





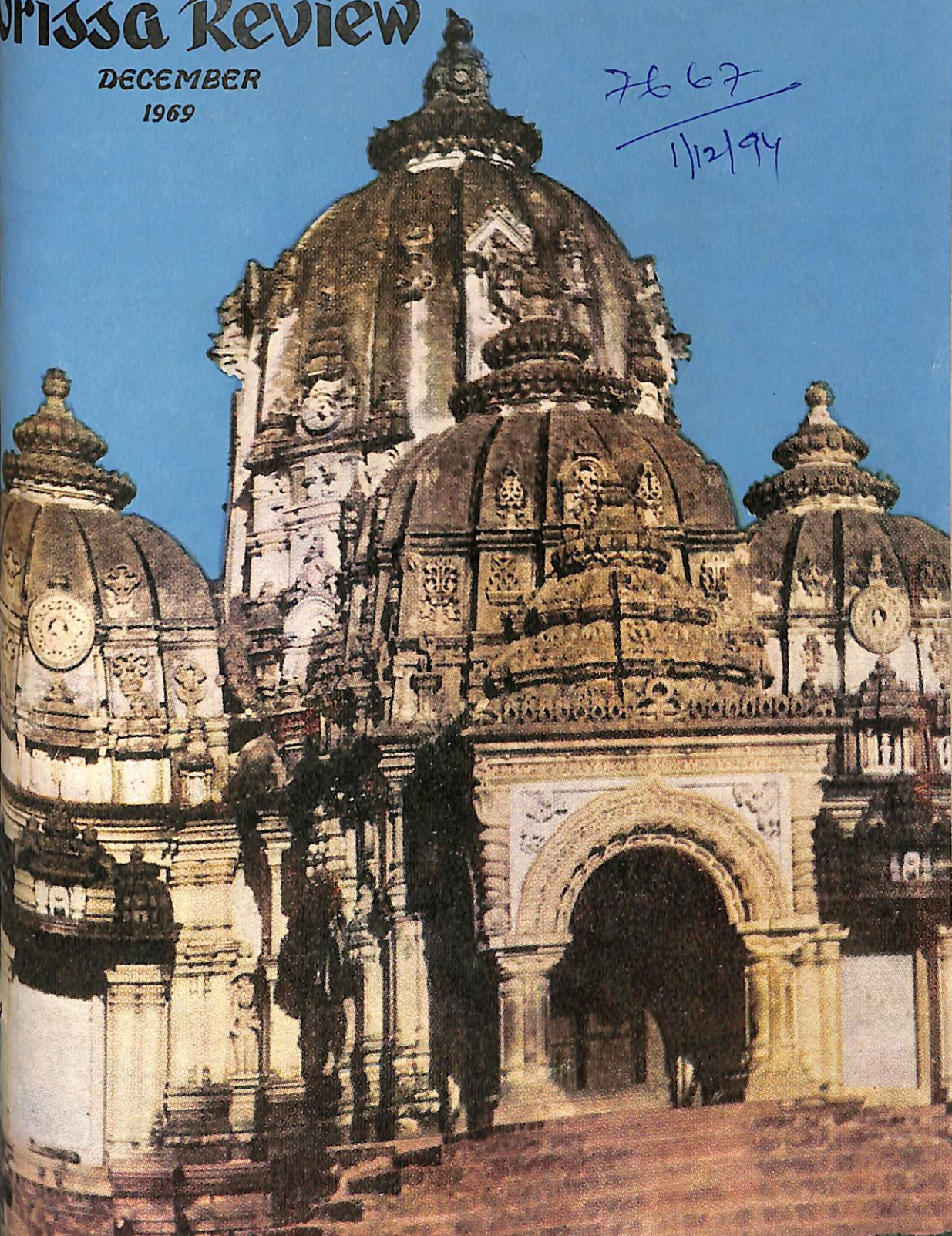
# Orissa Review

DECEMBER  
1969

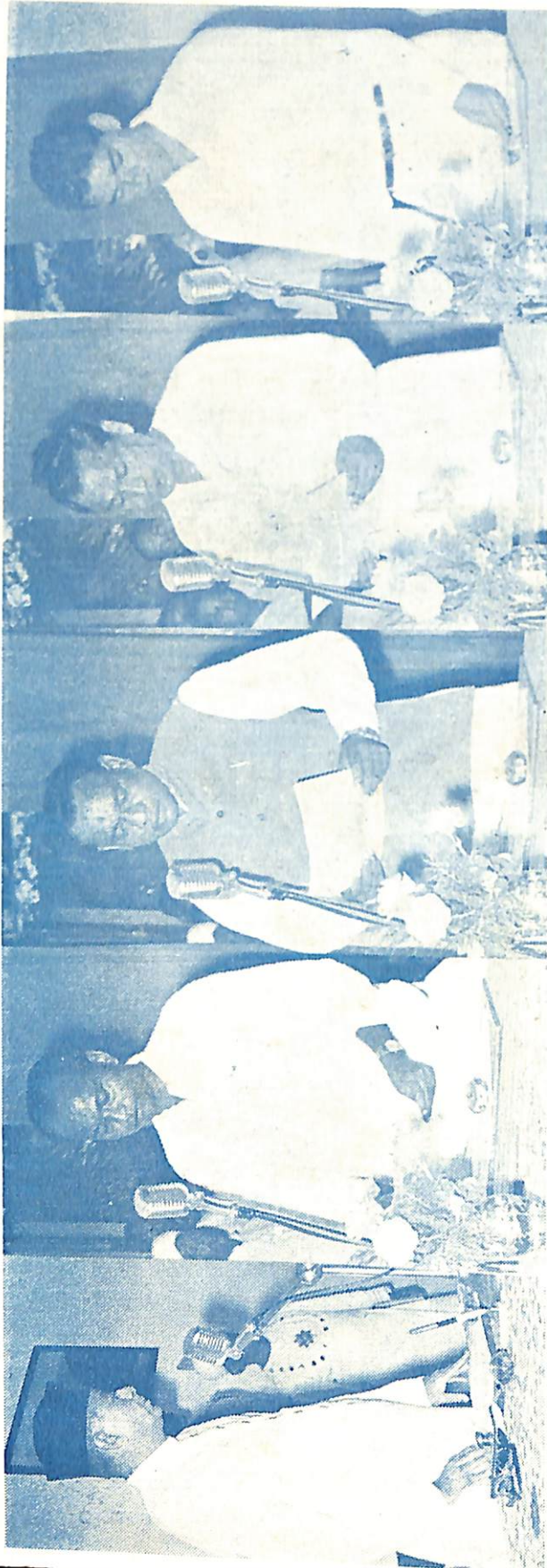
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Dr. S. S. Ansari, Governor of Orissa, administering oath of Office to the new Ministers and Deputy Minister at the Raj Bhavan on November 17, 1969.

Seen from left to right are: Governor Dr. Ansari; Shri Manmohan Tudu; Shri Kartic Chandra Majhi, Shri Gangadhar Pradhan; Shri Damburu Majhi. Shri Damburu Majhi was sworn-in as Deputy Minister and others as Ministers.



# ORISSA REVIEW

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H. N. Dasmohapatra, I. A. S.,  
Director of Public Relations &  
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*Assistant Editor :* Biswajit Das



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## ORISSA REVISITED

"I see that Orissa is forging ahead in the pursuit of knowledge, specially the knowledge about herself," was the reaction of Professor Jean Filliozat, a distinguished French Orientalist, when he revisited Orissa recently. We reproduce below excerpts from Professor Filliozat's address which was delivered at a cultural function held in his honour at Bhubaneswar in November last.

My first contact with the culture of Orissa was in Paris long ago, when I was preparing a catalogue of Sanskrit manuscripts in Bibliothèque Nationale before my first visit to India. I came across at that time some Sanskrit manuscripts in Orissa characters with a large picture representing the temple of Jagannath and its surroundings. Later I just passed through Bhubaneswar, admiring its famous monuments. Then I attended the All-India Oriental Conference at Bhubaneswar in 1959. At that time, my colleagues and I were much impressed not only by the well-known architectural remains of Orissa, but also by the richness and diversity of the artistic and cultural achievements of the people. To-day, it is a great joy for me to observe after ten years a vast expansion both the modernisation of the State and

the work of preservation of her past. To both, the Orissa State Museum bears testimony. It offers in a modern way large samples of the products of the people of Utkal throughout the ages till the present time.

### PROGRESS FOR UNDERSTANDING

We must go ahead, in every country, either Eastern or Western. But, to go ahead does not mean to do so in a single direction. Progress is required not only in the economic and technological fields, but also for a deeper knowledge of ourselves and a better understanding of the past, which is still living, consciously or unconsciously, and which still determines our psychological life.



## SCIENCE AND CULTURE

It cannot be the only aim of modern man to turn human beings into living machinery, making automatic instruments and searching for markets. We must cultivate fundamental sciences, without which practical applications are not possible and which include the science of man. This science of man, in its turn, includes the investigation of everything man has produced or is able to produce. It is fascinating to know the chemical composition of the stars through the analysis of their light. It is wonderful to be able to get samples of lunar soil, thanks to the marvellous co-ordination of technology and heroism. But it is also necessary to investigate human culture. If we have need to try to infer the past of the moon in the universe, we need even much more to know the past natural, physiological and psychological conditions which make us what we are in our present life. Not only monuments, but also old languages, inscriptions, and manuscripts must be discovered or collected and studied. They are not useless in the context of the present; they explain its making. They sometimes enable us to forecast future developments. They are necessary in order to maintain the originality of nations and prevent them from slavishly imitating each other.

## THE ETERNAL NEED

In the sixteenth century the College of France was founded at Paris, with the object of teaching almost all disciplines. At first Chairs were established for Greek and Hebrew as well as for Mathematics. In seventeenth century several Academies were also founded at Paris, constituting the *Institute de France*. They are devoted to the study of French language, History, Sciences, Fine Arts and Moral Sciences. The members of these institutions have tackled the decipherment of Egyptian hieroglyphs and the interpretation of Sanskrit texts as well as the discovery of bacteria, the radio, the electronic telescope and the like. These institutions have been unaffected by all the historic changes in France, because their aims and needs are permanent and eternal. France has passed through three monarchies; three revolutions, two empires, five republics and three foreign invasions. But the scientific bodies have not been affected in any way.

## ORISSA IN PURSUIT OF KNOWLEDGE

I see that Orissa is forging ahead in the pursuit of knowledge, specially the knowledge about herself. I am very happy to have the opportunity to-day, on behalf of the permanent scientific institutions of France, to offer my hearty respects and best wishes to the Government and people of Orissa.



## Professor Jean Filliozat

Professor Jean Filliozat, the distinguished French Orientalist, who revisited Orissa recently, was accorded a warm reception at Bhubaneswar. Welcoming him to Orissa, Shri Nityananda Mahapatra, Minister for Cultural Affairs, gave a lucid account of Professor Filliozat's contribution in the field of ancient Indian culture. We reproduce below some of the highlights of Shri Mahapatra's speech delivered at a cultural function held at Bhubaneswar in honour of Professor Filliozat.

Filliozat is a great friend of India a world authority on our ancient culture. He is Professor of Indology at College de France at Paris and Director of the Institute Francais d'Indologie Pondicherry. It was he who established French Institute at Pondicherry in 1955. He thus fulfilled the desire of generations of French scholars to study Indian civilization in its own setting and with the help of India's traditional scholars.

President of the International Association of Tamil Research, Professor Filliozat has played a leading role in

holding two sessions of the International Conference-Seminar of Tamil Studies—first at Kuala Lumpur in 1966 and then at Madras in 1968. The resounding success of these World Tamil Conferences, for which great credit is due to Professor Filliozat, has elicited the praise of Indic Scholars throughout the globe, and we are looking forward with keen interest to the third International Conference-Seminar of Tamil Studies to be held in Paris next year.

Professor Filliozat's works are mostly in French. Fortunately, we have an English translation of his fascinating book



on India : The Country and its Traditions with a foreword by Jawaharlal Nehru. You will be pleased to know that the binding of the book carries a calligraph of *Om*, symbol of the Absolute. In this book Professor Filliozat considers India to have been "a major part of world civilization for more than forty centuries, not on account of the ruins of a bygone age which men of today can contemplate, but as a living nation, one of the largest in the world." He further says that Sanskrit "occupies a far more important position in modern India than Latin does in the Western world of today. As every Indian has a basic Sanskrit vocabulary in his own tongue, there is a case for the establishment of Sanskrit as a pan-Indian language, and there is obviously some truth in the assertion that the general use of it could help to achieve unity in modern India."

Professor Filliozat's visit reminds me of the great contributions made by his countrymen to the interpretation of Indian culture for over 250 years. Thanks to men like Calmette and Pons, France made the first collection of Sanskrit works in Europe early in the 18th century. The first printed catalogue of Sanskrit literature was brought out in Paris in 1739. The French astronomer Le Gentil was the first to produce a detailed account of Indian astronomy in the 18th century. In 1802 Anquetil Duperron, a French scholar, produced a Latin translation of the *Upanishads*. The first Sanskrit Chair in Europe was founded in 1814 at the College de France in Paris, with which Professor Filliozat is now himself associated. In 1822 the first Oriental Society in Europe was established, also in Paris. The first Sanskrit Professor in

the College, A. L. de Chezy, was the first to publish an edition of Kalidasa's immortal *Sakuntala* in the West.

I shall not prolong this account of the Indo-French dialogue through the years but I must refer with satisfaction to the signing of an agreement in 1966 for cultural, technical and scientific co-operation between the Governments of India and France followed by the signing of a detailed programme in May this year.

International co-operation in study and research offers great opportunities and should be cordially welcomed. It is my hope that international scholars and international agencies will give greater attention to Orissa and collaborate more and more with our own devoted band of scholars and workers. For, it is needless to repeat that the cultural wealth of Orissa is immense and I have no doubt that Professor Filliozat will be the first to acknowledge it. Let me only recall the discoveries made during the last few years in the field of Vedic studies. It was generally believed that Sayana's commentary commented only on the first 20 *adhyayas* of the *Kanva-Sukla-Yajurveda*. But this idea has been completely changed by the discovery of a manuscript of his *bhasya* on the entire *Samhita*. Another important discovery is a palm-leaf manuscript of the *Paippalada-Samhita* of the *Atharva-veda* at Basudevapur in Puri district. Till the *Paippalada-Samhita* was known through a birch-bark manuscript obtained from Kashmir.

In the field of archaeology we have discovered during the last two years, among other things, a site containing a Buddhist stupa and sculptures of about the 9th



century A. D. at Kuruma, near Konarka, a fort-town belonging to about the 12th century A. D. at Bualigarh in the Chandaka forest in Puri district, and a pre-Mauryan site at Asurgarh in Kalahandi district.

In recent months my own Department of Cultural Affairs has taken steps for the systematic collection, exploration and survey of the unparalleled cultural treasures of the State, and exciting discoveries are being made from time to time. But it will be several years before this gigantic task can be finalised to our satisfaction. However, let me assure you that the Government of Orissa under the leadership of our Chief Minister, whose interest in cultural and intellectual pursuits is second to none, are determined to discharge their duties to the full in the cultural field, consistent with their limited resources and almost limitless responsibilities. Nevertheless, no State Government, however efficient or affluent, can shoulder these vast tasks

successfully, unaided by private as well as national and international agencies.

In an article published in 1964 in *Cultural Forum*, a journal of the Government of India, Professor Filliozat wrote that "modern Indology has to fill up the gap between antiquity and our time, for understanding modern India not only in the continuity of her heritage, but also in all its other major aspects." We, in the Government of Orissa, share this view and are keen to carry it into practice. We hope that in our endeavours we can count on the help and support of savants like our respected guest.

Professor Filliozat's present visit is unfortunately very short and we feel we have not been able to make it sufficiently fruitful. But I cherish the hope that this is only a beginning of many more visits to come and of many more years of useful collaboration and intellectual encounter.

"No reform has ever been brought about except through intrepid individuals breaking down inhuman customs or usages."

"It will be the duty of the majority to see to it that minorities receive proper hearing and are not otherwise exposed to insults."

MAHATMA GANDHI



## UNITY IN DIVERSITY

"We may call ourselves Christians, Hindus or Mohammedans. Whatever we may be, beneath that diversity there is a oneness which is unmistakable. As far as my experience goes, at one time or other, we the Mohammedans, Christians or Hindus discover that there are many points of contact and very few points of difference.

"I know that Christian girls and Christian boys, at least some of them, consider that they have nothing in common with the vast masses of people. That is mere ignorance. No good Christian now-a-days says that, and I am sure, no one here in charge of your education gives you that training and teaches you that you have nothing in common with the masses. No matter to what religion you belong, I say that you were born in India, take Indian food and pass your life in India. Your life would be incomplete in more senses than one unless you can identify yourselves with the masses. What is that bond between the masses and yourselves?"

MAHATMA GANDHI

(From a speech at Women's Christian College,  
Madras, March 24, 1925)



# Temple Dance Of Orissa

A thousand years ago. Could be any temple anywhere in Orissa—Puri. Bhubaneswar or Konarka—the fabulous temple-towns of this small state in east India. The evening's temple rituals are nearly over. The massive bells of bronze or silver are still quivering with their own echo. Eager, fervent hands have rung them with the ardour of piety. In the sanctum burnished silver oil lamps illuminate the diety looking gorgeous with jewellery and cloth of gold. The dimonds, the sapphires, the rubies and the emeralds sparkle with rare brilliance as they catch the light of the burning wicks. Garlands of jasmine, rose, and fragrant leaves cascade from the idols. Soon the flowers will be taken out and distributed. Clouds of incense issue forth from either side and rise to the ceiling another layer of soot to its darkened surface.

The priests prepare to distribute the sacred offerings to the assemblage of pious devotees. They pray as they wait, with half closed eyes.

Suddenly a voice, high-pitched and admonishing, calls on the gathering—men, women and children—to be seated and to be silent. A stirring beat of drums follows and all eyes are rivetted on a stone platform facing the sanctum. Every niche along the sides of the platform glows in the light of wick lamps, outlining the ornately carved figurines inside. They represent celestial damsels in various dance poses.

The drum beat steadily rises to a crescendo. In a moment it is joined by rhythmic jingle of dancing feet as a beautiful girl in the prime of youth steps into view. She bends low before the deity in obeisance and with folded hands solicits the blessing of the priests and the elders. This done, she begins to dance. Her large dark eyes outlined with collyrium flash with appropriate emotions ; her stances are precise and her stepping, liquid-grace in its every moment.



There are no claps of approbation, for it is considered undignified. The audience only sway their heads when a touching situation in the story is perfectly mimed or when the rhythm of the dance blends beautifully with the background music.

The dancer is mahari, one of the several carefully trained girls attached to the temple. The classical style of dancing which she and many like her practised for generations is called Orissi, which has now revived in all its aesthetic splendour.

“Whose eye-lashes captivate the whole world, gait is so beautiful that it stuns the people of three worlds, whose bangles, studded with precious stones, serve as unarranged candles during their dance—those doe-eyed maidens are offered in devotion to Him—Lord Shiva.....”

So runs an inscription on the Megheswar Temple dating back to the 10th century A. D. The lyrical reference is to the beautiful temple dancers who performed in the great temples. Orissi dancers can now be seen expounding this ancient art. In stead of the temple, there is a regular auditorium ; there is air-conditioning where there were fumes of sacred incense ; aesthetes and lovers of art watch the performance which delighted the hearts of pious devotees a long time ago. The dancer herself is no longer dedicated to the deity nor is the dance any more a part of the ritual of daily worship. The dancer is just devoted to her art may not even subscribe to the faith and the rituals in which it was wrapped a thousand years ago. She may not be as earth-shakingly beautiful as delineated in the description above. Her beauty need only enhance her art, it certainly is not

what determines it. But the dance is the same pristine art, as near to ancient Indian classical temple dancing as when these temples were built.

From the moment the throbbing rhythm of drums beats out the initial tatoo (called traditionally—Jagarana Nritya i.e., the awakening of the dance) to herald an Orissi performance, one begins to feel that this is not going to be just another cultural evening. An Orissi recital is an aesthetic ritual ; one in which the audience has as much to participate as the dancer, her Guru or teacher (who invariably accompanies on the drums as a form of inspiration) and the musicians.

With this start, the mood has been set and the spirit of the dance has been aroused in the performance as well as the audience. The actual ritual then commences. The dancer enters holding an offering of flowers in cupped hands with her graceful, swinging gait, stepping and half rotating on her heels in the characteristic Orissi walk. She drops the flowers and bends low in salutation. The singer takes over and in a voice filled with devotion, invokes the God Ganesa—the remover of obstacles—to bless the performance. With the last strains of the chant still in the air, the dancer offers the three staged salutation to the heavens, to her Guru and to mother Earth to whom she prays for strength.

The recital then moves through a regulated pattern of pure dance sequences, i.e., pieces of pure footwork and stylised poses accompanied by a recitation of rhythmic syllables which are played out on the drums, and ‘*Abhinaya*’—dramatic mime with facial expressions and gestures conveying the mood and the meaning of a song.



A traditional Orissa recital lasts for about an hour (though there is nothing binding) and ends with a vibrant piece called 'Mokshya Nata' —the "dance of salvation", done in a fast tempo.

### ITS SCULPTURESQUE QUALITY

"It's almost as though the sculptures I saw yesterday just stepped out and came alive!" exclaimed an American friend at the end of the recital, her voice tingling with excitement. She had just been down with me to Orissa for a short visit.

I wondered if she would have felt any the less excited if I told her that this, in fact, would be just about the same way (right down to the same words) that every newly initiated Orissi enthusiast reacts. Even the critics and the cognoscenti cannot avoid this reference when talking ecstatically about a particular Orissi performance. Every Karan (stylised pose) is directly incorporated from a similar stone relief from the ornately carved Orissan temples.

*(Courtesy: Traveller in India)*

### RELIGION A PERSONAL MATTER

".....Hindustan belongs to all those who are born and bred here and who have no other country to look to. Therefore, it belongs to Parsis, Beni Israels, to Indian Christians, Muslims and other non-Hindus as much as to Hindus. Free India will be no Hindu raj, it will be Indian raj based not on the majority of any religious sect or community but on the representatives of the whole people without distinction of religion. I can conceive of a mixed majority putting the Hindus in a minority. They would be elected for their record of service and merits. Religion is a personal matter which should have no place in politics. It is the unnatural condition of foreign domination that we have unnatural divisions according to religion. Foreign domination going, we shall laugh at our folly in having clung to false ideals and slogans."

MAHTMA GANDHI  
*(Harijan, August 9, 1942)*



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## Non-Violence In Politics

Looking back to the great work of Gandhi in the history of India, one is tempted to ask the question, whether or to what extent Gandhi's political ideas will contribute to the future structure of our world. Such a question may not do complete justice to Gandhi's enormous effort for the independence of his own country; since, in the future world, independence will be limited and will generally be replaced by some kind of inter-dependence between all nations. But the answer to this question may give some measure for the influence of Indian thought and Indian philosophy in the general way of thinking in the future state of the world. I cannot doubt that Gandhi's most important contribution in this sense was his idea of non-violence.

While hitherto political disputes between nations have most frequently been settled by force, i.e. by violence against those who had to be considered as hindrance, the existence of the modern technical weapons will scarcely allow a continuation of this humiliating state of

affairs for a long time to come. Therefore in the future world there must be other means to pursue the interests of one group against those of another group. At this point the idea of non-violence may be a decisive help in two ways. First, it turns round the old and frequently disputed slogan: "The end justifies the means." The idea of non-violence states that it is the quality of the means, e. g., the intention to suffer for the good ends but not to inflict suffering up on others which provides the justification of the ends. And thereby secondly, it states that it is only by gaining the approval of others of the majority of men, that we can reasonably pursue our own interests.

It has been a general tendency in our time to create international institutions or law courts which can be invoked for settling difficult problems between nations. This is certainly a good step in the right direction. But frequently, at least in the near future, the authority of such an institution will be questioned by one of the parties, or a general lack of interest



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It has been a general tendency in our time to create international institutions or law courts which can be invoked for settling difficult problems between nations. This is certainly a good step in the right direction. But frequently, at least in the near future, the authority of such an institution will be questioned by one of the parties, or a general lack of interest



among the other nations in the problem concerned may frustrate the judgement of such an international institution. In such cases Gandhi's idea of passive resistance, or non-violence, could help to draw the attention of very many people to the problem under dispute and could emphasize the urgency of its solution because the most intense personal engagement as the basis of Gandhi's idea of non-violence may be stronger than the somewhat impersonal idea of an international court. Hence it seems that Gandhi's way of thinking can lead directly into the political structure of the future world, in which a nation might be much better protected by not possessing atomic weapons than by

having them, or might pursue its own interests much more efficiently by participating in the interests of other nations than by ignoring them. It was the unique example given by Gandhi which demonstrated that the most sincere personal engagement combined with complete renunciation of violence can lead to great political success. We all are indebted to him for this example.

(FROM "MAHATMA GANDHI :  
100 YEARS")

Edited by Dr. S. Radhakrishnan and  
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### FINSTEIN ON GANDHIJI

A leader of his people unsupported by any outward authority.

A politician whose success rests not upon craft nor mastery of technical devices but simply upon the convincing power of his personality.

A victorious fighter who always scorned the use of force.

A man of wisdom and humility, armed with resolve and inflexible consistency who has devoted all his strength to the uplifting of his people and the betterment of their lot.

A man that has confronted the brutality of Europe with the dignity of the simple human being and thus at all times risen superior.....



## Brahmani Basin: A Potential Base For Industrial Development

Normally, the industrial development of any country is dictated by its geography, and besides transport and marketing facilities, the normal development pattern depends on its water, power and mineral resources. It has been invariably observed that an industrial belt springs up following the water and transport routes passing through the mineral belt and consuming centres. The rich industrial belts developed along the Rural basin in West Germany and along the Teneese Valley in the U.S.A. are examples in this context. In our country, nature has provided a number of areas in which industrial belts can be developed in a planned way and the development of Brahmani basin stands as one of the unique examples for the same.

The river Brahmani takes its origin from a place called Vedavyas near Rourkela and has been formed by joining two tributaries, namely, Sankh and Koel. This river passes through Rourkela, Banai, Barakot, Talcher,

Sukinda and falls on the sea somewhere near Patamundai, which is not very far from Paradeep. This river passes through an agricultural belt flanked by the Mahanadi on the other side. Besides, Brahmani with its tributaries passes through the limestone area of Birmitrapur, iron-ore area of Barsuan, Khandadhar, Malangtoli Block and coal area of Talcher. In addition, iron-ore, chromite, quartzite mines of Tomka, Daitari, Sukinda and Gandhamardan are within an area of 60 to 90 miles from this basin. Based on the data available, it may be safely mentioned that Brahmani basin has got in its command the most important mineral deposits of this country. In this basin, there are areas where geological surveys are being conducted and from the nature of the rock formation, several new deposits can be discovered at a later date. This basin also contains other mineral deposits like manganese ore in Bonai, Quartzite near Barakot and Kyanite and Graphite between Talcher and



Barakot. The only thing which has been impeding the growth of this basin is the "Missing Railway link" between Talcher and Bimlagarh. Once this Railway link is established, an industrial belt will automatically grow joining Birmitrapur, Rourkela, Bonai, Talcher, Cuttack and Paradeep and this will probably be the richest industrial belt of the country, as within a distance of not more than 100 miles all major minerals are available required for the development of chemical and metallurgical industries.

Broadly, in this basin 3 major industrial areas can be planned, namely, the industrial area in Rourkela, the industrial area near Bonai and the industrial area near Talcher. Other industrial areas can be developed close to Barakot. Normally, the industrial belt following the Brahmani basin can be planned up to Talcher and can develop following the rail route through Cuttack and Paradeep.

In Rourkela, with the operation of the steel and fertilizer plant, by Hindustan Steel Limited, other ancillary industries are developing slowly. With the collaboration of a German firm, a fabrication shop has been set up at Kansbahal, nearly 10 miles from Rourkela. An explosive factory is under erection by the private parties. Besides, a Refractory Works at Lathikata has already started production and the refractories from this plant are being used by different Steel Plants. Although these activities may be considered slow by any standard, yet tremendous potentiality exists for expanding the chemical and metallurgical industries based on the by-products from the Steel and Fertilizer Plants.

It may be worthwhile to consider a Caprolactum industry based on the benzene from the by-product plant. A fertilizer plant based on the slag from L. D. converter is going to be implemented by a private firm. The blast furnace slag from Rourkela Steel Plant is being planned to be used for the manufacture of slag cement in a cement works near Rourkela. With the products available from the by-products plant, plants for the manufacture of *Phthalic anhydride* and carbon black can easily be planned.

Bonai is near about 40 to 60 miles from Rourkela and commands an excellent position for the location of another steel plant in the country. From the point of view of the raw material assembly cost, it may be considered as an excellent site and with the Port facilities developing at Paradeep, it may not be long when some metallurgical industry will be built up in this area. It may be interesting to note that before Rourkela had been selected as a site for the first Public Sector Steel Plant, Bonai was very much in the picture. Its location had been made difficult at that time as the Railway authorities insisted that the Steel Plant must be located near the main Railway line. However, with construction of the Rourkela-Barsuan Railway line, Bonai and Bimlagarh are assuming importance as sites for location of metallurgical industries. With the construction of Lodani Dam these industries will have assured supply of water. As Talcher Thermal Station is only 60—90 miles away from this place, power supply will not pose any problem. Besides Steel



Plant other industries which can be developed in this area are Ferro-Alloy industries as plenty of good quality of manganese-ore are available from nearby source. Iron-ore with an assured Fe content of nearly 66 per cent is also available from mines close to this area.

Another place, which can as well be developed after the realisation of 'Missing Railway Link' between Talcher and Bimlagarh is Barkot. Barkot is near Gandhamardan and Khandadhar Iron-ore mines and is also not more than 60 miles from Talcher. Besides iron-ore as mentioned above, minerals like Fire Clay and Quastic are available from nearby sources. Therefore, in future, some metallurgical industries can be planned in continuation of industrial development at Bonai.

Talcher is probably one of the most important focal points in the industrial belt of Brahmani basin. It has got plentiful reserves of good quality of non-coking coal with low ash and invariable low phosphorous content. This coal will form an ideal feedstock for a big sized fertiliser plant of 900 tonnes capacity per day. The Fertilizer Corporation of India, on the request of the State Government, has already prepared a detailed Techno-Economic Feasibility Report on this subject.

In India, normally iron-ore belts and coal belts are located at a distance of nearly 150 miles or more from each other. Talcher is probably, one of the few places where iron-ore, chromite and quartzite are available at a distance of 60 to 80 miles in Tomka Daitari and Sukinda areas. There is a road communication

from Talcher to Tomka and Daitari and therefore, transport of minerals to the coal-field or *vice versa* will not pose any problem. Besides, by the Expressway these minerals can be transported up to Jakpura, which is located at a distance of 30 to 40 miles in the main Rail route and then further carriage can be effected by Railway up to Talcher situated at a distance of nearly 100 miles from Jakpura. The iron-ore from Tomka and Daitari, due to its limonitic nature, will form an ideal feedstock of the small blast furnace. As per the present planning, the lump sized iron-ore can be exported to Japan and the small size can be utilised in the small blast furnace proposed to be set up at Talcher. Talcher coke, due to its high reactivity and relatively low ash content will be ideal for Ferro-Alloy industries. Ferro-Alloy Industries can be planned at Talcher in the subsequent phases.

A lot of spade work has been done for developing the industrial complex at Talcher and this Project is under the active consideration of the Government of India. The proposed plant site is only 3 miles from the Talcher Thermal Power Station which is now in operation and is designed to produce 250 MW power. The Brahmani river is only  $4\frac{1}{2}$  miles from the proposed plant site and water-supply can be assured throughout the year without any difficulty. The railway line is only 2 miles from the plant site and the detailed planning has been completed by Railways for providing a railway link to plant site. After the development of the Industrial Complex at Talcher, several ancillary industries can come up either in the public or private sector. The tar from the L. T. C. Plant will constitute an excellent



feedstock for production of phenol, cresol, xylenol, fuel oil and road tar. It will be possible to establish a Carbon Black Plant based on the tar distillates. Various firms from abroad have also shown keen interest to establish a soda Ash and Ammonia Chloride Plant, as salt can be brought from Sumandi in Ganjam district and carbon dioxide and ammonia can be made available for the proposed fertiliser complex.

With the completion of the rail route from Cuttack to Paradeep by 1971, Talcher will be connected by Rail to Paradeep and the low pig iron produced from the small blast furnace at Talcher can be given great impetus for expansion of Engineering Industries. Therefore, the implementation of the Talcher Project will indirectly help industrialisation of the areas between Talcher, Cuttack and Paradeep.

Lastly, it may be mentioned that no industry can develop in isolation and will have to form a nucleus in the overall development of an industrial belt. The development concepts as indicated above are large due to the advantage arrived at by locating industrial units in a planned way, so that inter-communication can be achieved at minimum cost and the industries will contribute to each other's productivity. The transport route developed of industries will give it an assured traffic load.

There are many places in India where this concept can be elaborated and the industrial development can be planned in a most economic manner. It is surprising that even after 20 years of Independence, the industrial climate of this country has not taken its root to give techno-economic viability a priority over public sentiments.

*(Courtesy: 'The Udyoga')*

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“Satyagraha can never be resorted to for personal gain.”

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“Hindu-Muslim unity must be our creed to last for all times and under all circumstances.”

**MAHATMA GANDHI**



## A Conversation

During the year 1929, I came from London, specially to rewrite my novel *Untouchable* under the advice of Mahatma Gandhi. I had read some articles by him in *Young India* on the question of the outcastes. I was given an appointment to meet Gandhiji in Ahmedabad on the day of my arrival in Bombay. When I met him the following dialogue ensued.

Gandhiji: One thing you have learnt in London-punctuality. In fact, I am late, as I was spinning.

Author: As I wrote and told you, I have written a novel about an untouchable.

Gandhiji: We call them Harijans here.

Author: And I felt, after writing it, that it lacks depth, although it is based on actual experience about the life of the outcastes in Northern India.

Gandhiji: "Outcastes"? We prefer to use the word "Harijan", I told you.

Author: "Harijan" means son of God. And I am sorry, I do not see that our society gives them the status of sons of God.....Besides I do not believe in God.

Gandhiji: Then you are not a Hindu.

Author: No-a religion which tolerates the caste system is not the kind of faith that I would like to subscribe to. In fact, I have been thinking of joining the Christian church, because at least Christianity does not enjoin caste. My only difficulty is that even the Christians require their followers to believe in God.

Gandhiji: So you prefer to be an atheist ?

Author: Yes! I am a socialist.

Gandhiji: I do not agree with you that Hinduism tolerates caste. The orthodox Hindus discriminate against the lower castes, but not the good Hindus.



Author: I think you are very generous to the Hindu-faith and ignore the fact that caste has been the basis of Hinduism for more than a thousand years.

Gandhiji : I would not belong to the Hindu faith if I thought that caste was the basis of Hinduism.

Author: At any rate, I am convinced that it is so and that is why I have written my novel as a kind of protest.

Gandhiji: It is important to write about this question. But why not write a straightforward book attacking caste. The straight book is truthful and you can reform people by saying things frankly.

Author: I wish to write a novel and not a propaganda tract. In a novel you state a problem but do not solve it. You leave that to the reformers. Though I do want to reform people, I believe in posing the question rather than answering it.

Gandhiji: People are not likely to read your book in the English language so it is for your own glory that you may wish to write this novel.

Author: Perhaps you are right. Because in Europe the artist has tended to become a hero. But I have come to you merely because I wish to curb my egotism and learn from you to love the untouchables. I try to translate the thoughts and feelings of my characters from the

original Panjabi and Hindustani into English. There are no publishers in Panjabi who will put out a novel. So I am forced to write in English.

Gandhiji: Of course, there is no time to lose. And one must say one's say in any language that comes to hand. So there is no reason why your book should not be in English.

Author: Except that many Indians say that it is wrong to expose India's bad things to the outside world.

Gandhiji: The truth must be told-never mind whom it hurts. It is truth, even if it hurts.

Author: The Russians said the same to Gogol, Dostoevsky and Tolstoy, when these writers showed the evils of their country.

Gandhiji: You have read Tolstoy.

Author: Almost everything that he has written-also what Countess Tolstoy says about him.

Gandhiji : I hear that she was not very kind to him.

Author: Have I your permission to stay in the Ashram ?

Gandhiji: You can stay.....And we shall not be too hard on you. And now it is time for my prayer.

(FROM "MAHATMA GANDHI: 100 YEARS  
Edited by Dr. S. Radhakrishnan and  
published by Gandhi Peace Foundation  
New Delhi



# A Dream Come True

To the people of Sambalpur District in Orissa, January the 13th, 1957, is a day to remember!

It was on that day that late Prime Minister, Pandit Jawaharlal Nehru, inaugurated what he called the first of the new temples of India—the gigantic Hirakud Dam Project.

Designed to tame the turbulent Mahanadi (Big River) into a tranquil stream of prosperity for the people of Orissa, the Hirakud Project was a dream dreamt by thousands of farmers.

Today, the dream has come true. Sambalpur District wears a new green look. All over the District lush green paddy fields present a picturesque scene in contrast to the languished field of the past.

More is being harvested from many more acres than ever before. Where only one paddy crop used to be grown,

and that too depending on the mercy of the monsoon, two and even three crops are being raised, thanks to perennial irrigation available from the Hirakud canal and its many tributaries.

What once used to be barren patches of land, left uncared for, are turning out bountiful harvests.

Yes, the dream has come true, but the credit also goes to those innumerable small and big farmers and hundreds of extension workers who have worked hand in hand to give Sambalpur District a pride of place among the top rice-producing districts of India.

And they quote figures to prove it.

The fertilizer-consumption, a good and reliable barometer of the farm progress, rose 40 times from a mere thousand tonnes in 1961 to 40,000 tonnes last year.

No less impressive is the use of complex fertilizers like ammonium phosphate, diammonium phosphate, and



triple superphosphate by farmers. Another feature, which speaks volumes of the technical competence of the average Sambalpur farmer, is the fact that the use of nitrogenous and phosphatic fertilizers is almost in equal proportions.

At the same time, the area under regular plant protection measures has doubled to 1,10,000 acres; the sowing of treated seed has multiplied many times, from 44 tonnes to over 2,000 tonnes; the farm credit advanced to farmers trebled from Rs. 51 lakhs to Rs. 166 lakhs and the soil samples tested doubled to 14,000.

Impressive figures they are, no doubt. But they do not tell the whole story.

Perhaps, very few know that Sambalpur was the very first District in the country to plant on a mass scale the very first high-yielding paddy—*Taichung Native-1*. And since then Sambalpur farmers have never looked back.

Today most of them accept nothing less than the best when it comes to paddy varieties—*C. R. 28-25* (popularly called *Padma*), *IR-8* and *Taichung Native-1*.

For example, 32-year old Ramachandra Rao of Kamalsingha village, some 20 miles from Sambalpur, grows two crops of paddy a year on all his 20 acres, and what's more, grows only high-yielders—*Padma*, *Taichung* and *IR-8*.

He is satisfied with the yields of all the three, each giving more than 40 maunds an acre.

This year he had tried *Padma* for the first time. And he found *Padma* earlier

than *Taichung Native-1* by seven to ten days and by as many as 15 days than *IR-8*. No wonder, he is thinking of putting most of his land under *Padma* next season.

Ananda Rao of Dhanger village Bargarh Panchayat Samiti, is already a step ahead. He had put as many as 100 acres under *Padma* for his *dalwa* crop (Jan-May). Certainly a record acreage under *Padma* in the District and perhaps in the State itself.

His experience also shows that *Padma* is not only earlier than *Taichung Native-1* and *IR-8*, but also yields higher and gives medium fine grains.

Paddy, of course, claims big attention. Rightfully also. For is it not Orissa which is considered the ancestral home of the rice plant? But the progress is not confined to paddy alone.

For example, the three Patel brothers of Bamphai village in Govindpur Block are famous for their exploits in potato yield.

Twenty-one year old Chaitan Patel came from his *Kufri Potato* field a yield which came to 508 maunds (188 quintals) per acre. This brought him the First Prize in the Block this year.

Closely following was his elder brother 30 year old Arjan Mohan Patel with a yield of 420 maunds (148 quintals), and won the Second Prize in the Block.

And who won the Potato Prize the previous year? None else than the third brother Bhimset Patel; and to cap it, he won the Second Prize for the best quality potato in this year's Utkal Flower and Vegetable Show held at Bhubaneswar.



## A DREAM COME TRUE

But winning Potato Prizes is not their only achievement, though these have helped the Patel brothers purchase a fine new motor cycle. A big house is also now coming up fast, with enough of storage for their potatoes perhaps.

Arjan Mohan grew Mexican wheat—Safed Lerma in two acres, and harvested 65 maunds (24 quintals) an acre. A yield that would gladden the heart of even a hardy Ludhiana wheat grower !

The story of Sambalpur would be incomplete without the mention of one who is popularly called the "Telephone Farmer,"

Thirty-eight year old Lakhman Bhai of Gopalpali village, about five miles from Sambalpur, knew exactly what to do with

the money he got from good yields of IR-8 from his five acres.

He got a telephone installed in his house.

Now as the Package Programme Officials in Sambalpur say it, "If you get the telephone line of the IADP Office busy, you can be sure it must be Lakhman Bhai ringing up one Officer or the other asking for technical and up-to-date information."

Whether be it the supply of seed, or advice about when and how to use fertilizer or pesticides or anything else, Lakhman Bhai does not waste time. He picks up the phone and gets his problem solved.

These and many more like them are the farmers who have helped in making the dream come true in less than a decade and a half in Sambalpur.

(COURTESY : INTENSIVE AGRICULTURE)

"True art must be evidence of happiness, contentment and purity of its authors."

"One who is free from hatred requires no sword."

MAHATMA GANDHI



# SHE IS A HAPPY MOTHER

&

*You can be too.*

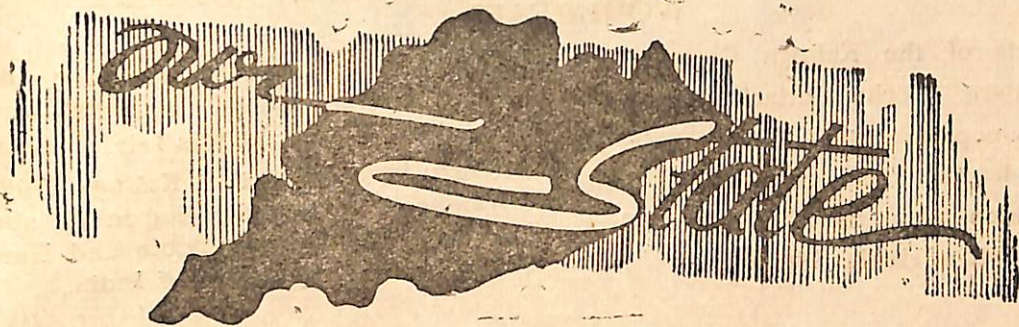
USE **Loop** & **KEEP Space**



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## ORISSA INTRODUCES STATE LOTTERY FIRST DRAW TO BE HELD ON JANUARY 31

Government of Orissa propose to give Rs. 2,84,000 in shape of prizes in an ordinary draw of the State Lottery which has recently been introduced.

According to the rules for the Orissa State Lottery framed by the State Government there will be one first prize for Rs. 1,50,000, two second prizes of Rs. 25,000 each and three third prizes of Rs. 10,000 each. 540 other prizes at the rate of Rs. 100 each will also be awarded

The first draw of the State Lottery is scheduled to be held on January 31, 1970.

The rules framed by the State Government would enable the class III and class IV employees of the State Government to

sell tickets of the State Lottery without detriment to their normal duties. They will however have to be authorised to do so by the Heads of their offices.

The authorised agents and others those who sell tickets will be entitled to a discount of 20 per cent on the face value of the tickets purchased up to 1000 tickets, 22 per cent discount will be allowed for purchase of tickets from 1,000 to 5,000. This rate will be increased to 25 per cent when 5,000 or more tickets are purchased.

The Lottery Scheme will be implemented by the Director of State Lottery under the administrative control of the Finance Department and the Collectors of the Districts will be in over all charge of the Scheme



under their respective jurisdiction. The Lottery tickets priced at Re.1/—each will be available for sale from the Treasuries and Sub-Treasuries of the Government or from the Director of State Lotteries on pre-payment basis. Appointment of Agents outside the State will be made by the Director

of State Lotteries. Collectors have been empowered to appoint Agents in their respective Districts. The Bhubaneswar N. A. C. area will however come under the jurisdiction of the Director of State Lotteries so far as the appointment of Agents and supply of tickets are concerned.

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### **KALINGA FILIGREE IMMENSELY POPULAR IN TEHERAN WORLDFAIR**

Products of the Kalinga Co-operative Silver Filigree Works, Cuttack, have been immensely popular in the World Fair at Teheran despite keen competition from Iran, which also manufactures silver filigree goods of similar types.

According to reports reaching here Kalinga filigree worth Rs.10,000/—have been sold in a week at this fair.

It may be recalled that Kalinga Filigree Works has been participating in the above Fair alongwith the Handloom and Handicrafts Export Corporation of India.

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### **PROCUREMENT OF RICE AND PADDY THROUGH FCI TO CONTINUE**

The State Government have decided that the existing Scheme of Monopoly/Purchase of Paddy/Rice and distribution thereof by the State Government through the Food Corporation of India shall also continue for the kharif year 1969-70 commencing from 1-11-1969 and the Food Corporation of India shall continue to operate as the Purchasing and Supply Agent of Government for purchase of Paddy/Rice including hand pounded rice and rice produced by hullers at the rates aproved by Government. The Food Corporation of India will appoint their own agents for procurement and other allied operations in the districts. Producers of paddy and handpounded or huller rice may, therefore, offer their stocks for purchase by such persons or agents as may be authorised by the Food Corporation of

India in this behalf. The 50 per cent levy system temporarily introduced from 1-8-1969 is withdrawn with effect from 1-11-1969.

The State Government also intend to purchase handpounded rice and rice produced by hullers in certain areas of the State through Supply Agents to be appointed by the Collectors concerned. Producers of handpounded or huller rice in the said areas may offer their stock for purchase by the said supply agents also.

The State Government have amended the Orissa Rice and Paddy Control Order, 1965, in respect of certain essential provisions thereof in their notification no.22404, dated



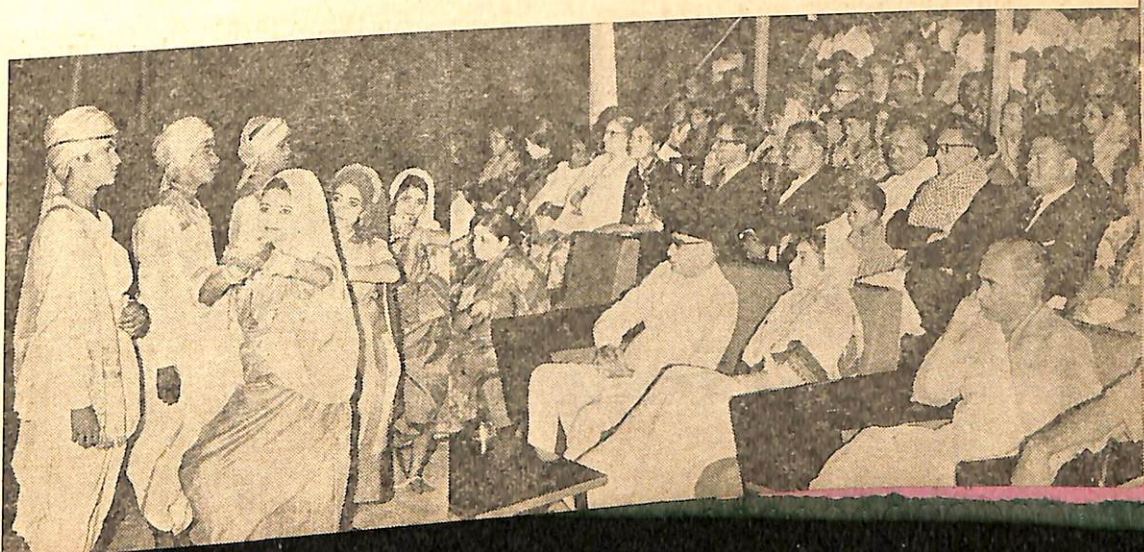


Professor Jean Filliozat (Second from left), the well-known indologist, was given a rousing reception at Rabindra Mandap, Bhubaneswar, on November 3, 1969

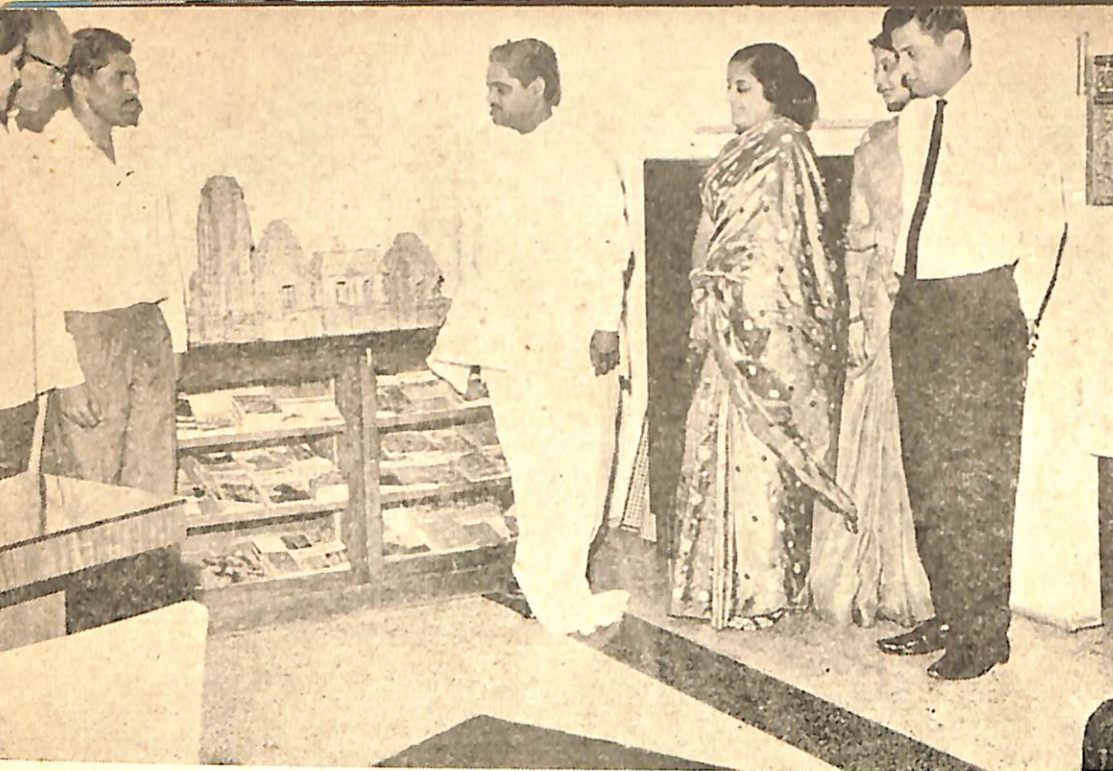
He shows the Governor, Dr. S. S. Ansari, delivering the address of welcome. Shri Ananda Mahapatra, Minister for Cultural Affairs, is seated to the right of Professor Filliozat

## NEWS IN PICTURES

The Kumar Utsab Samitee of Cuttack staged a variety show in aid of the State Council for Child Welfare at Raj Bhavan on November 27, 1969. Among others, Dr. S. S. Ansari, Governor of Orissa, Begum Ansari and Shri Murari Prasad Mishra, Minister for Health & Family Planning, are seen witnessing the performances



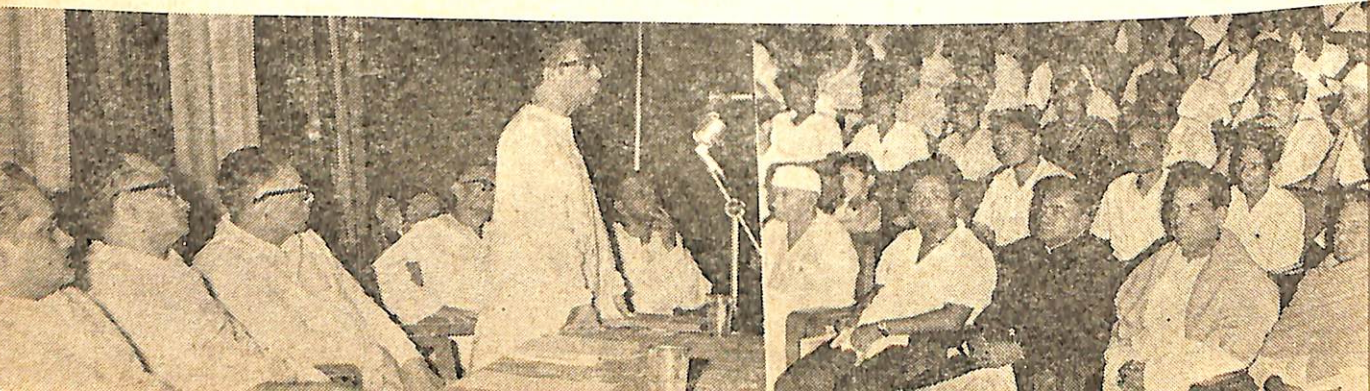




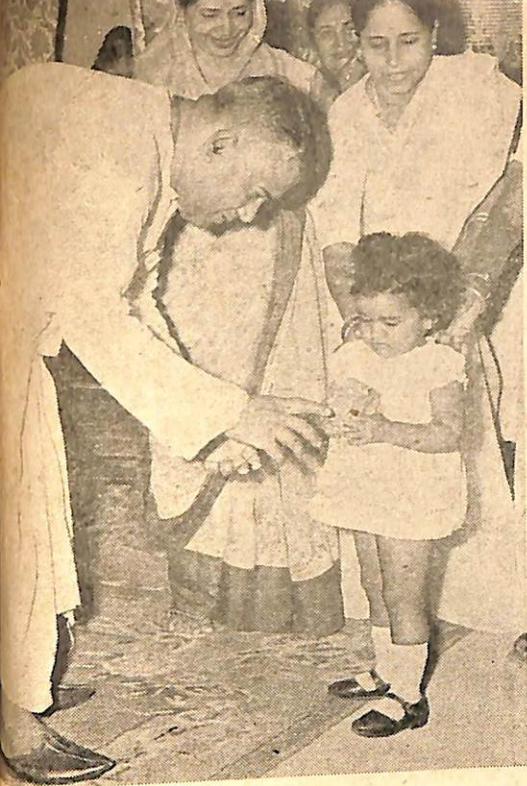
Shri Harihar Patel, Minister for Public Relations and Tourism, visited the Government of India Tourist Office at Bombay on November 13, 1969. Seen with him on the occasion are Shrimati Jagannathan, the Director; Shri G. I. Kimble, Shrimati N. Malvi and Shri R. Rangachari, Assistant Directors, and Shri Provas Das.

## NEWS IN PICTURES

Prof. Arabinda Basu of Shri Aurobindo Ashram, Pondicherry, addressing Shri Aurobindo Cultural Conference at Rabindra Mandap on November 6, 1969. Shri Harihar Patel, Minister for Public Relations and Industries, Shri Nityananda Mahapatra, Minister for Cultural Affairs and Dr. H. K. Mahtab are seen seated to the right of Prof. Basu.







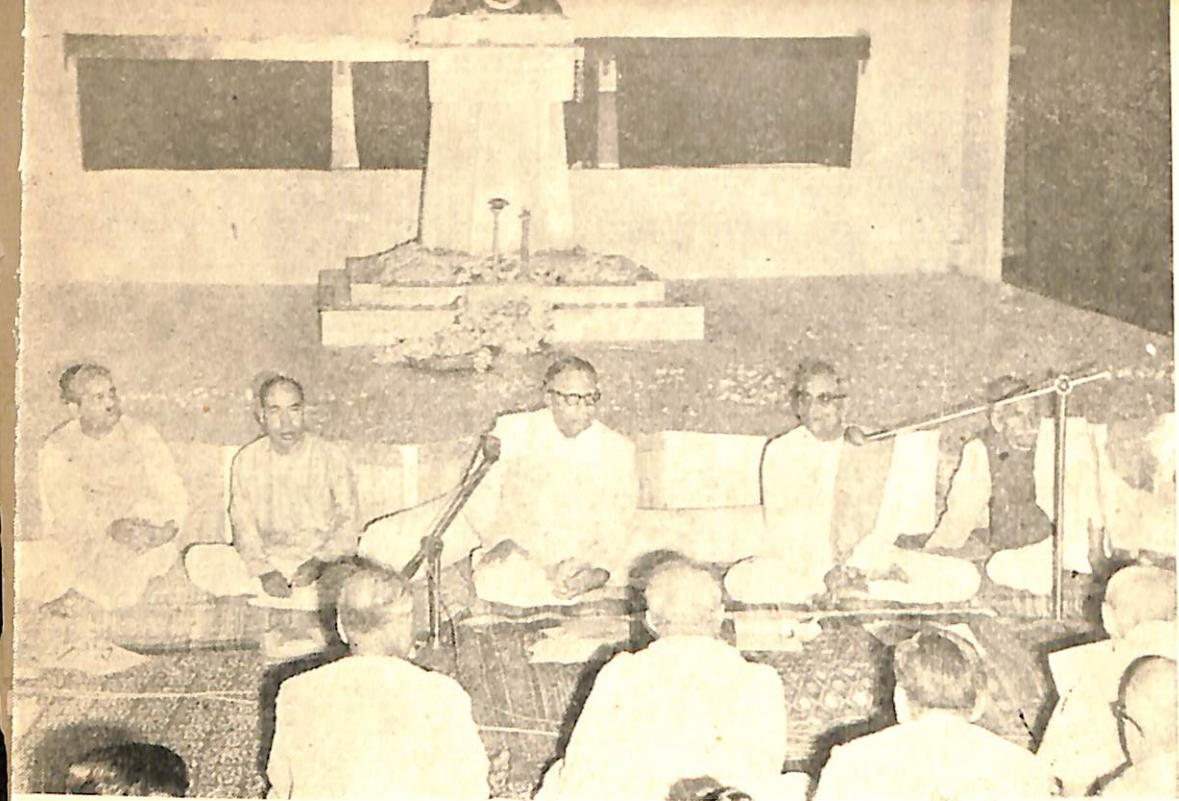
Children's Day celebrations at Bhubaneswar. Education Minister, Shri Banamali Patnaik, giving prizes at the Baby-show organised by Kasturba Nari Mahal, Bhubaneswar, on November 14, 1969.

## NEWS IN PICTURES

The Education Minister, Shri Banamali Patnaik, gave away certificate of merit awarded by the President of India to the Boy Scouts of Unit I High School, Bhubaneswar, at a special function in the school on Nov. 22, 1969. Shri Sudhir Kumar Dhalsamant is seen receiving the certificate from the Education Minister



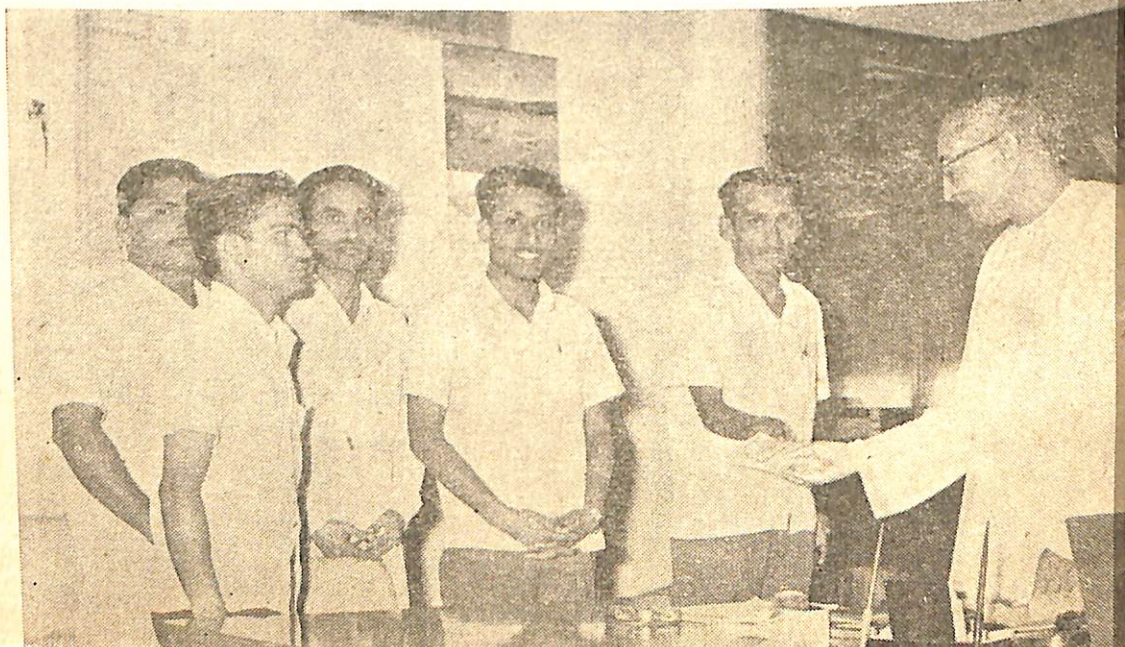




Opening ceremony of Gandhi Bhavan, Bhubaneswar, on 30-11-1969 by the Chief Minister

## NEWS IN PICTURES

Members of the Cultural Association, Finance Department, are handing over Rs. 303 to the Chief Minister, Shri R. N. Singh Deo, on November 6, 1969, at Bhubaneswar as their donation to the Chief Minister's Relief Fund





1-11-1969. The main implications of the said amendment are—

(a) no person other than a licenced dealer, a cultivator or landlord, or a person specially exempted under the proviso to sub-clause (1) of Clause 3 of the said Control order can purchase rice or paddy or rice and paddy taken together in any calendar day exceeding one quintal inside the border area as defined in the said Control Order, that is to say a sixteen kilometre or ten mile belt inside the State in respect of all its border districts, and exceeding five quintals elsewhere in the State;

(b) no person other than a licenced dealer, a cultivator or landlord, or a person specially exempted under the proviso to sub-clause (1) of clause 3 of the said Control Order can sell rice or paddy or rice and paddy taken to-

gether in any calendar day exceeding one quintal inside the said border area and exceeding five quintals elsewhere in the State;

(c) no person other than a licenced dealer, a cultivator or landlord, or a person specially exempted under the proviso to sub-clause (1) of clause 3 of the said Control Order can store rice or paddy or rice and paddy taken together exceeding two quintals inside the said border area and exceeding ten quintals elsewhere in the State; and

(d) any person who stores rice or paddy or rice and paddy taken together in quantity exceeding ten quintals inside the State of Orissa excluding the said border area and exceeding two quintals inside the said border area shall; unless the contrary is proved, be deemed to be carrying on business as a dealer.

## FACTORY BUILDINGS TO BE LEASED ON LONG-TERM BASIS

The Government of Orissa have decided to lease out the factory buildings in the Industrial Estates to entrepreneurs on long term basis.

According to a recent decision of the State Government the factory buildings will be leased out for a period of 99 years instead of giving annual lease every year. This is intended to stimulate the interest of industrialists to consolidate their industries.

The terms and conditions fixed for the long-term lease provide that the lease value

(Premium) can be paid fully either in one instalment or in several instalments as agreed to by the State Government. Existing occupants of the factory buildings in the Industrial Estates can also avail of this facility provided they agree to pay the premium and abide by the terms and conditions fixed by Government.

Other details of the plan for longterm lease can be had from the Director of Industries, Cuttack.



## ENTRANCE EXAMINATION FOR ADMISSION INTO SAINIK SCHOOL, BHUBANESWAR, FOR THE 1970 SESSION

The next All-India Entrance Examination for admission of pupils to the Sainik Schools in session commencing JULY 1970 will be held as shown below at SAINIK SCHOOL, BHUBANESWAR, and the District Headquarters of ORISSA.

### CLASSES

Admissions are open to Class V. In addition, a limited number of seats are also available in Class VI. Pupils belonging to the Scheduled Castes and Scheduled Tribes are admitted irrespective of their rank in the merit list provided they qualify in the Entrance Examination and are found medically fit.

### AGE-LIMITS

Boys born between 2nd July 1960 and 1st July 1961 (both days inclusive) are eligible for admission to Class V. Those born between 2nd July 1959 and 1st July 1960 (both days inclusive) are eligible for Class VI.

### EDUCATION PROVIDED AT SAINIK SCHOOLS

Sainik Schools are residential Public Schools. The medium of instruction is English. They prepare boys for the All-India Higher Secondary Examination of the Central Board of Secondary Education, New Delhi, and for the Union Public Service Commission Entrance Examination for admission to the National Defence Academy for appointment as Commissioned officers in the Armed Forces.

### EXAMINATION SCHEDULE

The Entrance Examination will be conducted in two phases. Medium of Examination—Regional Language or Hindi or English.

#### (a) Phase I

Mathematics (Knowledge/numerical aptitude tests) two papers.

SUNDAY

The 15th February 1970

#### (b) Phase II

Language aptitude and Intelligence tests (two paper), Medical Examination and Interviews.

During the 21st March to 20th April 1970. Date and time of the tests will be intimated to the applicants well in advance.

Only those boys who qualify in Phase I will appear for Phase II tests.

### SCHOLARSHIPS

The Government of Orissa have instituted a special scholarship scheme to enable the meritorious boys coming from the poor and middle class families of the State to study in the Sainik School. In addition, a limited number of Government of India, Defence Ministry and Home Ministry scholarship are also available for the sons of Defence Services personnel including Ex-servicemen, and for boys domiciled in the Union Territories respectively. Details of the various scholarship schemes are given in the School prospectus.



Boys who qualify in the Entrance Examination and are found medically fit, are admitted to the School in order of merit. Scholarships are directly paid to the School to defray the tuition fee, cost of books, equipment, stationery, clothing, lodging and boarding expenses, at liberal rates depending on the annual income of the parents/guardians.

### PROSPECTUS AND APPLICATION FORM

School Prospectus containing the Application form and model question papers is available from Sainik School, Bhubaneswar, on payment of Rs. 3 in cash, or

by money-order/crossed postal order remitted in favour of the Principal, Sainik School, BHUBANESWAR-5, if required by post.

### LAST DATE OF RECEIPT OF APPLICATIONS

Applications on the prescribed form, complete in all respects, together with a Crossed Postal Order for Rs. 5 on account of the Registration fee, must reach the Principal on or before 15th January 1970. Postal Orders shall be made payable to the Principal, Sainik School, BHUBANESWAR.

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### ORISSA TO PARTICIPATE IN INTERNATIONAL FAIRS

State Government have decided to participate in the International Trade Fairs going to be held at Frankfurt, Leipzig and Tripoli during February-March 1970. The fairs are being organised by the Indian Council of Trade Fairs and Exhibitions. The Handicrafts, Handloom and Filigree products of Orissa will be sent to Frankfurt and Tripoli Fairs, where there is a good market for these items. For Leipzig Fair, it has been decided to send Ferro-Chrome, Pig iron and Cables manufactured by Industrial Development Corporation of Orissa, as well as transformer, Steel furniture, Storage battery and other items manu-

factured by Small Scale Industries of the State.

The Planning Officer of the Indian Council of Trade Fairs and Exhibitions was in Orissa recently to select the exhibits for these exhibitions. He has expressed his admiration for the products and it is hoped that our products will be prize items in the India pavilions in the above three fairs.

This is the first time the State Government of Orissa will be participating in International Trade Fairs.



## PROGRAMME FOR JEYPORE BYE-ELECTION

The following programme for holding Assembly from Jeypore Constituency is the bye-election to the Orissa Legislative hereby published for general information.

|   |                                  |
|---|----------------------------------|
| Date on which the poll shall, if necessary, be taken. | The 21st December 1969 (Sunday). |
| Date before which the election shall be Completed.    | The 26th December 1969 (Friday). |
| Hours of poll   | 7.30 A. M. to 4.30 P. M.         |

## BEST MANUSCRIPTS FOR NEW READING PUBLIC ORIYA AUTHOR WINS AWARD

Fifteen authors have received awards in the VIIIth UNESCO Competition for the Best Manuscripts for New Reading Public. Each award is of Rs. 1,400. Shri Durga Prasad Patnaik from Orissa has won an award for his Oriya book entitled 'ANNTA NAHI'.

The titles of the manuscripts with their languages and the names of authors are : (1) Brahmand Yatra Shuru Ho Gae, Hindi, by Shri Ram Sarup Chaturvedi ; (2) Bharat Ke Vikas Ki Jhanki, Hindi, by Shri Ram Chander Singh Sagar ; (3) Bhartiya Nari Pragati Ke Path Par, Hindi, by Smt. Rajni Panicker ; (4) Ek Sratik Ke Bis Pahu, Hindi, by Shri H. Duraiswami ; (5) Anant Akash Athah Sagar, Hindi, by S/Shri Jai

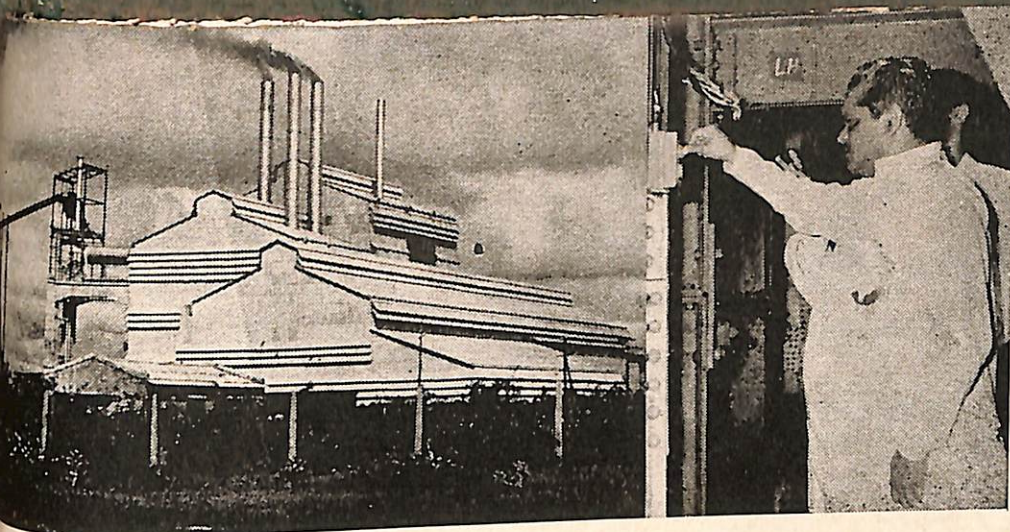
Prakash Bharti and Sham Sunder Sharma ; (6) Bijnaner Bichitra Barta, Bengali, by Dr. Mrityanjay Prasad Guha ; (7) Manva Vikasa, Kannada, by S/Shri H. K. Sharada Prasad and K. P. Ravinda ; (8) Aadivasi Kaludey Kode, Malayalam, by Shri K. Panoor, (9) Subodh Katha, Marathi, by Dr. Sitaram Ganesh Desai ; (10) Annta Nahi (Provisional), Oriya, by Shri Durga Prasad Patnaik ; (11) Ao Sikhie Jivan Jach, Panjabi, by Shri S. S. Amole ; (12) Shal Ahira Lal Jaman, Sindhi, by Prof. Dayal Asha ; (13) Marangalin Kathai, Tamil, by Shri Naga Muthiah ; (14) Varisa Gulo-Viplavat-Maka Parinalmalu, Telugu, by Shri K. S. Reddi ; and (15) Hamara Jism, Urdu, by Shri Ikram Ahmed.

## VANASPATI PRICES REDUCED

Vanaspati prices have been further reduced all over the country-to the extent of 7 paise per kg. in the North Zone, 5 paise per kg. in the South Zone, 6 paise per kg. in the East Zone and 16 paise per kg. in the West Zone. The reduced prices, which

take effect from the 23rd November, 1969, have been notified by Government under the Vegetable Oil Products Control Order, 1947. Separate prices being fixed for sale by producers, wholesalers and retailers.





Shri Harihar Patel, Minister for Industries and Public Relations, switches on the heating of the Reduction Furnace of the State owned Ferrochrome Factory at Jajpur Road on November 9, 1969.

## NEWS IN PICTURES

Shri Harihar Patel, Minister for Industries and Public Relations, addressing a meeting at Bidharpur in Gondia Panchayat Samitee of Dhenkanal district held for observance of the 11th Anniversary of the Radio Rural Forum





It will be recalled that only a fortnight back vanaspati prices were reduced by 50 to 60 paise per kg, in the different Zones. The latest reduction has been made possible due to a further fall in groundnut oil prices in the last few weeks.

The maximum retail prices of vanaspati in the different pack-sizes, and when sold loose, exclusive of Sales tax and other local taxes, will be as under ;

| Zone     | 16.5 kg. | 4.0 kg. | 2.0 kg. | Loose per kg. |
|----------|----------|---------|---------|---------------|
|          | Rs.      | Rs.     | Rs.     | Rs.           |
| North .. | 76.02    | 20.14   | 10.53   | 4.61          |
| South .. | 75.77    | 20.08   | 10.50   | 4.59          |
| East ..  | 76.41    | 20.24   | 10.57   | 4.63          |
| West ..  | 72.36    | 19.25   | 10.08   | 4.39          |

### CHILDREN'S ALLOWANCES TO DOCK WORKERS FROM ORISSA

has been reported by the Administrative Body of Calcutta Dock Labour Board several thousands workers from the State of Orissa are working in the Calcutta Dock Labour Board under the Ministry of Labour and Employment, Government of West Bengal. According to the rules framed by the Government of India, the Dock workers should be entitled to receive the benefits of children's allowance to the extent of Rs. 50/p.m. at the rate of Rs. 10/and Rs. 15/per child up to a maximum of 4 children if the children are receiving education in the schools or the P. U. Classes of Colleges. Although a large number of workers of this State put forth their claims for the benefits, they are unable to get the same due to insufficient information received from heads of institutions where the workers' children are having education.

The Board has introduced a simplified form with pre-paid self-addressed envelope for submitting claims by the workers. These forms after being filled in by the workers are sent with the said envelopes to the Headmasters, Headmistresses, Head-pandits, Moulavis of recognised Lower and Upper Primary Schools, Madrasas and Basic Schools, etc. and also to the heads of institutions of High and Higher Secondary Schools and Principals of Colleges for Pre-University Classes for certifying such claims by them.

Instructions have been issued to the Director of Public Instruction (Higher Education) and Director of Public Instruction (Schools) to issue necessary directions to all concerned to certify the information furnished by the heads of institutions and to forward it to the Calcutta Dock Labour



Board. In order to give a clear idea of the procedure to all Inspecting Officers and the head of the Institutions of all stages of Education beginning from Head Pandits of Primary Schools to Principals of Colleges and to give wide publicity of the benefits, it is considered expedient to issue a Press Note by the Government.

All heads of educational institutions are hereby directed to certify such claims properly by putting the official seal and signature, if found to be genuine, on the basis of records of each institution. They are to submit immediately such certified forms with the pre-paid envelope to the Sub-Inspector of Schools for L. P. and U. P. Classes, the District Inspector of Schools in respect of M. E. Classes and the Inspectors of Schools in respect of High and Higher Secondary Schools. All Sub-Inspector of

Schools, District Inspectors of Schools and Inspectors of Schools are directed to attest such claims in the prescribed form 'C' and if found to be in order, send the form in the pre-paid self-addressed attached envelope (No postage stamp to be affixed) to the Calcutta Dock Labour Board.

In respect of P. U. students of Colleges the Principals should certify the claims and send it to the Director of Public Instruction Orissa. The Director of Public Instruction should attest the claim and send it onwards to the Dock Labour Board.

All are requested to follow the above procedure and take prompt action in order that no citizen of the State of Orissa working under the Dock Labour Board is deprived of his legitimate dues.

## CONSTRUCTION OF THE BALIMELA DAM AND POWER HOUSE CHIEF MINISTER VISITS THE PROJECTS

The Chief Minister, Shri R. N. Singh Deo, visited the Balimela Dam and Dykes and the Power House in November 1969. The Chief Engineer, Shri J. Tripathy and the Additional Chief Engineer Shri R. C. Patra accompanied the Chief Minister and explained to him the progress of the construction and the function of the different sections of work.

The construction of the Balimela Dam and its three Dykes and other section of the work connected with it has started in full swing after the rainy season. The main dam is proposed to be completed in all respects by 1974 and its reduced section by 1972. Out of the total quantity of 44·30

crore cft of earth work of the main dam more than 10·10 crore cft. has been done so far. Of the three dykes the first and the second dykes are scheduled to be completed by 1973 and the third dyke is expected to be completed by 1971. According to the revised estimate the expenditure for the construction of the main dam with all its sections will go up to Rs. 33·57 crores from Rs. 24 crores originally estimated. Out of the total estimate, Rs. 15 crores 7 lakhs have so far been spent till August 1969.

As regards the construction of the power House and other sections connected with it the progress is satisfactory and according to the original schedule. Although it is



joint project of the Orissa and Andhra Pradesh Governments, the construction of the power house and other works connected with it are the sole enterprise of the respective Governments. According to the present programme of construction units 1 and 2 will be erected by June 1972 and other four units to be completed by 1973. Excavation of the power house and the switchyard to the desired dimensions have been completed and some machineries and equipments for the Power House have already been received. Progress of the construction of the Tail Race Channel and the tunnel are satisfactory.

90 villages will come under submersion as a result of this Dam. Of these villages, 87 are situated in Orissa and only 3 villages in Andhra Pradesh. Out of these villages in Orissa, 55 villages will be fully submerged and the remaining 32 villages will come under partial submergence. Village maps and draft survey records have been prepared in respect of all the 87 villages and the requisition has been made for acquisition of 60 villages. Besides 52,800 acres of forest and waste lands, about 16,000 acres of private lands under 87 villages will have to be acquired.

### REALLOCATION OF PORT FOLIOS TO MINISTERS AND DEPUTY MINISTERS

Consequent on appointment of four Ministers and a Deputy Minister to the Orissa Cabinet the business of the various Departments and Branches of Departments of Government of Orissa have been reallocated to the Ministers and Deputy Ministers in the manner specified below:

| Name of Ministers                                  | Departments or Branches reallocated  |
|--|--|
| Shri Rajendra Narayan Singh Deo, Chief Minister.   | Finance, Home (excluding Jails and reformatories, Public Relations and Tourism), Planning & Co-ordination.                     |
| Shri Pabitra Mohan Pradhan, Deputy Chief Minister. | Political & Services (excluding Administration of New Capital and River Valley Development), Mining & Geology.                 |
| Shri Raj Ballav Mishra                             | .. Community Development & Panchayati Raj; Labour, Employment & Housing; Agriculture (excluding Animal Husbandry & Fisheries). |
| Shri Surendranath Patnaik                          | .. Revenue (excluding Registration); Irrigation & Power.   |
| Shri Harihar Patil                                 | .. Industries; Commerce; Education (Text Book Press at Bhubaneswar); Home (Public Relations & Tourism).                        |



| Name of Ministers              | Departments or Branchs re-allocated   |
|--------------------------------|---|
| 6. Shri Santanu Kumar Das      | .. Excise; Revenue (Registration); Political Services (Administration of New Capital and River Valley Development). |
| 7. Shri Nityananda Mahapatra   | .. Supply; Cultural Affairs.  |
| 8. Shri Haraprasad Mohapatra   | .. Law; Co-operation & Forestry (excluding Co-operation & Marketing Organisation).                                  |
| 9. Shri Dayanidhi Nayak        | .. Works & Transport (excluding Public Health Engineering of the Roads & Buildings Branch)                          |
| 10. Shri Murari Prasad Misra   | .. Health ; Co-operation and Forestry (excluding Forestry).   |
| 11. Shri Banamali Patnaik      | .. Education (excluding Text Book Press Bhubaneswar).   |
| 12. Shri Manmohan Tudu         | .. Tribal & Rural Welfare   |
| 13. Shri Kartick Chandra Maihi | .. Urban Development ; Works and Transport ( Public Health Engineering of the Roads and Buildings Branch ).         |
| 14. Shri Gangadhar Pradhan     | .. Agriculture ( Animal Husbandary and Fisheries Home ( Jails and Reformatories ).                                  |

#### DEPUTY MINISTERS

| Name of Deputy Ministers         | Departments or Branches re-allocated  |
|----------------------------------|---|
| 1. Shri Himansu Sekhar Padhi     | .. Revenue; Irrigation and power  |
| 2. Shri Ananta Narayan Singh Deo | .. Industries, Commerce, Community Development and Panchayati Raj.                            |
| 3. Shri Brundaban Tripathy;      | .. Planning and Co-ordination, Co-operation and Forestry (excluding Forestry).                |
| 4. Shri Govinda Munda            | .. Agriculture (excluding Animal Husbandry and Fisheries), Labour, Employment and Housing     |
| 5. Shri Domburu Majhi            | .. Works and Transport (excluding Public Health Engineering of the Roads and Building Branch) |



## ELEPHANT DECLARED ROGUE SUCCESSFUL SHIKARI TO BE REWARDED Rs. 200

An elephant causing damages to crops in Lokanathpur village area of Kamakshyanagar Subdivision has been declared "rogue" by the District Magistrate, according to a notification issued on November 21, 1969.

The successful Shikari, on production of proof of killing the particular elephant will be given a reward of two hundred rupees. The claim for reward should accompany with a certi-

ificate from the concerned Thana Officer and the Subdivisional Officer to the effect that the rogue elephant has actually been killed by the Shikari. The tusks are to be deposited with the Subdivisional Officer, Kamakshyanagar, says the notification.

Intending Shikaries may apply to the District Magistrate, Dhenkanal, in prescribed form and obtain necessary permit and licence for killing the rogue elephant. This notification will remain in force for ninety days from November 21, 1969.

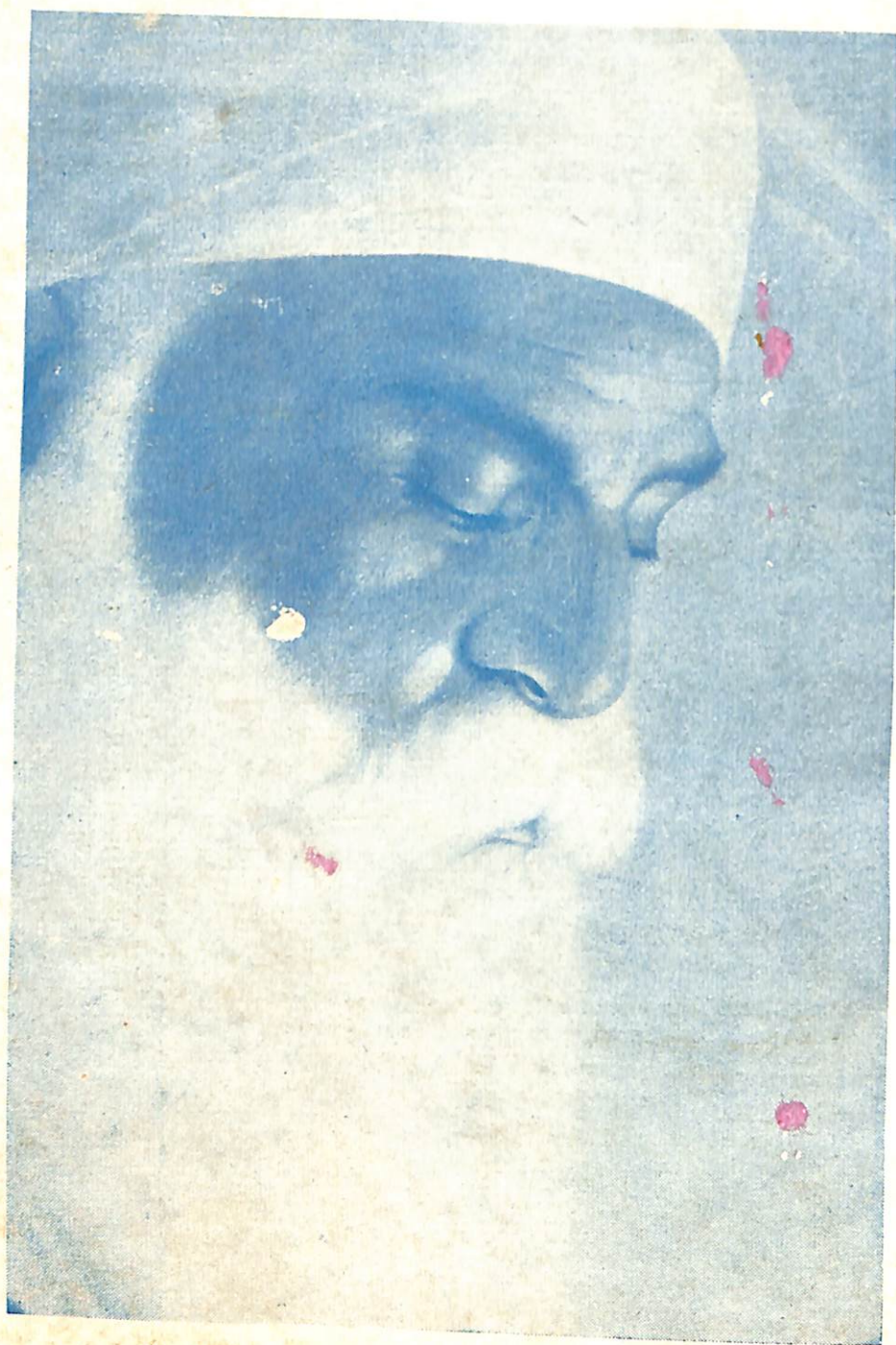




Sanskriti Bihar, a cultural organisation of Cuttack, staged "Dronachariya Badha" composed by Late Ganakshi Baishnab Puri, in the open-air inside Barabati Fort on the occasion of 'Balijatra'

Photo shows Dr. S. S. Ansari, Governor of Orissa (Second from left), witnessing the dramatic performance on November 23, 1969.





A recent painting of Guru Nanak by the well-known painter, Shri Shobha Singh  
(Courtesy : Sardar Manohar Singh collection)



