0	23.1	34.8	46.7	68.6	214.4	334.0	323.6	206.8	155.2	30.2	7.4	1461.8	135 (1944)	80 (1935)	180.3	1948 Aug. 15
		(b)	1.6	2.0	2.5	3.7	4.9	11.4	16.6	16.8	13.3	6.8	1.3	0.8	81.7				
Nayagarh	..	48 (a)	14.0	29.5	27.9	46.7	66.5	207.5	280.7	265.9	224.5	122.9	36.3	7.6	1330.0	169 (1946)	59 (1948)	190.5	1910 July 3
		(b)	0.9	2.1	2.0	3.0	4.9	10.3	15.0	15.3	12.7	6.8	1.6	0.5	75.1				
Ranpur	..	49 (a)	15.7	13.0	23.6	35.8	70.4	219.2	326.4	293.4	275.6	167.4	58.7	6.3	1522.5	136 (1933)	67 (1918)	243.8	1899 Oct. 15
		(b)	1.0	1.7	1.7	2.5	4.3	10.3	15.3	15.4	13.7	7.1	1.7	0.4	75.1				
Puri (District)		(a)	14.7	26.5	20.3	27.7	69.0	213.3	322.1	310.7	249.4	168.4	58.4	7.5	1488.0	140 (1936)	78 (1908)	—	—
		(b)	0.9	1.6	1.3	1.9	3.9	9.7	14.5	14.7	12.8	7.2	1.9	0.5	70.9			—	—

(a) Normal rainfall in mm.

(b) Average number of rainy days (days with rain of 2.5 mm. or more). * Based on all available data up to 1950. ** Years given in brackets.

TABLE 2

Frequency of Annual Rainfall in the District (Data 1901—1950)

Range in mm.		No. of Years
1101—1200	..	5
1201—1300	..	8
1301—1400	..	7
1401—1500	..	10
1501—1600	..	8
1601—1700	..	3
1701—1800	..	5
1801—1900	..	3
1901—2000	..	0
2001—2100	..	1

TABLE 3

Normal of Temperature and Relative Humidity

PURI

Month	Mean Daily Maximum Temperature	Mean Daily Minimum Temperature	Highest ever	Maximum recorded	Lowest ever	Minimum recorded	Relative Humidity 0830	Relative Humidity 1730*
	°C.	°C	°C.	Date	°C.	Date	%	%
January ..	26·8	17·7	32·8	29-1-1946	10·6	12-1-1893	76	69
February ..	28·3	20·6	35·0	14-2-1954	11·7	8-2-1955	75	71
March ..	30·2	24·3	38·9	16-3-1899	15·6	2-3-1906	77	79
April ..	30·9	26·2	41·1	26-4-1947	18·9	18-4-1946	80	84
May ...	31·9	27·4	42·2	30-5-1943	16·7	25-5-1893	81	85
June ..	31·7	27·2	39·4	16-6-1949	19·4	25-6-1908	81	85
July ..	30·7	26·6	36·7	26-7-1938	21·7	31-7-1944	82	85
August ..	30·9	26·5	36·7	8-8-1899	21·7	20-8-1898	82	84
September ..	31·5	26·5	36·1	19-9-1901	17·2	23-9-1893	80	81
October ..	31·4	25·0	36·1	11-10-1957	16·7	24-10-1901	77	74
November ..	29·2	20·7	33·9	10-11-1914	13·9	30-11-1926	72	63
December	26·9	17·1	32·8	1-12-1896	10·6	28-12-1895	72	62
Annual ..	30·0	23·8	..	..	..	..	..	..

* Hours I. S. T.

TABLE 3 (*a*)

Normal of Temperature and Relative Humidity

BHUBANESHWAR

Month	Mean Daily Maximum Temperature	Mean Daily Minimum Temperature	Highest ever	Maximum recorded	Lowest ever	Minimum recorded	Relative Humidity 0830	Relative Humidity 1730*
	°C.	°C	°C.	Date	°C.	Date	%	%
January ..	28·7	15·9	33·6	17-1-1958	9·4	13-1-1952	71	51
February ..	31·9	18·5	37·2	26-2-1953	10·6	9-2-1956	69	49
March ..	35·2	22·3	40·6	28-3-1958	16·1	4-3-1952	69	48
April ..	37·9	25·8	43·9	26-4-1954	19·4	27-4-1952	68	58
May ..	38·0	27·3	44·9	28-5-1958	21·8	4-5-1954	68	61
June ..	35·3	26·4	45·0	15-6-1952	21·7	8-6-1955	77	71
July ..	31·6	25·6	36·1	9-7-1952	21·7	3-7-1952	84	81
August ..	31·4	25·4	35·0	3-8-1952	21·7	3-8-1953	85	83
September ..	31·3	24·9	35·0	29-9-1957	22·2	22-9-1955	85	84
October ..	30·9	23·0	35·1	11-10-1957	16·1	30-10-1954	80	78
November ..	29·3	17·9	35·0	18-11-1952	12·8	20-11-1953	70	62
December ..	28·3	15·7	32·7	13-12-1957	9·4	28-12-1955	68	53
Annual ..	32·5	22·4	..	..	..	..	..	..

* Hours I. S. T.

TABLE 4

Mean Wind Speed in km./hr.

PURI

January	February	March	April	May	June	July	August	September	October	November	December	Annual
10·3	13·8	17·5	20·9	22·2	20·1	19·3	16·7	13·5	10·6	9·3	9·5	15·3

TABLE 4 (*a*)

Mean Wind Speed in km./hr.

BHUBANESHWAR

January	February	March	April	May	June	July	August	September	October	November	December	Annual
8·2	11·1	17·1	25·3	26·7	19·6	15·6	14·0	10·8	8·7	7·7	6·6	14·3

TABLE 5

Special Weather Phenomena

PURI

Mean No. of days with		January	Feb.	Mar.	April	May	June	July	August	Sept.	Oct.	Nov.	Dec.	Annual
Thunder	..	0·1	1·1	2.0	3·0	5·0	5·0	5·0	5·0	7·0	4·0	0·3	0·0	37·0
Hail	..	0	0	0	0·1	0	0	0	0	0	0	0	0	0·1
Dust-storm	..	0·0	0·5	0·3	0·4	0·9	0·6	1·5	1·9	0·3	0·4	0·0	0·0	6·8
Squall	..	0	0	0	0	0	0	0	0	0·1	0	0	0	0·1
Fog	..	1·1	0·9	0·9	0·1	0·0	0·0	0·0	0·0	0·0	0·1	0.0	0·5	3·6

TABLE 5 (*a*)

Special Weather Phenomena

BHUBANESHWAR

Mean No. of days with		January	Feb.	Mar.	April	May	June	July	August	Sept.	Oct.	Nov.	Dec.	Annual
Thunder	..	0·3	1·7	3·4	4·0	6·4	11·3	10·4	14·4	15·7	8·3	0·7	0·2	76·8
Hail	..	0·0	0·1	0·0	0·0	0·0	0·0	0·3	0·0	0·0	0·0	0·0	0·0	0·4
Dust-storm	..	0·0	0·0	0·0	0·0	0·1	0·7	0·0	0·0	0·0	0·0	0·0	0·0	0·8
Squall	..	0·0	0·1	0·7	0·1	0·1	1·6	0·0	0·4	0·0	0·3	0·0	0·0	3·3
Fog	..	2·7	2·4	1·3	0·3	0·0	0·0	0·0	0·0	0·0	0·5	0·2	0·3	7·7

APPENDIX I

List of the principal vegetable products of the Puri district

Flowering Plants—Rangban (Indian shot); Canna indica. Gangsiuli (night flowering Jasmine); Nyctanthes arbortristis. Mallik (Jasmine); Jasminum sambac. Mach-mach (Indian cork-tree); Millingtonia hortensis. Rangani (scarlet ixora); Ixora coccinea. Hatisura; Heliotopium indicum. Lal-chitta; Plumbago rosea. Banbanka (Moon-flower); Calonyction grandiflorum. Kansarinata (goat's-foot creeper); Ipomea pes-caprae. Duda-tarak (Elephant creeper); Argyreva speciosa. Haraguara (Indian balsam); Impatiens balsamina. Ainskati; Vinca alba and rosea. Kaniyari (Oleander); Nerium odorum. Malatiphul (a clove-scented creeper); Echites caryophyllata. Katchampa; Plumieria acuminata. Khamhsiju; Cereus phyllanthus. Saptpheniya (prickly pear bush); Opuntia vulgaris. Phurush; Lagerstroemia indica. Golab; Rosa centifolia. Asharuya; Capparis acuminata. Barun; Crataeva trifolia. Rangkain (red water-lily); Nymphaea rubra. Dhabala-kain (lotus); Nymphaea lotus. Subdi-kain (blue water-lily); Nymphaea cyanea. Padam (rose coloured lotus); Nelumbium speciosum. Broad-leaved water-lily; Euryale ferox. Ponang (Alexandrian laurel); Calophyllum inophyllum. Champa; Michelia champaca. Pandhuya; Erythrina indica. Simli (red-cottontree); Bombax malabaricum. Aparajita; Clitorea ternatea. Solo; Aschynomene aspera. Bayajanti ; Sesbania egyotiaca. Dayana ; Artemisia indica. Gendu ; Tagetes patula. Kesarda; Eclipta prostrata. Surjyamukhi (Sunflower); Helianthus annuus. Manikchanni (Indian camomile); Chrysanthemum indicum. Ansarisha ; Cleome pentaphylla. Keya (fragrant screw-pine); Pandanus odoratissimus. Kanchan ; Bauhinia acuminata. Chin-champa ; Artabotrys odoratissimus. Krishna-chura ; Poinciana pulcherrima. Mandar (Shoe-flower); Hibiscus rosa sinensis. Muljuyati (Henna); Lawsonia alba. Anguti, Clerodndrum phlomoides.

Dyes—Surbuli (Indian Madder); Hedyotis umbellata. Achhu; Morinda tinctoria. Gulbas and Vilayati Haldi (Arnotto); Bixa orellana. Kamulgundi; Rottlera tinctoria. Manjista ; Rubia Mungista. Raktachandan (red sandal-wood); Pterocarpus santalinus.

Fibres—Nalita (jute); Corchorus olitorius. Chhani (Sunhemp) Croto- laria juncea. Kanuriya; Hibiscus cannabinus. Barabarshi (American Aloe); Agave Americana. Kapa (Indian cotton); Gossypium indicum.

Wood—Kendu (ebony) ; Diospyros melanoxylon. Sal; Shorea robusta. Piyasal ; Buchanania latifolia. Sisu; Dalbergia sissoo. Gambhari ; Gmelina arborea. Panas ; Artocarpus integrifolia. Jeut ; Artocarpus lacoocha. Kadamba ; Nauclea cadamba. Kelikadamba; Nauclea parviflora. Deb-daru (mast-tree); Guatteria longifolia. Tiniya ; Acacia speciosa. Jhau; Casuarina muricata. Bat (Banyan-tree); Ficus indica. Dimri; Ficus glomerata. Pipal; Ficus religiosa. Mandakaich; Adenanthera pavonina. Baghankura; Alangium decapetalum. Baul; Mimusops elengi. Charkuli; Mimusops hexandra. Oao; Dillenia speciosa. Heinjal; Barringtonia acutangula. Indramai; Odina wodier. Karanj; Pongamia glabra. Ita; Sapindus detergens.

Fruits, vegetables, etc.—Haldi (turmeric); Cur cumalonga. Saru; Colocasia antiquorum. Pani-saru; Colocasia indica. Ada (ginger); Zingiber officinalis. Pan (betel-leaf); Chavica betle. Baigan(brinjal); Solanum melongena. Lankamarich (chili); Capsicum annuum. Golapjam (rose-apple); Eugenia aquea; Syzigium jambolanum. Bhunyar; Cordia myxa. Barkuli (jujube-tree); ziziphus jujuba. Lanka-Am; Anacardium occidentale. Amba (mango); Mangifera indica. Kadali (plantain); Musa paradisiaca. Nichu (litchi); Nephelium lichi. Karmanga; Averrhoa carambola. Belambi; Averrhoa bilimbi. Kandmul; sweet potato. Sajina (horse-radish tree); Moringa pterygosperma. Karenda; Carissa carandas. Ankakuli; Carissa diffusa. Pitasag; Mollugo spergula. Pichu (peach); Amygdalus persica. Mahul; Bassia latifolia. Mekhuya custard-apple); Anona squamosa. Ata; Anona reticulata. Mula (radish); Raphanus sativus. Parbatkauriya (Roselle, or red sorrel); Hibiscus sabdariffa. Bhendi (esculent okro); Abelmoschus esculentus. Tentuli (tamarind); Tamarindus indica. Mug (green gram); Phaseolus mungo. Birhi; Phaseolus roxburghii. Koloth (horse gram); Dolichus biflora. Lobhiya-chhai ; Dolichus simensis. Khoriya ; Lablab vulgaris. Pathasim ; Lablab cultratus. But (chick-pea, or Bengal gram); Cicer arietinum. Harar; Cajanus indicus. Maka or Buta (Indian corn); Zea mays. Kagjinebu (acid lime); Citrus bergamisa, Kamlanebu (sweet orange); Citrus aurantium. Batabinebu (Shaddock); Citrus decumana. Turanja (lemon); Citrus limonum. Notiya; Amarantus

campestris. Khara; Amarantus frumentaceus. Puruni-sag; Portulacca oleracca. Methi (fenugreek); Trigonella foenum-groecum. Nariyal (cocoa-nut); Cocos nucffera. Tal (Palmyra palm); Borassus flabelliformis. Khejuri (Indian date); Phoenix sylvestris. Guya (Betel-nut palm); Areca catechu, Narkuli (country gooseberry); Cicca disticha. Anyala; Emblica officinalis. Amra (hog-plum); Spondias mangifera. Chhachhindara (snake-gourd); Trichosanthes anguina. Karena; Momordica charantia. Janhi; Luffa acutangula. Ksharbuj (melon); Cucumis melo. Phuti; Cucumis momordica. Kakuri (cucumber); Cucumis sativus. Tarbuj (water-melon); Cucurbita citrullus. Baitakakharu (red-gourd); Cucurbita maxima. Pani-kakharu; Cucurbita pepo. Lau (bottle gourd); Lagenaria vulgaris. Khamb-Alu (yam); Dioscorea alata. Amrita-bhanda (Papaw); Carica papaya. Sanpuri (pine-apple); Ananassa sativa. Agasthi; Agati grandiflora. Piyaj (onion); Allium ascalonicum. Rasun (garlic); Allium sativum. Pui (Malabar nightshade); Basella alba. Kaith (wood-apple); Feronia elephantum. Bel; Aegle marmelos. Bhursunga (curry-leaf tree); Bergera koenigii. Rang-chauliya (red-guava); Psidium pomiferum. Dhaba-chauliya (white guava); Psidium pyriferum. Pal (arrowroot); Curcuma augustifolia. Jamkuli (blackberry); Eugenia Jambolana. Sapta (sapodilla); Achras sapota. Sakarkand (Tapioca); Janipha manihot. Rasi (rae-seed); Sesamum indicum. Rai-sarisha (white mustard-seed); Sinapis alba. Sarisha (black mustard-seed); Sinapis nigra.

Drugs—Ghikumari (Indian Aloe); Aloe indica. Dhabla-Dhutura (white-flowered thorn-apple); Datura alba. Kala Dhutura (yellow-flowered thorn-apple); Datura fastuosa. Bheji-begun; Solanum jacquini. Akranti; Solanum diffusum. Nabhi-ankuri; Solanum trilobatum. Phutphutiya; Cardiospermum halicacabum. Kuchila (strychnia-tree); Strychnos nux vomica. Katak; Strychnos potatorum. Arksha; Calotropis gigantea. Mendi; Tylophora asthmatica. Uttururi; Daemia extensa. Chimrinaimul (country sarsaparilla); Hemidesmus indicus. Khaeya (catechu-tree); Acacia catechu. Baba (Babool-tree); Acacia arbica. Ursmaru (yellow thistle, or Mexican poppy); Argemone mexicana. Podina (Mint); Mentha sativa. Gais; Phlomis zeylanica. Dhala tulasi (sweet basil); Ocymum basilicum. Kala-tulasi (holy basil); Ocymum sanctum. Rukuni-Hatpocha; Plectranthus aromaticus. Beguniya (five-leaved chaste-tree); Vitex negundo. Halim; Lepidium sativum. Palas (bastard teak); Butea frondosa. Gokshura; Pedalium murex. Chita; Plumbago zeylanica. Kainch (wild liquorice); Abrus precatorius. Kaladana Pharbitis nil. Isvarjata; Aristolochia indica. Pitakaruya; Wrightia antidysenterica. Gab (Castor-oil plant); Ricinus communis. Ganjai (gunja or common hemp plant); Cannabis sativa. Tundapora; Toddalea aculeata. Bach (sweet flag); Acorus calamus. Sunari; Cassia fistula. Panmauri; Anethum panmori. Barjuyan (Bishop's weed-seed); Ptychotis ajowan. Maruya (rue); Ruta graveolens. Gugul; Boswellia thurifera. Dalim (pomegranate); Punica granatum. Gila (Bonduc nut); Guilandina bonduc. Nim (Neem-tree); Azadirachta indica. Badam (almond-tree); Terminalia catappa. Bahara; Terminalia belerica. Harira; Terminalia chebula. Guluchi; Cocculus cordifolius. Baigab; Jatropha curcas. Harbhanga; Vitis quadrangularis.

Miscellaneous—Bet (rattan cane); Calamus rotang. Bhuin Bet; Calamus reticulatus. Sarenga Bans (Bamboo); Bambusa arundinacea. Belengi Bans; Bambusa tulda. Dhan (paddy); Oryza sativa. Durbbaghas (hay grass); Cynodon dactylon. Akshu or Akhu (sugarcane); Saccharum officinarum. Ankshuya; Saccharum spontaneum. Bena (sweet-scented grass); Andropogon muricatum. Samu (a famine grain); Panicum frumentaceum. Agarjatha; Panicum coromandelianum. Kakuriya ghas; Eleusine egyptiaca. Mandiya; Eleusine coracana. Barjhanjhe; Pistia stratiotes. Pani-sioli (tank-weed for cleansing water); Menyanthes cristata. Muyamuya; Sagittaria sagittifolia. Rakta Pitta; Ventilago madraspatana. Chakanda; Cassia tora. Pisina; Maba buxifolia. Dumduma; Monetia tetracantha. Kanti; Caesalpinia sepiaria. Gokshra; Tribulus lanuginosus. Hatiankusa; Pisonia aculeata. Dokana-siju; Euphorbia anti-quorum. Patra-siju; Euphorbia morila. Ksharisiju; Euphorbia tirucalli. Kainchi-Kakuri; Cocoinia indica. Sahara; Epicarpurus orientalis. Bainch; Flacourtia sepiaria. Chaldbriya; Antidesma pubescens.