

ORISSA REVIEW

APRIL 1988

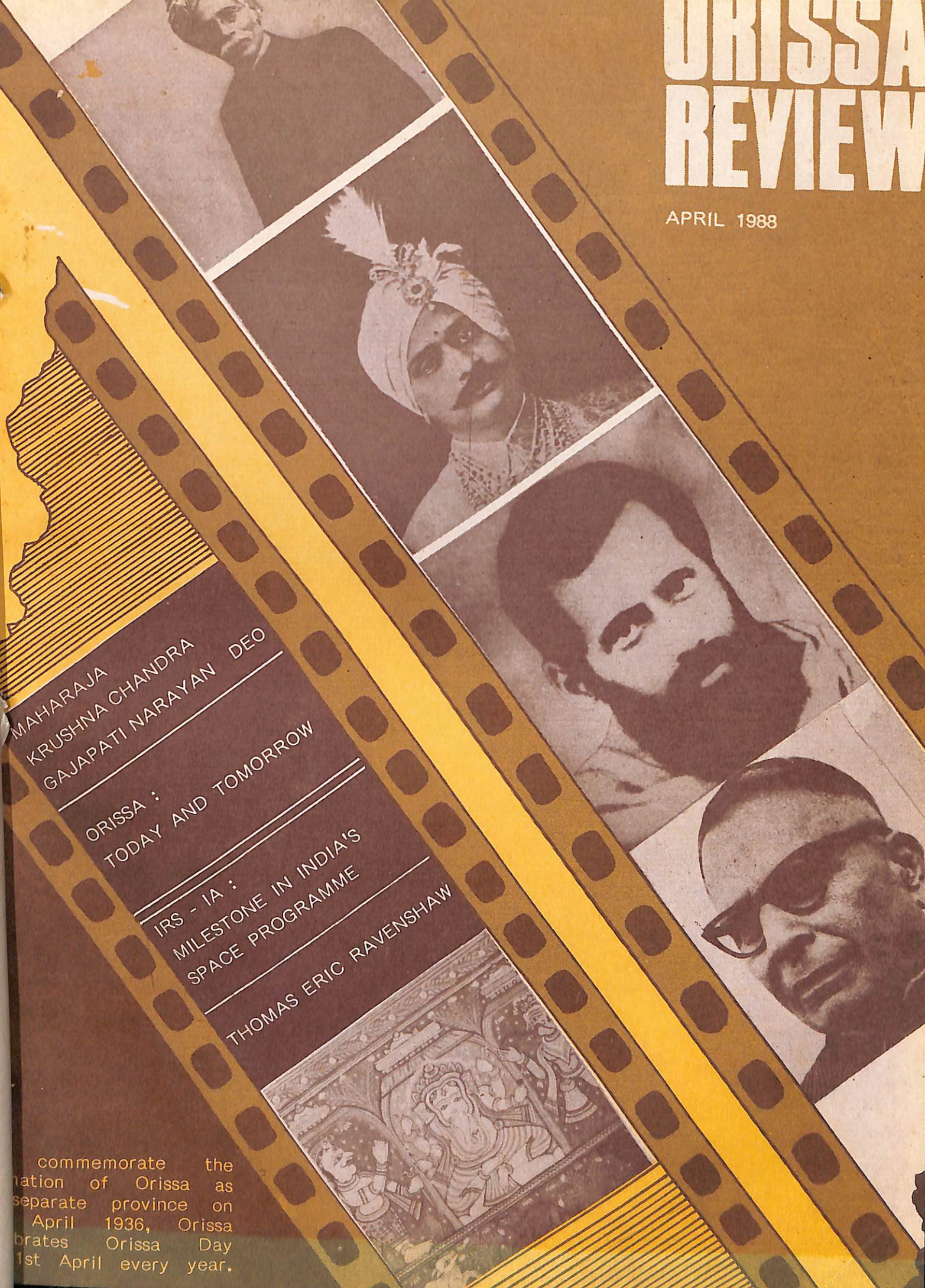
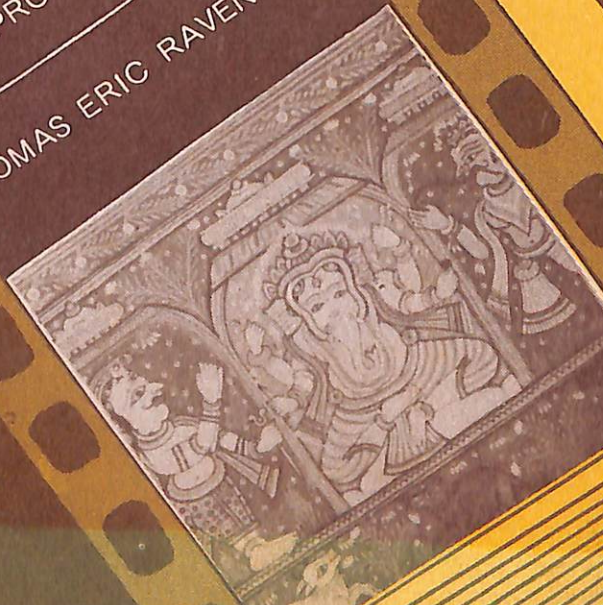
MAHARAJA
KRUSHNA CHANDRA
GAJAPATI NARAYAN DEO

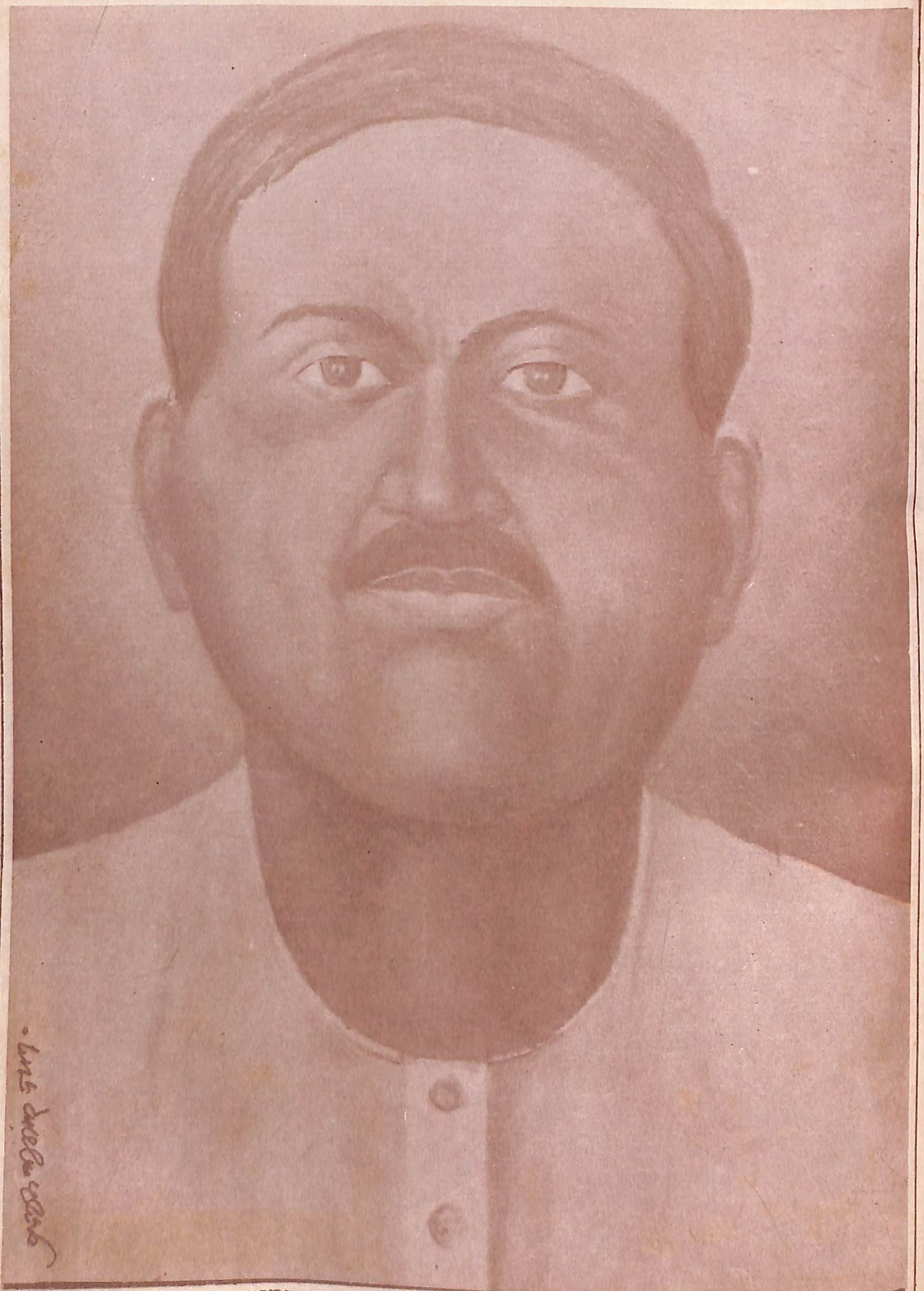
ORISSA :
TODAY AND TOMORROW

IRS - IA :
MILESTONE IN INDIA'S
SPACE PROGRAMME

THOMAS ERIC RAVENSHAW

commemorate the
nation of Orissa as
separate province on
April 1936, Orissa
brates Orissa Day
1st April every year.





• Mrs. Shree G. V. S. S.

SAHEED LAXMAN NAYAK

APRIL

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APRIL 1988

ORISSA REVIEW

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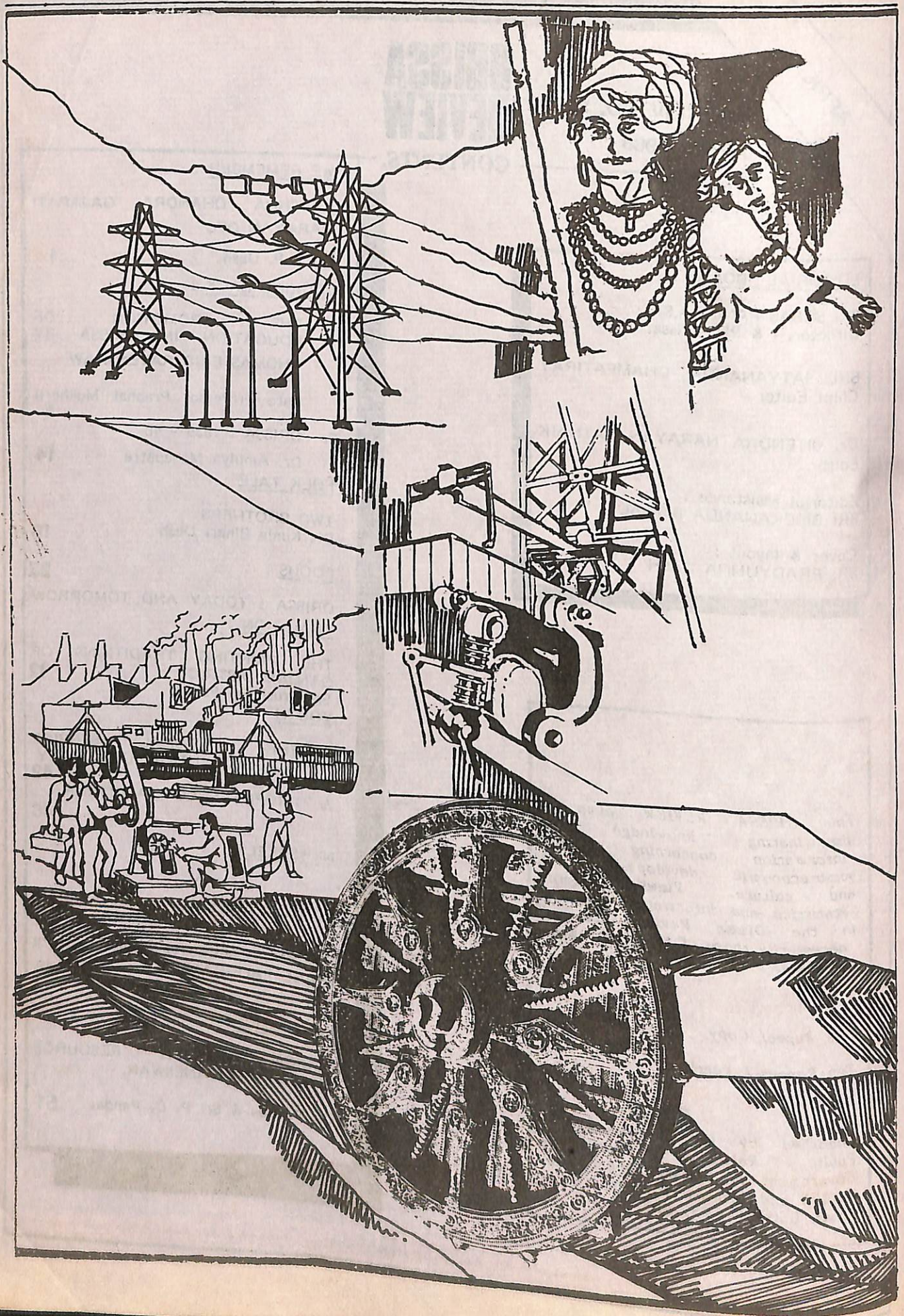
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सत्यमेव जयते
राष्ट्रपति
भारत गणतंत्र
PRESIDENT
REPUBLIC OF INDIA



MESSAGE

The creation of the Province of Orissa on April 1, 1936, gave a geopolitical personality to an important facet of India's cultural heritage. I would like to felicitate the Government of Orissa on its decision to commemorate this event suitably.

Orissa played a memorable part in the unfolding of the freedom movement, with Utkalmani Pandit Gopabandhu Das becoming a veritable legend of our times. His autobiography written as a political prisoner in jail stirred the whole country, while his self-abnegating dedication to the uplift of the poor people of Orissa culminating in premature death, has served as an object-lesson in patriotism. Other leaders like the great patriot Madhusudan Das, Biswanath Das, Nabakrushna Choudhury, Monomohan Choudhury, and Harekrushna Mahtab kept Orissa's name in the forefront of the nation's renaissance.

The Sarvodaya Movement found notable adherents in the State, especially among its women leaders such as the universally respected late Shrimati Ramadevi Choudhury.

Orissa's vast mineral and marine resources have facilitated the setting up of the Steel Plant at Rourkela, the Power and Aluminium Plants at Talcher, the Fertilizer Plant and Port at Paradip, the Hirakund Power Project, to name a few.

With a careful husbanding of resources I have every confidence that Orissa will soon emerge as one of the forward and developed States in the Country. On this auspicious occasion, I extend my felicitations to the people of Orissa and wish them every happiness and well-being.

New Delhi,

March 26, 1988

R. VENKATARAMAN



उप-राष्ट्रपति, भारत
नई दिल्ली
VICE-PRESIDENT
INDIA
NEW DELHI

March 26, 1988

M E S S A G E

On the occasion of the Golden Jubilee of the formation of Orissa, I extend my warm greetings and good wishes to the people of Orissa for their all-round progress, happiness and development.

History stands witness to the rich contributions made by Orissa to the ethos of our country from ancient times. Orissa has enriched the country's spiritual, cultural and intellectual heritage.

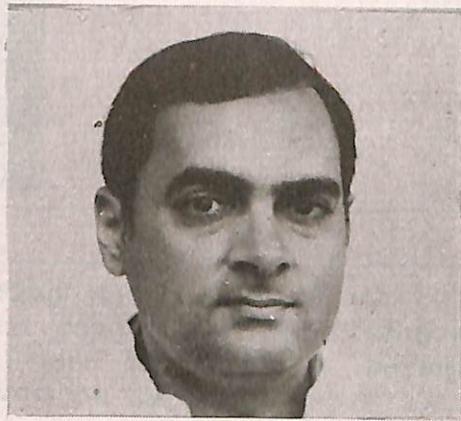
May modern Orissa remain in the forefront of our various nation-building activities.

S. D. Sharma
(S. D. Sharma)



सत्यमेव जयते

PRIME MINISTER

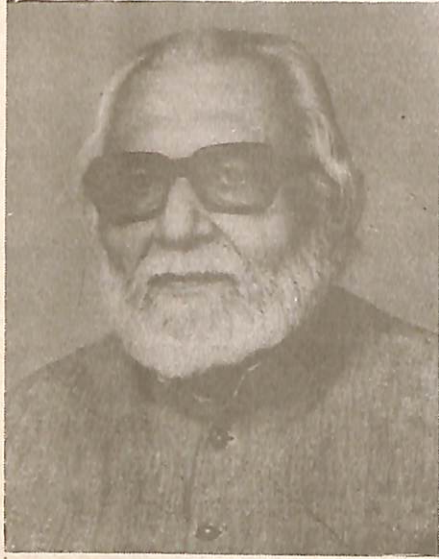


MESSAGE

On the occasion of Orissa Day, 1988, I send my good wishes to the people of Orissa for greater prosperity and success in the years to come.

A handwritten signature in black ink, which appears to be 'Rajiv Gandhi'.

New Delhi
March 24, 1988



MESSAGE OF SRI B.N. PANDE
Governor, Orissa

on the occasion of the
ORISSA DAY 1988.

Orissa is celebrating 52nd anniversary of its birth on 1st April 1988. I send my greetings and good wishes to all the people of the State on this happy occasion. I also join them in paying tributes to all those leaders who led the movement for formation of separate Orissa State.

Many changes have been witnessed since that momentous time. Our poets, writers, and scholars have not only enriched the Oriya literature but also have made significant contribution to the national culture and heritage. Our songs and dances have won hearts of millions within the country and abroad for their subtleness, grace and authenticity. Our land, water and abundant natural resources are being harnessed for achieving economic upliftment of the people. The rich flora and fauna are being carefully exposed to turn the State into a tourist paradise. Much have thus been achieved and much more still remain to be done. I have no doubt that people of Orissa shall continue to work with dedication and vigour to turn the manifold potentialities into firm realities. I feel proud to have been closely associated with Orissa's march to progress and prosperity.

MESSAGE OF
SRI JANAKI BALLAV PATNAIK
CHIEF MINISTER, ORISSA
ON THE OCCASION OF THE
ORISSA DAY, April 1, 1988.



The First of April is of great significance for Orissa. On this day was born the separate province of Orissa. With the completion of Golden Jubilee last year, Orissa today completes fifty one years of its existence. In the history of the rise and fall of an undying race, certain periods are especially memorable. The last fifty-one years are such a glorious period. The people of Orissa had to fight relentlessly for a separate state in the difficult times of an alien rule. Struggle for freedom and struggle for a separate province of Orissa-both involved great sacrifice, perseverance, steadfastness and determination. Utkal Gourab Madhusudan Das, Utkalmani Pandit Gopabandhu Das, Maharaja Krushna Chandra Gajapati Dev, and such men of letters as Fakir Mohan, Radhanath, Madhusudan and Gangadhar have made tremendous efforts for the survival and enrichment of Oriya nationalism, language and literature. It was due to their great efforts that Orissa alone, among the large number of linguistic races who demanded separate provinces, was able to achieve its separate identity in 1936. On this occasion, I offer my tributes to the sacred memory of these distinguished predecessors and the innumerable people who had struggled with them.

There has been unprecedented development in Orissa during the years between 1936 and 1988. It has undergone a total change. Orissa has been able to achieve tremendous progress in the fields of agriculture, industry, education and culture. Today the people of Orissa are determined to revitalise their glorious past. Situated at the meeting point of the northern and the southern parts of India, the land of Orissa represents the unification of Indian culture. The great cultural integration achieved in all its aspects of language, dance, music, religion and manners is second to none in India. Rich natural resources, industrious and intelligent man-power and particularly an awakened youth force will certainly carry Orissa forward and Orissa will soon achieve a top position in India. Let us pledge on this sacred occasion to develop Orissa in all its aspects and to build a glorious and prosperous Orissa.



KRUSHNA CHANDRA GAJAPATI NARAYAN DEO

Born on 28th April 1892 Sri Krushna Chandra Gajapati Narayan Deo was "the noblest of noble men of Orissa" as called by Sir Sultan Ahmad. He was a scion of the famous Ganga Kings, who were ruling over several independent regional kingdoms known as Kalinga, Utkal and Kosola from 12th to the 15th century A.D. The Ganga rule marked the Golden age of Orissa history because of the fact that they laid the foundation of united Orissa by amalgamating the Oriya speaking kingdoms as mentioned above. But this political unity did not last long and in course of time Oriya speaking tracts remained dismembered. Its different parts had to go through frequent vicissitudes in respect of their annexation to different political units.

The advent of the British power in the political arena of India from 1757 A.D. proved detrimental to the interests of the people of the areas conquered and annexed to their dominion. Its different parts had to go through frequent vicissitudes in respect of their annexation to different political units created by the British from time to time for exigencies of administration. In other words the cultural homogeneity of Orissa was sacrificed for the sake of what was considered from time to time as sheer administrative necessity.

The political disintegration caused much harm to Oriya people. The provincial governments located in

far off Calcutta, Madras and Nagpur totally neglected the development of the Oriya tracts under their control. The Oriyas being docile minorities in the extensive provinces of Bengal, Madras and Central Provinces, the Oriya language which was in the flourishing stage in the beginning of the 19th century was slowly and steadily being replaced by Bengali, Telgu and Hindi respectively in law courts, offices and educational institutions. The enlightened Oriyas could not tolerate this change and they saw a solution to this problem in the amalgamation of the Oriya speaking tracts into one administrative unit and then in the formation of a separate province. They launched an organised movement in a sustained struggle for many years in a constitutional way. At last they achieved their desired objective in 1936 when a separate province for Orissa was created.

Krushna Chandra Gajapati Narayan Deo, the Raja of Paralakhemundi, played a prominent role in amalgamating the Oriya speaking tracts in one political unit. Just as his illustrious ancestors who laid the foundation of united Orissa nearly eight hundred years ago he also made it the goal of his life to bring together vivisected Orissa.

At the Round Table Conference held in London on 16th January 1931 he raised the question of a separate province for the Oriya speaking people. He said : "The formation of a separate province for the Oriyas is a life and death problem to them. They feel tortured with all the detail-end of every province wherever they are, far away from the seat of Government of the respective province, and always in a unique minority, completely lost sight of, being merged in the teeming millions of those provinces.... Without a separate province for ten millions of Oriyas, let me tell

you, Sir, that all your labour at this conference to develop parliamentary institutions in provinces with autonomous powers will prove, on the contrary, seriously injurious to the Oriyas". His forceful advocacy for creation of a separate province of Orissa, no doubt, created a sense of awareness in the minds of British statesmen for solving the long-standing grievances of the people of Orissa. On 20th January 1931 Diwan Bahadur Sri Krushna Mohapatra, Rai Bahadur Gopal Chandra Praharaj, Babu Biswanath Kar and many others assembled at the residence of Braja Sundar Das, then Secretary of the Utkal Union Conference and spoke very highly of the services rendered by the Maharaja of Paralakhemidi. Dewan Bahadur S.K. Mohapatra during this meeting said; "There have been many battles faught by the Rajas of Orissa in the past in the south and in the north. But this last battle of Orissa was faught by the Maharaja Sri K.C. Gajapati Dev of Paralakhemundi as the commander-in chief of Oriyas on the bank of the river Thames in London and we came out successful". Mr. Sachidananda Sinha, the veteran leader of Bihar, said in 1932 : "The Raja made an exceedingly fine speech and it was as a result of his advocacy that the Round Table Conference came to an agreement that the question of Orissa should be considered and gone into."

After the conclusion of the third Round Table Conference Sir Samuel Hore, the Secretary of State for India declared on 24th December 1932 that a separate province of Orissa would be formed in the constitutional set up for India.

Mr. Madhusudan Das, the Chief Architect of modern Orissa remarked in 1933: "We have all been long agitating for our cause by petitions, memoranda, deputations and resolutions. All these availed us nothing. But the personal influence of the Maharaja of Paralakhemundi, over

Sir Samuel Hoare, Secretary of State and other members of the Round Table Conference worked wonders, as a result of which we have got the announcement of a separate province."

On 17th January 1935 Babu Harihar Das, Member of Bihar and Orissa Legislative Council spoke very highly of the services rendered by the Maharaja. He said : "We cannot help expressing our heartfelt thanks to the revered Raja Saheb of Paralakhemundi but for whose untiring zeal for the unification of the dismembered nation, we should have been left to cry in the wilderness as before. The great and almost singlehanded sacrifice he made to attain this unification, his intense and unprecedented love for his countrymen, and his burning patriotism has won for him a position which is simply admirable and unique and he has for those reasons enthroned himself in the innermost heart of every member of his beloved nation."

In fighting for the cause of Orissa Krushna Chandra was not actuated by any parochial considerations but by the conviction that Orissa as a part of mother India was decaying due to neglect.

Krushna Chandra Gajapati Narayan Deo had a distinguished public life, as a member of the old Madras Legislative Council as a member of the Royal Commission of Agriculture, as a member of the State Assembly of Orissa and as a Chief Minister, then Prime Minister of the province of Orissa.

His work in the field of education is no less important. He occupied a position of eminence as a patron of Education and learning. He established a first grade degree college, a High School for boys, a High School for Girls and a Sanskrit College at Paralakhemundi. He awarded scholarships to over a thousands students to pursue higher

studies in the humanities, medicines, engineering and other social sciences. He helped the cause of Oriya literature by publishing valuable works in Oriya. The Central Rice Research Institute and the Medical College at Cuttack were established during his tenure of office as Prime Minister of Orissa. Due to his efforts the Utkal University Act (Act XII of 1943) was passed in 1943 and the university was inagugurated on 27th November 1943.

In the sphere of social welfare he rendered yeoman's service for the benefit of the people. He initiated numerous minor irrigation projects and extended the light railway from Paralakhemidi to Gunupur. He viewed the income of his estate as a trust fund to be spent for the benefit of the people. He considered himself as a trustee of the residents of his estate and acted as such.

He was a patron of the Oriya culture in true sense of the term. If Oriya culture in the south Orissa had been preserved it was due to the patronage of some of the Zamindars of South Orissa not the least amongst them being the Maharaja of Paralakhemundi. He had established a permanent theatre at Paralakhemundi and considerably encouraged the growth of music and drama. Late Gopalakrishna Patnaik, Gaurahari Porichha, Brundaban Chandra Panigrahi, to name only a few, are poets and musicians who enjoyed the patronage of Krushna Chandra Gajapati Narayan Deo of Paralakhemidi.

Orissa became a separate province in 1936 and in 1937 Krushna Chandra Gajapati Narayan Deo became Orissa's first Chief Minister then termed as Prime Minister. He was Prime Minister of Orissa again from 1941 to 1944. As Prime Minister of a newly created province he had to visit several parts of Orissa, But his official visit to Puri where the celebrated temple of Lord Jagannath slumps posed a problem

for him on sentimental ground. It may be mentioned here that the Rajas of Paralakhemudi had cut off their connection with Raj family of Puri and none of them had visited the temple of Jagannath for generations. It was through the initiative taken by Sri Rama Chandra Dev, the Raja of Puri that Krushna Chandra Gajapati Narayan Deo paid a visit to the temple of Jagannath to offer his worship and the connection between the two families was restored after a long gap of about five hundred years.

The Maharaja loved his country and loved his countrymen. He was a man of strong determination and it is often said of him that "he may break but never bend".

He was always free and frank in his dealings and would call a spade always with a smiling face to avoid giving offence to others. Madhusudan Das no doubt built up the Oriya movement, but it was Krushna Chandra Gajapati Narayan Deo who gave it finishing touches'. This patriotic prince, "the noblest of the noble man of Orissa", passed away on 25th May 1974 at the ripe age of 82. He will go down in history as the architect of Orissa's destiny.

Dr. M.P. Dash
Superintendent
Orissa State Archives
Bhubaneswar.

Maharaja Krushna Chandra Gajapati Narayan Deo was born on 28 April 1892. His father, Gour Chandra Gajapati died in 1905, when he was thirteen years old. Since he was a minor, the government took charge of the Paralkhemundi estate and sent Kurshna Chandra to Rajkumar College, Madras, for higher studies. He was coronated in 1923. Krushna Chandra married in 1913 and lost his life when he was thirty three years old. He never married again much against the advice of his counsellors. Krushna Chandra Gajapati Narayan Deo breathed his last in 1972 at the age of eighty-two.



Sri B.N. Pande Governor of Orissa, inaugurates the All India Health Awareness campaign at Bhubaneswar on March 5, 1988 by flagging off the 3rd Rally from Bhubaneswar to Delhi. The Campaign was sponsored by Prajapita Brahma Kumari Iswariya viswa vidyalaya.



Shri B.N. Pande, Governor of Orissa being conducted by the Speaker of the Orissa Legislative Assembly Sri P.K. Dash to Inaugurate the Seventh Session of the State Assembly on 24.2.88.

INTER - STATE YOUTH CAMP

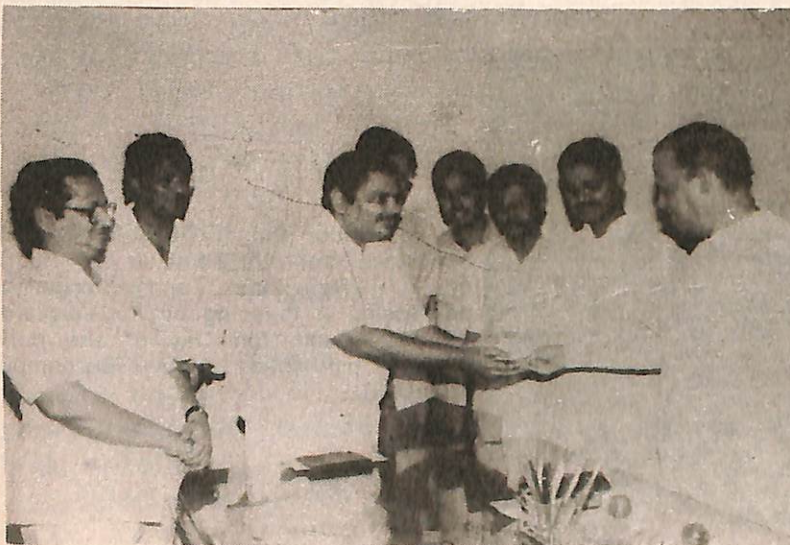
An Inter-State Youth Camp was organised by the Nehru Yuvak Kendra at Kukudakhandi in the Ganjam District of Orissa. The camp was inaugurated on 1st February 1988 by Orissa's Chief Minister Sri Janaki Ballav Patnaik.





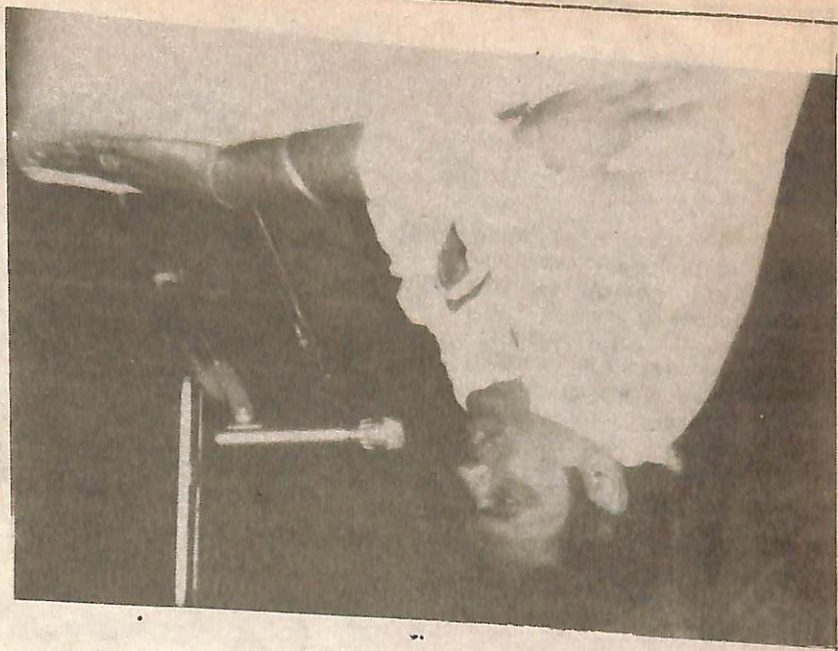
Shri N.D. Tiwari, Union Minister for Finance & Commerce inaugurating the Urban Co-operative Bank at Bhubaneswar on March 5, 1988. Shri J.B. Patnaik, Chief Minister graced the occasion as chief guest.

Chief Minister Sri J.B. Patnaik inaugurated a new ward of 80 beds at the capital Hospital, Bhubaneswar. Also seen in the picture is Orissa's Health Minister Sri Niranjan Patnaik.



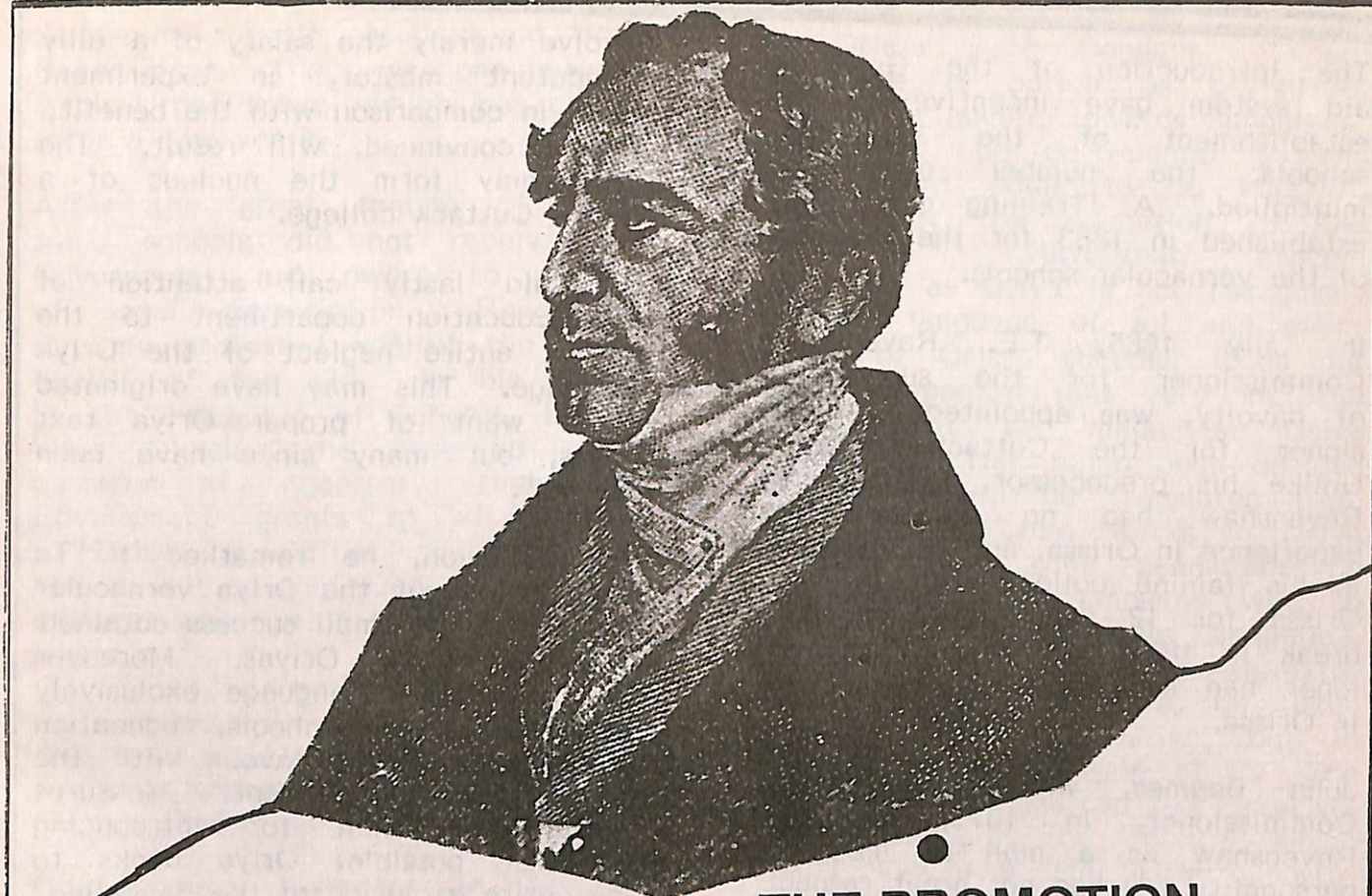
Mr. S.B. Mahapatra, I.A.S., Managing Director, Industrial Development Corporation, Bhubaneswar Presenting a Bank draft of Rs. 1,25,706/- representing one day's salary of Employees of the Corporation towards C.M.'s Relief Fund to the Chief Minister, Orissa. Also seen in the picture are Sri Niranjan Patnaik, Minister for Industries, Health & F.W., Science & Technology Sri Ram Chandra Khuntia, President I.D.C. Employees Federation & Dy. Chief Whip.

Sri Bhupinder Singh, Orissa's Minister of State for Information & Public Relations and Irrigation addressing a meeting on the occasion of the Foundation Day of the daily Asha published from Berhampur (Ganjam).



Governor of Orissa Shri B.N. Pande and addressed the students of Gopinath M.E. School, Girtal in Balasore District while Mrs. Santa Pande inaugurated the celebration by lighting 25 candles on 25th February, 1988. Also seen in the picture is Sri Jadunath Das Mohapatra, Orissa's Minister of Education and Youth Services.





THE PROMOTION OF EDUCATION IN ORISSA BY

THOMAS ERIC RAVENSHAW

Thomas Eric Ravenshaw's memory is perpetuated in Orissa by the college which bears his name.

Before 1840, the Government of Bengal neglected education in Orissa. In May 1822, the Missionaries started an Anglo-Vernacular school at Cuttack for the education of the local converts. Due to financial difficulties, the Baptist Mission could not manage the school and handed over the institution to Government in 1841. William Wilkinson, Collector of Puri, started 'Pooree Free Academy' in 1835.

The orthodox people did not like English education, which in their opinion instilled hatred against the Hindu religion. Cuttack Anglo-Vernacular school was made a Zilla school in 1851. Zilla schools were also opened at Puri and Balasore in 1853. The Zilla schools taught up to the Entrance standard from 1854.

The progress of vernacular education was very slow due to the apathy of the people and of Government. Active interest in education was taken by Government only from 1844, when seven vernacular schools were established. Poverty, caste prejudice and conservatism stood in the way of the progress of education.

Many parents were unable to buy text-books for their sons. At Bhadrak, 'respectable natives' were 'sullenly determined' not to pay one anna per mensem as school fee.

The introduction of the Grant-in-aid system gave incentive to the establishment of the vernacular schools, the number of which multiplied. A 'Training class' was established in 1863 for the teachers of the vernacular schools.

In July 1865, T.E. Ravenshaw, Commissioner for the suppression of davoity, was appointed Commissioner for the Cuttack division. Unlike his predecessor, R.N. Shore, Ravenshaw had no administrative experience in Orissa, and he blundered in his famine policy. He governed Orissa for 12 years, with a short break in 1877. No other Commissioner had such a length of service in Orissa.

John Beames, who officiated as Commissioner, in 1877, described Ravenshaw as a man of mediocre personality. "I had not great respect for his abilities", he wrote, "nor had any one else, but he had much experience and he knew his Orissa and his Oriyas thoroughly."

In his first report on education to the Government of Bengal, Ravenshaw observed: "The great desideratum in this Division is the establishment of a Collegiate class in which young men who have success fully completed the Entrance examination may prosecute their studies. Out of the nineteen passed candidates, ten from the Cuttack school, and nine from Pooree, only three-and these are Bengallees-have gone up to Calcutta to prosecute their studies. Oriyas have an indefinable fear of sending their sons to Calcutta, the climate, they say, being inimical to the health of the natives of this province; but the real cause appears to be their unwillingness to incur the expense that would attend to support their sons at a distance from home. I would most strongly urge the necessity of establishing a Collegiate class in connection with the Cuttack Government School. This would

involve merely the salary of a fully competent master, an experiment small in comparison with the benefit, I feel convinced, will result. The class may form the nucleus of a future Cuttack college.

I would lastly call attention of the Education department to the almost entire neglect of the Oriya language. This may have originated in a want of proper Oriya text books, but many since have been printed".

In conclusion, he remarked : "To this neglect of the Oriya vernacular I attribute the small success obtained by the native Oriyas. Moreover were the Oriya language exclusively used in Orissa schools, education would have found favour with the people than at present. Measures should be taken for introducing wherever possible, Oriya books to the entire exclusion of the Bengallee."

In this next Report on education to the Government of Bengal, Ravenshaw informed that in 1866, there were 61 Anglo Vernacular and 61 Vernacular schools in the Cuttack Division. There was also a school for the European and Eurasian boys. In his Report, Ravenshaw again reminded Government: "The little benefit which advanced students of the highest class attain after a prolonged period of study by passing the University examination is soon evaporated by their omission to to keep up their reading. This is attributable to the unwillingness of their friends to send them to the College in Bengal for prosecution of higher studies. To remedy this I have suggested in my last letter, the formation of a Collegiate class in connection with the Government school."

In 1867, the number of Vernacular schools of all grades increased to 64. But out of sixteen Anglo-Vernacular schools, four were closed.

Sixty-nine schools received aid from Government. There was one unaided Anglo-Urdu school which was closed after a few years.

After the great famine of 1866, some schools did not receive the Government aid owing to failure of local subscription. Ravenshaw strongly protested against the withdrawal of the aid. In his letter to the Inspector of Schools, South-West Division, he observed : "I consider it necessary that the Government grants to all schools in Orissa should at any rate for the present be continued, irrespective of local subscription owing to famine condition."

He succeeded in keeping the schools open by securing local subscription for the schools with the help of the officers serving under him.

R.L. Martin, Inspector of Schools, South West Division wrote to the D.P.I. : "Had this officer not been so much interested, as he has been in the spread of education in his Division, I would hardly feel myself justified in recommending a modification of the Government Grant-in-aid rules." The Joint Secretary to Government in his letter dated the 26th January, 1868, intimated the D.P.I. that the grants to the schools in Orissa should continue as a special case.

In 1868, the Government of Bengal made enquiry about the medium of instruction in the schools in Orissa. R.L. Martin proposed that study through the medium of either Oriya or Bengali be made optional in the zilla school classes, on the ground that all the text books were not available in Oriya. "It would require at least 20 years with a Vidyasagar to develop Oriya.

Ravenshaw vehemently opposed his proposal. In his letter to Government, he pointed out that

almost all the teachers in the schools in Orissa were Bengalis. "There will be, if option be permitted, a constant leaning towards Bengallee, which will be detrimental to the fundamental point to be kept in view, viz, the education of the Oriya; " Ravenshaw argued: "So long as Oriya is not recognised as the language of all and every grade of Orissa schools, it is not to be expected that very material improvement be made in Oriya literature. This being once decided on, books will be translated from Bengallee and new works in Oriya prepared, and time need not be long, before the language will be as rich in literature as Bengallee. I would leave Bengallee as an extra language, if preferred to be taken up in addition to Oriya, but in no case in supercession of it. The Bengallees have usurped the lucrative employments in the country which would have been afforded an opportunity of advanced education in their own language. So far the Oriyas have not received fair play and have been kept in the background. I believe nothing is so likely to encourage the progress of education in Orissa, as the adoption of its national language in all classes of schools."

Ravenshaw also advocated for a separate Inspector of Schools for Orissa (instead of the Inspector of Schools, S.W. Division stationed at Midnapore) "who may be able to devote his whole time and attention towards this province, introducing Oriya as the medium of Instruction."

He further suggested that Government should give assistance to print good text books in Oriya, which would be read not only in the schools in the Cuttack Division, but also in many schools in the Ganjam and the Sambalpur districts.

The D.P.I., W.S. Atkinson supported R.L. Martin. He pointed out that

most of the text books in the Vernacular schools in Orissa were in Bengali, as the Oriya books were few in number and more costly than Bengali books.

Rivers Thompson, Secretary to the Government of Bengal, forwarded the Minute of the Lieutenant Governor of Bengal on education in Orissa to the D.P.I. His Honour praised the Commissioner, for drawing attention of Government, "to the almost entire neglect of Oriya in the advanced classes of the schools in the districts within his jurisdiction." It was observed that the Commissioner of Orissa was exclusively in favour of establishing Oriya as the recognized language of all the schools in Orissa. To secure the object, he suggested appointment of a separate Inspector of Schools, preference to the natives of Orissa in all educational appointments and Government aid for approved translations in Oriya.

On the other hand, the D.P.I. reiterated that Oriya alone for some years to come could not be the sole medium of instruction in the schools in Orissa. He advised Government to allow the present system of education to continue and to wait for further development of higher education in Oriya.

The Lieutenant Government pointed out that the object of Government was the promotion and advancement of Oriya education in the schools of Orissa, though it might not be immediately possible to do all that the Commissioner wanted, due to the scarcity of Oriya text books.

Ravenshaw did not give up his efforts to exclude Bengali as a medium of instruction. After four years, he again wrote to the Lieutenant Governor, suggesting the adoption of the Oriya language as the only medium in the schools in Orissa.

The Assistant Secretary to the Government of Bengal intimated to him; "The Lieutenant Governor accepts your view in regard to the adoption of the Oriya language in the schools in Orissa. His Honour authorizes you to use your discretion about the exclusion of Bengallee."

Ravenshaw wrote to the Magistrates of the districts of Balasore, Puri and Cuttack stating that "Persistent and potent exclusion of the Bengallee language and of teachers who are not familiar with the Oriya vernacular, is expected for the popularity and progress of education in Orissa."

In 1871, the system of payment by result was introduced to encourage Vernacular education. On 23rd March 1875, Nandakishore Das, Deputy Magistrate, was appointed Joint Inspector of Schools. But he asked for reversion and Radhanath Rai was appointed to that post in December 1877. Ravenshaw established a number of Vernacular schools in mofussil places.

In February 1867, the D.P.I. wrote to the Government of Bengal to open 'High School class at Cuttack.' (Utkal Dipika 2-3-1967). The Government accorded sanction to the proposal to start High School at the Cuttack Zilla School, to be named Cuttack High School, (Utkal Dipika 17-8-1867).

On Monday the 20th January 1868, the High School class was started with four students who had passed from the Cuttack Zilla School. Subsequently two more students from Balasore, including Radhanath Rai, joined the class. (Utkal Dipika 25-1-1868)

In January 1870, Jadumani Ghosh alone, and in January 1871 Gopimohan Sen alone passed the F.A. examination. In January 1872, Chaturbuj Patnaik, Samson Rout,

Balaram Das, Madhusudan Rao and two Bengali students passed the F.A. examination. Jaykrushna Das, who passed the Entrance examination in First Division, could not continue his studies owing to poverty.

Rajkrishna Mukherjee, M.A.B.L., Second Master of the High School, also took a Law class for one hour every morning from January 1869. The class was closed after his transfer.

In the beginning of 1875, Sir Richard Temple, Lieutenant Governor of Bengal, visited Orissa. A representation was made to him to convert the High School to a College. The Lieutenant Governor agreed to raise the High School to the status of a degree college. But he was not prepared to meet the entire recurring expenditure, as the students reading in the college would be few in number. In his Minute dated 27th April 1875, he asked for a contribution of Rupees thirty thousand from the public.

Ravenshaw immediately took up the matter. He wrote to the Secretary, Government of Bengal; "As matters now stand, I am in a position to guarantee that a sum of Rupees thirty thousand will be forthcoming and claim the fulfilment of the Government promise to assign Rs. 500 per month for 5 years." He pointed out that eleven students were reading in the Second Year class out of which six students were reasonably expected to join the Third Year class. Ravenshaw concluded: "The establishment of a college in Cuttack is an object of personal interest to myself and also of greatest importance to the spread of higher education in Orissa. The Bengal Educational department, located in Calcuta, is incapable of affording immediate supervision and alien, if not antagonistic, to local peculiarities. If therefore, Government will assign Rs. 500

per month and place the organisation of the new college in my hands, I am prepared in communication with the D.P.I., to submit a definite scheme for approval."

Ravenshaw recommended Samuel Ager, 'a man of exceptional character' for the post of the Principal. He submitted a scheme for a Grant-in-aid college. The Secretary to the Government of Bengal wrote to the D.P.I. that the Lieutenant Governor entertained grave doubts as to Ager's qualifications for the post of the Principal. He suggested the appointment of a more qualified person, European or Indian, as Principal. The Secretary to Government also intimated that the Lieutenant Governor's Minute conveyed no pledge that Government would give Rupees five hundred per month for five years. What it was said that the additional cost would be about Rupees one thousand a month and that if the people would give half of this, the Lieutenant Governor would try to convert the High School into a college. He added that the Commissioner wanted to make the institution a kind of Grand-in-aid college, interference of Government being limited to the payment of Rupees five hundred a month. But it would not, in the opinion of the Lieutenant Governor, be practicable to engraft a Grant-in-aid college upon a Government High School. It was His Honour's intention that the college should be in every respect a Government college.

Ravenshaw wrote to the D.P.I. seeking his support for the appointment of Ager as Principal. "The appointment of any native of Bengal as Principal of the Orissa college would be exceedingly undesirable and I earnestly hope that such a course may not be thought of."

H. Woodrow, D.P.I., wrote to the Secretary to the Government of

Bengal. "As the college is due to Mr. Ravenshaw's indefatigable efforts, I would recommend that the nomination of Mr. Ager for the post of the Principal be accepted on a salary of Rs. 350 a month, to be increased to Rs. 400 at the end of two years, if the college is successful. An Assistant Professor on Rs. 250 and Science teacher on Rs. 200 will be immediately necessary."

H. Woodrow again wrote to the Secretary to Government: "The Commissioner wishes to start at once the college. The success this year is slight. Four only passed the First Arts, but this is the very number that had passed in Dr. Duff's great Calcutta College."

Towards the end of 1875, H.J. Reynolds, Secretary to the Government of Bengal, wrote to the Government of India to sanction the post of Principal on a salary not exceeding a maximum Rs. 450, and the incidental charges of the proposed college. It was explained that the Lieutenant Governor desired that half of the additional charges should be raised by subscription. That had been done to provide one half of the additional outlay for a period of at least 5 years. The college was opened in January 1876.

Ravenshaw wrote to Government on the 25th February to grant Rupees three thousand for the purchase of books on Botany and chemical apparatus. The expenditure was sanctioned, "The Government of Bengal having acceded to the wish of the Commissioner of Cuttack to change the High School into a college." Ager was appointed Principal of the Cuttack College with effect from the 23rd February 1876 on probation. The selection of Ager was unfortunate. He proved to be a failure as a teacher.

In 1878, five students, and in 1879

four students were sent up. They went to Calcutta to appear in the B.A. examination. But they all failed. In 1880, Durgacharan Sahu alone passed the B.A. examination and was placed in the Third Division.

In 1881, Janaki Ballabh Ghosh alone passed the B.A. examination securing Third Class. In 1882, Janaki Ballabh Bose alone passed the B.A. examination. He was placed in the Second Class. Results improved after 1882. In 1883, Brahmananda Das, Gokulananda Chaudhury, Gopal Ballabh Das and two Bengali Students Passed the B.A. examination from Cuttack College.

Ravenshaw was also interested in the promotion of Medical education in Orissa. In July 1870, Dr. W.D. Stewart was posted at Cuttack as Civil Surgeon. Towards the end of 1874 he submitted a scheme to start a Medical School, "for training Oriya youths into native doctors in their own language."

Ravenshaw forwarded the scheme to Government: "I have long had in view," he wrote, "the desirability for training a few houg men of Orissa in surgery and medicine." He concluded: "The school itself will form a subject of deep interest in the success of which my best endeavours shall not be wanting.

The Lieutenant Governor of Bengal sanctioned the scheme. In his Minute he observed: "The foundation of a local Medical school is a matter in which the Commissioner has frequently pressed upon the attention of Government, and he has much pleasure in according his assent to a scheme which is likely, in Mr. Ravenshaw's opinion, to contribute materially, to the benefit of the province of Orissa."

The Medical School was opened on the 15th February 1875.

When the Maharaja of Mayurbhanj

visited Cuttack to attend the Proclamation Durbar, Ravenshaw persuaded the Maharaja to place at his disposal an endowment of Rs. 5,000 for scholarship in the Cuttack College and Medical School.

A survey school was established at Cuttack in 1866. Ravenshaw encouraged Peary Mohan Acharya to start an M.E. School at Cuttack in 1875. In 1879, it was named 'Cuttack Academy' and raised to the Entrance standard.

Abinash Chatterjee started a Vernacular school for girls at Balubazar, Cuttack (Utkal Dipika 30-9-1871). Ravenshaw, as the Chairman of the District Education Committee, sanctioned a monthly grant to that school. A normal Training School was opened at Cuttack in March 1869. In 1876, the Government of Bengal decided to reduce the grants to the Normal Schools in Bengal and Orissa to the extent of Rs. 38,000 and Rs. 3000 respectively.

Ravenshaw wrote to the D.P.I., Bengal: "I most strongly and earnestly deprecate the proposed reduction which strikes at the root of all prospects of improved primary education."

In March 1877, Rai Bahadur Syamnanda De of Balasore offered to found two scholarships to be called the Prince of Wales Scholarships, amounting to Rupee one hundred each, tenable in the Cuttack College.

Ravenshaw left Orissa on the 5th April 1878. One of his last official functions was to preside over the prize distribution ceremony of the Medical School. He worked as the Commissioner of the Burdwan Division till 1881, when he retired.

In December 1878, the Govt of Bengal decided to construct a permanent building for the Cuttack

College. In February 1879, the Maharaja of Mayurbhanj made a donation of Rs. 20,000 to the Cuttack College, which was renamed as 'Ravenshaw College' by the Government at his suggestion (Utkal Dipika 8-3-1897). In August 1880, the Law Class was opened again (Utkal Dipika 11-8-1880). The college was made permanent in 1881 (Utkal Dipika 21-11-1881). In 1883, the Raja of Keonjhar contributed Rs. 5,000 for the construction of a hostel for the College students (Utkal Dipika 27-7-1883).

M.S. Das met Ravenshaw talked with him in Oriya and said: "I am very fond of your people" (Utkal Dipika 7-8-1897). Ravenshaw died in August 1899.

1. "At the conquest, we found the Oorea in a state of degradation, and to our shame be it recorded that our policy was to perpetuate it If schools be established and properly attended to, the Oorea will soon shew that degradation is the usual consequence of misrule."

Henry Ricketts, Commissioner to the Sudder Board of Revenue, 7th December 1837.

2. In 1874 Janardan Mahapatra, who joined the medical College in Calcutta after passing the Entrance examination, was excommunicated for dissecting corpses; Utkal Putra 17-6-1874.

3. Prices of books ranged from Rs. 2 (Batrisa Simhasana) to annas 12 (Hitopadesha), R.N. Shore, Magistrate, Cuttack to Commissioner: 29-7-1858 No.81.

4. Report on Vernacular education for 1847; 29-4-1848 No. 667.

5. Beames : Memoirs of a Bengal Civilian p. 221.

6. T.E. Ravenshaw to the Secretary, Government of Bengal, 12 September 1865, No. 369.

7. T.E. Ravenshaw to Secretary, Government of Bengal, 7 August 1866, No. 363.
8. T.E. Ravenshaw to Secretary, Government of Bengal, 20 September 1867, No. 523.
9. T.E. Ravenshaw to Inspector of Schools, 'S.W. Division, 20th December 1867, No. 980 D.
10. T.E. Ravenshaw to the Secretary Government of Bengal, 30 December 1867, No. 980.
11. R.L. Martin to the D.P.I. Bengal, 13th January 1868 : No. 436.
12. T.E. Ravenshaw to the Secretary, Government of Bengal 4th May 1868 : No. 99.
13. W.S. Atkinson to the Secretary, Government of Bengal, 1st August 1869, No. 3485.
14. Rivers Thompson to D.P.I., 8th November 1869, No. 3686.
15. Ravenshaw to Secretary, Government of Bengal, to Ravenshaw, 29th January 1873, No. 741 A.
16. Arthur Cotton, Assistant Secretary, Government of Bengal to Ravenshaw, 25th February 1873.
17. D.O. letters to the Magistrates, 29th January 1873, No. 741 A.
18. Ravenshaw hoped that there would be less 'Babudom' and more real work with the growth of education in Orissa. T.E. Ravenshaw to the Secretary, Government of Bengal, 5th June 1873.
19. Weekly Utkal Dipika was first published on 4.8.1866, S. Patnaik: "Orissa in 1866", O.H.R.J. Vol.VIII.
20. T.E. Ravenshaw to the Secretary, Government of Bengal, 5th August 1875: No. 108. Among the donors, mention may be made of the Maharaja of Burdwan. They each donated Rs. 6,000. Maharani Svaranmayee of Kasimbazar, who had no landed property in Orissa, contributed Rs. 2,000. Among other donors were Devendranath Tagore Rs. 2,500; Maharaja of Dhenkanal Rs. 1250; Maharaja of Balarampur-Rs. 1000; Chaudhury Biswanath Das-Rs. 100.
21. Samuel Ager was educated in the Trinity College, Dublin. Probably he did not obtain a degree. He was the Headmaster of the Cuttack High School from October 1874.
22. Secretary to the Government of Bengal to the D.P.I., 15th September 1875.
23. T.E. Ravenshaw to the Secretary Government of Bengal, 15th November 1875 : No. 201.
24. D.P.I. to the Secretary, Government of Bengal, 7th December 1875, No. 5066.
25. D.P.I. to the Secretary, Government of Bengal, 8th January 1876 : No. 31.
26. H.J. Reynolds to the Secretary, Home department, Govt. of India, 10th December 1875, No. 3549.
27. Subjects taught - I & II Year classes : English, Mathematics, Chemistry, History and Logic. III Year class : English, Mathematics, Chemistry and Physical Sciences.
28. Secretary, Government of Bengal to the D.P.I., 7th March 1876.
29. The students of Cuttack College complained to the D.P.I. against the Principal and made a representation to improve the standard of teaching in Cuttack College, Utkal Dipika, 27th July 1878, 'Old

Mr. Ager' was advised by a correspondent to retire for his incapacity. Utkal Dipika, 26th November 1881.

30. To celebrate his success, the Principal closed the College for one day. Utkal Dipika, 4th February, 1880. Durgacharan Sahu was the third Oriya graduate. Before him, M.S. Das passed the B.A. examination from the L.M.S. Institution, Calcutta in 1870, and Chaturbhuj Patnaik was a student of the College in the First Arts classes and was considered to be the first B.A. degree holder from Orissa (Utkal Dipika 11.11.1882).

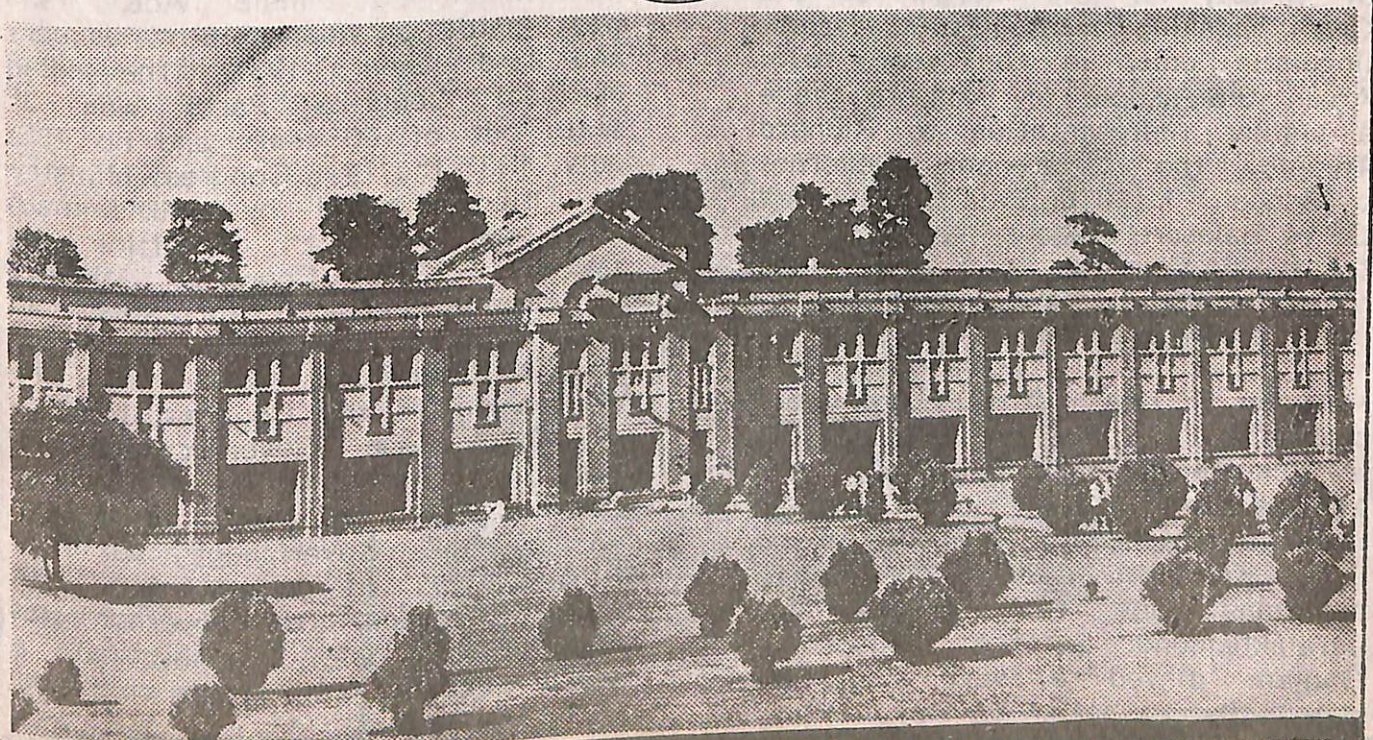
31. T.E. Ravenshaw to Secretary, Judicial department, Bengal Govt. 13th January 1875.

32. Minute of the Lieutenant Governor, 27th April 1875.

33. T.E. Ravenshaw to the Secretary Government of Bengal, 20th February 1887 No. 180.

34. ravenshaw to the D.P.I. Bengal, 3rd April 1876.

- Late Professor Prabhat Mukherjee



LOOKING BACK :

ORISSA

1936 -
-1948



This new province of Orissa was created on 1st April, 1936 which was regarded as one of the landmarks in the history of the evolution of the Indian Union. The idea of amalgamation all Oriya-speaking tracts was first raised by the people of Balasore who had appealed to John Beames, the Commissioner of Orissa, for the merger of the Oriya speaking areas into a distinct linguistic unit, in the year 1873. Again the people of Balasore made a similar representation to Richard Temple, the Lieutenant Governor of Bengal. In 1876, Raja Baikunthnath De of Balasore made a representation to the Government for the union of all the Oriya speaking areas under a single administration.

However, the other prominent stalwarts of the movement for a separate province of Orissa were Madhusudan Das, Fakirmohan Senapati, Radhanath Ray and others. Sri Krishna Chandra Gajapati Narayana Dev the Maharaja of Paralakhemundi in the district of Ganjam played a very important role in the formation of the province

of Orissa. Besides, the members of the Utkal Union Conference, such as Madhusudan Das, Gopabandhu Das, Gokulananda Choudhury, Nityananda Kanungo and young leaders like Dr. Harekrishna Mahatab, and N.K. Choudhury, who actively were participated in the freedom struggle of Orissa. After a lot Orissa came into existence with effect from 1st April 1936.

The general election to the provincial legislatures under the Government of India Act, 1935 was held between 18th January and 23rd January 1937. The Indian National Congress Party won 36 seats out of 60 seats and on 19th July, 1937 the first Congress Ministry in Orissa headed by SriBiswanath Das took the oath of office and secrecy. The Congress Ministry in Orissa continued for about 28 months and submitted its resignation on 4th November, 1939. With the resignation of the Congress Ministry in Orissa the Governor assumed the direct responsibility of administration of the province under section 93 of the Government of India Act, 1935. In Orissa, Sir John Austin Bubback, the Governor was assisted by Eric C Ansoage, a senior I.C.S. Officer, in the discharge of his function.

A Coalition ministry was formed on 24th November 1941 which consisted of the Maharaja of Paralakhemundi, the Premier, Pandit Godavaris Misra and Maulvi Abdul Sobhan Khan. The Congress Working Committee in its meeting held in the first week of July 1940 renewed the demand for an immediate and unequivocal declaration of India's independence and proposed for the formation of provisional National Government at the Centre.

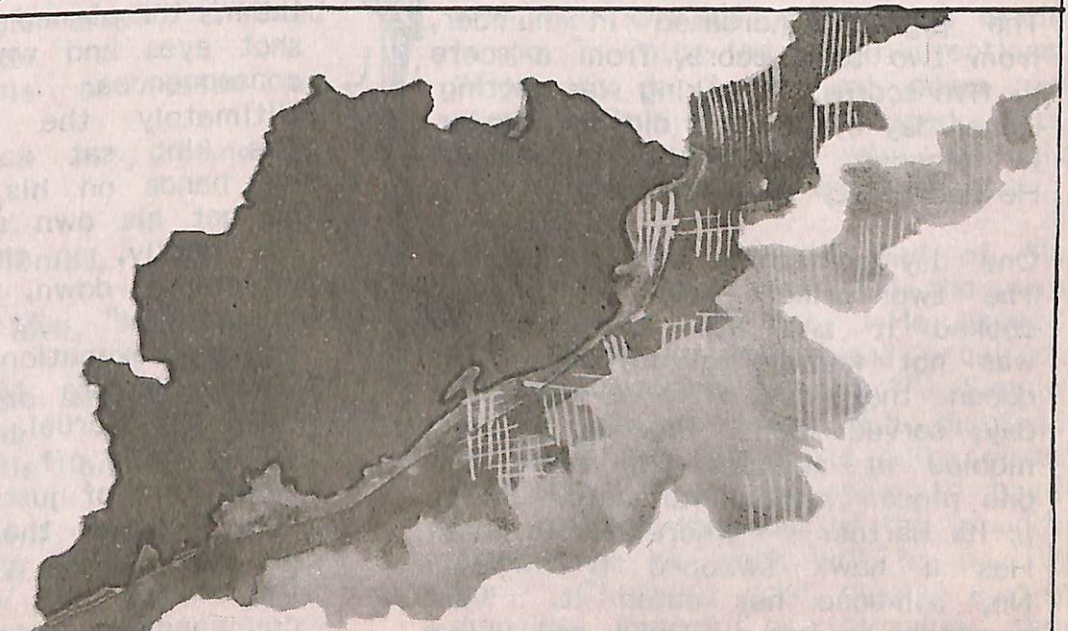
In response to the Congress demand for an immediate and unconditional declaration of freedom, all Congress workers of Orissa decided to launch Individual Satyagraha. All Congress ex-ministers and members of the Legislative Assembly participated in the campaign and courted arrest. The movement continued for a long time and the Congress leaders went to Jail.

The Orissa Legislative Assembly was dissolved in September 1945 and election was held in early 1946. The Congress won the election and new Congress Ministry headed by Dr. H.K. Mahtab took the oath of office on 23rd April, 1946. Besides the premier, the other members of the Cabinet were Sri Nityananda Kanungo and Sri Radha Krushna Biswasroy. During that

time India was at the cross-road of its political and constitutional developments. Naturally the duties and responsibilities of the Ministry during that period was tremendous. They discharged their duties with unabated zeal and enthusiasm and tried their best to bring proper administration for the whole province. The constructive programmes like upliftment of Harijans, prohibition, basic education etc. were initiated.

The British Government announced at last the transfer of power and passed the Indian Independence Bill in the House of Commons in July 1947. On 15th August, 1947 India observed Independence Day and got its long cherished freedom. This was hailed with joy by the general public of India and Orissa in particular. Though Orissa became free from foreign rule, its Garjat people were not free from the oppressive rule of their chiefs. But by the untiring efforts of Dr. H.K. Mahtab and continued agitation of the people of Garjats, Orissa achieved its full-fledged identity from 1948.

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TWO BROTHERS

There was a king who had two sons. The king's first wife having died, he brought a new queen to the palace. The queen brought with her a large amount of dowry along with a lovely pair of pigeons. She had always her eyes on these two milky white pigeons. She herself used to feed them mustards and serve them water. She fondled them on her palms. In a silver cage of queen's apartment the pigeons kept on humming, fluttering their wings.

The pigeons increased in number, from two to a score, from a score to five scores. The king was getting richer day by day. It did not matter if pigeons increased in number. He had plenty to feed them.

One day something usual happened. The two princes killed a pigeon, cooked it and ate it. But this was not known to anybody. The queen that day, like every other day, served food. Pigeons in pairs nibbled at mustard but there was one pigeon without its mate. Where is its partner? Where has it gone? Has a hawk swooped it away? No, someone has eaten it. What a cheek he has! Until and unless

I smear his blood on my forehead I will not touch food and water. Thus enraged, the queen slept on a fattened cloth spread on a broken cot. She didn't brush her teeth, not did she take her bath or food. The king consoled her, "What things are lacking in the palace? If you command O'my pretty, I can get you a-plenty. Why do you bother for a mere pigeon?"

The queen replied, "Am I asking you for the pigeon? First get me the blood of the severed head of that rascal who has eaten that pigeon and then talk to me. Otherwise give up my hope. I will die starving and groaning."

The king summoned the subjects of the entire kingdom, interrogated them, one by one. He cajoled them, threatened them with blood-shot eyes and warned them of dire consequences. None admitted. Ultimately the princes confessed. The king sat down stupefied with his hands on his brow. "How can he get his own sons killed?" But the family, on the other hand, was crumbling down. What a horrible dilemma!" At last he ordered for the execution of his two sons. When Chandra Munda, though very ruthlessly cruel, heard this, his sword fell off his hands. "Alas, What kind of justice the king metes out! Are the words of queen as inviolable and sacrosanct as the words of Veda? Are her commands unassailable? Whom-

soever she will eye with poisonous eyes will suffer a burnt face. Ah motherless boys. If they have done something out of innocence what justification is there in being so rigid on it ? Be off, O' boys. Flee away from this fortune shaken land. Don't tread on it as long as you are alive. If you come here, I warn you, your fate will turn to ashes. I shall have also to share your fate. Together we shall climb the gallows."

Chandra Munda killed a bird, mixed some salt with its blood and gave it to the queen. The queen's anger cooled down.

The two brothers left the kingdom and came to the woods. There was darkness, blinding darkness all around. The younger said, "Bhai, it is wilderness. There may be some dangers and difficulties. You sleep and I am sitting guard on you with a bow and arrows. When I feel drowsy, I shall wake you up." The elder brother slept. A cricket started creaking continuously. Midnight came, On a tree-top a pair of parrots started chatting.

Listen my love, here is the secret.
With a single arrow, a fixed aim this night.
Whoever kills and eats my meat.
Is to be a king tomorrow night.

The male parrot chimed,

Listen my love, here is the secret :
With a single arrow, a fixed aim this night
Whoever kills and eats my meat.
Laughing will shed pearls,
weeping, coins of gold.

The younger brother thought, "Let

me try, how far this is true and how far false." He shot an arrow straight in that direction, with steadfast aim. That pair dropped dead. He burnt them and preserved the fried meat. He decided, "The elder is like father. Had he been in the kingdom, he would be the king after his father. I shall give him the female parrot and myself, shall eat the male one" He did accordingly.

In the morning both of them covered a long distance in the woods. Then the younger brother said, "Ah, I left my bow. You stay here on this river bank. I shall get it soon. If you, by chance, go somewhere, tear off the napkin and go on dropping the rags on your path, so that I can find my way to where you might have gone." He departed. The king of that kingdom was dead at that time. The royal elephant which was carrying the golden pitcher of water, poured it on the head of the elder brother. The subjects garlanded him, set him on the elephant and coronated him as king. When he was carried, he tore off his napkin, dropped the rag on the way.

The younger brother on returning realized that the words of the female parrot came true. Some distance he went following the trail of rags and then lost his way. What would he do ? Paths led to all directions. Where to go ? He sat down and wept. Gold coins dropped with tears. He laughed with delight. Pearls came dropping from mouth.

He tied them to the end of his cloth and moved on. On the way there was a village. He moved from house to house and enquired. "Do you need a servant ?" People looked at his face with distrust. "A weak boy but looks quite clean and tidy. Does not seem to have ever touched the dust of the ground. What type of work will he be fit for ? Chopping wood, digging earth, mending fences or cleaning the

cornfields ? Which work would he be able to perform ?" Everyone said "no" to him. He walked upto the end of the village. At the end there was a potter's workshop and his house. The old man Muduli said, "I can't pay you money. I can only give you food. You have to do whatever I shall ask you to do."

The old man had two cows and one heifer. The younger brother worked as a cowherd.

One day he told the wife of the potter, "Ma, I have tied some stale rice-gruel in the end of my napkin and have put it in the thatched roof of the workshop. Some birds like crows may peck at it. Please have an eye on it." The old woman was very cunning. She said to herself, "No other day had he asked her ever to do any thing for him. Why did he ask today ? Where did he get the stale rice ? There is some mystery in it." She opened the napkin-knot. What she saw dazzled her eyes. Her hands had grown corns as a result of the constant rubbing of brass bangles she had used. So much gold and pearl could not be found even in a rich man's house. She took them all away and hid them carefully in a box under lock and key. She tied some stale rice-gruel in the napkin and put it back in the thatched roof.

At the close of the day the younger brother returned, after grazing cows. He rushed to the workshop, opened the napkin and found some rice-gruel in it. He asked the old woman, "Ma, Have you taken what was in my napkin ?" The woman shot back, "What ! There is no certainty about what caste you belong to. Do you want to corrupt my caste. I have not touched your napkin, Eh, boy !" The younger brother replied, "No

other person than you knew about it. You must have laid your hand on it."

The old lady fumed, "You wretched vagabond ! You were moving from door to door. Now that you have added some flesh for being provided with some grub, you are giving me rebuff. Calling me a thief! How arrogant ! What cheeks has this rascalgot ! Get out of my house now." The oldman was working in the back-yard. A blockhead as he was he didn't even try to know about the matter. He came rushing and, on the words of his wife, beat him black and blue with a split bamboo. Then he tied him with a plough-rope.

There was a Sadhab (a merchant who sails to far off places for selling goods) in that village. He had seven boitas, (boats). One boita got stuck in the sandy bed of river, did not budge an inch inspite of heavy pressure applied. The priest suggested, "It won't move unless somebody is sacrificed." The Sadhab was plunged into deep thought, "who will sacrifice his son ?" He moved with a plate of gold as price. Having seen this the old potter's mouth got moistened with saliva out of greed. "No matter if another man's son dies. What does it matter, if the corwerd boy is handed over ? What for will he be in my house ?" Thus he thought and sold him away to the merchant for a plate of gold. The sons of Sadhab dragged the younger brother with them. It was decided to sacrifice him at an auspicious moment. That day the younger brother was bathed in perfumed water dressed in a silk khadi. He put a mark of blood on his forehead and put on a garland of chinarse. A man with a ceremonial sword with vermilion marks on it led him on. The younger brother meither laughed nor cried, it would be again a great danger, if the Sadhab would see gold and

pearls dropping from his mouth. He would keep him imprisoned. He would give up his trade and only wait for his laughter and cry. Sacred fire was arranged near the boita. When the sword was raised over his head, the younger brother said, "You are sacrificing me, because the boita is not sailing. If I can help it sail, then....." The Sadhab brothers gave him assurance, "Then you will be freed." The brothers released him and took him near the boita. No sooner had the younger brother touched the boita uttering the name of his lord, then it moved off from the sand bed and inched forward. The Sadhab delightfully sang the glory of God.

Since that day, the younger brother found a shelter in Sadhab's house as a cowherd. The princess of the kingdom of Dream had attained, at that time, marriageable age. She was an unmatched beauty. Her face was continually exuding shining rays like petals of flowers. Her colour was golden yellow like mustard flower. Many princes desired to marry her, as soon as they learnt about her beauty. Many copies of the birth-records of aspiring grooms were received in the palace of the king. But the king was not interested in them. He had made a vow. "A wooden pillar is set up. On its top, there is a fast revolving sharp iron wheel. And just above the wheel is kept a fish. One who will snatch the fish through the revolving wheel will deserve the hand of the princess." This the king declared. Those who were mad and eager felt their desire turn sour. The wheel was revolving unconcerned. The princes came on horses. They saw it and returned disappointed. When the king found that the princess might stay unmarried, he made the announcement through drum-beating that irrespective of class and status, whoever would

get the fish would deserve the hand of the princess.

On coming to know this from Sadhab's sons, the younger brother, one day, went there, climbed up the pillar, thrust his hand like lightning through the wheel, and took out the fish. But while taking his hand off, a part of his smallest finger was chopped off. He left at that place the fish and the cut-off piece of his finger and returned to the cattle-yard. That place became crowded soon. Some cut off their fingers and asserted, "We took the fish and deserve the hands of the princess."

The king burst into a roaring laughter and asked, "There is only one fish. How can you, so many, get it? One of you may have done it. I can't make any head or tail of it. He who has really performed this feat, must have got his finger chopped off." Some people instantly showed their severed fingers. The king added, "There is only one cut-off part of a finger. Any body whose finger will fit this cut-off piece, has got the fish. I shall definitely give the princess in marriage to him." The cut-off piece was joined with the fingers of the people present but no one's finger matched with the piece. They all returned to their homes, shedding tears over their injured fingers, blaming their fate that they unnecessarily lost their fingers. The king, then, announced through drum-beating. People gathered in the king's festival-ground. Their fingers were examined and it was discovered that the younger brother had his finger cut off and his injured finger matched with the chopped off piece. The whole kingdom was agog with excitement. What a dood luck! A strange man of unknown origin was to inherit such a huge fortune.

All the arrangements for the wedding were already there. The king with

all pomp and ceremony gave the princess in marriage to the younger brother. He gave him a large number of vehicles and horses, a huge amount of property and jewels as dowry. But the younger brother said, "I don't need all these. I only want an empty dry gourd, and a broom." Whoever heard this, sniffed at it, "How could a lowly man like him have higher thoughts? The broom he needed for sweeping the floor of his humble thatched hut, the gourd for begging. He did not deserve all this wealth, but rather was fated to beg."

The younger brother, with his wife, reached the Sadhab's house. The house was suddenly illuminated by the fairness of the princess. As soon as the boys of the Sadhab's house caught the sight of such a beauty, they got stuck up with it. "Oh, just like moon! What a luck this beggar has! Is he more-handsome and stronger and more intelligent than us? Alright, he has sowed but we shall reap. We shall catch a big fish, just merely sitting idle on the dry land." They put their heads together, indulged in hushed whisper and plotted against the younger brother. Nobody knew what transpired between them. They said to him one day, "Brother, a large-sized boar has come. Let us go on hunting." The younger brother did not have any inkling of their motive. With bow, sword and knife he entered the dense forest with them.

The Sadhab boys crossed the plain and entered a gorge. There was no village. Only long stretches of dense forest impenetrable even by fire, rows of towering hills and then the unending flow of a deep river. They were all walking on the river bank, talking and laughing together. All on a sudden the younger brother fell into the deep of the river, with a thud. He was pushed by them. There was no

trace of him. The Sadhab's sons thought, "With his mashed up legs and feet, he may have drowned and died, or may have been devoured by a crocodile. Never will he come back. No, never, never."

The younger brother had carried with him that hollow gourd. The moment he got drowned, he entered that, and floated off, carried by the current. He got stuck up at a bathing ghat. The gardener who was an old man came to take bath. He took the gourd, went home and told his old-woman. "Cook it with care."

When the old lady was going to cut the gourd with a chopper, the younger brother spoke;

Cut from a side, Maa, this
is my prayer
Or you may cut my neck
which is here.

The old lady carefully cut the gourd from one side. The younger brother slipped out smoothly. The old couple were childless. They adopted him as their son.

At this side, the Sadhab sons took the wife of the younger brother in a boat and presented her to the king. "Princess can only match with a king. He deserves the fair. Someday he will cast his look of favour at them. There will be no problem for trade and voyage. And if she will stay at their house, she will be the bone of contention among them and the family will disintegrate."

The king, in return, gave the Sadhab's sons immense wealth and property. Charmed by her beauty he was eager to marry her. The lady said, "I am willing to marry, but I have a vow which I shall observe for twelve years. Then the marriage will be held. Now build a temple for me. I will stay there, observe rituals and lead an austere life and give charity."

The old gardener's son was posted as a Watchman to guard her house. Another Watchman was also with him. Both cooked their food and ate and slept in a room adjacent to the lady's. One day the fellow watchman said to him, "Brother, we are not having sleep today. Will it not be better, if you tell a story."

"What I shall tell may be pleasure or pain but I shall tell you what I have experienced," he replied.

Companion said, "Tell me whatever pleasure or pain you have experienced."

The younger brother narrated all his story in details, one incident after another. With the end of the story the night was over.

The queen in the other room was pretending to sleep, but her ears were alert to all this. At last she could not control herself. Drops of tears rolled down her eyes and fell on the floor. She could know, it was no other than her husband.

Next-day she informed the king,

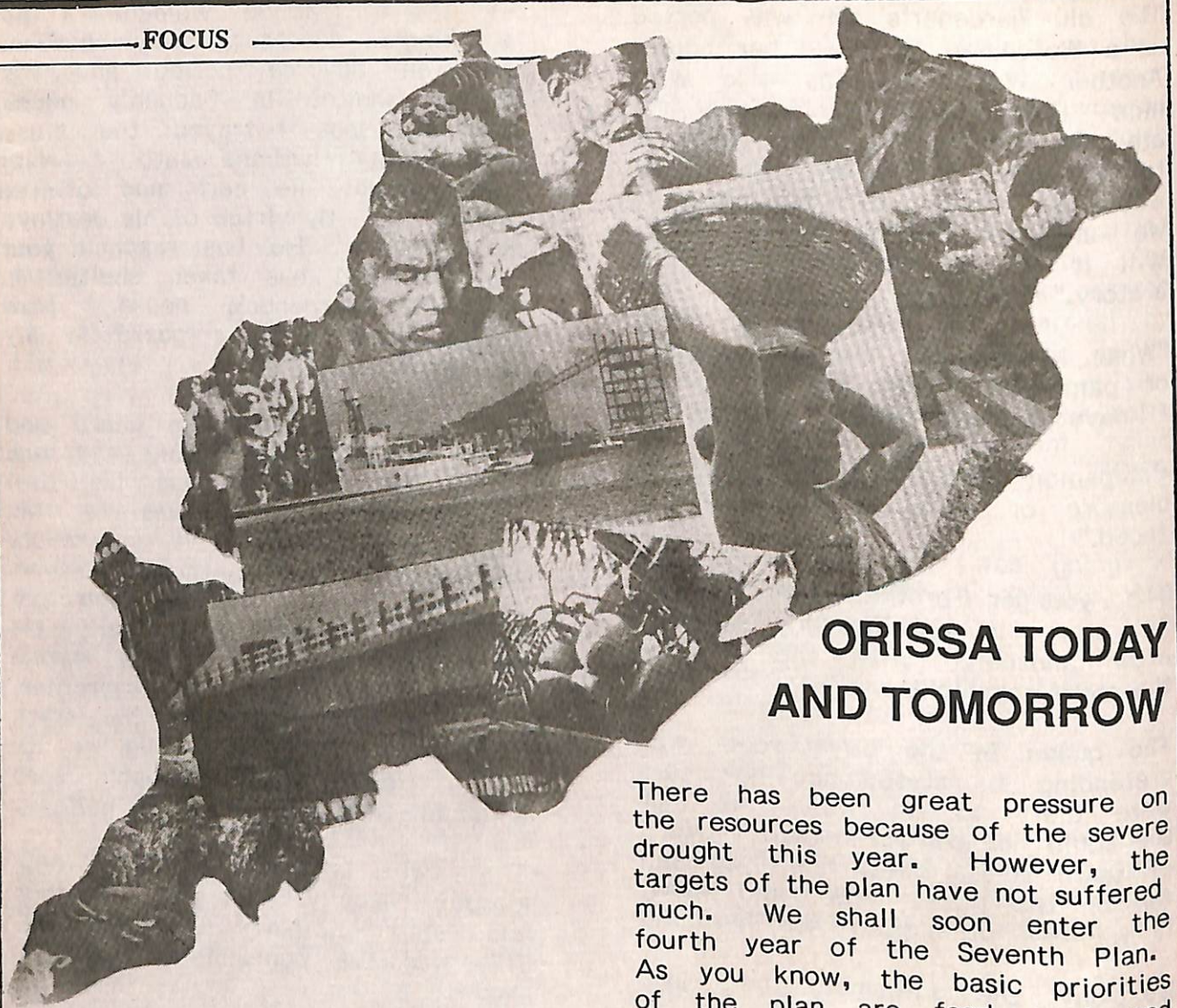
"I am a married woman. I am a king's daughter. My husband had an adverse period and was taking shelter in Sadhab's house. Sadhab's sons betrayed the trust, pushed my husband into a river and brought me here and offered me to you. By virtue of his destiny, he survived. He has reached your kingdom and has taken shelter in the old gardener's house. Now he is working as a guard in my apartment."

The king summoned the guard and came to know everything and was convinced that he was his own younger brother. It was for his fate that he suffered so much. He himself got his throne for his brother's sake. All that he got was for his younger brother. He came down from the royal throne and embraced the younger brother. He gave away half of his state to him and coronated him as its king. He got the Sadhab's sons arrested and sent them to gallows.

The two brothers enjoyed their kingship happily. But their father and step mother died childless. This was the punishment for their sins.

(An Orissan folktale by Dr. Kunja Behari Dash, translated into English, by Sri Guru Charan Behera, Lecturer in English, Ravenshaw College, Cuttack - 753 003.)





ORISSA TODAY AND TOMORROW

There has been great pressure on the resources because of the severe drought this year. However, the targets of the plan have not suffered much. We shall soon enter the fourth year of the Seventh Plan. As you know, the basic priorities of the plan are food, work and productivity. In tune with that the Annual Plan of 1988-89 puts a premium on completion of on-going schemes. It includes provisions for externally aided projects, the Minimum Needs Programme and the 20-Point Programme. The ultimate aim is, stimulating and strengthening the rural economy.

DISASTER MANAGEMENT :

The fact that the State this year passed through a severe drought needs no proof, nor repetition. While the situation was tackled on a war-footing, the programmes were executed equally systematically and within the normative framework of disaster management. The Cabinet Sub-Committee on Natural Calamities headed by the Chief

By the mid-eighties, Orissa had made its place among the advancing States struggling to catch up with the more progressive States in the country. By the middle of the Seventh Plan, the progress has been established and the achievements provide a firm ground for further advancement. The recurrent natural calamities notwithstanding, the sails appear to have caught the wind and there may be no looking back on the depression and stagnation of the past. The important pledges made by the Government to the people have been substantially redeemed. To continue this effect, an outlay of Rs. 836 crores which is 11.3 per cent higher than that 1987-88 has been fixed for 1988-1989.

Minister, assisted by the Task Force headed by the Chief Secretary, are constantly monitoring the relief and rehabilitation programmes. Measures comprise both of short-term and long-term areas including those leading towards disaster preparedness. An expanded programme is likely to bring substantial addition to the area under rabi cultivation. The programme includes provision of minikits, subsidised seeds, fertilisers and pesticides to farmers. Irrigation measures include temporary cross bundhs, renovation of derelict tanks and minor irrigation projects, relocation of lift irrigation points and installation of new points. Besides a massive programme of sinking of tube-wells, emergency feeding programme has been grounded for expectant and nursing mothers and children. Wage employment is being provided through labour intensive works. On the food front, while an ambitious target has been set for procurement of rice, other measures include prohibition of movement of rice outside the State, encouraging import of rice from other States and refurbishing of fair price shops. A system of monitoring and co-ordination of relief work by a Committee headed by the concerned Member of the Parliament has been introduced at the Block level.

AGRICULTURE :

The stagnation in agricultural production has been broken with the production of 51.21 lakh MTs. of rice and 70.01 lakh MTs. of food-grains in 1983-84 marking a step-up of 16.33 percent and 21.44 per cent, respectively over the pre-Sixth Plan situation. The Production of pulses and oilseeds also touched a new high of 10.59 lakh MTs. and 7.36 lakh MTs. during this period, showing an overall increase of 33.88 per cent and 72.37 per cent, respectively. The

traditional pattern of agriculture including Soil Conservation and Horticulture is now being increasingly diversified to meet the situation both in the irrigated and rainfed areas. With the package of farm practices aimed at increasing the productivity of irrigated rice lands to higher levels, the available ground water was also taken advantage of to provide assured irrigation for the crops. High yielding varieties of paddy having been developed for the area, the potential for achieving spectacular results now potential for achieving spectacular results now really exists. A Centrally Sponsored Special Rice Production Programme has been taken up in all districts for aiding the efforts for maximisation of rice production.

COOPERATIVES :

Co-operatives have settled down as the largest single agency for reaching valuable assistance to farmers and consumers. All the Grama Panchayats in the State have now been covered by Consumer Co-operatives. These co-operatives are being buttressed by adequate patronage from the State Government as well as the Centre. Among the larger projects in the co-operative sector, the Solvent Extraction Plant at Bargarh has been rehabilitated, an Oil Complex at Bargarh is under construction, Vanaspati Plants at Balasore and Jagatpur are on the slate and above all, a network of godowns throughout the State with World Bank assistance is being set up.

IRRIGATION :

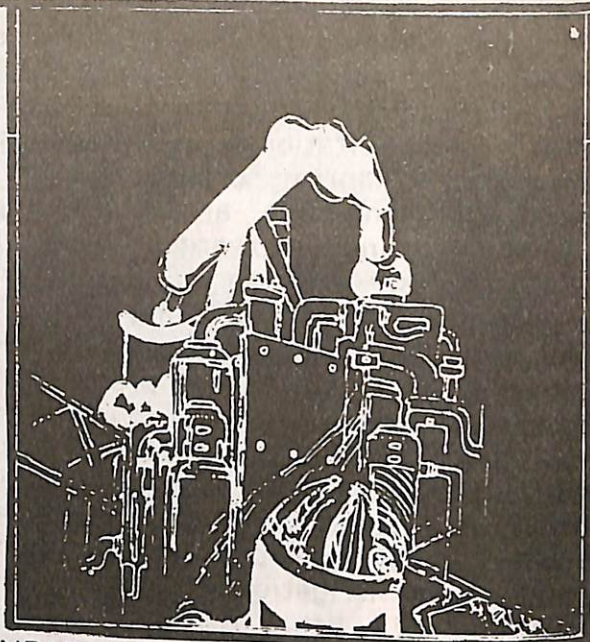
Irrigation, which holds the key to agriculture, increased to 17.02 lakh hectares at the end of the Sixth Plan, marking a step-up of 34.5 per cent over the previous period. During the first two years of the Seventh Plan, irrigation has been further extended to an area of

about 0.85 lakh hectares. Some large reservoirs like Upper Kolab and Rengali have also been completed to provide irrigation to scarcity areas in the backward districts. Some other large and medium irrigation to scarcity areas in the backward districts. Some other large and medium irrigation projects like Anandapur, Daha, Remal, Kuanria, Pilasalki, Dumuribahal, Jharbandh and Talasara have been substantially completed and some like Upper Indravati, Dadarghati, Sundar, Ong, etc., are fast progressing. At present, irrigation facilities are available to about 29 per cent of the cultivated lands in the State and a sizeable step-up is expected by the end of the Seventh Plan.

The target for irrigation in the Seventh Plan had been fixed at a gross area of 165.76 thousand hectares. The achievement so far is encouraging. In lift irrigation, the Lift Irrigation Corporation has played a vital role in combating the drought situation. The plan for 1988-89 is to install 1000 new L.I. points. Steps are being taken to expedite completion of on-going minor irrigation projects.

POWER :

The scenario in the power sector is certainly improving. The installed capacity for power has increased to 1234 M.W. that is by 35 per cent over the Fifth Plan. With the commissioning of two more units of Upper-Kolab Hydro-Electric Project, 160 M.W. of power would be added to the grid. To meet the growing needs of power for industry and agriculture, the on-going power projects are being geared up for faster completion. A new thermal project, lb Valley Project, is also being set up to provide 840 M.W. of power. A super thermal power plant at Talcher is awaiting final approval of the Government of India.



INDUSTRY :

Industrialisation which gained a real momentum during the Sixth Plan is now well underway not only in dispersal but also in the development of specialised goods, particularly the electronics high precision machines, other machinery and consumer durables. The roles of IPICOL, IDCOL, OSFC, Electronic Development Corporation and the Film Development Corporation have proved to be significant in the field.

The Sick Industrial Companies (Special Provisions) Act, 1985, a Central law, has been enforced in the State this year. This will smoothen the efforts of the Government in reviving the sick medium and large industries. Similar steps in respect of small-scale industries are proposed to be taken. The Government attach high priority to the implementation of the Central scheme of self-employment of educated unemployed. More than twenty-five thousand beneficiaries have been provided assistance under the scheme so far and this number is likely to reach thirty thousand by the end of the 1987-88 financial year. One of the schemes in the handloom sector is the modernisation of looms and installation of new looms. At the end of the 1987-

88 97,476 looms are likely to be covered in the organised sector and 71,796 looms are expected to be modernised. The plan for 1988-89 is to add 2,000 more looms in the organised sector and modernise 3,000 looms. Steps have also been taken to add two more mills to the existing list of 11 spinning mills to feed the handloom industry. It is proposed to set up spinning mills in Kalahandi, Keonjhar and

Balangir districts. Mulberry sericulture has been taken up in 32 selected Blocks. A special scheme for mulberry sericulture has been launched in Paralakhemundi Sub-division of Ganjam District with the assistance from the Central Silk Board. Agro-industrial activities like tea and coffee plantation through joint sector companies are slated in the programme.

TECHNICAL EDUCATION :

Augmentation of technical education in consonance with industrial growth forms the core of planning of manpower. New disciplines like computer application, T.V. engineering, applied electronics, instrumentation, plastic and polymer engineering have been introduced, while at the same time the intake capacity of existing institutions has been increased. Scope to introduce more disciplines in future are also there. Proposal for setting up a residential polytechnic for women in the Central Sector is under consideration. An institute of Entrepreneurship Development Programme has been started at Bhubaneswar. An Institution of Business Management by Xavier, which is a prestigious institution in the State, has already started functioning.

EMPLOYMENT :

While the development of infrastructure has been the main theme of plan programmes during the Sixth and Seventh Plans, the under-lying

object has been to provide gainful employment to a larger number of people for income generation under various schemes of N.R.E.P., R.L.E.G.P., etc. Employment has indeed become the focal point of Government's policy. According to the estimates made by the Directorate General of Employment and Training, Ministry of Labour, the employment in the organised sector in the State in 1986-87 increased by 13 per cent over 1983-84. The employment of women also increased by 18 per cent during this period. In both cases, the increase was higher than the all-India average. Employment under development programmes was about 17.60 lakh person-years at the end of the Sixth Plan, besides 2.74 lakh person-years under wage-employment. During 1985-86 and 1986-87, 3.95 lakh person-years and 4.45 lakh person-years of employment were generated under development programmes and 0.99 lakh person-years and 1.31 lakh person-years respectively under wage-employment. These were further augmented by employment under self-employment schemes and assistance to artisans. During 1987-88, employment generation under development programmes and wage-employment has been of the order of 2.67 lakh person-years and 0.93 lakh person-years, respectively up to the end of December. Employment of 0.25 lakh person-year has also been created under drought relief programmes.

DRINKING WATER :

Provision of drinking water-supply to all villages is an important plank of the State's development policy. Drinking water would be provided to more than 3,000 villages during 1987-88. With this coverage of a similar number of villages in 1988-89 it would be possible to provide atleast one source of drinking water to each problem village in

the State. The pilot projects under the Technology Mission on drinking water and the programme in the coastal Blocks being implemented with the assistance of DANIDA deserve special mention.

FOOD SUPPLY :

The strategy of food supply has been adjusted to the needs of the drought situation with focus on the deficit pockets. The strategy includes drawal of additional grains from the Centre, increasing the number of fair price shops and sale of essential commodities in the weekly markets and by means of mobile vans. We are implementing the Central scheme of sale of subsidised foodgrains to weaker sections in 118 Blocks of 21 I.T.D.P. areas.

CONSUMER PROTECTION :

In keeping with the Prime Minister's 20-Point Programme protection of the consumer has received due premium. The government would provide funds for organising voluntary consumers organisations in every district. In line with the Consumer Protection Act, the Plan programme for 1988-89 will include setting up of consumers forums at the district level, a Commission and an Advisory Council at the State level.

ANTI-POVERTY MEASURES :

Integrated Rural Development Programme (IRDP) and the programme of Economic Rehabilitation of Rural Poor (ERRP) will continue to receive the main thrust among the schemes for improving the income levels of families living below the poverty line. The percentages of Tribal and Harijan families taken together stand at 45 per cent and 58 per cent for IRDP and ERRP programmes respectively against the national standard of 30 per cent. The Seventh Plan provides for repeat

assistance to such of the beneficiaries as were inadequately assisted in the past, and so, were not able to cross the poverty line. So far more than 1.89 lakh families have received this repeat assistance. One redeeming feature in the ERRP programme is removal of the credit linkage with Banks in respect of families in the income bracket of Rs. 1,200 per annum; the assistance in their case is fully subsidised and so far 2,59,000 families have been benefitted from it. As a complement to the IRD and ERRP programmes, the training under TRYSEM has been reinforced and will be further buttressed in 1988-89 by associating the industrial training institutes and polytechnics.

SOCIAL WELFARE :

The Government have taken a number of measures to combat social evils like dowry, child labour resulting in discrimination and deprivation of women and children. The scheme includes training in trades and crafts for widows and abandoned women and women in moral danger and provision of working women's hostels. In addition to the Integrated Child Development Scheme (ICDS), orphanages, balwadis and creches have received, and, will continue to receive, due importance. The Government have also taken up an ambitious Supplementary Nutrition Programme for children and women. The physical disabled constitute a vulnerable segment of the community. Attempts have always been made to provide comprehensive services to the disabled and the provision for 1988-89 is all the more ambitious. The programme for rehabilitation of cured leprosy patients consists, mainly, in vocational training, a major part of the assistance in this sector being monitored through the Hind Kustha Nibarani Sangh (HKNS). Among other social welfare measures, the Personal Accident Insurance Social

Security Scheme for Poor Families and the Credit Insurance for Landless Agricultural Labourers are noteworthy.

GRAM PANCHAYATS :

Participation of Grama Panchayats in the implementation of development programmes has been and will continue to be the guiding policy of the Government. Apart from loans for improving infrastructures like pisciculture tanks, financial assistance for maintenance and construction of rural roads, wells, Panchayat office building, residential houses for the Panchayat personnel will be adequately augmented in 1988-89. In addition to the scheme of awarding prizes to well managed Grama Panchayats, the scheme for giving an award of Rs. 20,000 to Grama Panchayats where the Sarpanches and Ward Members are elected uncontested has been introduced to generate a sense of cohesion and harmony in the villages.

TRIBAL & HARIJAN WELFARE:

Government have been continuously attempting to step up investment in the Tribal Sub-Plan areas. Schemes of MADA, Micro-Projects for primitive tribes and programmes for the dispersed tribes will continue in full vigour. In addition to the normal plan, Government have been sponsoring special schemes for the development of tribals funded from the Special Central Assistance. Location-specific podu prevention schemes in the districts of Keonjhar, Koraput, Phulbani, Sundargarh, Ganjam and Kalahandi covering 200 villages and about 6,000 families, will continue till 1991-92. Successful implementation of the scheme will help rehabilitate the tribal families as well as improve ecology and environment. A special Tribal Development Project in Kashipur Block of Koraput district to be financed jointly by the IFAD, Ministry of Welfare, Government will start

operating in 1988-89. The special Component Plan for development of Scheduled Castes will continue to receive the same emphasis and attention. The scheme will include hostel facilities for primary schools and residential sevashrams. Stringent implementation of anti-exploitation laws is a sacred commitment of the Government.

HEALTH :

In keeping with the national objective of Health for All by 2000 A.D., the Government have tried to expand the health infrastructure. 500 additional Sub-Centres, 53 additional Primary Health Centres and 13 Community Health Centres have been sanctioned in 1987-88. There has also been addition to the number of Ayurvedic and Homeopathic dispensaries in the State. Attempts to further reinforce the infrastructure will be made in the field of family welfare, maternity and child health programme and immunisation programme. The achievement made the State Government in respect of couple protection is 36.4 percent which closely proximates to the all-India average of 37. In the immunisation programme for women and children 3 more districts, namely, Sambalpur, Balasore and Keonjhar were covered. Another 4 districts, Kalahandi, Dhenkanal, Mayurbhanj and Bolangir will be brought under programme in 1988-89 and it is hoped to cover all the districts by 1990. In the multi-drug treatment for leprosy, another district, namely, Mayurbhanj, has been added to the existing 3 districts and there are plans to include 3 more districts to the scheme such as Dhenkanal, Balasore and Sambalpur. The success of the scheme has received the appreciation from the Government of India. A short course chemotherapy for T.B. was introduced in the district of Puri. Another 4 districts, namely, Mayurbhanj, Keonjhar, Cuttack and Dhenkanal will be brought under the scheme.

One important feature in the package of health services is the special programme of holding monthly health camps in drought affected areas, which have suffered crop loss of 75 percent or more in the districts of Ganjam, Koraput, Phulbani, Kalahandi and Bolangir.

HOUSING :

While massive efforts are being made to meet the housing needs of the Government employees in the Capital, efforts are also a foot to build the Capital region as a model city in the country. Under the programme of Environmental Improvement of Urban Slums, 10,000 slum dwellers have been covered during 1987-88 and another 10,000 will be benefitted in 1988-89. The housing programme puts special emphasis on the weaker sections. The current year's plan is to construct 14,960 houses by the Housing Board and Development and Planning Authorities. By the end of the financial year 1988-89 Government hope to add 16,000 more houses through these agencies in the State. All this is in addition to the Indira Awas Yojana, which aims at providing houses free of cost to families from the Scheduled Castes and Scheduled Tribes and bonded labourers living below the poverty line. During 1987-88, 9,358 houses have been constructed. The programme for 1988-89 is for about 9,600 houses.

ROAD COMMUNICATION :

The achievement of Government in road communication during the year has been noteworthy. They have been able to complete construction of 12 bridges and 95 Kms. of roads. The programme of construction of bridges and roads including National Highways and Projects under the Minimum Needs Programme will get a further impetus in 1988-89. It is hoped that in a short period from now, the State

will be able to provide all-weather communication in a large number of areas.

LAND FOR THE LANDLESS :

As part of land reforms, implementation of agricultural land ceiling and distribution of surplus lands is a priority item in the agenda of the Government. So far surplus landless persons and more than 85,000 out of them belong to the Scheduled Castes and the Scheduled Tribes. In the scheme of provision of agricultural land for landless families benefitted so far is in the neighbourhood of four lakhs of which more than 2.70 lakhs are from Scheduled Tribes and Castes. According to a sample survey taken

by the Directorate of Statistics and Economics, there are 483,596 homesteadless families in the State. Out of them so far more than 4.5 lakh families have been provided with homestead lands. Of this 2.70 lakhs constitute Scheduled Tribes and Scheduled Castes.

PLANTATION AND SOCIAL FORESTRY :

While the Government in principle and in keeping with the guidelines of Government of India are contemplating to stop felling of the forests, they are also taking up a massive programme of plantation and social forestry. The programme for the current year consists of plantation over an area of 45,000 hectares and rehabilitation of more than 60,000 hectares of degraded forests. The plan for the coming year is to further expand the plantation area with the involvement of all the three Corporations. The SIDA supported Social Forestry Project has achieved a large measure of plantation and rehabilitation of denuded forests apart from distributing a large number of seedlings among the people.

PISCICULTURE :

The State presents unlimited scope for development of pisciculture. The Fish Farmers' Development Agencies have been established in 12 districts to assist farmers in scientific pisciculture. This programme has so far benefitted more than 50,000 persons. The programme for 1988-89 is to bring into its fold another 1,070 beneficiaries. The Orissa Fish Seed Development Corporation has played a complementary role in development of pisciculture. The Fishery Development Corporation has developed a scheme of salt water pisciculture with assistance from the International Development Agency (IDA).

There are proposals for construction of fishing harbours at Gopalpur, Paradeep and Astarang in the Central sector. Landing platforms and jetties, with sharing of funds by the State and the Centre will come up at Sabelia, Chudamani and Pathara. The Project of socio-economic development of traditional fishermen at Kasafal in Balasore district, with the assistance of the Government of Norway, has had a good impact on the living standards of fishermen. The project has been able to provide infrastructural facilities like communication to market, educational development, health care, drinking water supply and so on. In 1988-89, the project will receive further boost. Development of pisciculture is not confined to production of fish alone. Government have formulated certain welfare programmes for fishermen like accident insurance, institution of a National Welfare Fund and a Saving-cum-Relief Fund. These schemes will help in the improvement in the patterns of living and working.

NEW RAIL LINKS :

The Talcher-Sambalpur rail link

project has made impressive progress. Work over a stretch of 54 Kms. is going on. Similarly work on the Koraput-Rayagada rail link has been going on steadily and about 20 Kms. of the railway line has been completed.

PORTS AND WATER TRANSPORTS :

The Gopalpur Port was commissioned in February, 1987 and funds have been provided for preparatory work for making it an all-weather port. The project report for upgrading the port is on the table of the consultants. Proposal to deepen the Paradeep port to handle larger ships and large volume of export cargo, particularly iron-ore, is under active consideration of Government. Some funds have been earmarked for 1988-89. In the programme of development of inland water transport, passenger launch services have been provided on Chilika lake and in Rajanagar-Chandabali area. Proposal is also there to introduce such services on Devi river in Astarang and in Balimela reservoir. The feasibility of transportation of coal on river Brahmani from Talcher is being explored.

SCIENCE, TECHNOLOGY AND ENVIRONMENT :

Science for the masses is not a slogan, but is a concrete plan of action for the Government. A number of bio-gas plants, wind mills, portable chullahs, solar cookers, LPD solar distillation systems and a wind farm project have been installed. The programme for 1988-89 is not confined to adding to this number alone; there are plans to instal solar thermal systems and micro-hydel power projects. The construction of the Pathani Samanta Planetarium at Bhubaneswar is in rapid progress. The Regional Science Centre set up in collaboration with the National Council of Science Museums has

been inaugurated. The programme for 1988-89 is to set up one District Science Centre. The Government are vigorously pursuing the establishment of the National Informatics Centre at Bhubaneswar, the software city of the future.

Government have made steady strides in the field of conservation and development of ecology and environment. The State has received national recognition in exploitation of renewable energy. The prizes received at the national level are: shield for outstanding quality performance in Bio-gas Programme, first prize under the National Project on Bio-gas Development, First prize in the Wind Energy Programme, cash prizes for exceeding the targets in installation of Bio-gas plants. The State Prevention and Control of Pollution Board has identified a large number of pollution prone industries; effective measures are planned to prevent pollution in these industries. The Regional Plant Resource Centre, the Chandaka Elephant Sanctuary Project the project near Keonjhar district for protection and preservation of endangered Eco-systems are being worked in full vigour. Seminars, workshops, cultural programmes and awards are the media through which environmental awareness is being inculcated among the people. A complete status report on the environment of the State for carrying out impact assessment studies in mining areas is being contemplated.

MINERALS:

Systematic survey and assessment of mineral resources, measures for their exploitation, mineral research and meeting the needs of mineral based industries and exports have received a good measure of support during this year. The Government have undertaken a large number of investigations for

exploration of sponge grade iron-ore, heavy minerals, limestone, precious and semi-precious stones, china clay, fire-clay, kyanite, graphite and gold in addition to geohydrological surveys in coalfield areas. Government have enlarged the parameters and have included in their agenda quest for ground water to combat drought, development of technology in collaboration with the Department of Space, the Remote Sensing Application Centre, the National Natural Resources Management System and the Remote Sensing Satellite Utilisation Programme.

EDUCATION :

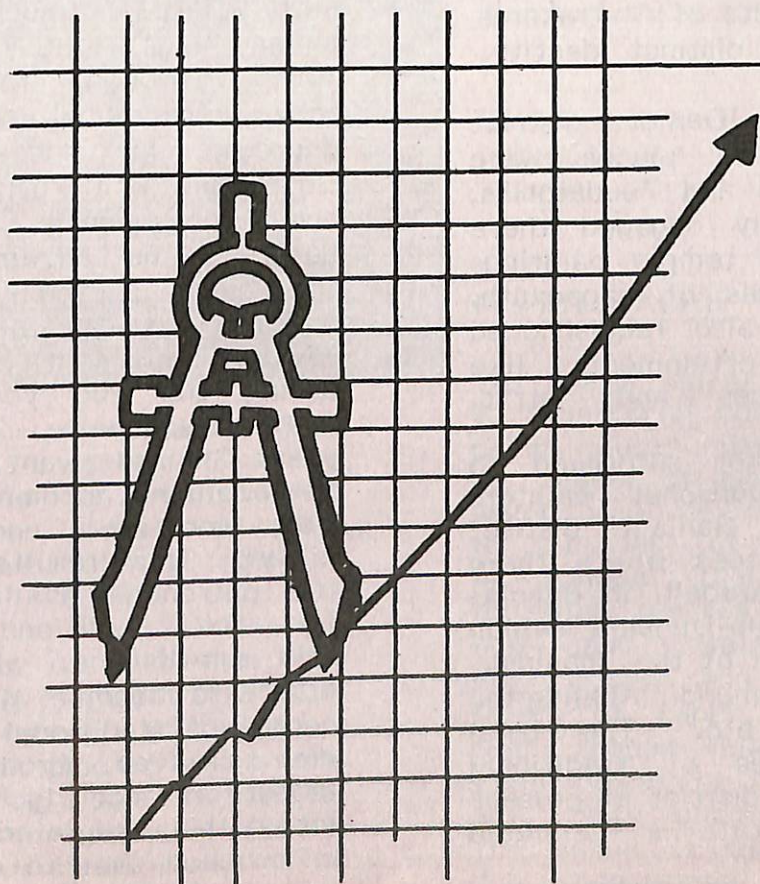
Government are making sustained efforts to achieve the objectives outlined in the National Policy of Education. In accordance with the policy of universalisation of elementary education, 500 new Primary Schools have been opened and upgradation of 500 L.P. Schools to U.P. Schools and 200 Primary Schools to U.G.M.E. Schools has been taken up. There has been a spurt in enrolments of children. At the elementary level, the programme for 1988-89 suggests opening of 200 new Primary Schools and upgradation of 314 U.P. Schools involving appointment of 2,100 additional teachers. Construction of School buildings has received adequate attention of the Government. In 1987-88, construction of as many as 2,837 School buildings has been taken up under RLEGP and with the funds available under 8th Finance Commission Award. The provision for 1988-89 for construction of Primary School buildings is of the order of Rs.250 lakhs. Total implementation of the Operation Blackboard Scheme is expected by 1989-90.

Vocational training, built into the curriculum of secondary education,

is a part of the plan budget of 1988-89. In the sphere of higher education, the emphasis is on consolidation and improvement of the existing facilities rather than addition of new institutions. Introduction of new disciplines and infrastructural improvement are in the agenda for the 1988-89. In the non-formal and adult literacy sector there will be greater involvement of voluntary agencies and higher targets of enrolment, particularly in respect of women. Navodaya Vidyalayas in 11 districts have been established and two more in the districts of Puri and Mayurbhanj will come up in 1988-89. Closely allied with the programme of expansion of education is the programme of training of teachers. This will get a new thrust in 1988-89.

SPORTS AND CULTURE :

In the field of sports, Government have achieved remarkable progress in a very short time in setting up basic infrastructure apart from providing other incentives like coaching, competitions, etc. The Kalinga Stadium at Bhubaneswar, utility Stadia and Gymanasium in each district. Rural Sports Centres, Sports Hostels are only a few landmarks in the process of development. The project for 1988-89 is to organise senior level sports competitions and coaching camps so that the State may join the national mainstream. The State Library has come up and has been named after Dr. Harekrushna Mahatab. Opening of a Regional Art Gallery, construction of open auditorium, two District Cultural Complexes and, above all, establishment of the Orissa Institute of Maritime and South-East Asian Studies are some of the achievements of the Government. ●





PAINTING TRADITIONS OF GANJAM DISTRICT

The traditional painters of Ganjam district known as Chitrakaras were not perceived to have a caste identity separate from that of other artisans like sculptors and wood carvers as late as 1931, whether in terms of marriage, hierarchy, profession or religious sanctions. It was only in 1933 that the caste of Chitrakaras started demanding a distinct identity.

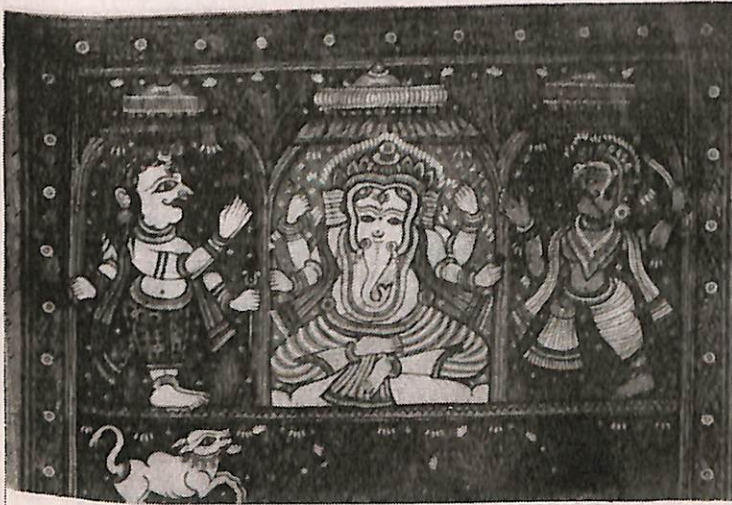
The Chitrakaras in Ganjam district like in many other places were patronised by Rajas and Feudatories. They were primarily engaged there for rituals such as temple paintings or painting of vesas of Jagannath. Their service was also requisitioned in semiritual entertainments like festivals, folk-dances and jatras.

It is, therefore, not surprising to see that the traditional painters are stationed in Ganjam district in each of the places where there was a king, i.e. Barapalli in Bhanjanagar (Ghumsur) Sub-Division (which was the first capital of the Bhanjas), Dharakote, Parlakhemundi, Khallikote, Chikiti, Mathura etc. The total number of families of traditional painters in Ganjam district at present engaged in the craft is estimated to be around 100.

Here special mention must be made about the present Bhanjanagar Sub-Division which was known as Ruselkonda during the British Raj, and earlier as Ghumsur. The Bhanjas of Ghumsur have been one of the most fiercely independent line of Indian kings right from 7th century A.D. Though, for brief periods they were subordinated to various degrees, in succession, by the Gajapatis of Puri, the Moghuls, and subsequently their erstwhile Subedar, the Nizam of Hyberabad, the French, and the British, by and large, they maintained a distinct royalty and identity. Unfortunately, during the 200 years up to 1866 and subsequently for another 50 years Ghumsur went through a series of rebellions accompanied by famine, war, blood-shed, and political instability. This resulted in destroying the patronage available from Kings for the traditional painters. In this sub-division, which would have otherwise become the most powerful centre of traditional painting, craftsmen survived through sheer human labour if not luck and a whole lot of them migrated to other places or swiched over to other professions.

MURALS AND GANJAM SCHOOL OF PAINTINGS -

The tradition of painting of Ganjam district can be best judged from its murals, and the most important of them belong to 15th century in the Murals of Biranchi Narayan Temple, Buguda. It must be mentioned here that paintings on paper or primed cloth of Orissa have not been preserved, from earlier than 18th century. The essential features of Orissan traditional printings therefore are to be judged only in the Murals. They, like Patachitras, have a liner tendency, with sharp and angular out-lines of the body and face. The face has three quarter movement with one protruding eye, there is a definite preference for profile faces or three-quarter faces, although central figures may be painted frontally.



While the claim of some scholars about a Ganjam style or school of painting could be exaggerated, a few distinctive features of paintings of Ganjam district deserve mention.

i) Later murals in Puri and elsewhere decidedly betray Muslim influence, of course primarily in the depiction of demonic characters. Hiranyakashipu, in the Dasavatar paintings, wears striped pajamas and has pointed half shoes. The same kind of dress is also found

in other demonic characters like Jambabahan and Bibhisana in Ramabhiseka paintings. Kansa in Bhagavata, Banasura in Ushavilas, Mahisasura in Shakti Purana are dressed in Muslim court style. This influence is conspicuously absent in Ganjam paintings, because, all the craft centres mentioned earlier, had never been under the Muslim rule directly at any stage of history. In any case, Muslim population in Ganjam district has never been high. For example in 1931 the entire Muslim population of the portion of Ganjam district under British Administration was less than 5 per 10,000 population.¹⁰ Population of areas under Rajahs must have been even less.

ii) Unlike Puri, until recently, in Ganjam district only four major 'colours' have been used-black, white, yellow and various shades of red. Blue is occasionally used as a major colour.¹¹ Other colours are produced invariably by mixing the above pigments. Hence, Ganjam murals have a soft tone.

Beyond this it is unrealistic and improper to look for a separate 'Ganjam School' in paintings.

PAPER MACHIE -

The term paper machie is applied to a material consisting of (i) either paper pulp mixed with glue (ii) or, sheets of paper pasted together which can be pressed or moulded to articles of various shapes.¹² In Ganjam, this is made in the following process : Cloth is primed with glue obtained from tamerind seed paste, and fixed to a few layers of paper. They are continually shaped while wet; if necessary small pieces of paper, straw, sholapith, cloth clippings etc. are used. The shape is allowed to dry and then chalk stone is applied, followed

by a layer of glue. Previously only vegetable and earth colours were used although now water colours and waxes are becoming popular. Traditional painters, invariably, make papier mache masks. Sometimes novices, apprentices, and women are exclusively employed in making papier-mache masks whereas the more experienced painters are engaged in sophisticated paintings like Pata Chitras and Ganjapa Cards.



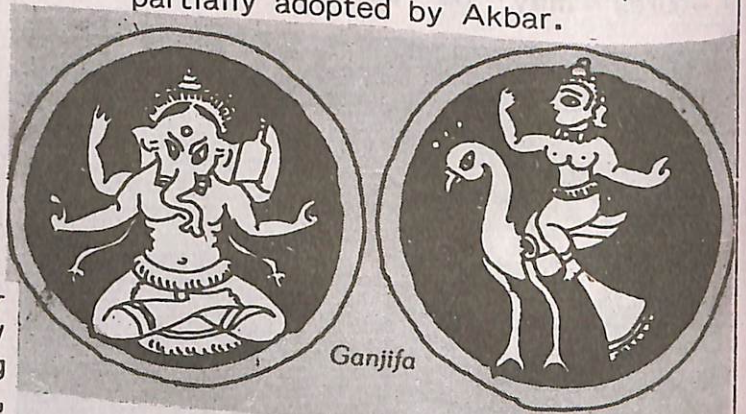
The earth colours most popular are haritala (orpiment) for yellow (yellow sulphide of arsenic occurring naturally). Geru for red ochre, chalk stone and shell powder for white colour, a paste made out of lamp soot and oil for black colour hingula (crude cinnabar) for blood red, alaktak (lac-dye) for lake red and gairik (red ochre) for venetian red. Some common items produced are masks (used in festivals, wall hangings etc.), painted boxes and toys, and a candelabrum known as Dalimba.

GANJAPA CARDS -

The word Ganjapa is derived from the Persian word Ganjifeh. Ganjapa is a circular card made in the following process. A piece of cloth

is taken and is primed with a few coatings of tamarind seed glue; the cloth is allowed to dry till it becomes crisp. A hollow cylinder of iron is used to cut out circles from this cloth. Either, two such circles of cloth, or a circle each of cloth and paper are pasted together and then chalk stone is applied. The cloth is dried. And point made from lac-dye, geru, glue etc. is applied more than once, which gives it a brownish colour. Then the desired shapes are drawn with brush.

Some believe that Ganjapa cards were introduced during the time of Akbar as a 10-suit card game. In Ganjam, traditional painters make mostly 8 colour sets. Many people of Ganjam still play 8 colour sets. It is believed that there was most possibly another earlier form of card game which was perhaps partially adopted by Akbar.



HOW EIGHT-COLOUR (SUIT) GANJAPA CARDS ARE PLAYED -

There are eight suits, each suit is recognisable by a distinct background colour. Each suit has 12 cards like King, Minister and 10 to 1. The king is the highest, next comes the Minister, next comes 10 or 1, depending on the suit. To simplify the scheme, let 10 come after Minister for all suits. So the hierarchy in each suit is K.M. 10,9,8.....1 etc. The King is distinguished as either sitting, one or both legs folded at the knee. While the Minister is standing.

Sometimes the King is on a chariot, whereas the Minister is on a horse (in Parlakhemundi). In Chikiti, King is recognised as having two heads, and the Minister is one-headed with another animal head in the card. Sometimes the King may be recognisable by the fact that his card contains two figures while the Minister card has only one figure painted. The 8 suits are identified through the background colours as follows :

Name of the suit :

<u>Persian name</u>	<u>Oriya name</u>	<u>Basic colour</u>
Taj	Phula	Brown, or red-ochre
Safed	Chandra	Black
Shamser	Someswara	Red or Rose Madar
Gulam	Golap	White
Chang	Chenga	Green
Surkh	Surya	Blue
Barat	Barata	Vermission/ Red
Qimash	Kumacha	Yellow

Please note that one need not necessarily play from the colour which is being played. There is also no trump.

The person who has the king of Surya (let us call him A) plays the King and another Surya card of small denomination. By virtue of his having the King, his small denomination card also becomes a superior card. The other three players then discard small cards from any suit. There are no partners in the game and every player plays individually.

If a player has both king and Minister from a single suit, the combination is termed as a pair (jodi). King, Minister and 10 make

a triplet (Tikili). And so on, the combinations are termed quadruplet (Chaukuli : K.M.10,9) etc.

The standing card is known as Hukum. After King is out, Minister is the standing card. After King and Minister are out, 10 is the standing card.

Now the person A who had the King of Surya after collecting his first two tricks may play such standing cards, in which suit he has the next below card. Thus, if he has K.M. and 10 of a particular suit, say, Chandra, he will retain the 10, and play K.M. and collect two tricks. After this, the player, finds out which cards are likely to become standing cards after one or two rounds. Let us say he has M and a small card say 6 of Someswara.

He plays the 6 of Someswara. If the person B, sitting righthand has the King and a card in between 10 and 7, then this person collects two tricks, i.e. one for the King of Someswara, and one for the card higher than 6 but lower than Minister. This is known as Tipa. If the King of Someswara is with either C or D, who (i.e. C/D), in addition has the 10, then he would also be eligible to collect two tricks. This is called special Tipa or Hakim Tipa. If C and D has King and 9 (instead of King and 10) he may collect two tricks provided D and A respectively do not have the 10. This combination is known, rightfully, as courage (Sahasa). Otherwise, if C plays K and 9 of Someswara and D has the 10, then C gets only one trick with king, D takes the next trick and he has the right to play next. In such a case, C has to pay an extra penalty : all the cards of lower denomination i.e. 8,7 etc. of Someswara, that he may possess, are devalued and are to be treated as lower than the lowest card i.e.1.

Now let us say D collects one trick, and has, among other the following cards, he has a standing card from any suit and in addition has 10,9,2,1 from another suit, say Phula, then D may play 1 Phula and call 'Uchhala'. The player who has the K of Phula collects the trick as per rule of standing card indicated above. Subsequently, when D has a right to play by getting a trick with his standing card, he can encash these cards i.e. 10 and 9 and win two tricks.

It can be easily seen that if D has only 9,2,1, he has to play twice to make his 9 stand. This means he has to have at least two standing cards for re-entry twice. So the game goes on. Let us say, after sometime it is seen that some one, say 8, has standing cards from every colour he has e.g. B may have cards of only five colours, and has standing cards from each of these five colours. So he plays all the five cards and collects five tricks straight-way. Rest of the card will be shuffled by the person sitting to his front i.e. D. Then the person sitting to the left of B, i.e. A, will pick up one card and play it on behalf of B. Between A,C,D, whoever has the standing card, he collects this card. When there are 4 or less cards left towards the end of the play, if such a tie again occurs, then the person who has all standing cards is required to toss up all his four cards and whichever card is distinct (i.e. 3 cards may fall with face down and one card may have its face up) is to be played. The game becomes tense and exciting towards the end. Every suit becomes squeezed, as each hand is played and discard has to be done carefully. For this the player has to remember which cards are standing and which cards are likely to become standing ones. At the same time, the player has to retain the entry cards. Because there are 8 suits, this counting becomes tricky. Points

are counted on the basis of number of tricks own. Since average number of tricks per player is 6, the number of plus or minus points.

CLAY TOYS -

The so called clay toys are generally made by the traditional painters and by and large by women. The toys are actually not made from clay since clay is heavier as well as rather brittle. Therefore, the toys are made in the following manner : cow dung (preferably dung from young calf), clay, clippings of paper, jute and rags, rice husks are mixed together and then the forms are shaped out from the plastic material. A piece of sola-pith is placed inside to make it even lighter. The structure is dried and chalk stone and glue of tamarind seed are applied on this. After the surface is dry, it is ready to absorb pigments and the toys are painted. Earth colours are still used for clay toys throughout Ganjam district. This is one item which was catering to the poor sections of population till replaced by cheaper and more durable plastic toys.

LACQUERED BOXES -

They are made in every place, where there are Chitrakarars. The boxes are made variably from cane, bamboo, papier machie, clay and wood. While one craftsman may make the boxes, painting is almost invariably done by the Chitrakara.

USHAKOTHI PAINTINGS -

Drawing of designs on walls and invoking deities on these designs is fairly common throughout Orissa both in tribal (e.g. soura ikon) and non-tribal iconography (i.g. worship of Lakshmi in the month of Margashira in Oriya houses). The word Ushakothi itself (alternately known as Kothiusha, Kothisala) means worship of walls. In Ganjam, This archetype reaches a different

dimension altogether. Here, designs and sketches are replaced by elaborate paintings of deities on walls. Of late, wall paintings are substituted by paintings on paper, primed cloth or tassar silk (that can be rolled/folded and preserved for next year unlike wall painting which has to be redone every year, and besides has to be wiped off with mud-water, after the worship and involves costlier rituals) and are economically efficient. Salient features are that the central deity is painted in frontal position while attendant deities are painted in profile. Usually bright colours are used, in contrast to other traditional paintings where soft colours are used.

The painter, worshipper and musicians form a group and travel from village to village, in the months of September to November. Panchukumbha or Panchumukhi-Handi (a mug of earthenware or brass with four additional mouths) is worshipped. Flowers and bangles are inserted over all the funnels. The worship is accompanied by tremendous amount of singing, dancing and is inevitably concluded to the accompaniment of various forms of operas.

Originally limited to Sudras, e.g. washermen etc., this festival has truly transcended caste-barriers and is universally adopted by people of all castes in the areas covering Purushottampur, Aska, Kabisuryanagar, Polosara and other contiguous Blocks. The deity worshipped here is Thakurani. Normally this should start on the 10th day of Shukla Pakshya of the month of Aswina and run for five days. But due to various reasons, this does start earlier and concludes later.

The story behind Kothisala runs as follows :

"Long long ago there was a kingdom known as Dasa Rajya. The king was mighty and the queen beautiful.

The king with his queen and the subject led a happy life. There was no scarcity, no deficit-economy, no institutional borrowing, no sorrow. But queen suffered from a deep-seated sorrow. And the king was worried over this deep seated sorrow, though he knew not what it was about. The tried and tried and knew not what to do and resigned himself to the notion that every thing is predestined by forces beyond ordinary mortals. The sweepress of the city was one Shreeya-Naikani,

the beautiful, who was working in the interior part of the palace that was the abode of the queen. Shreeya had been leading a happy life with her husband and her seven sons. One day when she was coming to join her daily duty in the palace, her youngest son insisted to accompany her. Shreeya refused at first, but ultimately yielded since the youngest son was her most favourite son. Meanwhile she was delayed. The queen, who was her most favourite son. Meanwhile she was delayed. The queen, who was a late-riser had got up from bed by then, and was basking in the early morning soft sunshine on the balcony. Shreeya saw her and spontaneously uttered, "the day begins with seeing the face of this barren women. Goddess knows, how the day is going to pass." Shreeya muttered almost inaudibly. Unfortunately, the queen heard it. And words pierced her like a bayonet that was sharp; yet, not so-sharp; fast, yet, rather.... slow....and blunt. She refused food and water and stut herself behind the doors (as all queens who want to make a point are won't to do).

"The king after his day's work went to the abode-of-the queen. His Royalty expected warm reception. But alas ! the queen was rude, fretting and fuming. Well, we must tell you, though you already know it, that the royal couple were issueless.

"It was easy for the queen to extract a commitment from the king (as it was late in the night), that, she would open the door only if the king had to concede. So the queen opened the door, took the king inside her chamber and narrated the insulting remarks of Shreeya with a pinch of exaggeration. The king trembled with rage about the arrogance of a mere sweepress. Then the queen laid down her conditions : all the seven sons of Shreeya be killed in the deep forest, and she would wear their blood on her forehead.

"So the executants for the king picked up the children of Shreeya and went to the deep forest. By evening they came back and declared, 'Here, O King, is the blood of the Seven sons'. The queen placed a pan over fire and declared, "If this is the blood of seven sons, then this will coagulate to a thick drop. Lest it is the blood of any other being, animal or bird, then the blood will evaporate."

"Lo, and behold, the blood coagulated to a thick drop, and the queen put it on her forehead."

"For Shreeya, the day passed reluctantly, and night came heavily. Her sons did not come back. Shreeya went to the forest, on the look out for her sons, and there she saw the dead bodies. She wailed bitterly and went unconscious. When she regained her consciousness, she cried louder. Lord Shiva was meditating at that moment on Kailash Mountain. Goddess Parvati (who had nothing to do and was getting bored) heard the laments of Shreeya and immediately knew what had happened. She drew the attention of her husband. The divine couple came to Shreeya and heard her prayers. They gave back right there the life to her seven

sons. And they ordained that in return, every year from the 10th day of Sukla fortnight of Aswina for 30 days, Shreeya would worship them. The next year, this story reached the ears of the Royal couple. So they also worshipped Shiva and Parvati in the form of a painting on the walls of their palace. This is how the tradition started among people of 'lower' castes my good friends, and this is how it spread to people of higher caste." Though one could have expected Shiva and Parvati to be the main deities in the paintings, this is not necessarily so. The main deity could be the village deity, Thakurani, Durga, Kall, Shiva, sons and daughter-in-law of Thakurani, other attendant deities of Goddess Durga and Shreeya Naikani herself.

A long pillar of Bilwa (Subhakhunti) is required. For dearth of a long wood, a small wood is managed with. Kalesi (the priest), Gahana (singer) and the leader (or the person had made some vows) wear new clothes. The pillar (or the wood) is decorated with red cloth, vermillion, kajal, turmeric and sandal-wood. Leaves of mango and berries (of Bar tree) are tied to the pillar. Then the group amidst drums, symbols, flutes etc. proceed to the temple of the village deity (grama devi). Kalesi worships the deity and chants hymns to the tunes of the drums. The garlands and a betel-nut are worshipped before the deity. The procession comes back after the worship with the garland (known as Agyamala, the garland-of-grace). Now, technically the deity takes a stroll round the village. The frontyard of the house of ceremony, as decided, is cleaned with water-and-cowdung and the Shubhakhunti and Panchamukhi handi are placed.

The decorated pillar and the Panchamukhi Handi are first welcomed by the women folk with

'duba' grass and barakoli leaves. The Gahana (singer) sings, while the amn in female costumes carries the Hnadi on his head, and dances. The Shubhakhunti is placed on the ground.

The dance group proceeds to the house of the village leader who welcomes them with a filled pitcher, lamps and offers a garland of money. The group proceeds ahead dancing before each house and collecting gifts. If they finish with all the useful houses in the village, they may go to neighbouring villages. The gifts/money so collected is spent on the rituals.

At the other end, as soon as the Shubhakhunti is fixed the painter starts the drawing of Ushakothi on wall. The varendah is covered with rice-powder, cloth and flowers. Pitchers, with names like Mangala Pitcher, Talabhangi pitcher, Gangadevi pitcher etc. are placed. The betel-nut brought from temple of Thakurani is placed under the earth of the Verandah. On Dasami day, 12 diferent fertile seeds are placed in a small basket made from new bamboo. This is called Gajachangudi. The baskets are kept in the varendah, alongwith a small brush made from peacock feathers.

The special musical instrument is made from a big earthen vessel (Handi), a bow made from bamboo, a beautifully lacquered stick with a pigtail and a new Kula. This is known as dhana or naula. A soft music is played on this instrument at night to invoke the presence of goddesses. The vessel is placed on straw, on which is placed the 'Kula'. The singer (Gahana) places one end of the bow on the Kula and plays it with the stick.

Meanwhile the Kalasi (priest) starts offering alati and jhuna (incense resins) before the deity. The singer invokes goddesses, who reveal their presence through some members

in the audience. The chosen one who is favoured with the entrance of the goddess into his body starts dancing and swaying to the rhythm of the music and making otherwise impossible acrobatics. Sometimes 7 or 8 deities may 'appear' in a single night. The voice of these persons (or the goddess in the body of the persons) resembles that of the birds and animals.

After they dance for a while, reveal their identity and may be, answer some querries from individuals having problems, the Kalesi gives them a small flower and some milk.

Thereafter, the goddesses 'leave' and the person goes back to his humble seat and original self.

There is a hierarchy in which order the goddesses are invoked. First comes Shreeya Naikani who started the custom. Next Adhikarini or Budhi Thakurani, the sons of Thakurani namely : Baldhar, Ghagudi, Panchana, Gajabhima, Bainshiswana, Balagopal, Madhusudan etc., and her daughter-in-law like : Phulasundari Nalisundari, Golapasundari, Padmasundari, Muktasundari, Ullisundari and Balisundari.

So, the group makes another round of the village in the day time and repeats the rituals in the evening. This goes on for five days. The sacrifice (usually vegetables; extremely rarely, animals) before the deity on Dasahara (Dussehra) day is offered as Prasad and issueless couples accept the same as blessings for getting children. In the afternoon of Kumar Purnami day, the 'deity' is given a symbolic immersion. Amidst bells, cymbals, hulahuli sankirtan, some items of worship are immersed in water. The garland is taken back to the temple of village deity. The betel-nut is shared and consumed by issueless couples. The Panchamukhi Handi, peacock feathers and music-assembly are taken by the priest for preserving.

Traditional painters of Ganjam District in the last 30 years have suffered a major set-back for lack of patronage. The feudals have been dethroned : The religious institutions which used to patronise them have impoverished, due to, inter alia, land reforms, where the land of deities has gone to the rightful cultivators. At the same time unlike painters of Puri, they have not received the marketing support from tourists. The statement of a lady Chitrakara of Parlakhemundi to me, succinctly describes the condition - "if it were not for the honour of the profession, we would have long since abandoned this craft. It is only because we are engaged in this, you come to us, otherwise you would not, would you ?

NOTES :

(1) For example, Gazetteer of the Ganjam District, Volume-II 1930, page 29. Although separate mention has been made of Khoduras (Bangle makers), the Chitrakaras are clubbed together with "Badhoyi". It is of course quite possible that this clubbing together was due to the ignorance of census enumerators.

(2) Puri Paintings by J.P. Das, Arnold Heineman Publishers (India), New Delhi, 1982.p.21. A convention of the All Orissa Bhaskar Patta Chitra Silpa was organised at Balipadar in 1933. This was followed by another convention in 1935.

(3) Entertainment and rites would generally go together.

(4) Taylor, Rev., "Historical Narrative of the Rajahs of Ghumsur, Madras Journal of Literature and Science, Madras, 1833. Vol.VIII. Jan-June 1833, pp-93-96. In 1832 A.D. Banamali Bhanja came from Baud to suppress a Kandha rebellion and established his capital at Barapali.

(5) Behera, Dandapani - British annexation and Administration of Ghumsur (1936-66). This is submitted to Berhampur University. This gives a very coherent account of the turbulence of Ghumsur, right from early days though from a British point of view, having been based on British literature.

(6) Many chitrakaras elsewhere in the district claim their ancestry from Bhanjanagar.

(7) Pathy Dinanath, Mural Paintings in Orissa, Orissa Lalitakala Academy, Bhubaneswar, 1981.

(8) Of. Patnaik, Durga Prasad, "Orissan Art" Side-lights on History and Culture of Orissa. Edited by Das M.N. 1977.

(9) Pathy, Dinanath, Impact of Islam on Orissan Culture, published by Directorate of Tourism, Sports and Culture, 1981, pp.30.31.

(10) Gazetteers of the Ganjam District, Vol. III, 1934, P.21.

(11) Five indigo factories were operating in Ganjam District profitably as early as 1890, Mishra, Purna Chandra, History of Ganjam under the British, P. 264, Thesis submitted to Berhampur University, 1980.

(12) The Wealth of India, part VI, o,200. Council of Scientific and Industrial Research, New Delhi, 1965.

(13) Occasionally seeds of 'Balua' are used for orange.

(14) Haraprasad Sastri is of the view that Dasavatar games had been invented by Malla Kings of Vishnupur in 8th Century A.D. Journal of Asiatic Society of Bengal, Vol. XIV p.284.

(15) But in every such design the King is seated, atleast in part.

(16) Kindly note that in the truest tradition of India, every suit has been given a meaningful name.

(17) Happened to ask a Chitrakara near Dharakote, 'Must we blame the foreigners?' 'Would not know', she said 'this had to come any way.'

(18) A form of folk dance evolved in course of this.

(19) The sociological implications of this myth are tremendous: unfortunately they cannot be dealt with here.

(20) In Hindu rituals, there is almost always an alternate solution, in case the main prescription is difficult.

(21) Compare Kitung Soom of saoras, Chapter - 7.

(22) Each is the icon of a deity.

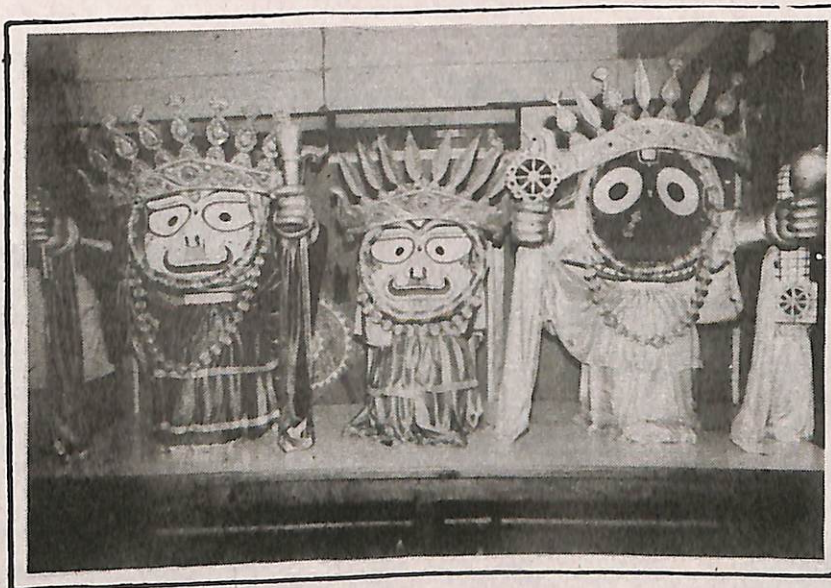
(23) This is not a proper name, but the name of the stick used for playing the musical instrument.

(24) Meaning the tune-of-the-flute.

(25) Note that the names are typical Oriya rural proper names.

(26) Wife of Sri Prakash Chandra Mahapatra, Katakahi Sahi, Parlakhemundi.

- Hrusikesh Panda I.A.S
Orissa Small Industries
Corporation, Cuttack.



NATIONAL SERVICE SCHEME, UTKAL UNIVERSITY

The National Service Scheme aims at bridging the gap between the academic campus and the community life. Student volunteers of Universities and Colleges undertake various programmes of social service with this objectives in view. The students involve themselves with the constructive programmes of social welfare largely during the summer, puja and winter holidays.

The N.S.S of the Utkal University has 378 units in about 215 colleges affiliated to the University, involving about 20,000 students.

The following are broadly the activities undertaken by the N.S.S volunteers in different colleges under Utkal University.

1. Composite Health Programme:

Composite Health Programme on dental care, Cancer detection, skin detection, family welfare, childcare and ENT have been organised by different colleges with the active cooperation of the Specialists of the Medical Colleges and District Health Organisations. In one such programme organised by the Ekamra College, Bhubaneswar in September, 1987 about 450 children were immunised.



2. Plantation - Environment enrichment programme :

A large number of N.S.S units have been mobilising public opinion for the preservation and enrichment of environment. Massive plantation programmes have been undertaken by the various colleges. 63 colleges who undertaken plantation programme from April to September, 1987 have planted more than 1500 trees in different towns and rural areas of the state. In addition, many of the colleges took up the programme of disposal of garbage, cleaning of ponds, purification of water etc.. Special mention may be made of Kharasrota college, Singpur whose N.S.S. volunteers constructed about 170 sanitary latrines and urinals in their locality between April and September, 1987.

3. Assistance and guidance in Animal Husbandry and Poultry Farming ;

The N.S.S units of different colleges have undertaken this programme under their regular and special camping activities. L.B. College, Ayatpur and Jiral College in their camp on Animal health have immunised 670 cattle between April and September, 1987.



4. Mass Immunisation Programme:

A number of mass immunisation programmes have been taken up by N.S.S volunteers of different colleges.

5. Programme on Functional Literacy :

In response to the national programme on removal of illiteracy, the N.S.S of Utkal University has under-taken the programme with a spirit of urgency. 6242 motivated student volunteers belonging to 187 colleges are working with the objective of covering about 25000 illiterate people during 1987-88. 16 programme officers of Utkal University representing different zones have been chosen as master trainers and have been given special training. In addition the programme officers of all colleges have been imparted training by these Master Trainers.

6. Special Camping Programmes:

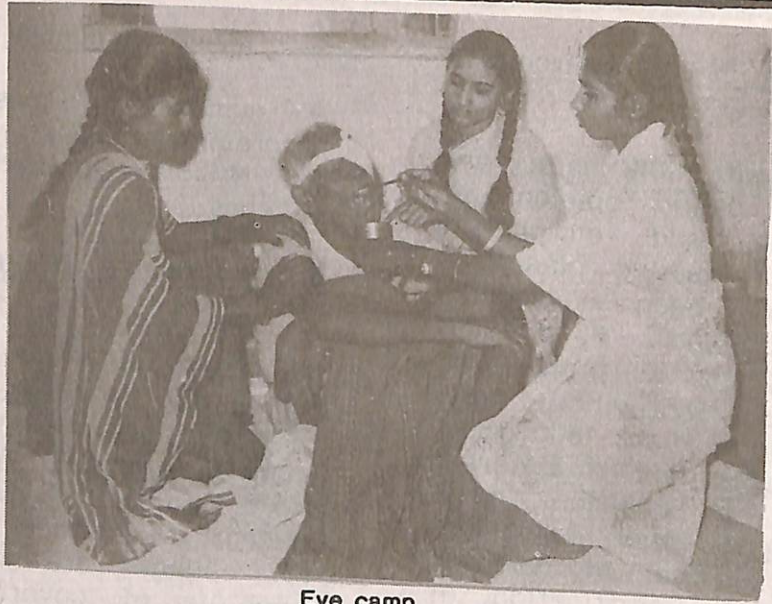
As part of the constructive involvement of students in large numbers during summer holidays, special camps have been organised by N.S.S units of different colleges in "Youth for Rural Reconstruction Programme". Some of the broad areas of the programmes in these camps are-

a) Environment enrichment and conservation which includes construction of roads, buildings, houses digging of ponds, wells and drains etc..

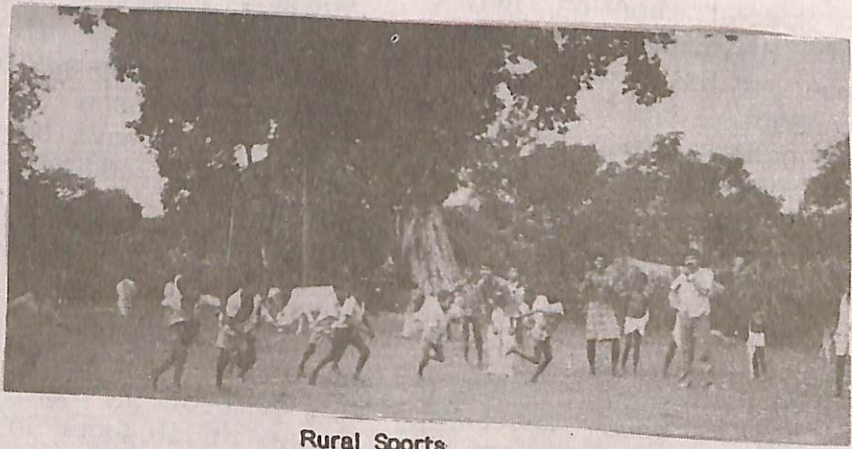
b) Composite health programme which includes family welfare, child care, Nutrition programme and immunisation programme,

c) Home for the homeless,

d) Creation of awareness for improvement in the status of women.



Eye camp



Rural Sports



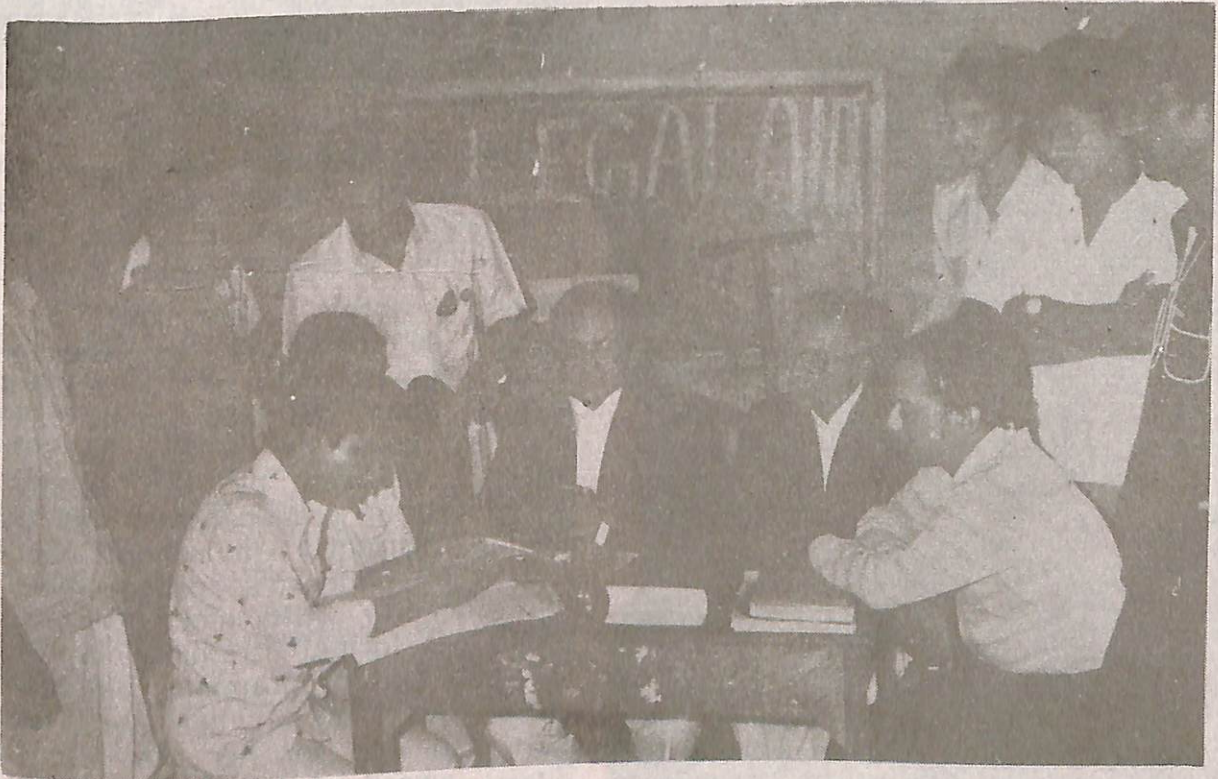
Distributing Leaflets to General Public

165 special camps have been organised by different colleges between June and September, 1987.

7. ECO Development Camp :

Every year the N.S.S of the Utkal University organises ECO development Camps in different zones where massive plantation programme is undertaken by a large number of volunteers drawn from different colleges. In a camp at Sri Jagannath College, Maipadar from 1.7.87 to 10.7.87, 3500 Cashew plants were planted in about 100 acres of land. The ECO development camps also aims at creating general awareness among the people of surrounding villages about the use of forestry, removal of dowry system and removal of untouchability.

The N.S.S of Utkal University has been striving hard to motivate as many student volunteers as possible for participation in the great task of national reconstruction. The results have been very encouraging and large number of students in urban and semi-urban areas have not only obtained first-hand experience of the conditions of the rural poor but have also deeply felt the need for their active participation in ameliorating poverty, ignorance and illness.



PROFILE



LOPITA MISHRA

"Musical note came out of my throat as naturally as the word 'Maa' comes out of a toddler's," says 21 year old Miss Lopita Mishra, who is today a widely acclaimed singer. Inspired by the family of her maternal grandparents, she began singing instinctly in school concerts and the children's programmes of the Lucknow AIR much before she took to formal training in Music. One of her programmes on the All India Radio during her early school days had won for her the Best Child Singer award of the Lucknow station, after which she was invited to sing in a large number of public functions, and had the opportunity of performing for the local TV.



Lopita took her training in the Hindustani Classical Music under Sri Sita Saran Singh Chauhan, a retired professor of the famous Bhatkhande College of Music. At present, Sri J.V.S. Rao is her Guru. Lopita was also associated with the Odissi Rereach Wing of the Government of Orissa and had the opportunity of performing at places like Delhi, Bangalore and Calcutta. Lopita has presented musical performances at most of the major cities of Orissa under the guidance of her uncle, Sri Santanu Mohapatra, well-known Music Director of Orissa.

Lopita has done playback singing in four Oriya films. "A great milestone of my career in music," she says, "is the release of a cassette of Hindi Bhajans addressed to Lord Jagannath." She has also sung for a cassette of Oriya patriotic songs produced by the State Level Committee for the Celebration of the 40th Anniversary of India's Independence in collaboration with the Orissa Film Development Corporation.

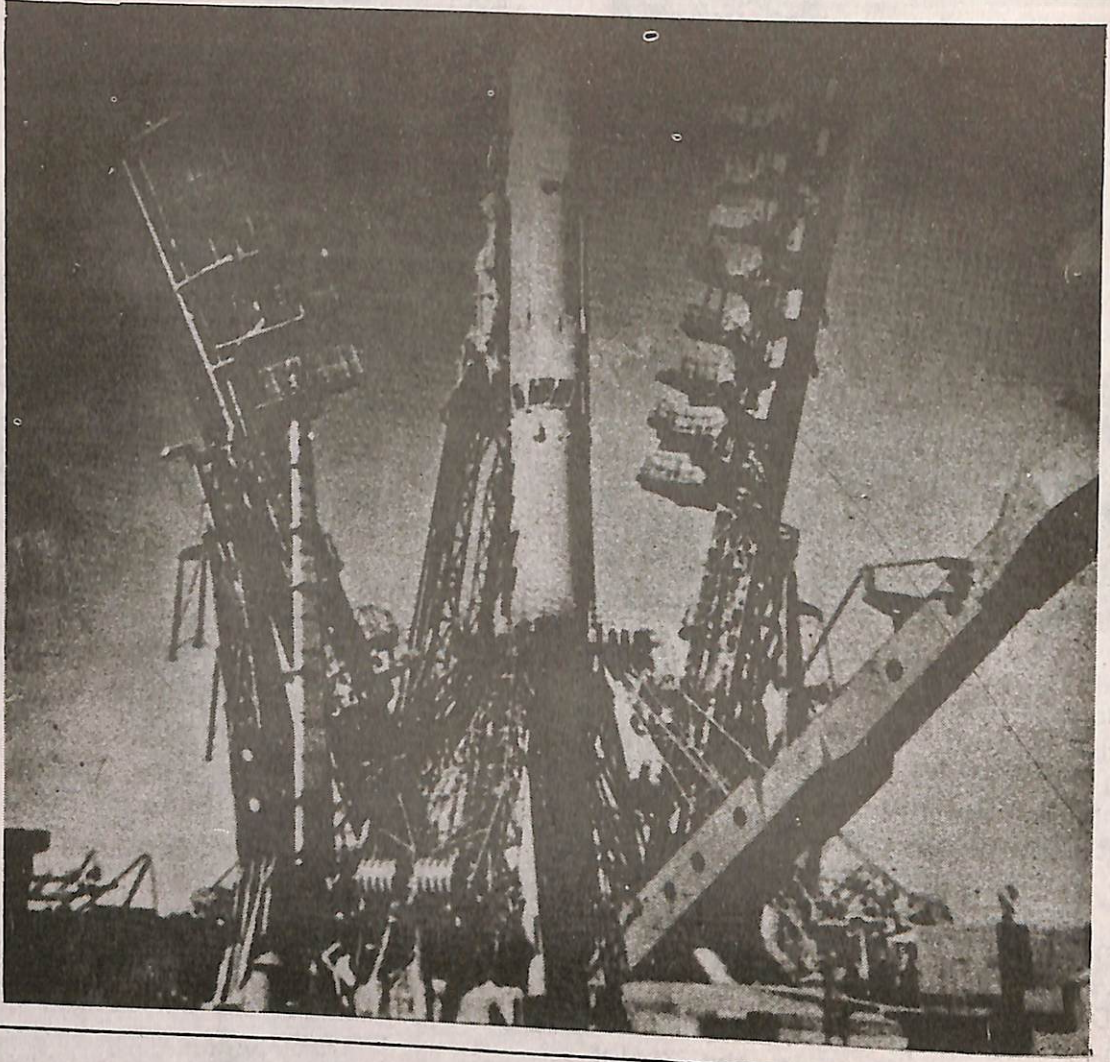
Lopita recently toured the USSR as a part of the cultural contingent to the Festival of India and participated in 60 concerts in the USSR and Hungary.

Lopita has also distinguished herself as an NCC cadet. She was selected to participate in the Republic Day celebrations at Delhi in 1985 where she won a Bronze Medal for solo-singing.

Lopita was one of the twenty NCC Cadets of India selected by the government of India after rigorous tests to go to Canada in the Indo-Canada Youth Exchange Programme. She spent three months in Canada after three months of intensive training in India in cross-cultural exchanges and adaptation, personality development and aspects of India's cultural unity.

Lopita is now a student in the postgraduate department of English of the Utkal University.





IRS-IA: MILESTONE IN INDIA'S SPACE PROGRAMME

INDIA'S sophisticated remote-sensing satellite, IRS-IA, was launched from the Baikonour cosmodrome in the Soviet Union at 12-13 P.M on March 17, 1988. With the successful launching of the indigenously designed and built application satellite, India had become the fifth nation in the world after the U.S., the USSR, France and Japan to have accomplished remote sensing of the earth's resources from space.

It may be recalled that earlier Indian satellite had carried experimental packages for remote sensing, but this 980-Kg. satellite equipped with advanced sensors is the first operational satellite.

This is the first satellite to be launched on commercial terms by the Soviet Union which had earlier given free rides to Aryabhata and Bhaskara series.

The spacecraft (the 10th satellite to be put into space by India) is functioning normally. It is revolving around the earth in a polar (sunsynchronous) orbit once every 103.2 minutes.

After separation from the Vostok launcher, the automatic deployment of the satellite's solar panels has been successfully accomplished. They are maintaining the temperature within the stipulated limits.

The satellite is being controlled from the main Spacecraft Control Centre at Bangalore. ISRO ground stations at Lucknow and in Mauritius are also being used in this mission. In addition, at the initial stages of the mission, ground stations of foreign space agencies located in Kenya, the US and the Federal Republic of Germany are assisting in monitoring the progress of the satellite.

The satellite has two state-of-the-art cameras, one of which will provide imagery with a resolution of 72 metres over a longitudinal strip of 148 km as the spacecraft sweeps over India. The second camera will provide imagery with a resolution of 36 metres over the same area. The spacecraft orbit will be continuously adjusted to ensure that all imagery is taken every day around 10.25 a.m.

It took the Indian Space Research Organisation (ISRO) over six years to design and realise the Indian Remote Sensing Satellite (IRS-IA) which became operational on 17 March, making India a member of a select group of five nations.

The IRS system consists of a three axis body stabilised spacecraft designated for an operational life of three years in polar, sunsynchronous orbit at an altitude of 904 ksm.

The imaging payload consists of three Linear Imaging and Self Scanning cameras (LISS) mounted on the earth-viewing phase operating in the visible and the near infra-red region.

India's heaviest satellite, having a launch weight of 980 kgs, IRS-IA consists of a base structure of lightweight aluminium alloy with onboard equipment mounted on honeycomb sandwich panels.

It employs both passive and active thermal control systems to maintain onboard systems including the cameras.

The software for data processing and data processing and data products of the satellite have been developed at the Space Applications Centre (SAC) Ahmedabad and installed at the National Remote Sensing Agency. The SAC was also responsible for data quality evaluation and feedback to the mission control centre in Bangalore.

A large number of onboard systems like the solar panel, deployment mechanism, reaction control system, reaction wheels, solar array drive and power transfer assembly, static earth sensors and the camera systems have been indigenously designed by ISRO centres.

All sub-systems being developed for the first time were put through a full-fledged qualification programme with electromechanical components subjected to life tests consistent with spacecraft mission requirement.

The spacecraft was transported to the Baikonour cosmodrome last month where Soviet scientists conducted pre-launch experiments and tests on it under an Indo-Soviet agreement.

India is paying Rs. 75 million for launching the IRS - IA. The fee covers launch, pre-launch checks, fuelling and mating with the launch vehicle.

LAND MARKS IN INDIA'S SPACE PROGRAMME

The following are the landmarks in Space Programme.

1962 : Indian National Committee for Space Research (INCOSPAR) formed to aid and advise in starting the space programme.

1963 : Thumba Equatorial Rocket Launching Station (TERLS) established to make in situ measurement of super atmospheric parameters.

1965 : Space Science and Technology Centre established in Thumba as a research and development laboratory for achieving self-reliance in space technology.

1967 : Earth station for satellite telecommunication set up in Shmedabad for training and research.

1968 : TERLS dedicated to the United Nations.

1972-76 : A number of airborne remote sensing experiments conducted for surveying earth resources.

1975 : The Indian Space Programme took a major step forward with the launching of the first indigenously developed spacecraft, Aryabhata. This was launched from the Soviet Union.

1975-79 : In the area of satellite communication, the Indian Space Research Organisation conducted two largescale experiments relevant to India's communication needs. They were the Satellite Instructional Television Experiment (SITE) and Satellite Telecommunication Experiment Project (STEP). Under SITE, developmental programmes were telecast direct to community receives in 2,400 villages using an American satellite. Similarly with the aid of the Franco-German Symphonie spacecraft; a series of innovative communication experiments were conducted under STEP.

1979 : Aryabhata was followed by Bhaskara I, an experimental earth observation satellite. It carried TV cameras and microwave radiometer payloads for earth observation studies in hydrology, forestry, snow-melting and oceanography. Improved versions of this satellite were launched in later years by Soviet carriers.

1980 : India built its own Satellite Launch Vehicle the SLV-3. The four-stage solid propellant SLV-3 during its three successful flights in 1980-81 and 1983 orbited Indian-built Rohini series satellites.

1981 : India's first experimental geostationary communication satellite, Apple, successfully launched on board the European Space Agency's Ariane launch vehicle from Kourou in French Guyana. During its 27 months of operation it was used for conducting a variety of advanced satellite communication experiments. This was followed by the launch of India's second satellite for earth observation Bhaskara II from the Soviet Union.

1983 : INSAT 1B, India's multipurpose domestic satellite was launched by American space shuttle, Challenger.

1984 : The first joint Indi-Soviet manned space mission was completed successfully.

1987 : The Space Programme suffered a temporary setback when the first launching of the second generation satellite launch vehicle ASLV failed due to the non-ignition of the first stage motor, on March 24th, 1987.

Institution: **REGIONAL PLANT RESOURCES CENTRE, BHUBANESWAR.**

INTRODUCTION :

Extinction has been the destiny of a great number of plant species including several unique and irreplaceable varieties. Some of these have disappeared from the earth in nature's own process of evolutionary change, but for many others extinction has been caused by man because of his inadvertence as well as ignorance about their economic potential and ecological functions. So far only a small fraction of the diverse populations of plants is known to us and a large majority still remains unidentified. Through indiscriminate exploitation, destruction of habitats, spread of harmful chemicals and introduction of allied species, a number of plants have already disappeared while others await a similar fate at time, even without our being aware of their existence. Thus, human interference has been more often than not responsible for depletion of plant resources and consequent decline in genetic diversity. Realising the ecological importance and economic utility of these, there is growing concern throughout the world about the need for conservation to desist from eroding the richness of gene-pool. While evaluating the need for conservation of plant resources, it has become obvious that several habitats important for their biological composition, genetic diversity, economic potentiality or significant for other reasons, are necessary for conservation. In addition, a number of individual species even though occurring in biologically less interesting habitats, are unique in themselves for variety of reasons. Some of them grow in very small populations or numbers, others are unique from biological

or evolutionary stand point; still others are under threat of extinction due to habitat destruction or over-exploitation. Thus, it is essential to preserve and if possible, multiply their numbers in man-made habitats like botanic gardens, conservatories, orchidaria or other collection of living plants. Such concern for conservation of plant resources of Orissa has found expression in the establishment of the Regional Plant Resource Centre.

With an aim to introduce, conserve, propagate and genetically upgrade plants of non-agricultural importance as well as to augment the existing knowledge on plant sciences through study and research, this Centre was established at Bhubaneswar under the aegies of the Department of Science, Technology & Environment Govt of Orissa. Presently, this Centre is serving as a grand repository of native flora, conservatory of threatened elements, research institute and a bio-aesthetic complex. The Institute has been recognised as a Research and Development organisation by the Department of Science, Technology & Environment Govt. of Orissa and as a Centre to undertake research work leading PH.D. degrees by Utkal University and Berhampur University. Besides, the National Mangrove Committee, Govt. of India has identified Regional Plant Resource Centre as an institute for study and conservation of mangroves of Orissa coast. The Botanical Garden Conservation Secretariat of International Union for Conservation of Nature and Natural Resources has also registered Regional Plant Resource Centre as a botanic garden and has included

it in the Directory of Botanic Gardens of the World. Presently, the Centre is constituted of a large botanic garden, experimental plots, large number, a lake, a well equipped laboratory, library and herbarium.

OBJECTIVES :

The following is a brief outline of the objectives proposed to be achieved through establishment of this Centre.

- * To build up of a Germ Plasm Bank of economic plants in the agro-climatic conditions prevalent in the eastern region of the country and maintenance of special collection ;
- * Evaluation of medicinal, aromatic, essential oil-yielding and other commercial plants through bio-systematic, biochemical and analytical studies ;
- * Studies on production and conversion of biomass for fuel, alcohol, hydro-carbon, protein etc..
- * Studies on the biological approach to pollution control ;
- * Genetic manipulation of plants through tissue culture, somatic hybridisation and mutagenesis;
- * Collection, maintenance and propagation for distribution to encourage the survival of threatened species as horticultural domesticates and for re-establishment in natural habitats;
- * Establishment of Seed and Pollen Banks for conservation of threatened species;
- * Supply of authentic nursery stock to Universities, Research Institute and other agencies for research and commercial utilisation;

- * Providing necessary assistance for identification, supply and exchange of planting materials and imparting training on garden technology;
- * Organising flower shows and garden competitions with a view to create an awareness and love for plants among the public in general and children in particular;
- * Dissemination of information through publication of scientific and popular literature.
- * To co-operate and collaborate with other Institutions in the State as well as National and International Institutions to promote the cause of conservation & proper utilisation of plant resources;
- * Providing necessary expertises and assistance for garden layout and landscaping, establishment of green belts in the State.

ESTABLISHMENT OF SATELLITE GARDENS (SUB-CENTRES)

With the growth and development of the Institute, it is realised that the activities of a single Centre at Bhubaneswar may not serve the purpose of survey, conservation and study of the vast plant resources of the State. Taking the various geographical locations, micro-climates, types of vegetation, economic potentiality and interesting eco-systems into consideration, it was felt necessary to establish Sub-Centres at special locations throughout the State, which can better serve the purpose of that particular phytogeographical region. Further, it could be visualised that the establishment of different sub-centres at specified habitats, can provide congenial and near-natural environments for acclimatisation of plant species occurring in the neighbourhood.

This objectives has found its expression in the establishment of following two sub-centres.

1. Sanghagra, Keonjhar District, Orissa.
2. Nrusinghanath, Sambalpur District, Orissa.

Establishment of the following 3 sub-centres has also been proposed.

1. Mangrove research Centre, Paradeep, Cuttack district, Orissa.
2. Sea-Weed research Centre, Chilla, Puri District, Orissa.
3. High Altitude Plant Research Centre, Nayamgiri, Koraput district, Orissa.

GARDEN DEVELOPMENT :

The entire area has been reclaimed and protection has been provided by the erection of a stone wall in the periphery. About 4,00,000 plants belonging to various categories of ornamentals, timber, biomass, petro-crops, oil-yielding, medicinal, aromatic and horticultural plants have been introduced to the garden these have been provided to the whole area by digging of deep tube-wells and underground pipe line irrigation system. About 50 acres of grass lawn has been developed to increase aesthetic beauty of the garden and for soil conservation.

Biomass and petro-crop plantations have been raised on experimental basis. The rosarium containing 40,000 roses and a Bougainvillea garden with about 100 different varieties have been developed. The hillocks inside the garden with several historic caves have been beautified by raising lawns and tree plantations.

LABORATORY :

A modern well equipped laboratory has been set up to carry out research in various aspects of plant sciences. At present, the laboratory provides research facilities in the field of tissue culture, floristics, biomass, soil sciences and pollution studies, cytology, physiology and bio-chemistry and environmental sciences. Several sophisticated equipment have been procured under different research schemes and installed in the laboratory. Of these, Inductively Coupled Plasma Spectrometer, High Performance Liquid Chromatography, U.V. Visible Spectrophotometer, High Speed Refrigerated Centrifuge, Incubated Shaker etc., are some proud possessions of the laboratory. The laboratory is appended with a well equipped photographic unit for field and microphotography. Thus, it serves as the nucleus of various research projects presently being undertaken by the Centre.

Several research projects are in operation at the Centre with financial assistance from Govt. of India and State Government. Of these, the scheme entitles "Impact of Mine Wastes on Ecogenetic system of plants in the Eastern Ghats" and "Regional Plant Resource Centre for undertaking research on Introduction, conservation and documentation of commercial plants for gum, resin, essential oils, rubber, medicinal, aromatic and ornamental plants have been funded by the Deptt. of Environment, Government of India. "Studies on biomass potential of some selected fuelwood species" and "Comparative evaluation of the calorific efficiency of some common weeds" are two other projects sponsored by the Deptt. of Non-Conventional Energy Sources, Government of India. The State Govt. in the Department of Science, Technology & Environment have also sanctioned a scheme for Survey of flora in the Harishanmer-Nrusin-

ghanath complex". Other research activities of the Centre include:-
(a) Studies on the Cytology and Mutation Breeding of Bougainvilleas
(b) Survey of weed flora of Bhubaneswar
(c) Cytology of woody ornamental plants; and
(d) Energy plantation demonstration programme at Sanghagara, Keonjhar district and Regional Plant Resource Centre, Bhubaneswar funded by the Deptt. of Non-Conventional Energy Sources, Govt. of India.

HERBARIUM :

As with all Botanic Gardens, the Regional Plant Resource Centre maintains a herbarium which can facilitate easy identification and nomenclature of plants. The specimens preserved in the herbarium count well over 4,000 belonging to 950 species of angiosperms and pteridophytes. Plant collections from Gandhamardan hills, Bhubaneswar and its neighbourhood, mahor mine sites of Orissa, Mangrove forests of Orissa coast and garden plants of the Centre served as base materials for the present herbarium. The specimens have been correctly identified, named, pressed, mounted and arranged according to Bentham and Hooker's system of classification. The collection is being enriched with every field trip to different parts of Orissa. It is envisaged to build up the herbarium as a true representation of the "Flora of Orissa".

LIBRARY :

At present, the library of the Centre houses a collection of about 1050 books, periodicals and journals on various aspects of biological sciences, Tissue culture and biotechnology, taxonomy and ethnobotany, cytogenetics, horticulture, environmental sciences, metal toxicity, phytochemistry, ecology and conservation etc., are the major areas of interest in which a vast amount of literatures have been accumulated. Two international journals name "Current contents" and "The Nucleus" are being subscribed since 1984. Nearly 5000 reprints and references have been procured till date, catalogued and subject-wise classified in the library to make them easily assessible to its readers. The reprint collection is rapidly increasing with large flux of materials arriving every day. Recently, several books have been obtained from British Council, London as gift under the Council's Book Presentation Programme. A large number of photographs, transparencies (about 2000), slides, cassettes and other audio-visuals have also been stored in the library section.

Dr. P. Das & Sri P.C. Panda
Regional Plant Resource Centre
Bhubaneswar.



Shri J.B. Patnaik, Chief Minister at the Site of the wreckage of the ill-fated I.A.F. Plane at the Village Mancheswar of Athagarh Sub-Divn. in Cuttack dist. on 9.3.88.



The historic Dandi March was commemorated in Orissa on 12th March 1988. Picture shows the March from Rasalpur to Inchudi in Balasore district in which the Chief Minister of Orissa Sri Janaki Ballav Patnaik, Education Minister Sri Jadunath Das Mohapatra, Labour Minister Sri Bhupal Chandra Mohapatra, Revenue Minister Sri Jugal Kishore Patnaik, Sri Kanhu Charan Lenka, President of the Orissa PCC(I) Participated.





Sri B.N. Pande, Governor of Orissa inaugurated an Exhibition 'Freedom struggle in Orissa' organised by the State level committee for commemoration of the 40th anniversary of India's Independence at the State museum, Bhubaneswar on 12.3.88. Sri Sarat Rout Minister of State for culture and Tourism attended the inaugural ceremony.



To finalise the Programme of Production of documentary Films on various topics, the State Film Production Advisery committee met on 17th, March'88 under the Chairmanship of Sri S.M. Pattnaik, I.A.S., Commissioner & Secretary, Information and P.R. Deptt. The committee discussed various aspects of the production programme.



SURENDRA SAI

