

ORISSA REVIEW

ACHIEVEMENT OF TECHNOLOGY
MISSION IN ORISSA.

GODDESS MAJHI GHARIANI OF
RAYAGADA

THE LIFE AND TIMES OF
BRAJAMOHAN PANDA.

LITERACY MISSION IN ACTION

GHARIALS BRED IN CAPTIVITY AT
NANDANKANAN BIOLOGICAL PARK.



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ACHIEVEMENT OF TECHNOLOGY MISSION IN ORISSA.

Ajit Kumar Tripathy

The following five technology missions were launched in 1986 at the initiative of the Prime Minister of India to give a new focus to the development process. The emphasis was shifted to

- (i) empowering the people and
- (ii) promoting their greater participation in future planning.

The five missions are:

1. Drinking water in rural areas
2. Immunisation of children and pregnant women
3. Adult literacy
4. Increasing the production of oil seeds
5. Telecommunications.

The long-term goals of these missions are the following:

1. To bring the benefits of science and technology to the doorsteps of people.
2. To replicate the successes from other areas such as agriculture, electronics, renewable energy and space exploration etc. into those fields which affect the day to day life of the people.

3. To provide management focus and organise information through increased communication.
4. To improve centre state relations in implementation of programmes having common objectives.
5. To substantially enhance people's participation in the development programmes.

The methodology which has been worked out is to adopt and integrate use of modern cost effective technology and tools in our environment.

It has the following features

1. integrated approach making use of modern cost effective tools
2. of harnessing the wisdom, involvement and commitment of intellectuals, professionals and technocrats.
3. creating a new work culture and political commitment, and reducing the distance between centre, state and the districts by a coordinated drive to achieve the goals.

The short term objectives are:

1. introducing administrative reforms to simplify antiquated procedures
2. decentralisation in the planning process
3. introducing openness, accountability and accessibility in the development programmes which impinge upon the public life.

The preconditions for successes of these missions are the following:

1. There has to be a constant drive to take new initiative and maintain a positive attitude on the part of all implementing personnel.
2. There has to be an understanding of the multi-dimensional demands of the issues involved and eagerness to learn all along the way.
3. There has to be sparking of enough enthusiasm to avoid cynicism and installing a sense of hope in all fronts.

The main purpose of this system of missions is to create a sense of urgency in providing the missionary zeal with appropriate management focus and secondly to deliver development in a coordinated manner at the doorstep of the people by resolving bottlenecks for speedy implementation. One critical difference with other programmes is the time-boundness of the programmes and cutting red-tapes.

Besides (i) scientific management, (ii) unambiguous communication, (iii) conducive climate for Centre-State coordination and (iv) a high degree of people participation, (v) information is one of the five critical inputs in the success of these missions. Information is essential for implementation of the programme not only by those who execute the programme in the field but also for the client whose involvement and participation are most essential for success of the programme. In order that the available information is used as a tool for decision making, it has got to be organised, formatted, standardised and used friendly.

A - WATER

Orissa is poised to achieve 100% coverage of problem villages with at least one source by March 1990 as per the schedule. To ensure completion of target of covering the balance 2323 villages mainly in the districts of Koraput, Phulbani and Ganjam a Rs.12 crore plan has been drawn up and approved. Water quality testing laboratories will become operational in the State by December, 1989 in the districts of Mayurbhanj, Ganjam, Sambalpur, Phulbani, Koraput and Kalahandi. Ten defluoridation plants in ten villages are being set up in the State in 1989-90 for which locations have been made available. 1500 excess iron removal plants are to be installed in the State in the current year for which locations are available. Incidentally this number is the maximum in the country.

Three districts - Koraput, Phulbani and Mayurbhanj - have been taken up to demonstrate new and integrated approach to water management. Nearly 1000 villages in Koraput District were provided with water in 1988-89 which was higher in any particular year in the last 40 years.

IMMUNISATION

Against the target of coverage of pregnant women with two doses of TT of 0.90 million, achievement in 1987-88 has been 0.47 million and in 1988-89, 0.60 million. The target for coverage of infants with three doses of DPT, 3 doses OPV one dose of BCG and one dose of measles was 0.79 million. As against this, the coverage with DPT has been 0.50 million in 1987-88 and 0.60 million in 1988-89. The coverage with OPV is 0.45 million in 1987-88 and 0.59 million in 1988-89. The coverage with BCG

is 0.59 million in 1987-88 and 0.59 million in 1988-89. The coverage with measles has been 0.24 million in 1987-88 and 0.38 million in 1988-89.

Four essential centres to monitor incidence of disease have been set up in the districts of Balasore, Cuttack, Ganjam and Puri.

Orissa is one of the four States where the innovative approach of integrated training for immunisation and ICDS has been initiated under the guidance and assistance of UNICEF.

Sambalpur District has been taken up by the Ministry of Health to develop new strategies for expanding immunisation coverage and improving performance.

LITERACY

The estimated number of adult illiterates in Orissa is around 4.6 million. The estimated number of adults made



literate in 1988-89 is around 0.2 million. There have been serious efforts at mobilising voluntary agencies. 4 zonal level workshops have been held and 30 voluntary agencies mobilised in 1988-89 to make about 30,000 adults literate.

Nehru Yuvak Kendras are running, in 11 districts, over a 1000 centres to make at least 30,000 adults literate.

600 Jana Shikshan Nilayams were sanctioned in 1987-88 and 1988-89 for continuing post literacy education.

Moreover a scheme for utilising services of 10,000 primary school teachers each making 5 persons literate has been finalised.

The State Resource Centre at Bhubaneswar has been reactivated and distinguished educationists have been appointed as Chairman and Director. This centre has initiated a number of training programmes and has designed an outline for launching literacy caravans in the State for creation of public awareness.

OILSEEDS

The areas and production of oil seeds in Orissa in the last two years has been as follows :-

	Area (000 hc)	Production (000 t)
1986-87	1046	800
1987-88	1048	850
1988-89	1059	906

According to the latest figures available, production and distribution of certified quality seed are in excess of requirements for all major oilseeds, groundnut, mustard, safflower and niger. Compared to other States, utilisation of NABARD lines of credit for oilseeds farmers is very low because the cooperative credit structures need strengthening. Although field demonstrations show that productivity of Orissa in respect of groundnut is the highest in the country and may be even in the whole of Asia, productivity of oil seeds as a whole, covers around a bare 7.44 quintal per hectare. This is a serious imbalance in the potential and the actual production which needs to be created in a systematic and time-bound manner.

The National Dairy Development Board has taken up the responsibility of improving oilseeds production, procurement, processing and marketing in Orissa. The programme under the care of the NDDB is being assisted by co-operative league of the USA and the Cooperative Union of Canada. Oil Orissa which is the short name for Orissa State Co-operative Oilseeds Growers Federation Ltd. has registered a considerable impact on the farmers for adoption of oilseed technology in the area under investigation. Oil Orissa was the recipient of the best performance award of the National Productivity Council for 1985-86 and 1986-87.

TELECOM

1300 digital electronic lines have been added in 1988-89 which is less than 1 per cent of the national achievement. 11 districts out of 13 are now provided with STD facilities. A target of covering 5 number of 128-port rural digital exchanges has been commissioned in 1988-89.

The immunisation coverage has been impressive but there have to be more number of

coverage evaluation surveys to provide feed-back on the quality of programme.

There is need for the Central Government to set up vaccine test facilities centre in Orissa as has been done in other States.

The literacy mission which is at present in a rather low gear has got to be rejuvenated.





THE LIFE AND TIMES OF BRAJAMOHAN PANDA.

The life and times of Brajamohan Panda (1890-1965), a liberal humanist and philanthropist of great renown, epitomise a saga of socio-cultural amelioration and renaissance of Orissa in general and the District of Sambalpur in particular.

Brajamohan, born on 5th June 1890 in village Larambha, was the only son of his parents, who were educated, cultured and socially well placed. But this distinguished aristocratic lineage did not breed in Brajamohan an attitude of social insularity or condescension. On the contrary, the virtues of grace, charity and concern for others were ingrained in his personality right from the beginning, without any trait of trumpeting or showmanship.

There being no school in the village and the nearest Primary School being at a distance of three miles, Brajamohan's father arranged for his son's education at home by appointing a tutor at the village and, subsequently, in Sambalpur town.

His education was interrupted within a few years, due to inconvenience of his stay at Sambalpur, which was resumed by getting admitted to the Sambalpur Zilla School in January, 1906. But, again, he had to interrupt his studies and go back to the village in August, 1907 on the outbreak of cholera when he was a student of Class IX. During his enforced stay in the village, Brajamohan made up his mind to make available the facilities of education in the village itself and founded a Primary School with only seven students and arranged to pay for the teacher's salary of one Rupee out of his pocket money. This modest beginning, through his sustained efforts in subsequent years culminated in the founding of the Larambha High School in 1938 and, later, the Larambha College in 1964. His zeal and commitment for the spread of educational infrastructure was not confined to Larambha and its vicinity. As a matter of fact, as a member of the District Board from 1917 to 1947, he helped establishment

of Primary Schools throughout the District of Sambalpur, the number of such schools registering an increase from 25 to 225. Besides, Brajamohan played an active role in the founding of the Sambalpur College in 1944, which was later named as Gangadhar Meher College, and made financial contributions to the University College of Engineering at Burla. He also played an active role in getting the Medical College established at Burla and made financial contributions for the founding of the Women's College at Sambalpur and the Panchayat College at Bargarh. It was Brajamohan who played a vital role, as the Vice-President of the Orissa Education Society, 1962, in spearheading the movement for the establishment of a University at Sambalpur. There was no one who devoted so much of time, energy and money for the spread of education in the Western zone of Orissa. Brajamohan was aware of the fact that education does not mean mere provision of formal education in schools and colleges and that human excellence gets manifest in literary and cultural efflorescence. He was in deed a committed patron of literature and culture. His association with the litterateurs of Orissa and, in particular, with the major poet of the times, Gangadhar Meher (1862-1924) has earned him well-deserved commendation in the annals of Oriya literature. Brajamohan, right from his school days, had been an avid reader of not only the classics of Oriya literature, he had also keen interest in the creative trends of the contemporary literature. Obviously, therefore, he was aware of

the creative attainment of poet Gangadhar who had already acquired unique eminence throughout Orissa through his poetic output in periodicals and publications spanning two decades. Gangadhar, however, had practically stopped producing any major work since 1903. Brajamohan must have been greatly concerned for such silence of the great poet. It was Brajamohan who urged him in his very first letter in 1909 to resume his poetic creativity. He also assured the poet to arrange for the publication of his works. In Brajamohan, who was then only a student of Class X in Ravenshaw Collegiate School at Cuttack, it was as if the poet found the child-angel, the emissary of the Muse of Poetry. The visionary-poet's correspondence with Brajamohan reveals the level of mutual affection they nurtured for each other. This near-mystic association of Brajamohan and Gangadhar, despite the hiatus of age and attainments, is without a precedent or parallel in Oriya literature. The continual urging of Brajamohan was a substantive factor which moved the poet to write further and complete the unfinished works. Oriya literature was thus enriched by the excellent and immortal works (including 'Tapaswini', considered the masterpiece) by the poet produced after 1910. Some of the poetic works were published by Brajamohan himself even at a time when he was a student of the Presidency College, Calcutta. During his College days Brajamohan himself published a number of poems in various reputed literary journals, but kept his personal poetic aspirations under restraint.

His poems were anthologised much later, in Yauvana Gatha. His main object was to create efflorescence of a milieu of literary pursuits and development in general. In particular, he took upon himself the indefatigable task to resuscitate Gangadhar's creative force and to keep the limelight focussed of Gangadhar by ensuring publication of his works. This, by itself, places him at the sanctum of the immortals.

A versatelist as he was, Brajamohan did not remain confined to the spheres of education and culture. He had indomitable zeal for public work. He evinced a progressive and nationalist outlook and fervour from his student days at Cuttack and Calcutta. Educated in the best of the liberal traditions of the time, having observed the surcharged atmosphere of the Nationalist Movement and the first World War, Brajamohan remained at Calcutta off and on from 1910 to 1916 and finally emerged out as a convinced Tilakite till such time he attended the Nagpur Congress of 1920 and Ahmedabad Congress of 1921 and got persuaded by the Gandhian ideologies of non-violence, non-co-operation and nationalist reconstruction. It is this new ideology that prompted him to help found the National School at Sambalpur and hoist the National flag on his housetop.

He was, however, not cut out temperamentally to stoop to the station of a crafty, present day politician. He was obsically a man of action who engineered or assisted socially useful projects and

schemes, some times maintaining an anonymity which is rare amongst men in public life. Brajamohan devoted his time primarily to cultivation and social work. For ten years, from 1927 to 1937, he served as member of the Bihar Orissa Legislative Assembly. As an agriculturist, Brajamohan was innovative and experimentalist. He adopted the modern techniques of cultivation, introduced new crops and established agro-based industries as early as the Thirties in this part of the country by producing sugar and sisal-hemp. The production of sisal-hemp has made it possible to put marginal land to productive economic use. His primary efforts in horticulture, animal upgradation through crossbreeding, and use of

better techniques in cultivation had caused a stir in the area much before the Green Revolution was ushered in the country. Brajamohan did not believe in the tinsel of publicity. But, in the true sense of the term, he was one of the few pioneering, enlightened and innovative agriculturists the country had produced. He not only introduced the techniques of improved agricultural practice in the field, he also lent an aura of respectability to the profession amongst the gentry of the area.

Brajamohan did belong to the class of the landed gentry. But, unlike the patricians of such a class, he never fell a prey to the tentacles of self-aggrandisement, avarice and narrow materialism. May be, his devotion to the Muses overpowered the

temptation of the Mammon. He was a deeply religious man and he helped funding of the Gita Ashram on the bank of river Mahanadi. A broad humanist as he was, his religiosity was pure and far away from insular sectarianism. His faith had been anchored in a value-based spiritualism, which urged him to a spirit of social service, for the greatest good of the greatest number, service to Nara-Narayan. He had a thoughtful head, but a much larger heart. His sense of

ethics, code of work and individual dignity did not permit him to indulge in cabal politics to work his way to seats of the Establishment. But Brajamohan Panda is one who will be remembered by the people of the area he served through selfless fervour and emotional attachment

He was not only a man of vision, he was a Karmayogi.

GODDESS MAJHI GHARIANI OF RAYAGADA

M.S. Rao

Of the many places where history and myth embrace in love Rayagada in Korpaut District is one. This small township nestles in the arms of Green mountains. River Nagabali Kisses her hem and plays about in a half circle. The J.K. Pur paper mill ten kilometres away and the Jeypore Sugar Factory in her courtyard keep her still nights throbbing with life. The wind from Parvatipuram forty kilometres to the south blows past her doors leaving behind the very strong scent of Andhrite culture. Rayagada appeared as far back as the reign of King Samudragupta who tried to claim her. The scars of these battles are still there at today's Champikota, a thirty minutes' ride from the town. Such is her ancient lore. Such is her modern tale.

Goddess Majhighariani (Also known as Majji Gouri) is evidently the prime deity here. She commands the soulful devotion of the entire population. The origin of the goddess is associated with an historical event dating back to the fourth century A.D. The Orissa Gazetteer says, Samudragupta invaded Mahakantara, the modern Koraput and Kalahandi tracts. King Byaghraraj of Mahakantar braved the battle with success. People today believe that he did it with the grace of the goddess. The goddess continued to be worshipped since then as a form of sakti, energy incarnate. Sakti and the mother figure are synonymous in the mind of a Hindu. Therefore almost in no time the goddess was accepted as the universal mother. Mr. N.C. Padhi, a

teacher of G.C.D. High School Rayagada has done copious research on the deity. he quotes the Orissa Gazetteer that "in the fourteenth century the Silavansi king Viswanath Dev chose Rayagada as his capital and shifted his headquarters to that new town. He built an enormous mud fort at Rayagada the ruins of which are still seen. Viswanath Dev also constructed rows of temples along the river Nagabali and the ruined temple called Majhi Ghariani is also attributed to him". The king, as is the current belief, installed the goddess right in the middle of his palace and the temple was raised later at that very spot. hence the name Majhi Ghariani, or the one seated in the central room.

The construction of the temple (The structure as we see today) is of very recent origin, say, about forty years. At that time the railways were building a bridge over Nagabali at a stone's throw from the shrine because at this point the river is a deep and narrow gorge going down around a hundred and odd feet. To the surprise of the builders, the massive piers gave way as many as three times. And then the head pujari one night had a dream in which the deity commanded that her temple be built first. It was raised forthwith. Legend goes that the bridge too could be completed afterwards with no further difficulty.

The temple is situated at one end of the town. River Nagabali flows close by. The green hills around tepe in peace. Among knee-high shrubbery, an occasional knot

of largetrees and a lean throng of thatched cottages, the temple complex stands imposingly. The room for head-shaving, the rest-house for incoming devotees with provision for cooking their meals and the water tap are spread closely over a small area. There is the satikunda too where in 1571 A.D. when Viswanath Dev died, his hundred and odd queens immolated themselves following the custom of SATI.

From the main road towards Parvatipuram the approach way crosses the railway tracks to the temple steps along a gentle slope for a few yards.

The main temple and the entrance hall stand on a rectangular marble-floored platform. The booking counter and the entrance to the sanctorum are on two adjacent sides of the hall. The other two sides are open and grilled to let in enough air and light. The inner shrine is fitted with marble stones on walls and glass panels above that reflect the deity's burning image clearly.

The idol is a piece of lengthy stone dug deep into the earth. The small upper part is visible and it is pasted thick with red vermilion powder. Facial contours are marked in black and gold colours. The red face radiates fear. The eyes are round with large brows. The nose dazzles in an ornament that rests lovingly on the upper lip. The tongue made of a thin curved plate, sticks out. Light green leaves are littered before the image. Behind her are a few swords wrapped in coloured pieces of cloth.

The goddess is invoked into these swords during holy festivals. They are taken outside the temple precincts to represent the original idol that cannot be moved. The swords are worshipped when epidemics break out or any such calamity befalls the locality.

Each Sunday and Wednesday, devotees pour into this town with offerings of live goats or cocks to propitiate the goddess. These are people who had made a vow to sacrifice a live goat or cock if their prayer was granted. The overwhelming number of the temple-ward traffic is proof that the deity responds, and responds unfailingly.

There is an interesting custom in connection with the animal sacrifice. The sacrificial bird (say, a cock) is brought right before the image and the pujari in deep red robes throws a few grains of rice before it. The devotee awaits the cock to peck at the grains. With bated breath. If the cock does not, the Pujari cannot offer it to the goddess and it is believed that the cock won't touch the grains if the devotee has not performed a vow made before.

These days there is brisk business for coconut and banana vendors. The temple is packed every inch. The pilgrims purchase tickets for shaving or for offering a goat or cock, etc. The notice-board in the entrance hall tells you the rate. They stand in a long row while home-guards keep an eye on discipline. The ritual in the shrine being over, they

come out with the animal or bird to the open ground where paid butchers are waiting to kill the bird or animal and to make a few bucks. The fatal stroke falls. The headless body dances awhile in death-throe and then dies. The pilgrims pick up the PRASAD and leave for home. Many also stay back for the day. They cook their meals in the premises itself and wait for the homeward train. And out there, the open ground is layered many times with fur and feather. The air catches a strong scent of spiced meat. People, old and young, keep shouting. The bustle, beginning from the small hours of the morning, goes on till late at night.

Killing is a sin. But who won't risk it once at least for just this moment's euphoric surrender to the Almighty?

The CHAITRA festival is the most important of the festivals held every year with much pomp and ceremony in honour of goddess Majhi Ghariani. The centre portion of the entrance hall is enclosed and holy fire is lit to the recitation of MANTRAS. The deity is installed in sacred pots (GHATA) and people carrying the pots go in procession. The whole town awakes to this glorious celebration. The streets too celebrate the function during and after the conclusion of the festival in the temple. The temple area during this function is decorated with flags, festoons and pyrotechnics. Fascinating feats of acrobatics enthral the spectator on the last night. At sundown people stream into

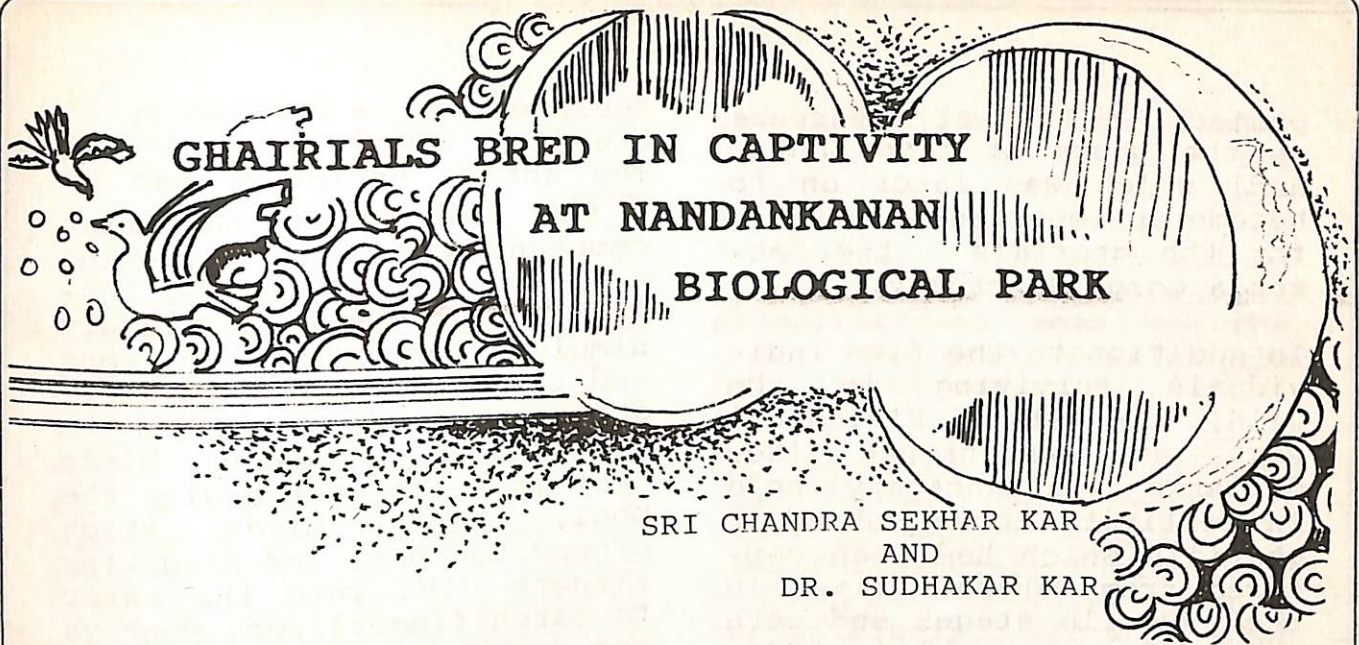
the area. The cool night, the flurry of lights, those half-lit human faces so lost under a spell and the air of pious anxiety give the whole atmosphere a magical charm. At about ten P.M. the sacred pots will have made the last round and they reach this side of the railway track. The head pajari carries the deity, comes dancing to the heavy beat of drums and cymbals. His steps grow faster..... and then a leap and he is swinging effortlessly on a wooden plank nailed on the surface with iron spikes the pointed ends showing up. The entranced look on his face speaks clearly that he has sat on a bunch of lowers, not a bed of blood-hungry thorns.

There is still another surprise. The fire-walking feat. The bed of fire is prepared in advance and the glowing cinders are spread over about fifteen square feet. Again the mass of on-lookers await expectantly the scene of this ritual. A small chick is dropped on the fire-bed. And it runs right on

it. The head pujari steps down the swing and again dances round the fire a couple of times. As the beating of drums rises in crescendo, He sweeps into the fire and out. Who can then check the frenzied tide of devotees? They rush and jump into the fire and run..... rush, jump into the fire and run. Townsmen, tribals, youngmen, old women, destitutes and drunkards all and each. As if the burning bed beckons us beggars of God's mercy. It is a moment's total surrender distilled from an eternity's fragmented awaiting.

A board of trustees is entrusted with the temple's managements. The Tahsildar is the managing trustee and some persons of eminence of the locality such as Mr. Ramachandra Ulaka, MLA, Mr. N.K. Das, Mr. D. Maheswar Rao and Mr. Simanchal Mahapatra are the member trustees. They have been doing their best to utilise temple funds so that a larger number of pilgrims are attracted.

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SRI CHANDRA SEKHAR KAR
AND
DR. SUDHAKAR KAR

The gharial became world's rarest Crocodile in the mid 1970s. In its prime habitat in the Mahanadi river, Orissa, its population was reduced to only five mostly in and around Satkosha Gorge.

Concerned about the very survival of the gharial, the Government of India requested the UNDP for assistance in carrying out a survey and advising what action if any could be taken to save the gharials from almost certain extinction.

Dr. Bustard visited Orissa along with the other major Indian states where crocodile population depleted to the verge of extinction during 1974. In his report, he mentioned that the Gharial population had been reduced to about 60 or 70 in the entire country. However, he was optimistic that using modern ecological management techniques combined with the creation of special sanctuaries, where gharials could be safe from poaching, by use of set nets in fishing and other disturbances, the

gharials could be saved, and over a period of some years the tiny surviving population could increase to several thousand animals.

The gharials had never been bred in captivity anywhere in the world and one of the proposed activities of the Integrated Crocodile and Sea Turtle Research and Conservation Project of Forest Department, Government of Orissa/Government of India was to breed the gharials in Captivity.

The Government of India accepted Dr. Bustard's 1974, report and requested technical assistance from Food and Agriculture Organisation of United Nations Development Programme (FAO/UNDP) to establish an all India Project to save the gharials and to conserve India's two other rare Crocodylian species - the saltwater Crocodile (Crocodylus porosus) and the mugger (Crocodylus palustris).

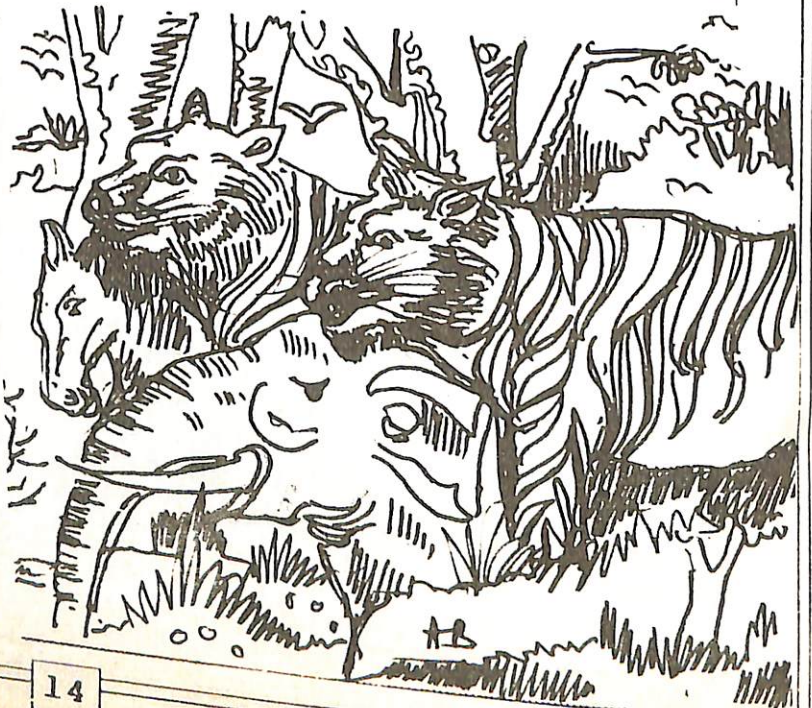
Among all the states and union territories of Government of India, Orissa was the first State to take up such

project in 1975 at Tikarpara on the banks of river Mahanadi which was later on to become an important sanctuary for the gharials - the Satkosia Gorge Sanctuary.

In addition to the five individuals surviving in the wild, the State Biological Park at Nandankanan (Now declared as a Sanctuary) held in captivity three sub-adult gharials which had been captured from Mahanadi river in the juvenile stages and were about 10 years old in 1974.

In 1974, Dr. H.R. Bustard took initiative for building an ideal breeding pool at Nandankanan Biological Park, Orissa. This was approved by the Government of India which funded the project and work commenced in 1975. The finished pool was completed in early 1976. A male gharial named 'Raja' measuring 2.90 m and two subadult female gharials (Juli and Mili) measuring 2.58 m and 2.78 m were liberated into this specially designed breeding pool - the only pool of its kind in the country and so far known in the world. Its special features include its large size - a length of 195 ft. (59.5 m), breadth of 29.7 m (98 ft approx) and a maximum depth of about 30 ft. (9.1 m) and water capacity of 27 lakh litres. Circulation is provided by means of a 40 H.P. electric pump which raises water from the nearby Kanchan lake and a ten horse power recirculation pump which feeds water back into the pool through an artificial nullah. The pool is

secluded, as is necessary for breeding these shy animals. The entire enclosure has an 8 feet high brick and mortar compound wall with a viewing area (55 feet) for the public. This pool completely simulates natural conditions and is an extraordinary attraction for the visitors to Nandankanan. Weaver birds nest in trees overhanging the pool, paddy birds stick around the pool and pied kingfishers dive into the water to catch fingerlings. Monkeys and peacocks also visit the enclosure. All these conditions leave the gharials in a sweet home where they look very jolly and satisfied. On 20 February 1979 a third female gharial was obtained from Trivandrum Zoo named 'Kerali' and was introduced into this breeding pool. The same year on 4 January 1979 three more subadult females which were reared in captivity at Gharial Research and Conservation Unit at Tikarpara, Angul in the District of Dhenkanal, Orissa, measuring approximately 1.90 m in length, were also brought and released into this breeding pool.



Courtship was first observed in 1975. Frequent courtship and presumed mating were observed in 1977 and in 1978. However, no eggs were laid. A defect in the only male gharial available was subsequently noticed. Steps were therefore taken to obtain another male to bring about successful breeding. A 12'6" (3.5 m) male weighing 195 kg was made available by the Frankfurt Zoological Society, West Germany, on a breeding loan agreement, to the Government of India. After the many formalities were completed this male finally reached Nandankanan on 11th January 1980. It was named as 'Bajrabahu' which within a span of weeks after being introduced into the breeding pool started to court the resident females, Juli and Mili. Within 20 days after introduction in to the breeding pool, a male - male combat between Frankfurt male Bajarabahu with the resident male 'Raja' resulted in fatal consequences. On 8 February putrefied carcass of Raja was found floating in the pool in a wounded condition with proctodaeum protruded and with a bruised thorasic portion possibly due to a stroke by the Frankfurt male with its laws or more likely with the tail. This year Bajrabahu started courting with the first resident female which was observed from 1st February upto 26 February. For the first time in the World, the mating of Gharial was successful at Nandankanan and after a lapse of about 40 days eggs were laid by Juli on 10th March 1980 in

an artificial sand bank adjacent to the pools. The female gharial was seen jealously guarding the nest throughout - not even allowing the staff who were well acquainted to come to the site. The other females did not lay any eggs.

On 1st zmay 1980, the nest laid by Juli was opened in order to remove some of the eggs for hatchery incubation. A total of 25 large eggs (approximately 3 1/2 x 2") had been laid. Ten of these were left in the nest for the female to take care of the eggs and the resulting hatchlings and the remaining 15 eggs were removed to a specially constructed hatchery outside the pool where they were being incubated similarly in slightly moistened sand at a temperature of

about 32°C. After 58 days of incubation, the eggs hatched on 7th May. Thus Nandankanan and Orissa made world history. The state Biological Park/ Sanctuary at Nandankanan became the first place in the world to breed gharials in captivity. Out of 10 eggs left the mother, 9 hatchlings emerged out while transplanted eggs in the hatchery yielded 100% hatching success resulting in 15 hatchlings. With these 24 gharial hatchlings a new chapter in the crocodile conservation programme in the world began.

Juli did not lay any eggs but the other female Mili laid 5 leggs in 1981; but those were all infertile. In the

subsequent year i.e., in 1982, both Juli and Mili laid fertile eggs the number of eggs being 27 and 28 out of which 11 and 14 hatchlings respectively emerged out. In the year 1983 in addition to Juli and Mili another female named 'Kerali' laid 5 eggs but those were found to be all infertile. In 1984 'Kerali' did not lay any egg but 2 more females alongwith Juli and Mili laid fertile eggs. From 1985 onwards till the last nesting season i.e. 1989, 4 to 5 out of a total 6 females, accommodated in the breeding pool along with Bajrabahu (the only male), have been laying eggs. But it has been observed that all the females are not laying eggs every year. There is an irregular gap between annual reproductive cycle due to unknown reasons. Such an event of irregular gap in the reproductive cycle has also been observed at Nandankanan in case of the estuarine crocodile, Crocodylus porosus which was laying infertile eggs continuously for over a decade in the absence of a suitable male partner. The resultant hatchlings are being reared in the specially designed rearing pools inside

the park with much care and precautions under best captive husbandry conditions and management. Uptill now a total of 194 young gharials of Nandankanan each about 1 metre size have been released into the Satkosia George of the Satkosia Gorge Sanctuary and a few more are awaiting release into nature.

The gharial breeding and husbandry programme in Nandankanan Biological Park has made a tremendous success within a decade. At present the wildlife wing/State Forest Department is no more dependent on other State Government organisations for obtaining eggs/hatchlings for its rear and release programme to build up the depleted population of Gharials in nature.

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LITERACY MISSION IN ACTION

Laxmidhar Mishra

A mass campaign for the National Literacy Mission was launched by the Prime Minister on May 5, 1988. While launching the campaign, the Prime Minister had clearly stated that the Mission is not the programme of one Ministry or one department or one agency but the concern of the whole nation. He had therefore, appealed to all sections of the society to extend their helping hand to the Mission to make it a truly societal mission.

A mass mobilisation campaign was launched under the auspices of the NSS wing of Mahatma Gandhi University, Kottayam with the active involvement of the Kottayam municipality and the Collector, Kottayam to make 2000 illiterates in the age group 5 to 60 in Kottayam city fully literate within 100 days. And on June 25, 1989, Kottayam town was declared fully literate.

NEHRU SAKSHARATHA JYOTI

A campaign under the banner "Nehru Saksharatha Jyoti" to achieve cent per cent literacy in the Ernakulam district of Kerala by October 2, 1989 was launched on January 26, 1989, the Republic Day.

In this unique experiment about 21,000 volunteer instructors are involved in making about 1.5 lakh illiterate persons in 5-60 age group in Ernakulam district literate. A unique combination of students, school teachers, unemployed and employed youth, retired employees including retired school teachers, police officers, medical officers, bank officers, trade unions, priests and nuns, religious organisations (church, mosque and temple), Nair Service Society etc. form the vanguard of the movement. The majority of the instructors (70 per cent) are girls who have taken up the challenge with lot of enthusiasm and dedication. They have been trained in 20 training centres in 20 different blocks in batches of 30 to 35 trainees. The training was imparted by a group of Resource Persons drawn from the State Resource Centre (SRC), the Kerala Shastra Sahitya Parishad (KSSP) and the Universities.

Most of the learners are from the working class employed in plantations, agriculture, fishery, building and construction work. Despite the fact that they return home only after 7.00 p.m., 85 to

90 per cent of them are continuing their studies with enthusiasm. Teaching and learning materials have been developed by resource persons of KSSP which are awareness and conscientisation oriented. Lot of supplementary materials have also been supplied to enrich the content of learning. All the lessons contained in the Primer are not taught as the entire process is essentially a process of self-learning.

The entire district is reverberating today with the message of literacy. One can hear this message amidst dense forests, amidst remote and inaccessible pockets, amidst tribal hamlets and in 50 islands in and around Cochin. The army of 21,000 volunteer teachers have not only been animators of literacy but also transmitters of several messages of development. One of the most striking ways of motivating the learners is undertaking an operation by way of testing the eyes of 1.5 lakh learners through medical camps.

The Kerala Government has given wholehearted support to this campaign. Formal orders have been issued to all government employees to this effect. All political parties have also involved themselves in the campaign.

The Ernakulam experiment, though laudable, is not without its negative aspects. There are instances of husbands preventing wives from attending adult education classes. There have been cases of physical assault and police cases have also been reported. Another negative

aspect of the campaign is that despite best efforts, it has not been possible to involve about 10 per cent of the illiterate population of the district in the literacy campaign. Sincere efforts continue to bring them to the ambit of the campaign.

SAKHARTA ABHIYAN

In Gujarat, under the auspices of Gujarat Vidyapeeth, a mass campaign called 'Sakharta Abhiyan' was launched on May 1, 1989 with the involvement of 416 voluntary agencies and 1.5 lakh volunteers in a determined bid to make 35 lakh adult illiterates literate in five phases by 1991. This is yet another unique experiment in which practically all sections of the society, namely employers, trade unions, universities, colleges, school teachers, students, non-student youth, milk cooperatives, Rotary and Lions Clubs, have all involved themselves. An entry point to rudimentary literacy and numeracy is being provided through inexpensive and well illustrated Literacy Kits which have been produced by Gujarat Vidyapeeth, which is the State Resource Centre for Gujarat. This process is sought to be reinforced through 620 Jana Siksha Nilayams (JSNs) sanctioned in favour of the Vidyapeeth for post literacy and continuing education. This is in addition to about 2,500 JSNs which have been sanctioned under various other schemes for Gujarat.

In Karnataka, a mass campaign for complete eradication of illiteracy has been taken up in 20 Taluks by the State Literacy Mission. The entire

plan has been worked out with lot of imagination, skill and thoroughness and through wide ranging consultations with voluntary agencies and educational institutions. The entire campaign has been backed by a massive environment building effort through a voluntary agency called 'MESCA, Bangalore' and through posters, pamphlets, banners, placards, carrying the message of literacy across the countryside. About 40,000 volunteers are actively engaged in imparting literacy in a bid to make 4 lakh adult illiterates literate by 1990. An additional 40 Taluks are expected to be taken up in the second phase of the campaign.

In Rajasthan, which has the second lowest literacy rate in the country, several bold, imaginative and innovative experiments have been launched. A massive environment building through wall paintings, Literacy Jathas of teachers, students, youth women, both on feet and bicycles and posters for literacy in the schools, colleges and other educational institutions is underway. The services of two lakh secondary and senior secondary students have been enlisted.

WHOLE VILLAGE LITERACY CONCEPT

In yet another innovative experiment known as 'Whole Village Literacy' concept 60 villages were targeted to be made literate. Special development grants for all-round development are sanctioned to such villages which achieve cent per cent literacy.

In West Bengal, a voluntary agency known as 'Bangiya

Saksharta Prachar Samiti' has been formed which intends to organise literacy campaigns all over the State to supplement the efforts of the Central and State Governments. A decision has been taken to set 1995 - the 175th birth anniversary of Pt. Iswarchandra Vidyasagar, as the deadline for achieving complete literacy in the State. There are 9 million adult illiterates in 341 blocks in West Bengal. 20 blocks have been taken up for complete eradication of illiteracy by 1991.

In Coimbatore district of Tamilnadu, which has nearly 5 lakh adult illiterates, a voluntary agency named 'Shanti Ashram' is engaged in mobilising student and non student youth volunteers, NGOs, banks, cooperatives and others for complete eradication of illiteracy in 480 villages of 21 blocks. A district level coordination committee has been formed. 30 institutions and voluntary agencies are involved in the project and 10 villages have been made fully literate so far. 15,000 school students were involved in this mass mobilisation campaign in the first phase which is expected to go up to 1 lakh in the third and terminal phase.

The University of Bombay mobilised about 30,000 volunteers in 1988 to make at least one lakh adult illiterates literate by 1990. Involvement of other agencies institutions and individuals like Army, Navy, Air Force Ex-servicemen and their welfare organisations in this mission has also started showing results. Railways, Prison management, Public Sector Banks, Co-operatives

and the like were also asked to involve themselves in the Literacy Mission. The response has been positive and encouraging. Two round table conferences have already been held in July, 1988 and April, 1989 in which the National Literacy Mission Authority solicited the involvement, cooperation and support of all the Central employers and trade union organisations. In pursuance of the decision of the second conference, a Tripartite Standing Committee of representatives of National Literacy Mission Authority, Ministry of Labour Central Employers and Trade Union representatives has been formed to work out the modalities of involvement of employers and trade unions.

OTHER VOLUNTARY AGENCIES

Between 1987-88 and 1988-89, 750 projects involving 43,000 adult education classes have been sanctioned to 551 voluntary agencies in States/ Union Territories under the scheme of Central Grant-in-aid. These are essentially Centre-based Adult Education programmes. The procedure of sanction of grant-in-aid has been simplified and all possible cooperation and help are being extended to voluntary agencies in selecting the areas preparing operational plans, identifying the clientele in specified areas etc. The performance of the voluntary agencies is under close and constant evaluation by Joint Evaluation Teams. This year a National Convention of VAs was held at Vidya Nagar (17 kms from Bangalore) under the auspices of Bhagvattulla Charitable Trust. The second National Convention was organised at Delhi by the

All India Committee for Eradication of Female illiteracy Both the conventions have made significant contributions to create an environment for literacy and also for spreading the message of literacy.

MEDIA COVERAGE AND SUPPORT

Media coverage and support has registered boost in the recent months. A National level Coordination Committee with Secretary, Information & Broadcasting as Chairman has been formed and several important decisions have been taken in the first meeting held on January 24, 1989. This helped in establishing very close liaison between NLM and officers of the Ministry of I & B, Press Information Bureau, AIR, Doordarshan, Song and Drama Division etc. Contact persons in radio and TV stations all over the country have been notified and with their help AIR and Doordarshan are being involved in spreading the message of literacy in a big way. Literacy songs, features, stories, curtain raisers interviews etc. are being regularly broadcast and telecast by all stations of AIR and Doordarshan. Close and constant contact is being established with newspapers and journals and periodicals for publication of write-ups on themes of literacy on a regular and sustained basis with the active cooperation of the Press Information Bureau. Special efforts are being made to harness the traditional media like puppetry in Uttar Pradesh, Harikatha and Burakatha in Andhra Pradesh, Jakhyaganam in

Karnataka, Opera in Mahara-
shtra and West Bengal, PALA
in Orissa, Kalpathaks and
Kalamandalies in Madhya
Pradesh.

The National Literacy Mission is a renewal of the National Adult Education Programme though with a difference. The Mission has been launched through an objective evaluation of the strength and weaknesses of the earlier programme through 56 reports of seven Institutes of Social Science and Research. Efforts are being made to continuously monitor and evaluate the performance of the earlier programme and to take corrective measures wherever the same are needed. With a view to providing a linkage between basic literacy, post literacy and continuing education, sanction for as many 21,059 Jana Shikshan Nilayams in which about 8000 are reported to have been operationalised, have been issued. The JSN will be a unique institution which can act as a centre of information, centre of communication, centre of Charcha Mandal, centre of evening classes for upgradation of skills, centre of convergence for all development functionaries and centre of educational, cultural and recreational activities. It is expected to tap the cultural energy and creativity of the people in rural areas.

The State Resource Centres numbering 18, provide the academic and technical resource support to the programme. Hitherto, they were understaffed and ill-equipped. This has been reviewed and reorganised and two new SRCs at Orissa and NEHU shillong,

have also been opened. Since launching of the mass campaign, the SRCs have produced excellent teaching and learning materials including books charts, posters, literacy songs etc. They are now required to prepare a new and integrated primer which would incorporate basic literacy and numbracy materials, work book, exercise book, tools for evaluation of the learning outcome and certification. This would also conform to the four values of national conceren such as national integration, protection and conservation of environment, women's equality and empowerment and small family norms.

The Adult Education Programme is a non-formal and unorthodox programme which is extremely complex and difficult in which results are not achieved instantly. It is a long drawn out process. A series of efforts are being made to improve the teaching and learning environment with the application of the findings of scientific and technological reasearch. Although all possible efforts have been made and continue to be made to enlarge the ambit of the Mission and to bring about a qualitative change in the on-going programmes, much of the success of the Mission would depend on people's involvement or participation. It is only people who can make it happen and can make the impossible possible. Simultaneously, literacy is to be viewed not merely in terms of employment and wages but also in terms of empowerment and dignity of the individual. The goals of the Mission are clear but

the path is extremely difficult and, therefore, we have to proceed with extreme cautious and guarded steps so that any decision which we take in the context of the

Mission arouses the interest and the initiative of the literate employees who alone can make other illiterate adults literate.

Director General
National Literacy Mission
New Delhi.

DISTRICT GAZETTEERS

The new series of District Gazetteers published by the Gazetteers organisation of the Revenue Department have been kept for sale for the public as well as the Book-Sellers in the Orissa Government Press, Cuttack. The District Gazetteers comprise the most comprehensive and authentic single source of knowledge covering different aspects of Orissan studies, besides the flora and fauna, climate, history, anthropological features, customs and rituals, culture and education, agriculture and industry, trade and commerce, economic survey, social services, Pattern of administration, places of interest and communications etc., with necessary maps and photographs of the concerned district. The publications are of immense value for different institutions, scholars, administrators as well as general public. In the meanwhile the Government of Orissa have been pleased to sell out the district Gazetteers with subsidised rates for wide circulation in the

interest of the general public. Besides, the Book-Sellers will also get 25% commission on the reduced selling prices.

Copies can be had from

1. The Director of Printing, Stationeries and Publications, Orissa, Cuttack and its branch offices at Balangir, Keonjhar, Deogarh, Sambalpur, Khadapara, Chhatrapur, Berrampur (Ganjam).
2. Soochana Bhawan, Bhubaneswar.
3. Gopabandhu Academy of Administration, Sahidnagar, Orissa, Bhubaneswar
4. Assistant Education Officer, Ministry of Human Resource Development, Department of Education, Publication Unit, Ex-AFO Hutments, Dr. RAjendra Prasad Road, New Delhi-110 001.

Deluxe-bound District Gazetteers of the following districts are available for sale at the following rates:

Name of the district	Printed price per copy Rs.	Discounted price for sale to the public per copy Rs.	Price per copy for sale to dealers Rs.
1. Koraput (slightly damaged)	17.80	5.93	4.45
2. Koraput	17.80	13.35	10.00
3. Mayurbhanja	18.05	13.54	10.15
4. Balangir	27.25	20.44	15.33
5. Sambalpur	29.25	21.93	16.45
6. Dhenkanal	21.00	15.75	11.82
7. Sundargarh	40.90	20.45	15.34
8. Puri	76.85	38.42	28.83
9. Kalahandi	54.65	27.32	20.50
10. Dhenkanal (Oriya)	88.50	44.25	33.20
11. Boudh-Khondmals (Phulbani)	58.30	29.15	21.86
12. Koraput (Decennial Supplement)	30.90	15.45	11.58
13. Kendujhar	60.70	30.85	22.75

ALONE IN THE CROWD

Bibhuti Mishra

At long last the prolonged darkness has blown over; the dawn has broken on the distant horizon, for the shining star has arrived in the art firmament of Orissa. After thirtytwo years of aridity Ramahari Jena (b. 1957) became the first Oriya artist to win the National Award by Lalit Kala Akademi, New Delhi for the year 1989. It is strange that though there was never a dearth of talent, Orissa had so far failed to hit a winner as far as doling out patronage in the form of National Awards by the Akademi is concerned. Due to lack of exposure Oriya Artists, many of them very gifted and persevering, have not been able to make the desired impact on the art scene in India. So after the continuous drought this Award certainly is a welcome drop of impetus for the art and artists of Orissa. It is not only a belated recognition of the gift and excellence of Orissa artists but also a much-needed boost in the arms of the young and upcoming artists of the State.

Born in a middle class family in Ghatakuri village of Aska (Orissa), Ramahari gave vent to his artistic bent quite early in life. Leading a carefree childhood in his village, the child indulged in various forms of artistic and creative work: Writing script for the street drama, holding plays in noontime in the backyard alongwith the gaggle of noisy village kids, fashioning masks out of newspapers and swords out of stray planks, making idols on the sly for the coming Puja-everything pointed to an exceptional creativity and sensitivity in the boy. "I always dreamt to be an artist I still dream" says Ramahari. While making hesitant forays into the world of paintings, through Chalk and Charcoal, he got his 'first teacher' in his mother. While she, a deeply religious lady, drew elaborate patterns with powdered rice on the floor of their house in true Oriya tradition, the young Ramahari watched intently, then imitated his mother with tentative fingers and finally excelled in the art. The artist was born.

After initial encouragements, his artistic pursuits were frowned upon as he neglected his studies. Never the one to stifle his artistic urge for the sake of the dreary and drab world of algebra and trigonometry, Ramahari continued with his drawing in the School and after matriculation got himself admitted into the Khallikote Art College. The family did not approve it, for they did not want their youngest son to be 'another drawing master': "In my village, they still call me 'drawing master'", observes Ramahari with a wry smile. With a deepset confidence in himself and an unquenchable zeal he swam against opinion and completed his diploma in Fine Art by topping the list of the successful candidates in 1979. With a mind raring to receive inspirations from different sources, he decided to enrol himself for higher studies in the Govt. Art College, Calcutta. But that was not to be, Lacking support from the family, the callow youth from an Orissa village could not muster up enough courage to chart unknown course in Calcutta and fell back on a secure job as an art teacher instead in the Aska Higher Secondary School of Science and Technology. There he lived and there he painted, experimenting with the medium ceaselessly. When the stay in Aska was beginning to appear claustrophobic Dame Luck smiled on him and he proceeded on a Research Grant in 1986 to carry on Research in Graphics at Regional Lalit Kala Kendra, Calcutta. There he came in close contact with such luminaries like Paritosh Sen, Amitav Banarjee etc. and

also got access to libraries and learnt from the works of such great masters like Van Gogh, Renoir, Matisse, Gauguin etc. On his return from Calcutta he stayed for a brief stint at Aska and then moved over to Bhubaneswar, where he is, at present working as Graphic Supervisor at Rashtriya Lalit Kala Kendra, Bhubaneswar. In his young career Ramahari has produced some one hundred paintings and about sixty Graphics, many of which have been highly appreciated by the discerning public and critics at various exhibitions and artist camps. With a total involvement in his work Ramahari leads a busy life gathering plaudits in his stride. He won the State Lalit Kala Akademi Award in 1987-88 for Graphics and he has been the invitee-representative in IInd Bharat Bhavan Biennale of Contemporary Indian Art-1987 and 4th Asian Art Biennale, Bangladesh. He also has the rare distinction of being the only Oriya and the youngest artist among 122 participants at "NATURE AND ENVIRONMENT"- Image reflected in Indian Cultural Heritage 1988-89, an exhibition currently held in Delhi on the occasion of the Nehru Centenary year.

The innate helplessness of man is something that had always engaged his attention and over the years it has become the predominant motif in his works. To Ramahari everyman, inspite of fame or worldly riches, is lonely. Right from his boyhood days, when prancing about on the river bank he stopped and withdraw from the noisy company to sit alone under the big banyan tree, there was

an essential aloneness in him. Very often he would be aloof and alone. In the first flush of adolescence Ramahari lived the searing pain of separation. His childhood sweetheart got married while he was preparing for matriculation and suddenly the pull, that drew him to the village every weekend, vanished. He writ-
hed in a pool of isolation; for the first time he had been sundered from someone dear to his heart. He suffered in silence and this helplessness was accentuated when he went to study at Khallikote Art College, unsupported. He stood alone and felt alone. The environment at Khallikote was also responsible for it. Many a time he would go to the ancient place and watch the sun setting behind the distant mountains. Of course he mixed with friends but in everyone he found an echo of his own loneliness. This feeling inevitably found its way as the prime theme of his paintings. Initially he used to paint more of landscape and less of human figures. In all of them he depicted nature in a plaintive mood. There was a touch of grey without any life, animal or human. Then he went on to portray human figures swathed in helplessness. Out of many such creations the painting of a flute player in eventide, that of a man lying prostrate against the backdrop of cornfields stand glorious testimony to Ramahari's continuous exploration of the theme of the vulnerability of man.

Never the one to be stuck in a groove Ramahari shifted from water colour to mixed media-to pastels to oils and

finally to Graphics. As he experimented more and more with his pet theme of loneliness of man, the reflective in his landscape paintings got the better of the narrative and a sombre mood was transmitted on to his canvas. The transparent tenderness and vibrancy of a water colour composition heightened the effect. Though he produced a stimulating series of landscape titled "MY VILLAGE" his interest slowly shifted to delineation of human figures. In the beginning he concentrated on realistic and proportionate figures in the disciplined ambience of the Art College; but he was not satisfied. A stint at Calcutta gave him that desired maturity. Slowly he resorted to surrealism and had his say through primitive, disproportionate human figures. Meanwhile he became keen on Graphics, for he was hurt to find no worthwhile achievement in his field in Orissa even after forty years of Graphic movement in the National level. His expertise in Graphics developed at Calcutta and the emerging textural quality in his paintings helped to accentuate his theme. Of course there were other themes like man-woman relationship that engaged him for sometime; but always it was the helplessness of man that held sway in his heart. After his return to Orissa he found a congenial place in Rashtriya Lalit Kala Kendra, Bhubaneswar and he worked in a free atmosphere. Interaction with luminaries in Calcutta had benefited him greatly and furiously he set about translating his feelings on to his canvas. The painting that got the national award is titled "Armenia-88". The Armenian

diaster shook the sensitive soul of Ramahari. he was shocked and anguished. Again he found man a lonely and puny creature in the scheme of things. In this painting there is a human figure divested of everything, even his flesh, set against the dark sun and the hovering dark clouds. The nudity of the man stands for his loneliness and loss. Even the sunlight is blacked out. The faceless humanfigure, the dark sun and the darker clouds against the dimming sky bring home the message with striking effect. The touch of raw amber and vermillion help accentuate the sense of loss. Both vertical and horizontal in composition, the painting also gains effect through tonal variation. The anguished cry of the artist's heart has got reflected in his art most tellingly. There is of course a strong sign of anatomical drawing in this painting as in most of his recent paintings; the inspiration for which he says he got from the German artist Durer's work. As Ramahari continues to develop his theme of helplessness of man he is slowly eschewing colour. There is an accent on maximum effect with minimum colour symbolising the feeling of loss and

loneliness. His ugly, disfigured human forms are strongly vivifying for he, like Picasso, paints men as he perceives them not as he sees them. So behind his primitive figures there is a modern sensibility. His concept of man gets delineated with the expressive power of primitive men. Of late there is a new theme emerging in his paintings. It is the theme of flight: The lonely man growing wings and flying into glorious freedom. "Temptation", one of his works with theme, is a master piece of feeling and dexterity.

With a tremendous energy for work Ramahari today weilds his brush in the Studio of Rashtriya Lalit Kala Kendra, Bhubaneswar and guides students down the intricate ways of Graphics. He is happy, for Orissa has got recognition. As he attains more and more skill in Graphics, a desire for murals has seized him and before long he should be reaping rewards for his tireless labour. Says, he, "I have still a lot to say on the loneliness of man" a theme that constantly reminds us of life and living.

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MADHAB CHANDRA ROUTRAY: THE DALBEHERA OF TAPANG

Braja Paikray.

Before occupying Orissa, the Britishers had already occupied and ruled over the whole of Bengal and in the South, the Oriya district of Ganjam was also under their administration. Therefore it became easier on their part to attack the fort of Barabati and to overthrow the Maratha power. After the fall of Barabati they attacked the fort of Barunei, occupied Khurda region in 1804 A.D. and established British rule. But soon they had to face the Paik rebellion in 1817 A.D. Though subsequently the Paik rebellion was suppressed and quelled, it was not to be expected that Paiks, the warrior race of Orissa would submit to the British rule so completely. Ten years after the famous Paik rebellion, the Britishers had to face another uprising of the Paiks in 1827 which was popularly known as the Tapang rebellion. The leader of this uprising was none other than Madhab Chandra Routray, the brave Dalabehera of Tapang and the able descendant of his predecessor Narasingh Routray who had become prominent for his uncommon bravery in fighting out the Moghul menace in Gajpati regime. Narasingh Routray had been conferred the position of Dalbehera of Tapang as a reward from Gajapati Dibyasingh Dev.

The Dalbehera family had the hereditary and the traditional right of collecting revenue from the people of their area. But after the establishment of British rule in Khurda the English authority demanded the immediate payment of revenue to them. Even some British revenue officials alongwith the soldiers were deployed to Tapang on 23rd May 1827 for the for cible collection of the revenue.

The British revenue officials even demanded the revenue from the women-folk of the house in absence of the male members of the family. But when they tried to enter into the house of Chintamani Ransingh, his brave wife Haramoni, in the absence of her husband, threatened the British soldiers with a sword in her hand. The news soon reached the Dalbehera who ordered his men to resist the British forces. Gobardhan Bairiganjan, of Tapanga, shot dead two British soldiers in an encounter as a result of which the other officials fled to Khurda. This incident of Tapang enraged the English Magistrate of Khurda Mr. Wilkinson and order was sent to Dalbehera for his self surrender. Madhab Chandra Routray did not pay any heed to the order of the British authority and on the other hand made elaborate military

preparations apprehending danger from the British side. help was sought from Dalaees, Dalabeheras and Paikarays. Way cries were heard at Tapang and all around. The Dalases and Dalbeheras of Narangarh, Malliparagarh, Ramachandigarh, Kaipadaragarh, Sadheigarh, Garh Chhatrama and the Chiefs of Dadhimac-hhagadia, Bangida and Jhinkijhari joined the Dalbehera and lent their support.

The British soldiers under the command of colonel Herbert faced the paik forces of Tapang at "Kandagoda" and a fierce battle was fought for several days. On the third day of the battle Dhanjaya Bhanja, the Commander of Tapang forces was killed and Madhab Routray took up the command of the Paiks. On the fourth day, the Dalbehera inflicted a crushing defeat on the British. On the fifth and sixth day of battle the Paiks fought with determination and courage and chased away the British soldiers who fled for life. The British Commander Colonel Herber saved his life with great difficulty and fled to Khurda. The British lost all hope of winning the battle. But at this critical period of the British, Madhusudan Patnaik, an official Dalbehera, turned a traitor and supplied detailed information relating to the war strategy and the position of the secret arsenals of the Paik forces. The British forces all on a sudden fell upon the secret arsenals and completely destroyed it. They later on smashed the Paik forces and tried to capture the Dalbehera. Finding no other alternative, Madhab

Chandra Routray fled to "Garh-Badapari" and stayed there in his father-in-law's house in-cognito.

Dalbehera was a kind hearted person who could not tolerate the plight of the poor people. One day he learnt about the oppression of the British officials upon the poor salt manufacturers of Chilika. The lion in him now swung into action. He went to Chilika side and shot dead two oppressive salt subedars. The British authority got alarmed hearing the incident. Frantic efforts were made for the capture of Dalbehera. Lump-sum cash reward was declared for his capture whether dead or alive. But it did not yield any result.

At last it was the Dalbehera himself who decided to surrender for a noble cause.

One day the Dalbehera was moving in the jungle and accidentally met a poor fisherman of village "Soran" in the jungle track. The fisherman asked the Dalbehera, the way to reach Tapang. The Dalbehera enquired the cause of his going to Tapang. The fisherman narrated that he had lost his boat in Chilika, the only means of his livelihood and for some financial assistance wanted to meet the Dalbehera of Tapang. The Dalbehera felt sad as he had now nothing to give the fisherman. he thought for a moment and told the fisherman to follow him to Tapang. The Dalbehera proceeded to Khurda and presented himself inside the court along with the fisherman. he revealed his identify and requested the English magistrate to

arrest him and to grant the declared money to the fisherman for his capture. The British authorities were greatly moved by such magnanimous act of Dalbehera and set him free thinking that execution of such a noble person might cause further disturbances in Khurda region. The Dalabehera was sent to his village Tapang with due honour and respect.

Many years have passed away, but the legendary Dalabehera of Tapang still remains in the memory of the people of Orissa for his heroic act and noble sacrifice.

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Bhubaneswar.



MORE DRINKING WATER FOR ORISSA TRIBAL VILLAGES

Three projects under the National Drinking Water Mission have been taken up in Korpaut, Phulbani, Ganjam and Mayurbhanj districts of Orissa to accelerate drinking water supply to the remote and tribal areas of the state. This is in addition to the normal programmes being carried out by the state government under Minimum Needs Programme and Accelerated Rural Water Supply Programme under the central sector. Under the new projects a sum of Rs.11.46 crores will be spent this year of which Rs.4.36 crores have already been released.

Besides, 1500 iron removal plants are being set up in the state to tackle the problem of excess iron in the water. Six water testing laboratories will be set up at a cost of Rs. 7.06 lakhs and these will be located at Phulbani, Mayurbhanj, Ganjam, Keonjhar and Kalahandi districts. A mobile water testing laboratory is also being procured which will move to problem villages and ensure provision of safe po-table water in the tribal areas.

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