

FEBRUARY

ORISSA REVIEW

TI PUA DA



PAL CHANDRA
AHARAJ
D
E PURNA CHANDRA
IYA BHASA KOSH.

SA MUNDA

WARDS A
N - VIOLENT WORLD : :
E INF TREATY
D
LHI DECLARATION.



MAHANADI BARRAGE

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WE REMEMBER

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Aurām aurām

GOPAL CHANDRA PRAHARAJ AND THE PURNACHANDRA ORIYA BHASAKOSH

It is contended by some scholars that Upendra Bhanja's Gitavidhana is the first Oriya dictionary. Gitavidhana is actually a Thesarus. Written in verse, it aimed at acquainting the readers with the meanings of different words used in his own epic poems. A copy of this book is preserved in the India office Library of London. The credit of compiling the first Oriya-English dictionary in 1811 goes to Mohan Prasad Thakur, Assistant Librarian, Fort Williams College, Serampore. The objective of this compilation was to help young officers of the East India Company to learn Oriya. There are of course some printing mistakes in this dictionary. Mohan Prasad Thakur was a great Oriental scholar and he was quite competent to compile such a dictionary. The Missionaries who came to Orissa and settled at Cuttack took great deal of interest in compilation of Oriya dictionary although their sole object was to spread Christianity

in Orissa. Dr. Amos Sutton took a lead in this direction. Besides compiling Oriya-English dictionary in three volumes during 1841-43, Dr. Sutton also wrote and edited many other Sanskrit and Oriya books. Other missionaries who compiled Oriya-English dictionaries were Reverend William Miller, Reverend William Brooks etc.

Other eminent lxicographers like Jagannath Rao, Madhusudan Rao and Pandit Gopinath Nanda compiled Utkala Abidhana, Sukhabodh Abidhana and Sabtatatwabodha Abidhana respectively during the period 1890 to 1961. Although Utkala Abidhana and Sukhabodha Abidhana are not being referred to these days, Sabdatatwabodha Abidhana is still popular. Despite compilation of all these lxicans, necessity of a better dictionary was seriously felt by the then educated Oriya and non-Oriya community. Mr. Henderson who was then the principal of Training College, Cuttack,

requested Gopal Chandra Praharaj to remove this intellectual want by compiling a more useful dictionary. Praharaj by that time had earned reputation as a promising lawyer and a man of versatile literary abilities. He readily decided to start compiling a dictionary.

Gopal Chandra Praharaj was born in 1874 at Siddheswarpur of Cuttack district. He belonged to a landlord's family. After obtaining the B.L. degree he joined the bar at Cuttack. He started compilation work from 1913. Collection of words used by people of all walks of life living in different centres of Orissa and outside continued till the seventh and the last volume went to the press. A good number of volunteers belonging to different localities assisted him in this stupendous task. The lane where Praharaj used to live at Cuttack is now known as Bhasakosh Lane. Pandit Kulamani Das, Chandra Sekhar Mishra and Srimati Pitambari Debi continued to lend their helping hand to Gopal Praharaj till the last volume was marketed. This dictionary was named after late Maharaja Purnachandra Dev of Mayurbhanj whose younger brother Maharaja Pratap Chandrabhanja Deo donated a sum of Rupees 13,000.00 in two instalments for the publication of this dictionary. Besides compilation of this monumental work Praharaj made many other valuable contributions to Oriya literature. Among these Bhagabata Tungire Sandhya, Bai Mohanti Panji, Mian Sahebanka Rojanamacha, Duniara Halchal, Dhaga Damali and Loka Kahani deserve special mention.

The first volume of Purnachandra Oriya Bhasakosh was marketed in 1913, Praharaj had to request for financial help to publish Purnachandra Oriya Bhasakosh to Government of India, Governments of Bihar and Orissa, Madras and Bengal, Universities of Patna and Calcutta, almost all Maharajas, rajas and

Zamindars of Orissa and outside. Almost everywhere his request received due attention. In the prefaces of different volumes of the Bhasakosh all these donors have been generously praised. Besides the donors of money, all others who assisted Praharaj in any manner have found their place in these pages. Each volume contains photographs of patrons and wellwishers and thus we can have an idea of the then literary society of Orissa. Even the photograph of the book binder, Azam Alli Khan, has been incorporated.

Purnachandra Oriya Bhasakosh was completed in seven volumes with a total number of 9248 pages. The pages are of coyol quarto size. 184,000 Oriya words together with their Oriya meaning and similar words in English, Bengali and Hindi have been arranged alphabetically according to the principles of lxicography. So this is a quadrilingual dictionary useful to seekers of meanings of Oriya, English Bengali and Hindi words. Every Oriya word is supported by meanings in Oriya, English, Bengali and Hindi, supplemented by its spelling, pronunciation, derivation, punctuation, methods of use, history and other grammatical notes. Very often the scope of this dictionary appears encyclopaedic in nature, thus making it not only the largest Oriya encyclopaedic dictionary but one of the important lxicans of the world. Its last volume was marketed in 1940.

His office was visited many great personalities including Mahatma Gandhi in 1927. The British Government honoured him with the titles of "Rai Bahadur" and "Kiser-i-Hindi".

In 1945 Praharaj died of food poison at the age of seventyone. By his premature death, the project of bringing out a smaller and popular edition of Bhasakosh could not be

completed. About 15,000 words received after the last volume was published could not be arranged in a supplementary volume.

Purnachandra Oriya Bhasakosh is not only the largest but also the best Oriya dictionary. Its scope is very often encyclopaedic although it is not an encyclopaedia. All Oriya dictionaries and encyclopaedias compiled after publication of Bhasakosh have substantially depended on it. So Bhasakosh is a great milestone in the field of modern Indian Literature. The list of books and journals referred to by Praharaj in compilation of each volume has been given at the end of every volume. Their total number is only sixty. Probably this list is not complete and exhaustive. As it appears from the preface, Reverend Howell's unpublished Oriya dictionary having 1500 pages was the main source of material for him.

Praharaj also studied all contemporary Indian Lexicans including Dr. Falin's Hindustani-English dictionary, Suryanarayan Nirghanta, Bengal Sabdakosh, Tamil lexican of Madras University, Hindi Sabda Sagara, Hemakosa of Assam and Maharashtra Sabdakosa etc.

The prefaces of the Bhasakosh are extremely interesting and worth reading. We get some idea about the then Orissa from those pages. There are many interesting anecdotes therein. One of them is the story of generous Baidehi Kumari Devi of Khariar. She was the wife of Lal Saheb Shib Narayan Lal Raja of Khariar who was a great patron of Bhasakosh. Moulavi Shekh Abdul Rasid, assistant teacher of Sultania Madrasa (Muslim School) at Buxi Bazar, Cuttack, was anxious to have a set of Bhasakosh for himself on payment of its pre-publication price of Rs. 45/- only. Since his salary was only Rs. 12/- per month, Praharaj permitted him to pay Rs.45/- in easy monthly instalments. At the same time he made a reference of this poor but large hearted language-loving teacher's interest in a set of Bhasakosh in the preface, generous Bidehi Kumari read this and remitted Rs. 150/- to Praharaj towards actual cost of the set of Bhasakosh with a request to supply it to Moulavi Shekh Abdul Rasid without taking any money from him. She also requested Praharaj not to inform Moulavi about her gift but Praharaj published this mother like action of Bidehi Kumari Debi in the preface of the next volume. Praharaj was always grateful to all his patrons and well-wishers.

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POLYVASTRA INDUSTRY IN ORISSA

The Polyvastra Industry has been given a major thrust since 1983 with a view to providing gainful employment to the poor rural women folk. Each unit has an employment potential for 29 women in spinning and roving. In addition to this, one Master Craftsman and a Watchman are also engaged. Four weaver families comprising 10 members can also be engaged in converting the yarn spun by a Poly Vastra unit into cloth. The present arrangement is that the Polyvastra units work upto the spinning level and thereafter the yarn produced is taken over by the Handloom Organisations of the State for converting into cloth.

1. Position of the Poly-vastra Units :

So far 133 poly-vastra units have been set up, of which 117 have commenced commercial production and the remaining are under training. During 1987-88, there is a proposal to set up 30 poly-vastra units including 6 under the Special Drought Relief Programme.

Out of the above units set up, 94 are accommodated in their own buildings and 39 in rented accommodation. The 94 buildings were constructed from N.R.E.P. funds of the concerned blocks.

2. Production of Yarn :

The Yearwise position of production of yarn, is given below :

Year	Production	
	Qty. in Kg.	Value in Rs.
1983-84	3,391	3,45,882
1984-85	15,140	15,44,280
1985-86	27,355	27,90,210
1986-87	43,091	43,55,282
1987-88	38,800	39,57,600
Up to December.		

As per the decision of the Government, the State Handloom Weavers Cooperative Society is to lift yarn from seven districts, namely Ganjam, Phulbani, Kalahandi, Koraput, Keonjhar, Sambalpur and Sundargarh and Handloom Development Corporation from the remaining six districts.

3. Consumption of yarn in production of cloth :

The total quantity of yarn lifted by the handloom organisations since inception upto December 1987, is 1,23,306 Kg out of which 87,346 Kgs were consumed in production of cloth leaving a balance of 35,960 Kgs. including yarn with weavers 10,668 Kgs.

The total quantity of yarn remaining in stock by the end of December '87 including those with the Poly-vastra units works out to 39,431 Kgs. worth about 40 lakhs of rupees.

4. Production and sale of cloth :

Production of cloth was actually started in the year 1985-86.

The yearwise position of production is given below.

Year	Production (in lakhs)	
	Mtr.	Value (Rs.)
1985-86	1.90	49.43
1986-87	1.65	45.97
1987-88	2.33	65.33
Upto December.		
Total	5.88	160.73

Special incentives like rebate of 40% on retail sale are available from the State Government and the Khadi and V.I. Commission.

5. Marketing :

While the retail sales are effected at the rates of rebate allowed by the Khadi and V.I. Commission and the State Government, contacts have been made with different State Khadi and V.I. Boards for lifting of Poly-vastra cloths as well as yarn. In the meanwhile, the U.P. State Board have lifted cloth worth Rs. 2.24 lakhs. Besides, the Central Gramodyog Sale Depot located at Bhubaneswar and the District Level Gramodyog Marketing Cooperative Societies are the sales outlets of the Board, through which,

poly-vastra cloths are being sold. The State Handloom Weavers Cooperative Society and the Handloom Development Corporation are also selling poly-vastra through their sale-outlets scattered throughout the state. The Khadi and V.I. Commission also has placed an amount of Rs. 10.00 lakhs with the State Director, K & VIC, Bhubaneswar as revolving capital for purchases of poly-vastra cloths and yarn and market the same through the central vastragar.

Supply of poly-vastra sliver :

As per the decision in the conference of all the General Managers of DICs, the Board has taken the responsibility for supply of sliver to the poly-vastra units in the districts of Keonjhar, Balasore, Mayurbhanj, Cuttack, Puri, Sambalpur and Sundargarh and in the remaining districts the G.M.C.S. will supply to the units after procurement of the same from the recognised manufacturers.

The Board procures sliver from the recognised manufacturers and supplies the same to the P.V. Units.



Sk. Matlub Ali, Minister, Irrigation & Power presenting an award to Dr. Masanobu Fukuoka, leading Japanese Scientist, on 'Natural Farming' at a function held at Bharatiya Vidya Bhavan on 30.1.88.



TRADITION:



GOTIPUAS, BOY DANCERS OF ORISSA

The boys, in female garb, sang and danced for hours on the makeshift stage adjacent to the Mother Goddess temple at Bhubaneswar, in Orissa. Bejewelled and heavily made up, the two twelve year olds in their red and blue costumes charmed the city-bred audience into remaining seated on the hard wooden benches and metal chairs. The dancers' frozen sensuous poses were reminiscent of the ancient sculptures of the Mukteswar and Konarak Temples. The stories they told were of myths and legends from the distant past in a present confounded by electronic gadgetry, neon lights, loudspeakers, televisions and videos. The dancers continued with their miming of the lion-man and the dwarf from the ten incarnations of Visnu, in their 400-years old "gotipua" tradition. Nothing had changed for them.

The word "gotipua" literally means 'goti', one, and 'pua', boy. However, for reasons discussed later, a single boy dancer is rarely seen on stage.

Dedicated to the Saivite temple of Balumdeswar at Dimiri Sena, a distant village in the Puri District, the two boys, Aniruddha and Gautama, danced in feminine garb, sensuous yet coy, luring yet distant. Young boys are offered to the temple by their parents by the age of five to serve for ten to fifteen because of some family crisis or ill health. Gautama's mother had fallen of the roof of her house when she was pregnant with the boy and had promised him to the temple deity as a gotipua if he were male and alive. In spite of traumatic beginnings and years of arduous study, these boys maintain a remarkable humor and tolerance.

On this day, Aniruddha and Gautama were entertaining guests at the city. Their costuming began in the early evening with the hair pulled back into a bun and adorned with flowers. A light-colored base make-up was first sponged down with ice water, then powdered to prevent streaking. Eyebrows were darkened and the eyes painted with

collyrium. A floral design was outlined in the middle of the forehead, a truncated version of the elaborate motif described in the 17th century treatise, Abhinaya Chandrika.² The final touch was given with a brush tracing spit curls and marking a spot on the chin to avoid the evil eye. Following the ornamentation of the face with a nosering, earrings, and tika (jewelry at the parting of the hair), a silk sari was wrapped around the dancer. Traditionally, a "pattasari" made of indigenous silk of bright colours, generally in some shades of red and nine yards in length, was worn. The kanchula or blouse, was also of a bright colour on which were sewn imitation stones. A length of cloth draped the hips and was tied in front, embellished with frills and was known as nivibandh and the cord called jobha, with tassels at both ends, was tied like a waist-band." ("... This costume was similar to that used by the maharis-devdasis - the women temple dancers, in the past, the difference being in the manner of wearing the sari. The pattasari was worn tightly and it had an equal length of material on both sides which was caught up and tied in a knot near the navel.")³

this October evening, in 1985, silk saris sufficed, with mismatched cotton bouses. Necklaces, bracelets, and arm-bands completed the costuming. The last phase was the ritualistic typing of the ankle-bells by their guru, Mahadev Rout. The dancers were ready for the dance offering, this time in the temple of the Mother Goddess.

The resurgence of classical Orissi, in post-independent India, after centuries of foreign rule and turbulence, would not have been possible without the efforts of the gotipua dancers. What is now known as Orissi (the dance of⁴ Orissa), is primarily gotipua dance⁴, with slight

variations. Until recently, zamindars, or land-owners, maintained gotipua troupes, consisting of the dancers, two musicians, and the guru, to serve the temples, by providing land and sustenance for them. The gotipuas also received titles (khei) as a mark of honor and acceptance. However, over the last hundred years, when life became more difficult due to lack of patronage, these boys were forced to perform on public stages for survival. In the late forties and fifties, some of these boy dancers found their way to the theatres of Cuttack, marking the beginning of the Orissi Renaissance. Critical-scholastic enquiry into the dance and subsequent popularity of the art form has again provided the gotipuas a means of livelihood on public stage and television and, eventually, as musicians and dance teachers. The unfortunate side-effect has been a movement from the traditional temple setting to theatre, from devotional dance offering to audience-oriented dance. However, this move to the proscenium has preserved the dance from the debilitating influence of the voluptuous Sakhi Naca of the South and the "film" dances that were corrupting the temple Gotipua dances prior to the Orissi Renaissance.⁶

HISTORY :

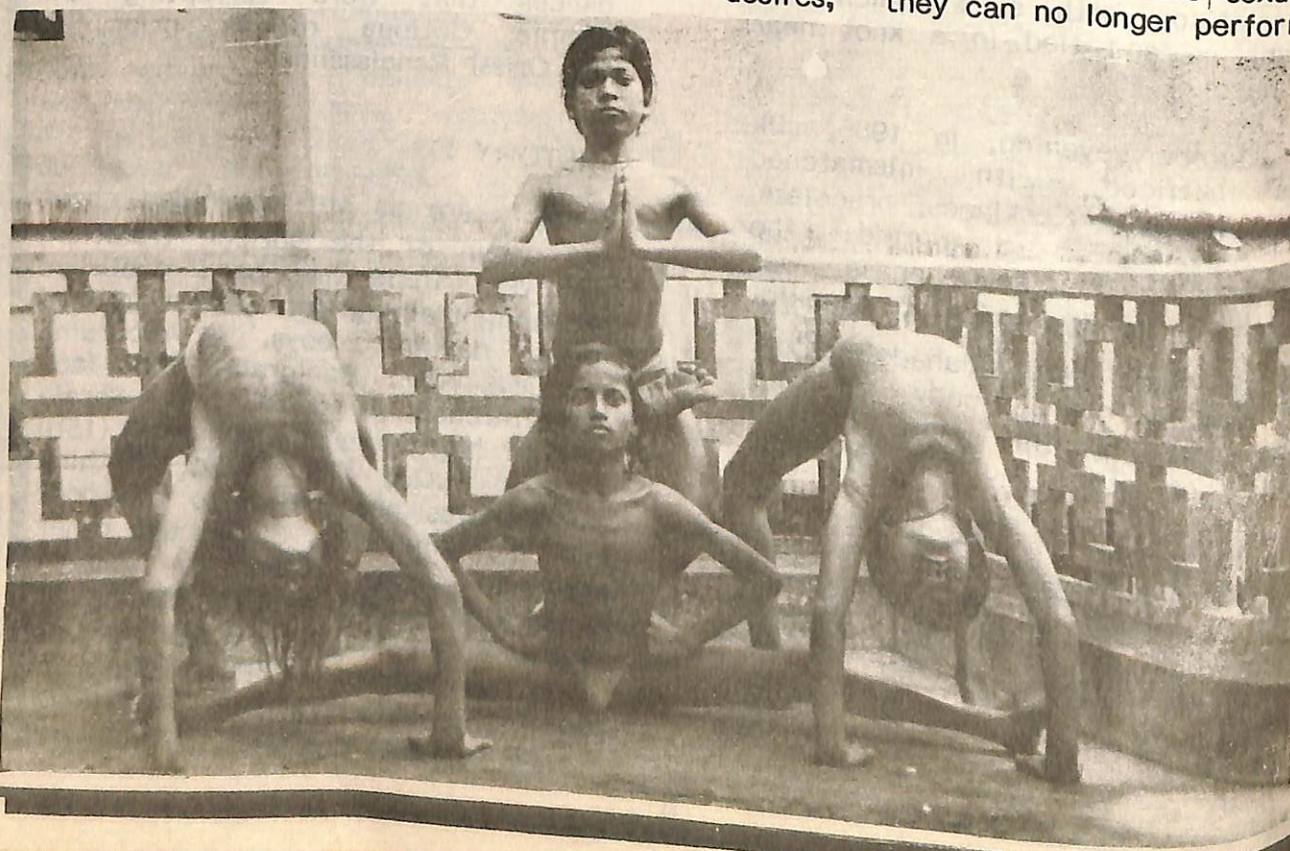
Scholars are as yet undecided about the origin of the gotipua tradition, and very little has been published on the training or repertoire of these dancing boys.⁷ According to Dr. K.C. Panigrahi, the lack of reference to gotipuas by Sarala Das in his Oriya Mahabharata (15th century A.D.), "leads us to think that it was not⁸ known to the poet and his times." Since all other previous texts refer to female dancers only, Dr. Panigrahi concludes, "The Gotipua dance appears to have originated in the reign of Prataparudradeva (A.D. 1497-1540)

and gained popularity in the subsequent Muslim period on account of the rigidity of the Purdha system which led to the seclusion of women and made their presence scarce on the festive occasions." (p.44). Sri D.N. Pattnaik, one of the pioneers of the Orissi Renaissance, refutes the theory since "the reign of Prataparudra saw the reorientation of devadasi (female servitress)-dancing in the temple of Jagannath.

Dr. Sunil Kothari, on the other hand, contends that the gotipua tradition coincides with the arrival in Orissa of the great Vaisnavite saint, Sri Caitanya. In the middle of the 15th century A.D., during the reign of Prataparudradeva, Ramananda Pattnaik, a minister, gave up his rule and dedicated himself to the Temple of Lord Jagannath. "Vaishnavism brought in its wake the cult of Sakhi Bhava, the religious belief propounding that God could be approached only through ecstatic devotion as in the manner of the gopis who worshipped Lord Krishna." Hence, all human beings were female, while

Lord Krishna was the only male. This belief was translated into dance by young boys in female garb. If, however, that were so and all humans are female, why do males cease to dance once they attain puberty? Besides, Sri Caitanya's Caritamrita clearly indicates that Ramananda Raya (as the minister was later called) gave intensive training to young Maharis (female dancers) only-not young boys-in the techniques of abhinaya (expressional acting). Hence, the Vaisnavite fear of women or concept of Sakhi bhava cannot be the only reason for the tradition of gotipua dance.

Given the prevalence of the pre-Islamic Mother Goddess cult with its impact on the tradition of dancing boys in Egypt¹² and the influence of Egyptian art and culture on India, the gotipua dance, with its female garb and effeminate movements, may also have been the result of Tantric (cut of the Mother Goddess) beliefs. Once these boys are past puberty and beset by¹⁴ the onrush of male, sexual desires, they can no longer perform





as females. Male sexuality would preclude them from being used as the Tantric maithuna (symbolizing sexual union) offering, thus making it imperative for boys to quit around the age of sixteen. Besides, the bandha or acrobatic dances in the gotipua repertoire are yogi (padma asana, hamsa asana), derived possibly from Tantra-yoga. Given the strong influence of Tantrism in Orissa, the gotipua tradition could well have been the result of syncretization of Vaisnavism and Tantrism.

The phenomenon of using boy dancers to impersonate females was not exclusive to Orissa. The adjacent states of Andhra Pradesh and Tamil Nadu also had boy dancers who performed in the village or the temple courtyard, rather than within the temple. The reasons behind the distinction have not been thoroughly explored. Since the women were protected inside the temples, substitutes were probably not required. However, in the outer courtyards, either for protection from public view (purdah-dictated) or from foreign attacks, boys were employed. To serve

the purpose of the Tantric maithuna offering or the Vaisnavite Sakhi bhava, the young boys had to be dressed up as females.

Whatever be the cause of the origin of these young boy dancers in Orissa, by the time of the Bhoi King, Ramachandradeva (1600 A.D.),¹⁸ the gotipuas were an established class. The King's interest in exercise and physical well-being resulted in the establishment of gymnasia (akhadas) where young boys were trained in gymnastics and dance, culminating in the bandha dances and yogic postures. From that time, the gotipuas were also known as akhada pilas (the gymnasia boys).

TRAINING:

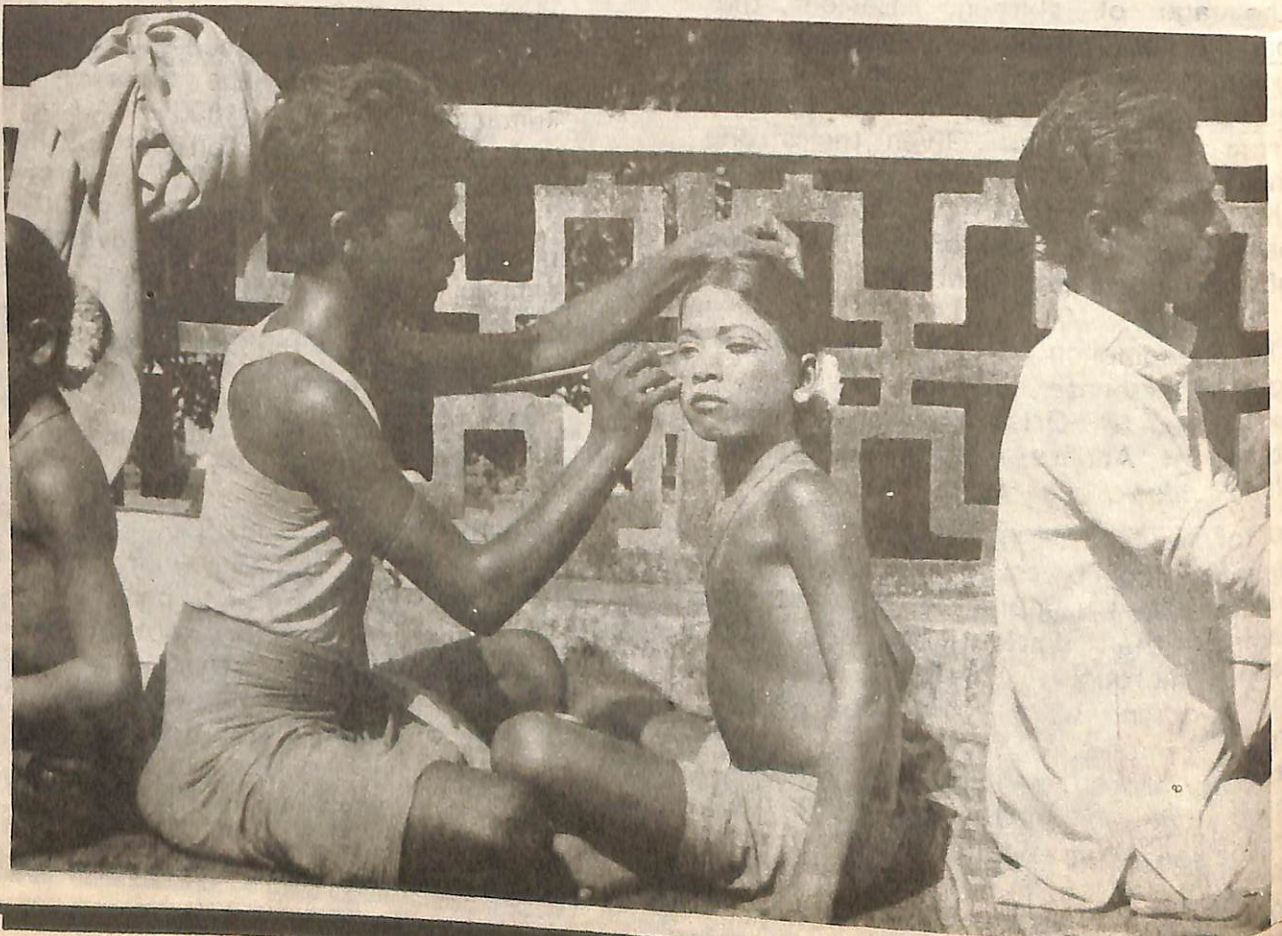
The gotipuas begin training from the age of five and perform in female garb until they are sixteen. Then they train further in drums (mardala) and become either male dancers or gurus. In the eighties, incorporating Oriss in the university curriculum requiring bachelor's degree in general education may create

problems or need for further studies.

Their day begins at 4 a.m. with voice training, the scales in the various ragas (melodic moods). At 5.30, before sunrise, begins the ritualistic massage using indigenous oil. The massage purportedly serves the twofold purpose of claming the mind and imparting lustre and suppleness to the body. However, it is often excruciating, especially to youngsters like Gautama, whose strength is not in suppleness of body. Guru Mahadev Rout explained that the drying of the skin at the root of the body hair at night causes a loss of elasticity which must be restored to the dancer, especially for the bandha (acrobatic) through massage. The art of massage is taught from one generation of dances to the next. Once the elasticity is restored to the body, the regained flexibility is utilized by subjecting the boys to rigorous exercise and footwork.

Around 9 a.m., the gotipuas get an hour's break for a refreshing dip in the pond (adjacent pool), a game or two along the way with sticks and pebbles, and a breakfast of lentils and rice cooked with available vegetables. The rest of the morning is spent memorizing famous Orissi songs, especially the difficult campu, by Oriya poets, such as Banamali, Upendra Bhanja, Gopal Krishna, and Kavisurya Baladeva Ratha.

Following an afternoon nap of a couple of hours, the training in hand gestures or mudras (locally known as parijas) begins. The gurus explain the meanings and the uses of each one of the traditional gestures and their local variants. Since historically the dance interpretation of Vaisnava Oriya poetry was one of the primary functions of the gotipua dancers, the training in hand gestures is significant and time-consuming.





After the evening worship in the temple, from 7 to 10 p.m., the boys learn to integrate their voice training, script memorization, and hand gestures in the framework of the tala (beat patterns), played out by the percussionist and slapped out on the floor by the dancers. At 10 p.m. they go to bed in the dance akhada (gymnasium).

REPERTOIRE :

In 1953 a monograph by Kavichandra Kali Charan Pattnaik outlined the gotipua repertoire, by then already known as the Odissi dance, as performed by a gotipua guru, Mahadev Rout. The dance is broken into six parts: Kusumanjali Pancake, consisting of Ranga Praves or the entry of the dancer; Puspanjali pradana or the offering of flowers; Ganapati Vandana or prayer to Lord Ganesh, the elephant-headed god; Sabha Anumati Prarthana or seeking the permission of the audience; Bhumi-Guru-Yantra Pranama or salutations to Mother Earth, teacher, and instruments; and, finally, Nataraj Bhairava Abahana or

invocation of the Lord of Dance, Siva, including sansthapana or placement of the deity. In the Orissi repertoire today, the six-part introduction has been condensed to one number, the Mangalacarana or the invocation. The rest of the repertoire remains the same, with Batu-Sthayi¹⁹ (the foundation), Pallavi (flowering), abhinaya (mime-acting), and moksa²⁰ (dance of liberation).

The dance of the gotipuas differs from that of the maharis or female temple dancers in several respects. While the maharis danced only during the morning ritual services in the temple and on certain festive occasions, the gotipuas danced also for the public in the courtyards. Hence, the gotipua repertoire was longer, consisting of pure dances and dance interpretation of religious poetry. Second, having been trained in akhadas or gymnasiums, the gotipuas often danced acrobatic numbers, known as the bandhas. There are elaborate descriptions of the various bandha poses in the Adhinaya Chandrika and Sangeeta Darpana, two dance and music

treatises. The ritualistic massage was necessary for these bandha dances which are still prevalent in Orissa. However, according to Guru Mahadev Rout, lacking patronage and financial support the temples have been unable to provide adequate nutrition for the execution of the more difficult bandhas. One dance that is extinct today consisted of a dancer being brought on the stage contorted on a brass plate. After his bandha performance, consisting of several difficult acrobatic positions, the dancer would dance on the rim of the brass plate and return to his original contorted position²². Third, the gotipua dancers sing the religious hymns and songs while they dance, unlike the Maharis, making it necessary to have at least two dancers since each can then have a rest period during the lengthy performance. Fourth and last, the gotipuas generally dance to the songs of the great Oriya poets, including the difficult Campu verses,²³ while the Maharis were by law²³ constrained to the Sanskrit songs from the Gita Govinda by Jayadeva.

On this autumn evening in October, the gotipuas continued to dance on the makeshift stage at Bhubaneswar with Gautama singing and dancing to the Kavisurya's poetry and Kanhu, from the Saivite temple of Darada village, amazing the audience with his acrobatic bandha dances. Plain as a boy, Kanhu is a homely young female dancer—Yet he is dedicated and hard-working. Will the tradition these boys represent continue, or will civilization and scholasticism strangle it? Will it survive in its traditional form or will it reflect the twentieth century? We have to wait and see.

ENDNOTES

1 The information for this paper was collected by the author in the villages of Dimiri Sena and Darada (Puri District, Orissa) in 1985.

2 Written by Maheswar Mahapatra in Sanskrit, the Abhinaya Chandrika has been variously placed by scholars from 12th to 17th century.





3 Described in the Abhinaya Chandrika by Maheswar Mahapatra, summarized by Sunil Kothari, op. cit., pp. 34, 39.

4 Sunil Kothari, "Gotipua Dancers of Orissa," Sangeet Natak, 8 (April-June, 1968), pp. 40-41. The dance was originally known as Odra-Magadhi (Natya Sastra). in the twentieth century, apparently it was called naca, according to a temple dancer, Dungri Mahari. During the Odissi Renaissance in the late forties/early fifties, the word "Odissi/Orissi" (belonging to Orissa) was introduced to detach the dance from the opprobrium attached to it by Victorian British morality.

5 The information on the Odissi Renaissance has not yet been published. I have reconstructed the history of the period through extensive interviews of the dancers, scholars, musicians and artisans during my research work in 1985 - 86.

6 Sunil Kothari, op. cit., p. 40.

Also, Mohan Khokar, "Note on Maharis and Gotipuas," Marg, XII, No. 2 (March 1960), p. 19.

7 The only article on the gotipuas that has appeared to date is the one by Sunil Kothari, and that does not detail the training or the repertoire.

8 Dr. K.C. Panigrahi, "References to Music and Dance in the Sarala Mahabharata," Kala Vikash Kendra Journal (1981), p.44.

9 D.N. Pattnaik, Odissi Dance (Bhubaneswar : Orissa Sangeet Natak Akademi, 1971), p.60.

10 Sunil Kothari, op. cit., p.32.

11 Sri Krishna Das Kabiraj Goswami, Sri Sri Chaitanya Charitamrita (Bengali year 1344), p.126.

12 Laurel Gray, "Dancing Boys," Arabesque, XII, No.1 (May-June, 1986), pp. 8-9.

13 S.M. El Mansouri, Art-Culture of India and Egypt (Calcutta : Firma K.L. Mukhopadhyay, 1959).

14 The information was gathered from a great gotipua guru and a pioneer of the Odissi Renaissance, Mahadev Rout. He used the Sanskrit wor canca to describe the boys' behavior.

15 Dr. Kapila Vatsyayan, Traditional Indian Theatre : Multiple Streams (New Delhi : National Book Trust, 1980), pp. 57, 59.

16 Sunil Kothari, op. cit., p.32.

17 Known colloquially as malapa, it involves ma (mother), mati (earth), malapa (oil), and malis (massage).

18 Dhiren Dash, "This... Odissi Dance," Kala Vikash Kendra Journal (1981), p. 94.

19 There is a controversy regarding the name for the second number; hence, I have used both terms used by the various gurus.

20 Among the gotipuas, the moksa was known as Ananda Nrutya or Jhamtari or Pahapata Nrutya, meaning dance of joy.

21 Chatura Damodara Pandita, Sangita Darpana, 16th century (?).

22 The dance was described to me in detail by Guru Deba Prasad Das, who was an akhada pila at Puri in the forties.

23 According to the inscription in Oriya, dated July 1499 A.D., King Prataparudradeva forbade any song except the Gita Govinda in the Temple at Puri. D.N. Pattnaik, op. cit., pp. 33-34.

DR. RATNA ROY



For Chief Minister's relief fund Anand Shankar & Party presented a dance programme at Indoor Stadium, Cuttack on 31.1.88 sponsored by Pragati Club, Bhubaneswar.



FOLK TALES

There was flood in the river. The sharp cutting edge of the rushing current, as though, would slice a snake's hood into thousand pieces. The jackal had crossed the river before the flood to eat sugar-cane from the field on the other side. How would he cross the flooded river ? He thought of a plan.

He established friendship with a camel. As the two friends were strolling on the river-bank, the jackal suggested, "Chum, there are very sweet sugar-canes at the other side of the river. Let us go and graze on them."

The camel replied, "Somehow or other, happily or unhappily, we are maintaining our life here. Why should we break in on some other's farm."

The jackal cajoled, "When excellent things are available, why should we unnecessarily suffer hardship? Within an hour we will have our bellyful of food. why should you tire yourself the whole day around here only licking dust ?"

The camel yielded to the jackal's coaxing. The jackal rode on his back. The camel entered the river.

AS YOU SOW.....

They both went through a long channel of water and reached the sugar-cane field. As the camel pressed himself on the fence, the fence cracked down and collapsed to the ground. The jackal got into the field, chewed sugar-cane to his heart's content. The camel chewed them too.

Everything was alright, till, all on a sudden, the jackal howled loudly, "Hukay.....Ho."

When the landlord heard the howling of the jackal he thought to himself, "Oh, such a strong and close fence I made. How can the jackal get in ?" The landlord then came out with a lantern in the left hand and a lathi in the right hand.

When the jackal saw him, he immediately hid himself by the hedge. But the massive and tall camel stool stunned there. The landlord gave him a heavy thrashing and drove him out.

The camel with a grief-stricken heart came to the river. The jackal had already reached there.

The camel complained, "Chum, why did you unnecessarily put me into such suffering ?"

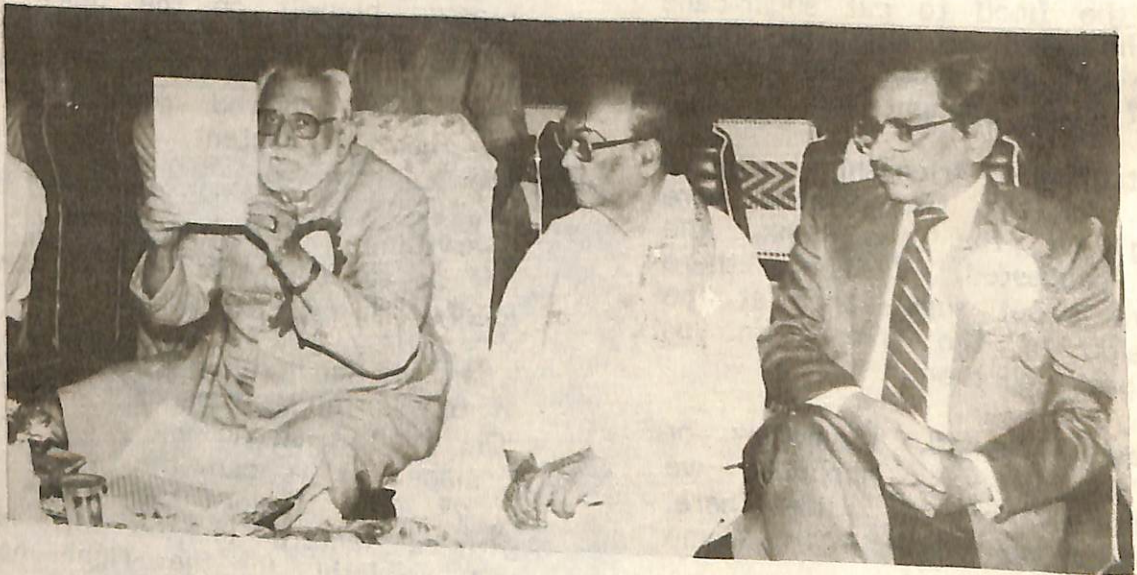
The jackal replied, "That is a natural habit with me. I howl after I take food."

The jackal climbed the camel's back. The camel plodded through the water and reached the middle of the river. There he shook his back very violently.

The Jackal said, "Chum, what is this you are doing ? I shall fall down and get drowned." The camel answered, "Chum, this is a natural habit with me. While I cross a river, my back trembles."

The jackal went on howling, "Chum, Chum I am falling down. I am falling down." He really fell down into the current and was swept away. The camel shrugged his back and shoulders off and came up to the bank. He thought to himself, "If one makes friends with anyone, not knowing him and his nature, one has to eventually face such trouble. It has served him right. As he sewed, so did he reap."

(A story from Lakagalpa Sanchayana by Dr. Kunja Behari Dash. Translated by Sri Guru Charan Behera, Lecturer in English, Ravenshaw College, Cuttack-753003)



Sri B.N. Pande, Governor of Orissa releasing a Hindi Publication on Sarala Das organised by the Sarala Sahitya Sansad at Kalavikash Kendra, Cuttack on 27.1.88.

LAND MARKS



The Soviet leader, Mr. Mikhail Gorbachev and the U.S. President, Mr. Ronald Reagan, sign the historic Intermediate-range Nuclear Forces Treaty in the White House east room on Tuesday. — UNI

TOWARDS A NON VIOLENT WORLD : THE INF TREATY AND DELHI DECLARATION

IN A HISTORY-MAKING EVENT, THE U.S. PRESIDENT MR. RONALD REAGAN AND THE SOVIET LEADER MR. MIKHAIL GORBACHEV SIGNED A TREATY ON DECEMBER 8, 1987 FOR THE ELIMINATION OF MEDIUM AND SHORTER RANGE NUCLEAR MISSILES AND THE BACK-UP WEAPONS. CHEERS RESOUNDED IN THE BEFLAGGED AND CHANDELIERED EAST ROOM OF THE WHITE HOUSE WHEN BOTH THE SUPER POWER LEADERS SIGNED TWO VOLUMES, AT EIGHT DIFFERENT PLACES EACH, TO SIGNAL THAT THE PROCESS OF DENUCLEARISATION OF THE WORLD HAS AT LAST BEGUN.

THE INF TREATY

In a historic step towards the strengthening of world peace, the U.S. President, Mr. Ronald Reagan and the Soviet leader Mr. Mikhail Gorbachev signed the Intermediate-range Nuclear Forces (INF) treaty in Washington on December 8, 1987. The treaty speaks for the first time for the elimination of an entire class of nuclear weapons. Under INF Accord, the USA and USSR will eliminate, between them, some 2611 deployed and non-deployed medium and shorter range systems with a range of 500 kms to 5500kms. This would mean that 1850 deployed warheads would be abolished within 3 years, with Moscow having to remove 1500 warheads and Washington 350. The two sides have agreed on a complex process

that would go on for about 13 years with on-site check and inspection teams residing in each other's territory for verification.

For the first time in the world, a pact has been concluded whereby the two super powers have agreed to actually dismantle a part of their nuclear arsenals. The super power summit in the United States is the first since 1973 when the former U.S. President Richard Nixon played host to Mr. Leonid Brezhnev. For Mr. Reagan and Mr. Gorbachov this was the third meeting within 25 months after encounters in Geneva in November, 1985 and in the Icelandic capital Reykjavik in October, 1986.

Mr. Reagan said that the accomplishment of Intermediate Range Nuclear Forces Treaty showed what could be done by two powers when they

pulled together. Mr. Gorbachov described the historic date, December 8, 1987, as marking the end of an era fraught with the risks of nuclear war and the start of a new era of demilitarisation of the world. Mr. Gorbachov said that the signing of the INF Treaty is of universal significance for all mankind, both from the stand-point of world politics and the standpoint of humanism, "for everyone, and for our two great powers, the treaty offers a big chance atleast to get away from the road to catastrophe and the move towards a nuclear-free world for the benefit of our children, our children's children and their children so that they can live without fear and without sceseless waste of resources on weapons of destruction."

The response of INF treaty in the international community has been positive and there is a hope that this is the first step of the United States and Soviet Union down the road to deeper cuts in their nuclear arsenals. With the INF agreement

signifying a new constructing phase in the USA-USSR relation, the world is looking forward to the approaches of the two super powers to the problems of long range or strategic and space-based weapons systems.

A full throated and ecstatic support was accorded to the INF Treaty in the two houses of the Parliament on December 9. The members greeted the announcement of the agreement with loud thumping of tables. They kept up the applause as the Chairman Sri. S.D. Sharma in the Rajya Sabha and Sri Rajiv Gandhi in the Lok Sabha hailed the treaty and expressed hope that it would lead to complete nuclear disarmament.





THE DELHI DECLARATION ON THE PRINCIPLES FOR NUCLEAR WEAPON FREE AND NON-VIOLENT WORLD, SIGNED BY PRIME MINISTER RAJIV GANDHI AND GENERAL SECRETARY GORBACHEV ON NOVEMBER, 27TH, 1986, IS A DOCUMENT OF NEW POLITICAL THINKING. THE PRINCIPLES AND IDEAS FORMULATED IN IT EXPRESS THE INTERESTS OF THE ENTIRE WORLD COMMUNITY, THE ASPIRATIONS AND HOPES OF ALL PEOPLES, AND ARE AIMED AT ACHIEVING PEACEFUL FUTURE FOR HUMANITY.

Today humanity stands at a crucial turning point in history. Nuclear weapons threaten to annihilate not only all that man has created through the ages, but man himself and even life on earth. In the nuclear age, humanity must evolve a new political thinking, a new concept of the world that would provide credible guarantees for humanity's survival. People want to live in a safer and a more just world. Humanity deserves a better fate than being a hostage to nuclear terror and despair. It is necessary to change the existing world situation and to build a nuclear-weapon-free world, free of violence and hatred, fear and suspicion.

The world we have inherited belongs to present and future generations and this demands that primacy be given to universally accepted human values. The right of every

nation and every person to life, freedom, peace and the pursuit of happiness must be abandoned. The right of every people to make their own social, political and ideological choices must be respected. Policies that seek to establish domination of some over others must be renounced. The expansion of nuclear arsenals and the development of space weapons undermine the universally accepted conviction that a nuclear war should never be fought and can never be won.

On behalf of the more than one billion men, women and children of our two friendly countries who account for one-fifth of mankind,

we call upon the peoples and leaders of all countries to take urgent action that would lead to a world free of weapons of mass destruction, a world without war.

Conscious of our common responsibility for the destinies of our two nations and of mankind, we hereby set forth the following principles for building a nuclear-weapon-free and non-voilent world :

1. Peaceful coexistence must become the universal norm of international relations :

In the nuclear age it is necessary that international relations are restructured so that confrontation is replaced by cooperation, and conflict situations resolved through peaceful political means, not through military means.

2. Human life must be recognised as supreme :

It is only man's creative genius that makes progress and development of civilisation possible in a peaceful environment.

3. Non-violence should be the basis of community life :

Philosophies and policies based on violence and intimidation, inequality and oppression, and discrimination on the basis of race, religion or colour, are immoral and impermissible. They spread intolerance, destroy man's noble aspirations and negate all human values.

4. Understanding and trust must replace fear and suspicion :

Mistrust, fear and suspicion between nations and peoples distort perceptions of the real world. They engender tensions and, in the final analysis, harm the entire international community.

5. The right of every state to political and economic independence must be recognised and respected:

A new world order must be built to ensure economic justice and equal political security for all

nations. An end to the arms race is an essential prerequisite for the establishment of such an order.

6. Resources being spent on armaments must be channelled towards social and economic development :

Only disarmament can release the enormous additional resources needed for combating economic backwardness and poverty.

7. Conditions must be guaranteed for the individual's harmonious development :

All nations must work together to solve urgent humanitarian problems and cooperate in the areas of culture, the arts, science, education and medicine for the all-round development of the individual. A world without nuclear weapons and violence would open up vast opportunities for this.

8. Mankind's material and intellectual potential must be used to solve global problems :

Solutions must be found to global problems such as shortage of food, the growth of populations, illiteracy and environmental degradation through the efficient and appropriate uses of the resources of the earth. The world's oceans, the ocean floor as well as outer space are the common heritage of mankind. A termination of the arms race would create better conditions for this purpose.

9. The "balance of terror" must give way to comprehensive international security :

The world is one and its security is indivisible. East and West, North and South regardless of social systems, ideologies, religion or race must join together in a common commitment to disarmament and development.

International security can be guaranteed through the adoption of integrated measures in the field of nuclear disarmament using all available and agreed measures of verification, and confidence building; just political settlement of regional conflicts, through peaceful negotiations; and cooperation in the political, economic and humanitarian spheres.

10. A nuclear-weapon-free and non-violent world required specific and immediate action for disarmament :

It can be achieved through agreements on :

- complete destruction of nuclear arsenals before the end of this century;
- barring of all weapons from outer space, which is the common heritage of mankind;
- banning of all nuclear weapons tests;
- prohibition of the development of new types of weapons of mass destruction;
- banning of chemical weapons and destruction of their stockpiles;
- reducing the levels of conventional arms and armed forces.

"When the first atom bomb wiped out Hiroshima, Mahatma Gandhi observed, with a prophet's passion: "Unless now the world adopts non-violence it will spell certain suicide for mankind." At the dawn of the nuclear age, Jawaharlal Nehru pointed out that "the way of the atom bomb is not the way of peace or freedom." India has been true to their teachings. All these years we have laboured to make the world safe from nuclear disaster. India, with the non-aligned countries, has been in the forefront of the movement for abolition of the nuclear arsenals. In January 1985, six nations from five continents met for the first time in Delhi

to propose a series of concrete and realistic measures to halt the destructive arms race and to eventually banish the spectre of nuclear death."

Pending the elimination of nuclear weapons, the Soviet Union and India propose that an international convention banning the use or threat of use of the nuclear weapons should be concluded immediately. This would constitute a major concrete step towards complete nuclear disarmament.

Building a nuclear-weapon-free and non-violent world requires the revolutionary transformation of outlook and the education of people and nations for peace, mutual respect and tolerance. The propaganda of war, hatred and violence should be forbidden and hostile perceptions with regard to other nations and peoples abandoned.

Wisdom lies in preventing the accumulation and aggravation of global problems which, if not solved today, would require even greater sacrifices tomorrow.

The danger that threatens mankind is grave. But mankind has the power to prevent a catastrophe, and to pave the way to a nuclear-weapon-free civilisation. The gathering strength of the coalition for peace embracing the efforts of the Non-Aligned Movement, "the six-nation five-continent initiative for peace and disarmament", all peace-loving countries, political parties and public and public organisations gives us reason for hope, and optimism. The time for decisive and urgent action is now.

M.S. Gorbachev
General Secretary
of the CPSU
Central Committee

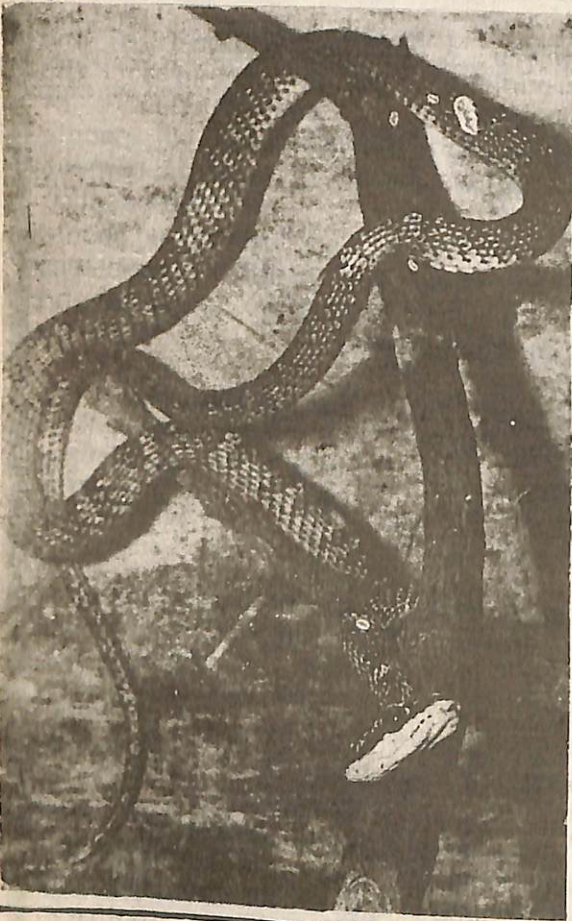
Rajiv Gandhi
Prime Minister
of the Republic
of India.

New Delhi
November 27, 1986.



FOCUS

THE REPTILE FAUNA OF ORISSA



Flying Snake

Few of us are aware of the fact that the reptile fauna of the State of Orissa is not only rich and diversified but is also most colourful and spectacular because of the simple fact that it provides a most ideal habitat for some of the rarest and most endangered reptiles of India. Some of these deserve to be better known.

The Giant Crocodiles

All the three kinds of crocodiles found in India namely, the Gharial (Gavialis gangeticus), the Marsh crocodile (Crocodylus palustris), and the Saltwater crocodile (Crocodylus porosus) inhabit the rivers, the lakes, and the mangroves of Orissa respectively.

The Gharial (Oriya : Tantia or Ghadiala) is one of the most gigantic crocodilians of the world as it grows to an enormous length of nearly 6 metres. For all its gigantic size and length, it requires a diet largely of fish and is quite harmless. This unique reptile which inhabits the fast-flowing waters of Mahanadi is India's prized possession because it is the only living representative of its clan in the world. The Saltwater Crocodile (Oriya : Baula kumbhira) as its name indicates is never far from saltwater and prefers to live in or close to the brackish waters at the river mouths. This mammoth reptile, with an infamous reputation as an occasional man killer, survives in a few pockets of the Bhitarkanika Sanctuary. Thanks to the timely initiative of the Government of India in sponsoring a programme of conservation and scientific rearing, the Indian crocodiles are assured of a fresh lease of life. With an able team of collaborators and with the almost perfect natural

situation that was there to begin with, Satkosia, an excellent 14 mile gorge on the Mahanadi River has been selected for conservation and management of the Gharial and has recently been gazetted as a sanctuary. The Bhitarkanika mangrove swamp is also now a crocodile sanctuary. The crocodile sanctuaries set up in Orissa have for long served as a nucleus for the breeding programme of the crocodiles in India and paved the way for setting up of similar sanctuaries in several other States.

Largest Sea Turtle Rookery

The Gahirmatha beach, which is a part of the Bhitarkanika Sanctuary, hit the headlines when its 35 km long sandy stretch witnessed the unique scene of the mass nesting of the sea turtle, Olive Ridley (Lepidochelys olivacea). It is estimated that 1,50,000 (1 1/2 lac) female turtles emerge during the winter months to discharge their parental obligation of laying eggs.

Barkuda Skink

The Barkuda Island (Breakfast Island) in the Chilka Lake has become famous at least zoologically, because it was on this island that the first specimen of a rare limbless skink (Barkudia insularis) was picked up from the loose earth and described as new to science in the early 1900s. It is a burrowing lizard, with special modifications for a subterranean mode of life. It is much elongated with a maximum length of 175 mm and lacks the legs. The blunt head and the rounded tip of the skink are the source of the lizard's Oriya name "Deemundia".

Of the four monitor lizards (Oriya: Godhi) reported from India, Orissa can boast of possessing three kinds barring the Desert Monitor. They



Water Monitor

are : the Common Monitor (Varanus bengalensis), the Water Monitor (Varanus salvator), and the Yellow Monitor (Varanus flavescens). In view of their endangered status because of their edible and commercial importance, all the Indian monitors are declared as protected animals.



King Cobra - A common Snake

The King Cobra, which is a most feared snake for its length as well as its deadly venom, is somewhat common both in the plains and hills of Orissa. It is called "Ahiraj" or "Sankhachuda" in Oriya and its scientific name is Ophiophagus hannah.

The residents of Padmakesaripur village near the Nandankanan Biological Park are professional snake catchers cum charmers. They mainly catch and handle the King Cobras. Apart from the King Cobra, the other cobras found in Orissa are the Tampa (Naja naja kaouthia) and common cobra, Naga (Naja naja naja).

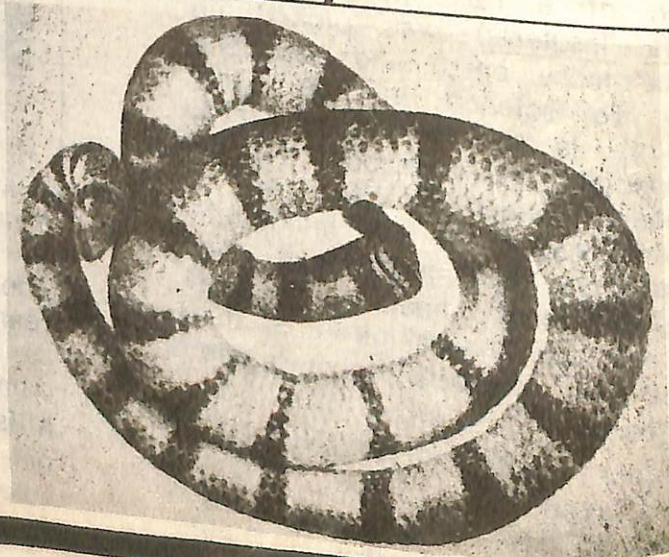
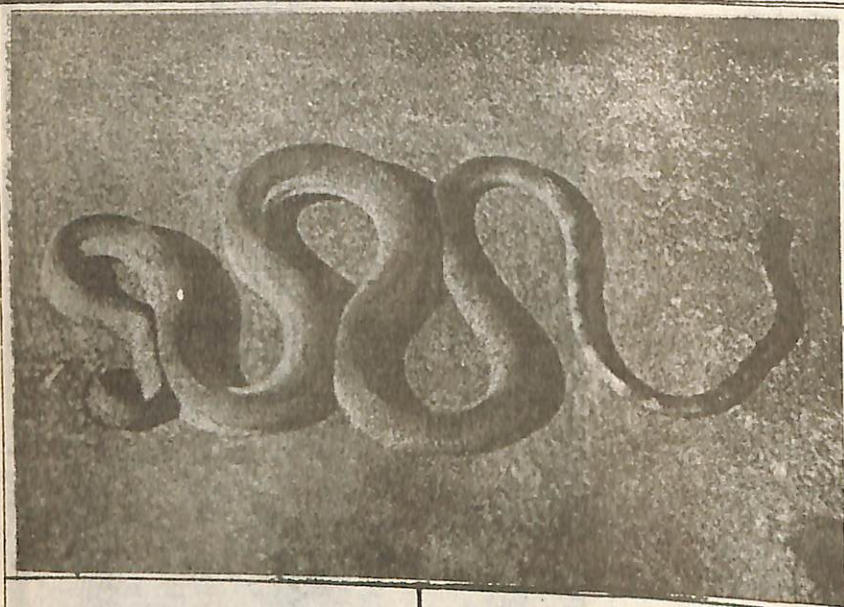
'Flying' Snake

A small but pretty tree snake (Chrysopelea ornate) is by far the most spectacular of the living reptiles because it is the only 'flying' snake. This snake is jet black in colour with yellow, mauve

or red-coloured spots on the back. In spite of all the stories, this snake cannot actually fly but is able to glide remarkably well from one branch of tree to another. This snake is a colourful addition to the snake fauna of Orissa.

This, in brief, is a review of the rich reptile fauna of Orissa. It is a pity that the reptile fauna of Orissa is still imperfectly known. Who knows that a scientific survey of the State with special attention to its reptiles will unearth yet more rare and colourful species?

Sri T.S.N. Murthy
Herpetologist
H - 20 - E
Tiruvanniyur
Madras - 41



PROGRAMMES, POLICIES & PROJECTS

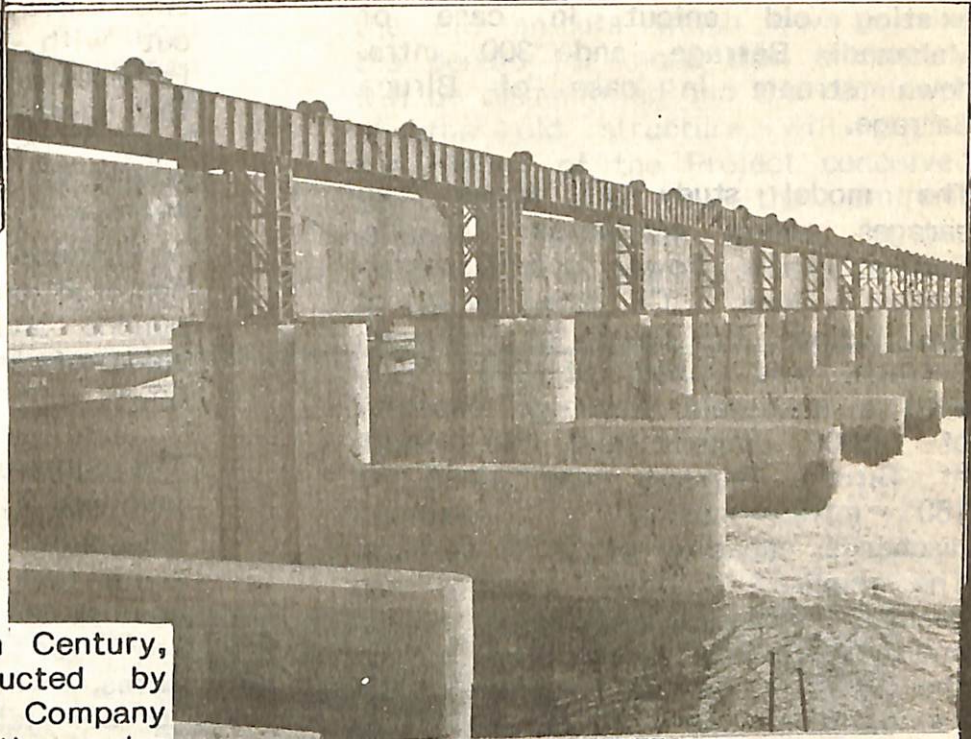
MAHANADI BIRUPA BARRAGE

In the latter half of 18th Century, canals had been constructed by the then East India Canal Company in the deltaic region of the major rivers of Orissa i.e. Mahanadi, Brahmani and Baitarani so as to provide irrigation and navigation facility in these areas. To feed these canals with water, anicuts were built across the river, Mahanadi, Birupa, Kathjori, Brahmani and Baitarani during the period 1864 - 70. Thousands of people were employed in the construction of these projects thereby giving relief to the people from the sufferings of the great, 'Naanka' famine of 1866 and also saving the coastal areas of Orissa from the future occurrence of famine. Although these anicuts were built with the, then technical knowledge and skill, they have effectively contributed towards the development of the area for the last 115 years.

Although the frequency of high flood in river Mahanadi was reduced considerably after the construction of Hirakud Dam, these age old anicuts which served the people for 100 years of its life span were subjected to prolonged low to medium floods. As a result these anicuts were damaged, repeatedly requiring huge cost towards repair and maintenance annually. Further-

more during the subsequent remodeling period, the height of the falling shutters of these anicuts were increased which accelerated the process of deterioration of these age old anicuts. It was apprehended that these anicuts may at any time give way like the contemporary Godavari anicut thereby disrupting the irrigation facilities in these areas and creating economic imbalance in the region. Moreover the old system of crest shutters of the anicuts did not operate properly during the flood resulting in formation of large shoals in the river Mahanadi and blocking the uptaking point of river Birupa thereby increasing flood havoc in the river Kathajori. Releasing the gravity of the situation, Govt. of Orissa in the first phase proposed to replace these old anicuts of Mahanadi & Birupa with barrages.

In 1978, a High power Technical Advisory Committee headed by the Chairman Central Water Commission was constituted and after detailed study of the possible alternate proposals the Committee recommended for the construction



of Barrages at the present site i.e. 60 metres down stream of the existing old anicut in case of Mahanadi Barrage and 300 mtrs. down stream in case of Birupa Barrage.

The model study of these two barages were conducted in the Central Water Power and Research Station, Pune. On the basis of the findings, the length of Mahanadi Barrage was fixed at-1928 mtrs. with a maximum discharge capacity of 15,300 cumecs and the length of Birupa Barrage was fixed at 180 mtrs. having a maximum discharge capacity of 2070 cumecs. The required detailed drawings and designs for the Barrages and ancilliary works were prepared by the C.W.C. Govt. of India. The foundation stone of the Project was laid in 1978 Sri Neelam Sanjeev Reddy, the then President of India, the construction works could not proceed due to paucity of funds and Govt. of Orissa sought assistance from the World Bank. The World Bank with a view to strengthening the economic condition of the state agreed to finance to meet the estimated expenditure of the project costing Rs. 119.68 crores. After getting this assistance the work of the Project started with full swing from 1980-81.

The Project envisages construction of new head regulators on both sides of river Mahanadi for Taldanda and Kendrapara Canals. Since Kendrapara Canal originates from river Birupa in the Old system construction of a new link canal through village Nimpur has also been undertaken on the left side of Mahanadi. Besides, the construction of a road bridge over the barrages is also under construction which will facilitate in improving the communication between Cuttack and Choudwar.

The Head regulator of the high canal is being newly constructed

on the left side of the river Birupa. The construction work of these two Barrages are being now carried out with latest technical knowhow. Provision has been made to regulate the gigantic gates of the barrages with the latest electronically monitored remote control equipments. Further to stream-line the flow of these rivers during floods, construction of spurs and guide bundhs and afflux bandhs on both sides of the rivers are being taken up.

The construction work of this Project involves 4,10,200 Cum. of concrete, consuming 25,900 M.T. of steel reinforcement, 22 lakh bags of cement and 8000 M.T. of structural steel for fabrication of the barrage gates. All efforts are being made to complete the work by the end of 1988.

However the work of the Project is progressing with stead-fast determination inspite of the various problems arising during construction. To achieve the target in stipulated time, concreting with concrete pumps have been used in this Project. By the end of 1987, 85% of the work in the Mahanadi Barrage and 95% in the Birupa Barrage have been completed, with a cost of 92.36 Crores. 6 Diesel generators of 250 K.V.A. each have been installed to ensure uninterrupted power supply to the Project site. In order to continue the construction work smoothly without affecting irrigation, high capacity pumps with latest technology have been deployed in the work.

The work of construction is being conducted completely by the Irrigation Deptt. of Orissa. M/s O.C.C. Ltd. a Govt. of Orissa under taking has been assigned with most of the works of Mahanadi Barrage alongwith the manufacture and erection of gates for both the Barrages. With a view to complete

the work within the stipulated period, nearly 240 Engineers 500 technical personnel and 5,000 skilled workmen have been employed. The project is expected to be completed in all respect within the stipulated time and cost thereby inculcating a new life to the prime irrigation system of the deltaic region of

Mahanadi. After its completion the old anicuts which have served the people for more than a century will be dismantled and the remnants of the old structure will depict the history of the Project conceived and constructed by the eminent engineer Sir Arthur Cotton in the Year 1866 to the future generation of the country.



Chief Minister of Orissa inaugurated Adivasi Trade Fair on 26.1.88 at 6.00 P.M. organised by H & T.W. Deptt. in the Adivasi Ground.



BIRSA MUNDA

The popular discontent against a ruthless British Policy of imperialist exploitation created an explosive situation in different parts of India around the middle of the 19th century. The great rising of 1857 is an outstanding landmark in the evolution of our national struggle. The spirit of sacrifice, communal harmony and unity of purpose which largely prevailed during the great uprising of 1857, had much impact on later generations in strengthening their determination to carry on the struggle against imperialist exploitation. There were a number of armed revolts even after the great uprising of 1857 had been crushed. These continued throughout the remaining years of the 19th century.

The rebel heroes who fought against the imperialist exploitation came from every corner of the country. Peasants, tribal people, certain religious sects and, in some cases sections of old ruling families were up in arms. There had been several armed resistance movements throughout the 19th and early 20th century. Among the most notable of these the indigo revolts in lower Bengal (1859-62) and north Bihar (1866-68), were against the British

planters who forced peasants to cultivate indigo and sell it to them at prices fixed by the planters. There were peasant uprisings in pabana and Bogra in Bengal (1872-76), Maharashtra (1874-75, 1878 - 79) and Rampa in Andhra (1879-80) against the oppression of landlords, money lenders and British authorities. The peasants and tribals in north-eastern India took up arms against the British oppression. The Wahabis who had played an important role in the earlier anti-British uprisings tried to re-organise themselves after the great uprising of 1857, but were suppressed in 1863-64. The Namdhari or the Kuka movement in Punjab under the leadership of Guru Ram Singh gained much momentum during the 19th century. Guru Ram Singh was exiled to Burma while a large number of Kukas were mercilessly massacred. In Maharashtra a popular leader named Phandke led an armed revolt against the oppression of money-lenders and to overthrow the foreign rule. Phandke, however was ultimately routed in 1869 and sentenced to life imprisonment. In 1891 Tikendrajit in Manipur led an anti-British uprising in Manipur. He was defeated and executed. The anti-British resistance of the Pathans in north western India

continued throughout the 1890's. Thus the political atmosphere of India even after the great uprising of 1857 was surcharged with anti-British fighting which continued throughout the remaining part of the 19th century.

When the country was under the spell of such political atmosphere, Birsa Munda led his anti-British movement in Chotnagpur area which soon gained much momentum and spread to the neighbouring areas from 1895 to 1900 A.D.

Birsa Munda was born in 1874 at Chalkad in the district of Ranchi. His early years were spent with his parents at Chalkad. When only 12 years old he went to Chaibasa where he stayed for about 4 years. His long stay at Chaibasa from 1886-1890 constituted a formative period of his life. Birsa was a convert of the German Mission and received a little education probably up to upper primary stage which added up to mere "Smattering of English". He had however a rudimentary knowledge of regional language. When he was only 17 years old he came in contact with a Vaisnava monk and under his influence he adopted the sacred thread, emphasised purity and piety, worshipped Tulsi plants and wore the sandal mark.

During 1893-94 all waste lands in villages, the ownership of which vested in the Government, were constituted as "Protected forests" under Indian Forest Act VII of 1878 subject to raiya's existing rights. In Porahat areas forest settlement operation was launched and measures were taken to prepare a record of forest rights. Villages in forests were marked off in blocks of convenient shape consisting not only of village site but also cultivable and waste lands "sufficient for the needs of the villages." Outside the marked-off blocks lay

the protective forest areas. But as ill luck would have it the local officers could not interpret the provisions made under the Forest Act of 1878 as result of which the innocent villages suffered to a great extent. They were not allowed to enjoy their "old rights i.e. free fuel, grazing etc." Birsa Munda whose influence over the Mundas and Oraons was extraordinary by this time led a number of Munda raiyas to Chaibasa "to petition for remission of forest duty". But Birsa was disappointed when nothing came out of it. A strong anti-British feeling grew in his mind.

In 1895 he suddenly proclaimed himself to be an incarnation of the deity, destined to save the Mundas in this world and the next. He gave out that all who did not join him were doomed to destruction, claimed miraculous powers of healing, and made a number of extraordinary predictions which were fully believed in. At one time, he announced that a rain of fire would destroy all except those who were living close round him. This prophecy

transformed Chalkad and the neighbouring hills into a large camp. At another time, he told the people that a deluge was coming, and the only dry spot would be where he was; that in view of the deluge, it was useless for them to continue to weed their crops, and that having no further need of cattle for ploughing, etc. they should turn them all loose; that all Government rupees and pice would be turned to water, and it was, therefore, useless to keep them, and they should, therefore, at once spend all they had in purchasing clothes. In consequence of these instructions, cultivation among the Mundas was stopped, thousands of cattle were turned loose into the jungle, and all the clothes available at the local markets were rapidly bought up.

Birsa's preaching was a strange medley of admonitions in favour of purity and asceticism, and of injunctions to his followers to defy the Government and its officers. The refrain was to the effect that the British Raj was over and his (Birsa's Raj had now commenced; that if the Sarkar tried to oppose him, its guns would be turned into wood, and its bullets into water; no one was in future to obey the Government, but only Birsa; no one was to pay rent any more, as all lands were to be held rent-free. He daily became more imperious, summoning to his presence persons who had not hitherto come to him, whether Mundas or Hindus.

Report on Birsa's activities as a preacher were communicated to Government in a distorted and partial manner. The Government decided upon the arrest of Birsa in August 1895. The District Superintendent of Police, G.R.K. Meares was to execute the warrant of arrest under section 353 and 505 of Cr. P.C., the first related to the assault or use of criminal force and the second to making, publishing or circulating any statement, rumour or report leading to public mischief. Birsa was arrested and sentenced to two years imprisonment with fifteen of his followers. While Birsa was in jail there were no signs of activity amongst his followers, and it was hoped that trouble from the Mundas was over. But this was not to be, for Birsa though in jail was still regarded as their "Bhagawan" and they were ready to place themselves again under his orders. The movement of 1895 was therefore an unfinished story. It was not a rising but the beginning of political and violent movement.

Birsa was released from jail in November 1897. He continued his anti-British movement which

anti-British movement which was at last suppressed by British authorities in 1900. After the suppression of Birsa Munda's movement, a large number of his followers were tried while Birsa himself died in jail due to, it is suspected, poisoning. Of those tried three were sentenced to death, forty-four to transportation for life, ten including an eight years old child to ten years rigorous imprisonment, twenty-three to five years rigorous imprisonment and six to three years rigorous imprisonment.

The following excerpt is from a news paper correspondent's report on one of the days of the trial published in Bengali on 23rd May, 1900.

"I arrived here early this morning and all whom I met so far - it is now 8.30 - seem to be dumb as to what is proceeding in the Munda riot prosecutions. There is a perfect reign of terror here - one dares not open his mouth to question the procedure in regard to the cruel imprisonment of several

scores who after weeks and months of jail have been declared to have been wrongfully detained in custody by the Session Court. There are over 217 Mundas still in jail pending trial; for nobody seems to know that, except suspicion of some heinous offence which has yet to be discovered I have had nigh on thirty years experience in various parts of India as a reporter and I assert without fear of contradiction that I have never known any proceedings more inconsistent with the ideas of British justice than those which have been adopted in these Munda Riot cases.

You will hear a good deal more about them when the cases, already decided, come up before the High Court on appeal, and then you will know how justice is prostituted in the Mufasil and law is made subservient to the head of the

district.

You have said that poor prisoners have rotted. It would be interesting to know how many of those originally arrested have died in confinement. It would be more interesting to know how many were ruthlessly shot down during the alleged riots, God knows where - that the Deputy Commissioner had witnessed. Perhaps in a day or so I may be able to tell you how many men have been killed.

It may stagger the public.

I must say that innocent men, presumably innocent men, charged by the Deputy Commissioner, whose informant was several miles away, should have been handcuffed heavily, heavily chained by feet and waist and taken into court day after day and not tried, is a disgrace to civilisation.

The manacles are so heavy that to go from the jail to the Magistrate's office, only a little more than 300 yards, causes them to drop down on the way from pure fatigue".

Birsa Munda was a martyr who dedicated himself for the cause of his motherland. A number of songs in Mundari, the language of the Munda, and in other languages of the areas, were composed and sung during Birsa's lifetime and later, which kept the memory of Birsa and his movement alive and continued to inspire the people. The following poem in the original Mundari in Roman script and its English translation are from K. Suresh Singh's The Dust-Storm and the Hanging Mist.

"Diku jati duku dasa atutan disum,
A'sar kapi sabkeate tearenpe ho,
Abu nagen go jo bugin tising.
Abua' agua Birisa Bhagoan do,
Abu nagen disumre hi ju' akanæ dola.
Ji 'te go jo' bugin tising.

Themba sar tarauri sabkeate dola,
Dombari burure jamanabu tising,
Dharti Aba enae kajitana.
Gari jati dusuman kaba boro baræea,
Disum tabu niku eserkeda,
Abua' ge kjutkati kabubageare,
Kula bana bingkoete, rea; kadabu
disum he,
Suku disum niku eserkeda."

"Afflicted with oppression of the
Zamindars, the misery of the people,
the country is adrift,
Fly to the bow, arrow and axe
Today for us death is better (than
life).

Birsa Bhagoan is our leader,
He has come down for us in the
land.

Today
Let us get ready with the quiver,
arrow and sword,
We shall assemble on Dombari Hill,
The Father of the Dearth speaks
us there.

We shall not be afraid of the monkeys
We shall not leave the Zamindars,
moneylenders and shopkeepers
(the foreigners)

They occupied our land.
We shall not give up our Khutkatti
rights
From (the jaws of) leopards and
snakes,
we reclaimed our land,
The happy land was seized by them".

Songs of similar nature composed and sung during Birsa's life and after had tremendous impact which kept the memory of Birsa and his movement alive and continued to inspire the people to fight against injustice. While Birsa was in jail, it is said he deliberated over how to save above four hundred of his people. He told Bharami Munda afterwards that he would allow the British to live ten years. He invited all to join his religion. He would be re-born among his people one day; his ideas would triumph in his land. The following statement recorded in the original Ms. entitled Munda, Bharmi and

rendered into English in Suresh Singhs's Dust Storm & Hanging Mist is worth mentioning :

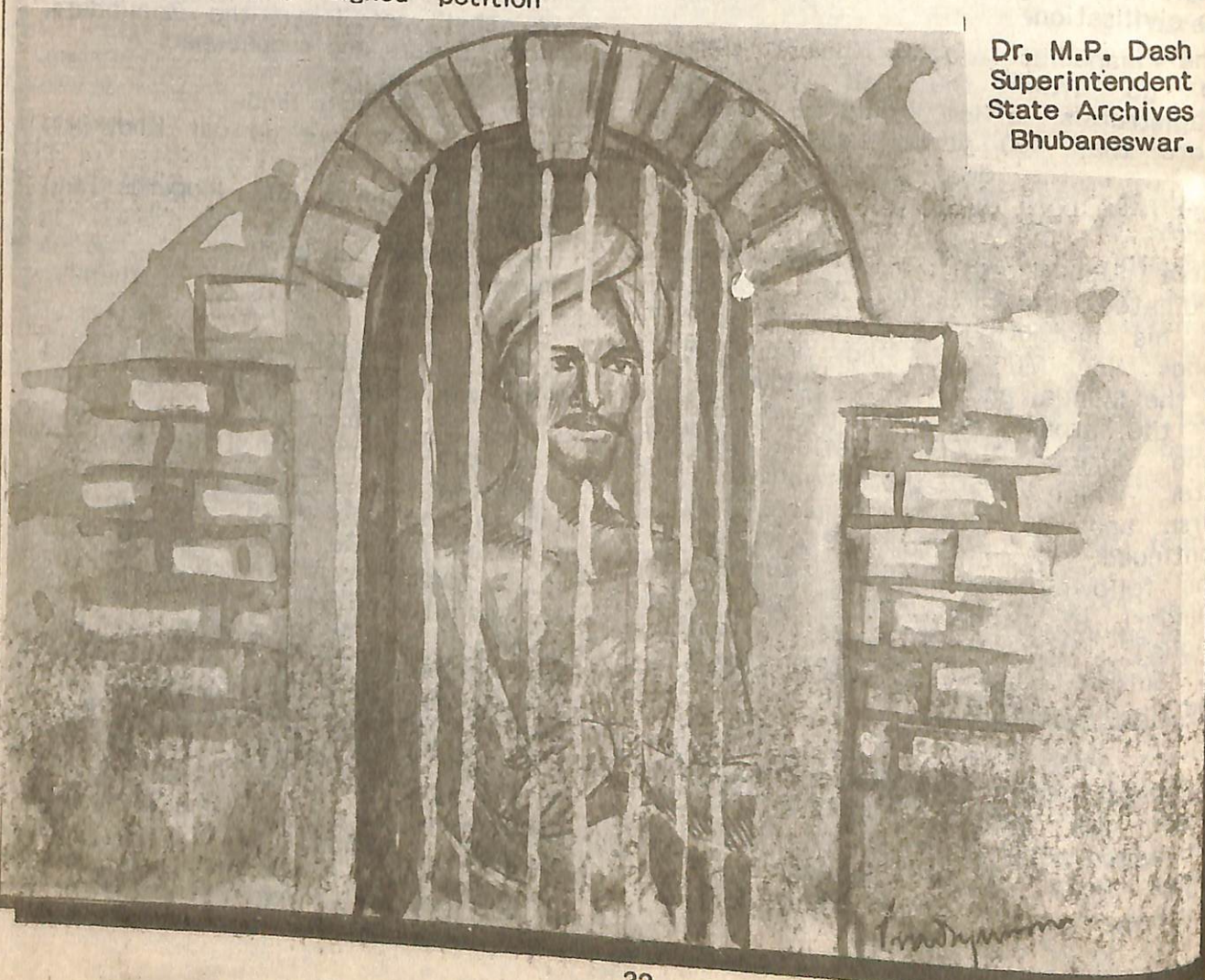
"I will turn up one day. I will let the bonfire of the Holi festival in Bundu, Tamar, Singhbhum, Keonjhar, Gangpur and Basia".

The fold songs pertaining to Birsa activities, and literary sources like the one mentioned above had greatly inspired the later generations to fight against injustice. It may be mentioned here that a serious agrarian movement took place in 1938 as a consequence of the enhancement of rent of the Munda tenants of north Gangpur. The inspiration was obviously from the above sources. The movement gradually gathered strength and ended in what is known as the Simko Firing of 1939. On February 9, 1939 a largely signed petition

was submitted to the Regent Rani of Gangpur making a number of demands including abolition Bethi & Begari. Nirmal Munda was the leader of the movement. The attempt to arrest him led to the Simko firing of 25, April 1939. On this occasion strong strong representation was made by the Congress leaders of Orissa demanding the taking over of Gangpur state by the Government. They also praised the bravery of the Mundas.

Almost all the movements which took place during the 19th & 20th centuries, including the anti-British movement of Birsa Munda were spontaneous and localised. However, side by side with these movements new political forces emerged, and new types of associations were formed, which have rise to a nationwide movement for national liberation.

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



CENTRAL INSTITUTE OF FRESHWATER AQUACULTURE

The Central Institute of Freshwater Aquaculture is a pioneering Institute in the field of freshwater aquaculture in India. It is recognised as the Regional Lead centre on Carp Farming under the Network of Aquaculture Centres in Asia (NACA) the FAO/UNDP. It is also a Centre on Advanced Studies on Postgraduate Agricultural Education and Research for M.Sc. and Ph.D. programmes in freshwater aquaculture.

The Headquarters of the Institute is located in an area comprising 147 hectares at Kausalyaganga near Bhubaneswar, capital of Orissa State. It has well-developed laboratory and farm facilities. The research work at this campus covers projects on production technology, pond environmental monitoring, fish genetics and hybridization, reproductive physiology, fish nutrition, fish pathology, weed control, aquaculture engineering, aquaculture economics, statistics and extension. Two units, one on Paddy-cum-Fish Culture and the other called Krishi Vigyan Kendra (Farm Science Centre)/ Trainers' Training Centre (KVK/TTC) are also located in Orissa at Cuttack and Kausalyaganga respectively.

The Institute has five other centres which are located in different regions of the country and working on specific research problems, *viz.*, Sewage-Fed Fish Culture Centre at Rahara (West Bengal), Frog Breeding and Culture Station at Kalyani (West Bengal), Operational

Research Project Centre on live-stock-cum-fish culture at Krishnagar (West Bengal), Ecology and Fisheries of Peninsular Tanks at Bangalore (Karnataka) and Freshwater Prawn Breeding and Culture Division at Kakinada (Andhra Pradesh).

A number of technologies have been developed by the Institute for increasing fish production in the country. Among them, induced-breeding of Indian carps was the first. Outdoor hatcheries were improved and an indoor hatchery developed. Intergeneric and intra-generic hybrids were also produced through induced breeding. Genetic engineering tools are now being employed for improvement of indigenous stocks.

Intensive methods of larval rearing have also been developed which have helped in increasing the production of stockable material. A new system of multispecies culture of carps, popularly known as "Composite Fish Culture", was evolved using six species of Asiatic carps. This has revolutionised the fish culture industry in the country with as high an yield rate as 10,000 kg/ha/yr.

The Institute is presently addressing itself to studies on nutritional requirements of fish and feed formulation, breeding and selection of carp stocks for improved growth traits, identification and control

of fish diseases, processes of mineralisation and decomposition in fish ponds, breeding and culture of airbreathing fishes, cat-fishes and prawns, management and utilization of aquatic weeds, integrated fish farming involving livestock and agriculture.

The technologies developed at the Institute are economically evaluated and effectively transferred to the farmers through the 'Lab-to-Land', 'Operational Research' and On-campus and Off-campus training programmes.



Sri B.K. Jena, Minister of State for Urban Development addressing on the occasion of the Annual Day function of Indira Gandhi Memorial Ayurvedic Medical College held at Soochana Bhawan on 18.1.88.



The Tribal sports was inaugurated in the Unit-I High School play ground by Sri Rash behari Behera, Minister of Harijan & Tribal Welfare & Agriculture on 27.1.88. Miss Frida Topno, Minister for Education and Youth Services also attended the function.

NEWS REEL

ROYALTY FROM SIMILIPAHAR FOREST DEVELOPMENT CORPORATION

A sum of Rs. 17.90 crores has been paid to the State Government by Similipahar Forest Development Corporation towards royalty during 1980-87. During the last financial year alone, the Corporation has paid Rs. 3.26 crores as royalty to State Government.

The Sale value of timber realised during the year 1984-85 was Rs.4.58 crores and that of firewood Rs.0.44 crores. The Corporation has also opened 69 firewood depots for supply of firewood to the people. In addition 142 depots have been opened through Commission Agents.

The working of the forest coupes has been stopped in Similipahar forest since June, 1982. This has been done on the advice of the House Committee of Orissa Legislative Assembly appointed by State Government. In the recent past the Corporation has been allowed extraction of timber in the districts of Keonjhar and Kalahandi.

It may be mentioned here that this Corporation started functioning during 1979-80 with the primary objective of development of Similipahar Forests by ensuring intensive forest development techniques, harvesting of timber

and other forest produce, constructing roads and creating plantation. The State Government has so far released Rs. 55.00 lakhs towards share capital. A sum of Rs. 75.00 has been availed by the Corporation as Institutional Loan from the Bank of India.

PROMOTION OF COIR INDUSTRIES IN ORISSA

A Composite Coir Processing Plant at a cost of Rs. 18.50 lakhs has been set up at Birapatappur (near Puri) during 1986-87 by Central Coir Marketing Cooperative Society with the financial assistance of National Cooperative Development Corporation. This unit has started production of fibre, yarn, curled rope and desiccated coconut powder.

Coir Board of the Government of India has also set up a Regional Coir Training & Design Centre at Bhubaneswar during 1986-87. For promotion of industries in brown fibre sector steps are being taken to set up more industrial units in the coconut growing areas in the State for extraction of brown fibre and its products. State Government have been giving financial assistance to primary cooperatives in the coir sector towards share capital, managerial

subsidy, marketing assistance, purchase of tools and equipment and construction of storage godown. The Central Coir Marketing Cooperative Society, the only apex in the State is responsible for marketing of the Coir goods. National Cooperative Development Corporation and Coir Board of India have provided financial assistance to the tune of Rs. 16.13 lakhs and Rs. 3.70 lakhs respectively upto 1986-87. The assistance is towards share capital, managerial subsidy, marketing assistance, purchase of tools and equipment, construction of storage godown and setting up a Composite Coir Complex. At there are 37 primary cooperatives in the coir sector having a membership of 1407 as on 31.10.87. These societies produced goods, worth Rs. 5.60 lakhs during the year 1987-88 (Upto 31.10.87). The total employment in Cooperative sector was 27000 at the end of 31.10.87.

Training programme of the entrepreneurs of Small Scale Industries.

The State Government has taken up a programme for training of the entrepreneurs of the Small Scale Industries in Orissa. During the 6th plan 1421 entrepreneurs underwent this training, while during the first two years of the 7th plan 720 entrepreneurs have already been trained. In addition, 44,687 artisans have been trained through the District Industries Centres, in traditional crafts to enable them to set up cottage industries in the rural areas.

39,050 bonded labourers re-settled in Orissa.

A total number of 39,050 bonded labourers have been rehabilitated in Orissa by the end of November, 1987. Of these rehabilitated labourers, 11,199 and 14,315 persons

belong to the scheduled castes and scheduled tribes respectively.

Felicitation to Sri B.N. Pande, Governor of Orissa on his 82nd birthday.

On 23rd December, 1987 Sri B.N. Pande, Governor of Orissa was felicitated by a large number of dignitaries, members of the Council of Ministers and Senior Officers including Sri J.B. Patnaik, Chief Minister of Orissa, Smt. Jayanti Patnaik, Member of Parliament and Sri P.K. Das, Speaker of the Orissa Legislative Assembly.

Symposium on Mentally Retarded Children

A symposium on mentally retarded children was held at Bhubaneswar on 8th and 9th December, 1987. The symposium jointly sponsored by the District Rehabilitation centre and the UNICEF was inaugurated by Sri Ramakant Rath, Addl. Chief Secretary. In his inaugural address Sri Rath pleaded for holding a number of training programmes for the teachers of the mentally retarded and for the establishment of special schools for such children. Sir Nihar Ranjan Hote, Commissioner-cum-Secretary, Community Development & Rural Reconstruction, emphasised on the necessity for evolving a special syllabus for the mentally retarded children.

Steps for commercial production of Mushrooms in Orissa.

The Department of Science, Technology & Environment of the State Government has taken up a programme for training women for development of Mushroom culture in the state. The first training programme was held on 23rd December at Kasturba Nari Mahal, Bhubaneswar. These women after completion of the training would

develop Mushrooms at their own residences for which seeds and technical assistance would be provided free of cost.

Incentives for government employees in the under-developed and tribal areas of the State.

The Government of Orissa has decided to implement the suggestion of the Prime Minister, Sri Rajiv Gandhi to provide special incentives to the government servants working in under-developed and tribal areas of the state to ensure greater administrative competence. According to a review of the government of India held recently, it is revealed that so far only the government of Orissa has taken steps to implement the suggestion of the Prime Minister.

Santhali Script in schools.

According to a report published in the Amrita Bazar Patrika dated 24.12.87, the Government of Orissa has decided to introduce "Ol-Chiki" (the Santhali script) in the lower primary schools in the Santhali-dominated areas of the State. The Ol-Chiki script was evolved in 1936 by Late Raghunath Murmu, a School Teacher of Mayurbhanj. The State government is reported to have decided that Ol-Chiki alongwith Oriya will be the medium of the teaching upto the primary level in areas where the santhalis pre-dominate. Each text book would have both the scripts side by side. The State Government is also stated to have decided to put up a statue of Late Raghunath Murmu at Rairangpur in Mayurbhanj district.

10% jobs in industries reserved for women.

On the concluding day of the all India Women's Conference, Sri J.B. Patnaik, Chief Minister of

Orissa in his address as Chief Guest announced that 10% of the jobs in Orissa's industrial establishments would be reserved for woman. Sri Patnaik said the government of Orissa has taken a number of steps for the development of women in the state. These include free education to women from the primary to post-graduate levels, appointment of women teachers in primary schools, special subsidy for women entrepreneurs, rehabilitation of homeless women in rural areas through financial assistance with 100% subsidy and expansion of women's education in the tribal areas. The valedictory function which was held on 3rd January, 1988 was presided over by Smt. Asoka Gupta President of the All India Somen's Conference. Sri Sarat Routh, Minister of State for Tourism released a Souvenir on the occasion and Smt. Shanta Pande Chair Person of the Reception Committee was present.

Conference of the Chairmen and Secretaries of State Pollution Control Boards.

An All India Conference of Chairmen and Secretaries of State Pollution Control Boards was held on 14th January, 1988 at Bhubaneswar. The conference was inaugurated by Mr. Z.R. Ansari, Union Minister of State for Forests and Environment. In his inaugural address, Mr. Ansari said that necessary changes in the laws relating to prevention of environmental pollution are being effected to entrust the State Pollution Control Boards with greater powers.

NEWS REEL

Calender of events : January 1988.

1.1.88 Bangali Dapha Bridge in Balasore district inaugurated by Shri Bhupinder Singh, Minister of State Irrigation and Information and Public Relations.

Sri Niranjan Patnaik, Minister, Industry, Health and Family Welfare, Science and Technology inaugurates the installation of T.V. in the press lounge of State Secretariat, Bhubaneswar.

2.1.88 Shri Balaram Jhakar, Speaker of the Lok Sabha visits Orissa to attend Dr. H.K. Mahtab's first Death Anniversary observance.

3.1.88 Shri J.B. Patnaik, Chief Minister of Orissa inaugurates a Polyvastra Unit at G.Udayagiri and the Indira Housing Colony at Dangalu in Phulbani district.

4.1.88 Laxmi Dam Project at Puruna Kataka in Phulbani district inaugurated by Shri J.B. Patnaik, Chief Minister of Orissa.

Sri Rasabehari Behera, Minister, Agriculture and Co-operation and Harijan and Tribal Welfare inaugurates an Agricultural exhibition and Farmers' Training Camp at Maluda village of Krushnaprasada Block in Puri district.

8.1.88 Shri Balbir Singh, Union Minister of State for Urban Development visits Orissa.

12.1.88 Shri B.N. Pande, Governor of Orissa receives a joint memorandum on World Peace from the youth of India and U.S.S.R.

13.1.88 Shri Hunsen, Prime Minister of Kampuchea and His holiness the Dalai Lama visit Orissa.

Mr. Z.R. Ansari, Union Minister of State, Forest and Environment visits of Orissa.

15.1.88 Shri J.B. Patnaik, Chief Minister of Orissa inaugurates the Indira Housing colony at Beliapal of Baramba block in Cuttack district.

23.1.88 Netaji Jayanti at Cuttack and other places in Orissa celebrated. Sri J.B. Patnaik addresses a meeting on the occasion at Netaji Seva Sadan, Cuttack.

25.1.88 Shri Jadunath Das Mohapatra, Minister, Education Sports and Youth Services lays the foundation stone of the building of Orissa Text Book Bureau, at Bhubaneswar.

26.1.88 Shri J.B. Patnaik, Chief Minister of Orissa inaugurates the Adivasi Trade Fair in the Adivasi ground at Bhubaneswar.

27.1.88 Shri Rasabehari Behera, Minister, Agriculture and Co-operation and Harijan and Tribal Welfare inaugurates State Tribal Sports at Bhubaneswar.

30.1.88 Martyrs' Day observed in the Orissa Assembly premises, with Sri Prasanna Kumar Dash, Speaker, as Chief Guest.

31.1.88 Beating the Retreat Ceremony at the Parade Ground, Bhubaneswar.

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