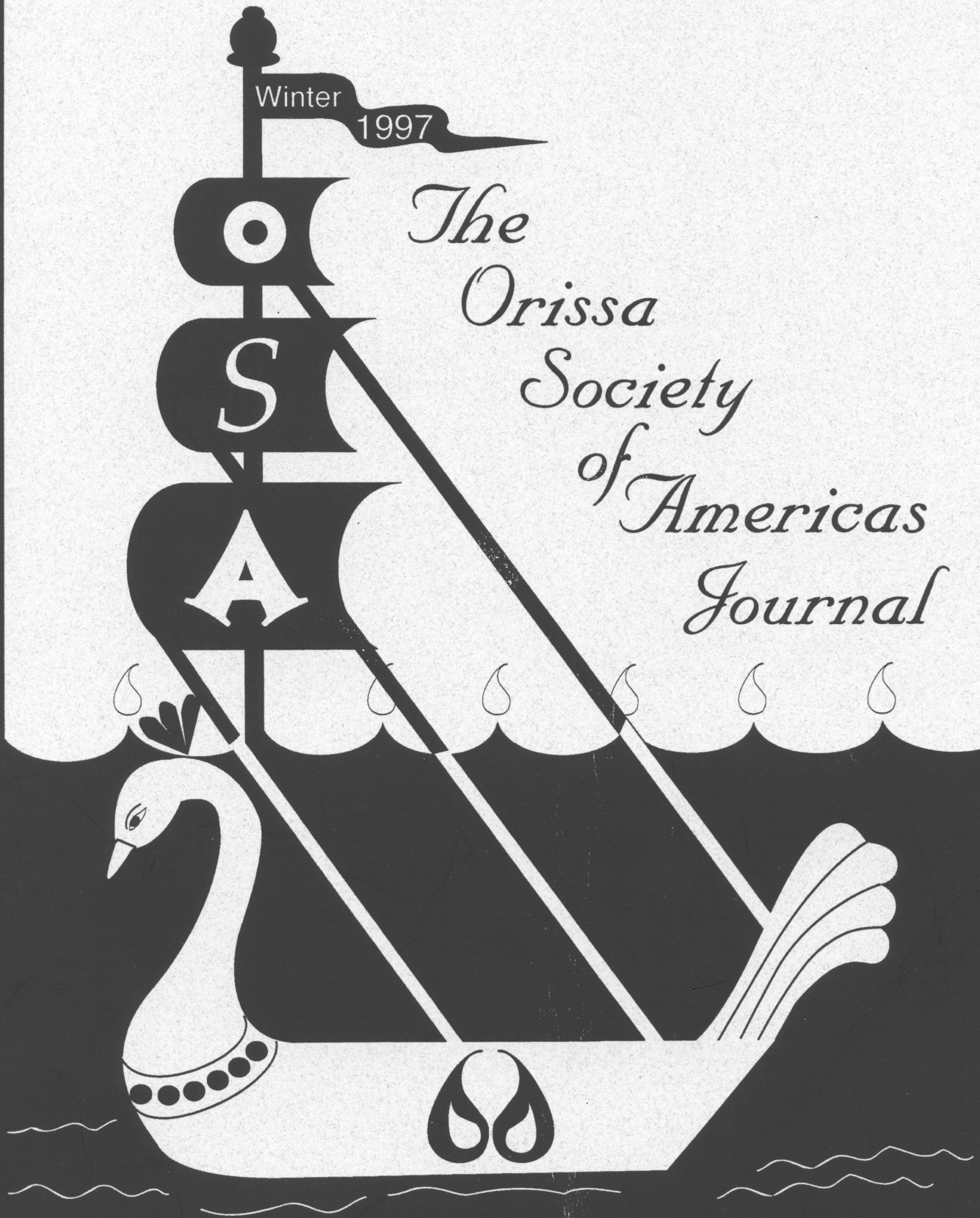


Winter
1997

*The
Orissa
Society
of
Americas
Journal*



**THE ORISSA SOCIETY OF AMERICAS
WINTER 97**

Editor-in-Chief: Purna Patnaik

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TABLE OF CONTENTS

Title	Author	Page
Editorial	Editor	3
Elections of Officers for 1997-1999	Editor	3
Election Manifesto - President-Elect	Gopa Patnaik	4
Election Manifesto - Sec/ Treas-Elect	Babru Samal	5
Secretary / Treasurer' Report	Parikshita Nayak	6
Consolidated Financial Statement for 29th Annual Convention	Sudip Patnaik	8
Letter to the Editor	Hara Padhi	10
Welcome	Editor	10
Nominations for Subrina Biswal Award	Editor	11
Nominations for Kalasree Award	Editor	11
Nominations for Outstanding Oriya Award	Editor	12
Request for Membership	Editor	12
Subrina Biswal Performing Arts Prize	Editor	12
Correction for 1996 Subrina Biswal Performing Arts Prize	Editor	13
Milestones in the Journey for Recog..	Basant Kumar Panigrahi	13
Rainbow	Nirupama Kar Mohapatra	16
Discussion Panel in 27th OSA Convention	Sura Rath	16
History of Indians in the US	<i>From ORNET</i>	18
An Appeal	Brajendra Panda	23
A Letter on OSA Account	Lalu Mansing	24
Our Kids and our Future	Arabinda Das	26
The Pale Moon over Sambalpur	Prasanna Pati	29
His Orissa	Prajesh N. Dash	35
Bad Pigs Lesson	Pratik Dash	37
The Indian Experience	Ashish "Monty Mohanty	38
What else could I have written	Prativa Ray	40
National Institute of Science & Technology	Editor	42
Samaptire Prathama Sakaala	Kuku Das	43
Ode to Eve	Babru Samal	44
News from OSA Chapters	Various	45
News from Orissa	Editor	47
Patnaik Sisters star at San Diego...	Radhakanta Mishra	48

EDITORIAL

Publication of this issue was delayed for several reasons. Since a Newsletter was already sent in early Winter, I dragged my feet bringing this issue. Also, since nobody seems to care to send the articles on diskette (exception of E-mail), it took an enormous amount of time to enter the text with minimum typos. And certainly, time is at a premium for all of us.

Only a week ago, I received a trial copy of Oriya fonts along with an article in Oriya. Time permitting, I could have added few more Oriya poems that I have in my custody, even though it is very time intensive to enter the texts. The practice so far has been to send the Oriya manuscripts to Orissa and get camera ready copies for the Souvenir issue only.

As a reminder, articles for the upcoming Souvenir Issue can be sent directly to the Souvenir Editor in following address no later than April 15, 1997. The proposed content and guide lines for this issue were listed in the last Newsletter.

Srikanta Mishra
13006 Huntwood Cove
Austin, TX 78729
(512) 257-9170, E-mail: sxmishra@dpcmail.dukepower.com

Cover design for this issue of OSA Journal has been laid out by Jayashree Samal of Moorpark, California, a very talented artist who has many innovative designs to her credit. I hope we will see more of her art work in future issues of the Journal.

Thank you.

Purna Patnaik
Editor-in-Chief

Elections of Officers for 1997-1999

The Election Committee chaired by Dr. Nitin Doshi received four nominations for the offices of President / Vice President and two nominations for the office of Secretary / Treasurer. Subsequently, three nominees for the office of President withdrew, and one nominee for the office of Secretary / Treasurer withdrew, making this another uncontested election. The Election Committee has forwarded the result to the President, who will present it to the Board of Governors for ratification. The Committee has declared **Mrs. Gopa Patnaik** of San Diego, California and her running mate **Dr. Annapurna Pandey** of Santa Cruz, California as the uncontested candidate for the offices of President and Vice President of OSA respectively for the 1997-99 term. **Dr. Babrubahan Samal** of Moorpark, California was declared the uncontested candidate for the office of Secretary / Treasurer. I am publishing their Election Manifesto for the information of the members.

- Editor

Mrs. Gopa Patnaik, *President-Elect*
Dr. Annapurna Pandey, *Vice President-Elect*

My name is Gopa Patnaik. By profession I am a counselor with special emphasis in multi-cultural counseling. I provide academic, personal, and career counseling at a number of colleges in San Diego. I work with a ethnically diverse, and educationally and economically disadvantaged student populations. With my husband Dr. Purna Patnaik and my three daughters Laboni, Shibani and Shalini Patnaik, I live in Olivenhain, California. The whole family has been associated with OSA activities in various capacities, during the last twelve years.

I was the Vice president of OSA in 1994 - 1996. During that period I was involved in number of cultural activities which included bringing an Odissi teacher from Orissa, hosting Sharon Lowen's Odissi concert, heading the Kalashree committee, etc. I have been actively involved in several community organizations in San Diego. I am especially concerned with women's and children's issues. I was the secretary for the local school PTA (90-92). I was also the secretary for the San Diego Indian American Society (92-97), which annually presents the Mahatma Gandhi scholarship award to 20 outstanding high school students in the San Diego area irrespective of their ethnic origin. I belong to women's organizations such as SAWI (97), WOW (Winning Opportunities for Women - 96). I am also a member of APAHE (Asian Pacific Americans in Higher Education - 96). I am a board member for TWCA (Third World Counselor's Association of California), which has a firm commitment towards cultural pluralism and works toward empowering people of color. As cultural coordinator for the Center for World Music, I have personally managed and brought world class artists such as Ravi Shankar, Kelu Charan Mohapatra, Sanjukta Panigrahi, Hari Prasad Chaurasia, Vishwa Mohan Bhatt and many more to San Diego. I am dedicated to Oriya art and culture, and have intensely pursued to promote and propagate it to mainstream Americans and fellow Indians. My three daughters who are born and brought up in USA, fervently pursue Odissi classical dance and perform in multiculture festivals, conventions, universities, libraries and schools.

My main objectives during the tenure of OSA office will be:

- Create a forum on women's issues for interactional dialogue between female members who have settled in the US for a long period of time and recent immigrants. By creating support groups in local areas, arranging seminars, where women could voice their opinions and express themselves freely about family issues, cultural adaptation/acculturation process, and other community affairs issues.
- Involve youth and the growing number of recent Oriya immigrants in OSA affairs. Create community support groups for our youth so that they have a forum to discuss issues related to identity, culture and other related experiences. Organize panels, discussion groups which will promote Oriya identity and awareness. Seek their input as to what they expect from their community.
- Create a forum for input of old age group (members and visiting members).
- Direct the Editor to seek and give special emphasis on articles involving youth, women and elderly issues.
- Strengthen ties between Oriya community in north America and Orissa by means of joint projects (through your generous contributions). Make full use of existing infrastructures such as SEEDS.

- Provide full accountability of all financial transactions during my tenure which will be conducted professionally in conformation with existing by-laws and Board decisions.

I will achieve these objectives, in part, by promptly appointing committed and responsible members to appropriate roles. With limited resources of OSA, the success of my drive will largely depend on dedication of fellow members like you. I have chosen Dr. Annapurna Pandey as Vice President. She is a Research Associate in Anthropology department at University of California, Santa Cruz, where she teaches Anthropology, Sociology and Women's Studies. She also taught at Revenshaw College during 81-88. She has extensive experience on women and youth issues alike, through research and workshops here and in India. She will play an active role and lead in many issues stated above.

I am looking forward to work with Dr. Babrubahan Samal as Secretary/Treasurer. He is a member with honesty, sincerity and integrity and will be an asset to OSA.

Dr. Babrubahan Samal, *Secretary/Treasurer-Elect*

My name is Babru Samal. I am a senior research scientist in molecular Biology at Amgen Inc. in Thousand Oaks, California, where I live with my wife Jayashree, daughter Manisha and son Nihar. Besides my professional interest, I enjoy in appreciating and participating in the expression of human creativity in the form of visual and performing arts.

I have been a OSA life member since 1983 and have been active in local chapter activities for a long time (twice in charge of annual California gathering and in charge of housing at OSA National convention in Stanford University). Besides that, I have been an active participant for several fund raising events for Indian organizations in Ventura county and have been involved in cultural activities at the local Malibu Hindu temple (a major center of Indian cultural activities in southern California).

I see three major roles for the Secretary/Treasurer. First, I will be responsible for accurate record keeping and reporting minutes of meetings. Second, I will keep the finance book in order. While I will not be responsible for past financial activities, I will be fully accountable for transactions in my tenure. Guided by the past and future decisions of the Board of Governors, I will make clear distinction between funds that is discretionary and non-discretionary; funds that is for operational expenses and funds for long term deposit. The later funds will be invested in secure, conservative CDs. Working closely with the President I will develop a budget that we all can live with. Third, I will spearhead a serious membership drive. There are many younger generation Oriyas who are not OSA members yet. By signing them up as members, I will broaden our base and increase the source of revenue. It is still a wonder to me how OSA manages to put out a national show and extends a respectable image to outsiders with such a small working budget.

Also, I would like to develop some guidelines for the local chapters to follow in fiscal matters. The national chapter enjoys a non-profit status from IRS. This does not extend to local chapters automatically, unless they stay accountable to national chapter. Strict rulings recently from IRS will help me create those guidelines.

Finally, a significant amount of funds goes though OSA as designated donations to various organizations. I will develop some rules for these "pass through" funds in conformation with IRS guidelines.

SECRETARY / TREASURER'S REPORT

Minutes of the Board of Governors Meeting on July 5, 1996 27th OSA Convention, Gaithersburg, MD

The meeting of the Executive Body was held on July 5, 1996 during the 27th OSA Convention at Washington D.C with twelve voting members present. In addition, there were five observers. The meeting was presided by Dr. Hemanta Senapati

The first question was raised about the authority of some of the members attending the meeting. It was decided that without a written letter from the local chapter , a member could not represent the chapter in the Executive Body meeting.

Dr. Nayak presented the OSA Financial report and the proposed budget for 1996-97. The Financial report was not audited. Because of this reason there was concern about its validity . Dr. B. Misra has raised a motion for an external audit and Dr. G. Tripathy of Ohio has seconded the motion. Then the Executive Body has decided that the account would be audited by a certified CPA before handing it over to the new Administration.

The question was then raised about the position of Executive Director and his responsibility. Many members those who did not attend the Minneapolis Convention were given feedback about this position. After a heated discussion, the Executive Body appointed a committee consisting of Dr. Bijoy. Misra of Boston and Dr. N. Doshi of Detroit and Dr. Bijoy Das of Charleston, South Carolina to look into this matter and develop a job description for this position. The committee will present their report to the President for approval.

There were several questions raised about the Tax ID and its use. It was decided that the Secretary /Treasurer would write formal letter to local chapters explaining its use and its limitations.

The Executive Body has selected Houston as the site for the 1997 OSA National Convention.

The executive body has selected Dr. Surendra K. Roy to receive KALASREE Award for the year 1996.

The Executive Body has selected Mr. Amit Doshi to receive SUBRINA MEMORIAL Award for the year 1996.

1997 will be the election year. New Office Bearers will be elected for the National Office. The Executive Body has appointed Dr. Nitin Doshi as Chairman and Mrs. Ranu Mahanty and Mr. Nirmal Rath as committee members to conduct the election. The Executive Body has decided that in addition to publishing the Election results in the Journal, each member would be informed by mail.

OSA Journal Winter 97

The Executive Body has accepted the suggestion of relocating the OSA office at Bhubaneswar to a location within Utkal University Campus.

Dr. Nayak then presented the proposed budget for the year 1996-97.

PROPOSED BUDGET, 1996-97

INCOME

Interest on savings	\$2,000
Membership Dues	\$5,000
Other income and balance	\$4,000
Projected refund from Wash. D.C. chapter	\$4,000
Total	\$15,000

EXPENDITURE

Two OSA Newsletters	\$ 600
Fall Journal and 1997 Souvenir	\$6,000
Youth Activities	\$ 500
OSA Election	\$ 400
Support (Rental & Tel) OSA Center at BBSR.	\$1,500
Tel and Mailing etc.	\$1,400
Total	\$10,400

Dr. Parikshita Nayak
Secretary / Treasurer
July 5, 1996

Minutes of the General Body Meeting on July 5, 1996 27th OSA Convention, Gaithersburg, MD

The meeting was held with Dr. H. Senapati presiding. Dr. P. Nayak , Dr. D. Mishra were present at the dais.

After the welcome address , Dr. Senapati presented a summary of the results of the Executive Body Meeting. The topics covered were Relocation of OSA office at Bhubaneswar to Utkal University campus, Orissa Development Projects such as Fakirmohan University, Ravenshaw College, SEED, OSA Convention site for the year 1997, Upcoming Election for 1997 and selection of Election Committee members. He also presented the controversial topic of the position of the Executive Director and his job description.

Then there was discussion on OSA Financial Report. Several members have raised their

concern about the OSA Accounts for the past several years . Dr. Bijoy Das of SC., Dr. Bijoy Mishra of Chicago, Dr. Bijoy Misra of MA., Mr. Anadi Naik of MD., Mr. Manmath Nayak of Chicago, and Mrs. Jayashree Mahanti of MI., were major participants in the discussion.

Dr. P. Satpathy of TN., also expressed his concern about the profits at the New York/ New Jersey Convention for the year 1994. Mr. Ramasaran Sahoo of NJ., presented a motion to appoint an External Auditor to look into the OSA Accounts between years 1991 through 1995 and then present the report to the General Body.

Dr. L. Mansinha of London ONT., has requested the General Body that the income for OSA was very small. It would cost more to OSA to appoint an External Auditor to verify the amount he would be auditing. Then it was decided to drop the idea of appointing an External Auditor.

To answer to these concerns Dr. H. Senapati has promised to the General Body that he would collect and request the Editor to publish the Financial Reports for a few previous years in the upcoming Journal for the year 1997.

President Senapati announced that Dr. Nitin Doshi (who was in the audience) has pledged \$50,000 towards the construction of Fakir Mohan University at Vyas Vihar.

Then Dr. H. Senapati congratulated the local chapter on having done an excellent job of organizing the Convention.

Dr. Parikshita Nayak
Secretary/ Treasurer
July 5, 1996

**CONSOLIDATED FINANCIAL STATEMENT
27TH ANNUAL CONVENTION
GAITHERSBURG, MARYLAND
JULY 3-6, 1996**

Income

Seed Money Loan (National)	\$ 4,000.00
Seed Money Loan (Washington Chapter)	\$ 300.00
Donation for Youth Activities (National)	\$ 800.00
Donations/Sponsors	\$ 9,141.00
Advertisement Revenue	\$ 6,775.00
Food	\$23,786.85
Registration	\$15,129.00

OSA Journal Winter 97

Membership	\$ 2,536.00
Accommodation	\$ 1,319.00
Booth	\$ 740.00
Chapter Cultural Contribution	\$ 800.00
Total	\$65,326.85

Expenses

Seed Money Loan Return (National)	\$ 4,000.00
Seed Money Loan Return (Washington)	\$ 300.00
Registration	\$ 4,586.98
Food	\$21,282.21
Cultural	\$15,534.45
Souvenir/Directory	\$ 7,526.40
Membership paid to National	\$ 2,536.00
Youth	\$ 2,792.91
T-Shirts/Media	\$ 1,042.45
Refunds (Registration/Food)	\$ 1,732.00
Telephone Bills	\$ 3,011.83
Bank Charges	\$ 554.78
Total	\$64,900.01

Balance \$ 426.84

Disbursement of Balance

Paid to National	\$ 213.42
Paid to Washington Chapter	\$ 213.42

Note: 1. The actual cost of publication of the Souvenir issue was \$7526.00. The income from advertisement was \$6775.00. The deficit of \$751.00 was paid by the National Chapter.
2. The National Chapter paid an additional \$200.00 for the Youth fund to meet its total commitment of \$1000.00

LETTER TO THE EDITOR

March 1997.
Dear Editor:

I would like to bring out a matter of concern raised by the CANADIAN children to the attention of all OSA members. Their concern is that they are unable to participate in the Subrina Biswal Scholarship award, the reason being that the SAT score is a requirement. Their argument is that SAT score is a requirement for American students to be admitted to the University and it is not a requirement for the Canadian Universities. Now is the time for the executive members to think over it and rectify the problem. I am suggesting to find either an alternative evaluation method so that American and Canadian children can participate in the contest or declare that only American children are eligible for this award.

Thank you
Hara Padhi
Toronto, Canada.

WELCOME

OSA is pleased to welcome the following members in the Benefactor, Patron and Life Member category who have joined recently.

Benefactor

Amaresh & Sucheta Misra, TN
Manaranjan & Minati Pattanayak, PA

Patrons

None

Life Members

Ashok & Ranjani Agarwal, TX	Gopal & Reva Mohapatra, TX
Shishir & Sujata Das Mohapatra, TX	Dibya Jiban & Jolly Mahapatra, NJ
Madhab & Susmita Maharana, TX	Kalyan & Durba Rath, TX
Arjendu & Neeta Nayak, GA	Paresh & Shreela Nayak, KY
Lalatendu & Tapasi Misra, TX	Srikanta & Snigdha Mishra, TX
Sourya & Krishna Misra, CA	Sudhansu & Induprava Misra, MN
Sitakanta & Sibani Mohanty, TX	Sushant & Geeta Mohanty, MD
Girish & Arunmayee Mohapatra, TX	Susil & Jayashree Mohapatra, QUE
Manmath & Shanti Panda, TX	Bireswara & Joyalaxmi Patnaik, TX
Manoj & Bilashi Sahu, PA	Aditya & Yamini Samal, AL
Shiva & Aniva Samal, MD	Sushanta & Sarojini Samal, TX
Debi Prasad & Nilima Samantrai, GA	

**APPLICATIONS SOUGHT FOR
SUBRINA BISWAL MEMORIAL AWARD**

Orissa Society of Americas is seeking applications from children of OSA members who are graduating seniors from a High School this year for Subrina Biswal Memorial Award. This award initiated in 1990 in the loving memory of Subrina Biswal, daughter of Dr. Nilambar and Annapurna Biswal of Maryland carries a one time cash scholarship of US\$1000 to one winning candidate every year. This scholarship has been made possible through a joint sponsorship of OSA and Subrina's parents.

Selection criteria are based on academic excellence as well as extra-curricular activities. Please send your application to the chairperson of the scholarship committee Dr. Radhakanta Mohapatra or to one of the committee members, Dr. Brajendra Panda or Dr. Anuradha (Rica) Patnaik McRoy post-marked no later than June 1, 1997. The application should contain a personal statement on future goal and objectives, a list of extra-curricular activities, one letter of recommendation, copies of High School transcript, and SAT score or equivalent. Criteria laid out by the committee and their decision will be final.

Dr. Radhakanta Mohapatra
6245 Rine Village Dr #202
Huntsville, AL 35806
(205) 922-1116

Dr. Brajendra Panda
1935 Meadowbrook Dr #2007
Huntsville, AL 35803
(205) 881-7544

Dr. Anuradha Patnaik McRoy
2544 Clovis Rd.
Huntsville, AL 35803
(205) 880-2906

The past recipients of this scholarship are:

Year	Name	University
1990	Nivedita Misra	Harvard; Presently working in Washington DC
1991	Sarthak Das	Harvard; Now pursuing a project in Bombay
1992	Seema Mohapatra	Johns Hopkins; Now at Yale
1993	Sarba Das	Yale
1994	Manas Mohapatra	Johns Hopkins
1995	Swarup Mishra	Stanford
1996	Amit Doshi	Harvard

**NOMINATIONS SOUGHT FOR
KALASREE AWARD**

Orissa Society of Americas is seeking nominations for *Kalasree* award given annually to a person in North America who has substantially contributed to promotion of Oriya art, culture, music or dance through multi-media (performance, presentation, writing, lecture, etc.) to non-Oriya population. OSA Vice President Mrs. Sujata Patnaik is the chairperson of the selection committee. The nominations along with supporting facts should be sent to her at 1235 Camden Ln, Aurora, IL 60504, Tel (630) 898-9127 no later than June 15, 1997. The committee reserves the right to skip the award if no suitable

nominations are made this year. Other members of the committee this year are Dr. Sri Gopal Mohanty and Mrs. Sushreesangita Kar.

**NOMINATIONS SOUGHT FOR
OUTSTANDING ORIYA AWARD**

Orissa Society of Americas is seeking nominations for the Outstanding Oriya award given annually to a person in North America who has demonstrated superior leadership and achievement in his/her field of expertise. Nominations should be sent to Saradindu Misra at (516) 243-2869, who is the chairman of the committee. Other members are Saroj Behera and Sarat Misro.

REQUEST FOR MEMBERSHIP

We know many of you have been thinking of becoming members, or upgrading your existing membership. Now is the time to act. Only by becoming a paid member you can make your voice heard through the election process. If you are an annual member, please consider seriously to upgrade it to life membership, patron or benefactor status. The present dues for various categories are:

Benefactor, \$1000; Patron, \$500; Life Member, \$200; Annual Membership (July 1 to June 30) Family - \$25, Single - \$10, Student Family - \$10, Student Single - \$5.

Please mail your check payable to OSA to Dr. Parikshita Nayak, 5426 Hartford, Troy MI 48098, Tel. (810) 828-9309. Thank you.

SUBRINA BISWAL PERFORMING ARTS PRIZE

Three prizes in this category are given away by IAFF (Indo American Friendship Foundation) during OSA conventions. The following outline of the prizes has been taken out from a letter from IAFF President to the Editor.

The Subrina Biswal Prize will be governed by the IAFF rules but will be scheduled at the host chapter's discretion. In other words, the chapter will determine which items are to be included and which are to be excluded from the award. It will also select the mechanism of award of the prize. Two of the five judges will be nominated by the chapter representative (e.g., President, Convener or Cultural program organizer). Attempts should be made to specifically exclude well known performing artists as judges so that the spirit of participation will be given priority over technical competency. Please note that the award does not promote competition. It only promotes recognition of participation.

Therefore, this prize does not conflict with other prize(s) that may be dedicated for competitive performing arts.

Detailed rules of the prizes will be sent out by the host chapter along with the registration materials.

**Correction of
SUBRINA BISWAL PERFORMING ARTS PRIZE FOR 1996**

In the Fall OSA Newsletter, the first prize winners of the IAFF award were published as Milli and Mona Misra of Saskatoon. Later IAFF President informed me that because of age related disqualification of the Misra sisters, the second prize winner Alok and Anand Dash of New Jersey were given the first prize for their Tabla duet. Second prize went to Aparajita Chakrabarty and the third prize to Seema Misra. This correction came to the editor too late to be included in the Fall Newsletter.

MILESTONES IN THE JOURNEY FOR RECOGNITION

Basant Kumar Panigrahi

Secretary General; Utkal Sammilani, Berhampur

Every man, race, and nation craves for a separate and distinct identity and has to struggle hard to establish the goal of a separate entity. Oriyas (Uriyas as Britishers called us) had to struggle hard to achieve this goal, after they lost it in sixteenth century. This article attempts to highlight the milestones of Orissa history with emphasis on the British period.

Ancient Oriya Land

Odro, Utkal, Kalinga, and Koshala are ancient names of the adjoining territories having people possessing a common culture and common language (very similar to Oriya). This was mentioned in the different epics such as the Mahabharat. In second century B.C. King Kharavela made Orissa a forefront state in ancient India.

Orissa remained an independent Hindu state until the middle of the sixteenth century and was the last to be conquered by Akbar in 1568. Mukunda Deva, the last Oriya king of Orissa which then stretched from the Ganges in the north to the Goudavari river in the south, from the Bay of Bengal in the east to Amar Kantik mountain range in the west (eastern Madhya Pradesh).

Medieval Period

The Afgan, Mughals, Marhathas, and British ruled Orissa in succession for 368 years under different administrative units of Bengal, Madras, Bihar, and Madhya Pradesh until it was formed into a separate state in 1936. It achieved its present form in 1947-48 when India achieved independence.

It is interesting to note that during the rule of Akbar, Orissa had six Districts (Sarkars), namely, Singbhoom, Jaleswar, Bhadrak, Cuttack, Chickol (Chicakol), and Rajmundry.

The British Rule

Lord Clive conquered Madras and later Bengal in 1765. It became necessary for the British to link their two territories. Orissa laid in between (the then) Bengal and Madras and had to be conquered. Here are some major events leading to formation of modern Orissa state on April 1, 1936.

1768 - Ganjam was taken over by the British comprising of Parlakhemundi, Athagada, and Khallikote and were placed under the Madras Presidency.

1803 - British conquered Cuttack, Puri and Balasore and kept these areas under the Bengal Presidency.

1820 - Mahuri Zamindari was purchased by the British.

1847 - Angul was occupied.

1862 - Bastar and Kalahandi went to the Central Provinces. Singbhoom, Manbhoom, Bonai and Gangpur (present Sundargarh district) were kept under the Cuttack Commissioner and both Midnapore and Bankura were placed under the Burdwan Division. All these area were under the Bengal Presidency.

1869 - Sambalpur went from Marhatta rule to the British and was placed under the Central Provinces.

1866 - The Orissa Division comprising of Cuttack, Puri and Balasore suffered from the terrible famine (Naanka Durvikhya). The British felt that the lack of communication and effective administration (from Calcutta) were responsible for this tragedy.

1868 - Sir Stratford Northcote proposed the separation of Orissa and Assam from the Bengal Administration.

1873 - Oriya Association was formed at Berhampur with William Mohanty as president. "Utkal Hitabadini" was published.

1874 - Assam was made separate, but due to strong opposition from Bengal, Orissa could not be separated. This gave rise to the public opinions among Oriyas who were living in three different provinces of Bengal, Madras and Central Provinces. to come under one single administrative unit (state). A number of groups, organizations and publications came forward to form a unit for Oriyas.

1876 - Raja Baikunthanath Dev of Balasore and Bichitrananda Mohanty of Cuttack gave memorandum to the British to bring all Oriyas under a single administrative unit. This was all the more necessary as Oriya, one of the court languages was abolished in Cuttack and Sambalpur. This led to the agitation of Oriyas all over these areas.

1882 - Oriya Association and Utkal Sabha was formed with Gouri Shankar Roy as secretary.

1886 - "Utkal Dipika" was published at Cuttack.

1897 - *Barrister* Madhu Sudan Das went to England to present a memorandum to the British government in London for the formation of a separate state of Orissa.

1903 - Ganjam Jatiya Sammilani was convened at Rambha by Raja of Khallikote. It was an all Orissa Conference and was attended by leaders such as Madhusudan Das, Radhanath Roy, Fakirmohan Senapati, Maharaja of Mayurbhanj and other distinguished Oriyas. On the 30th and 31st of December, 1903, the first session of the Utkal Union Conference was held at Cuttack. This was a historic session, calling for all Oriyas living throughout India to unite and come under one administration.

1903/1905 - Lord Curzon (who moved the proposal for partition of Bengal) proposed that the Ganjam and Vizag areas of Madras, and the Sambalpur area of Central Provinces be added to the Orissa Division. Due to opposition from many quarters, only Sambalpur could be added to the Orissa Division in 1905.

1911 - Lord Curzon, the then viceroy of India who was very sympathetic to the Oriya cause observed that "Oriyas are non-agitating people and are therefore not attracting the attention of anybody."

1912 - The Orissa Division comprising of Cuttack, Puri, Balasore, and Sambalpur districts was taken out of Bengal and placed under the new province of "Bihar and Orissa."

1914 - The historic session of Utkal Sammilani at Parlakhemundi took place under the chairmanship of Maharaja of Parlakhemundi urging the formation of a separate Oriya province.

1918-1927 - Montague Chelmsford commission of Administrative Reforms recommended the formation of provinces on a linguistic basis. The Simon Commission came from London to study the political reforms in India. However, nothing concrete happened to the formation of the Orissa state.

1930-1933 - The Round Table Conference held in London addressed to various political problems of India. Maharaja of Parlakhemundi and other leaders of Utkal Sammilani put forward the proposal of a separate province for Oriyas, which was accepted in principle by the British Government. Odonnel Committee was constituted for delimitation of boundary for the proposed Orissa province.

1936 - Orissa province was formed on the 1st of April, 1936, with six districts namely Cuttack, Puri, Balasore, Sambalpur, Ganjam and Koraput.

1948-1949 - Eastern states known as "Gadjats" (Bolangiri, Kalahandi, Sundargarh, Keonjhar, Dhenkanal, and Phulbani) were added as the six new districts. Mayurbhanj joined in 1949 as the 13th district of Orissa.

Still there are many Oriya outlying areas on the borders of Andhra Pradesh, West Bengal, Madhya Pradesh and Bihar, where they are living as minorities, with a lot of grievances. Lord Curzon's remark in 1911 that *Oriyas are non-agitating people and are therefore not attracting the attention of anybody*, still holds good today.

Membership with Utkal Sammilani

Dr. Bhabagrahi Mishra, present treasurer of Utkal Sammilani and a past President of OSA, has made special arrangement for NRI Oriyas to become Life members of Utkal Sammilani. Those who are interested, please send a cashier check or international money order of US\$40 in favor of Utkal Sammilani directly to Utkal Sammilani, 31-A Janpath, Bhubaneswar 751001.

Dr. Radhanath Rath of Samaj is the present President of Utkal Sammilani.

RAINBOW

Dr. Nirupama Kar Mohapatra, Apex, NC

The afternoon sun was playing,
hide and go-seek with the rain cloud.
The wind accelerated,
suddenly changing the mood.

The clouds have to move on,
time to say good bye.
The raindrops fell,
as the sun slid down the western sky.

The sun smiled,
refracting itself in every raindrop.
As a deceleration of friendship,
and expression of love.

The explosion of color,
layers of red blue and yellow.
A bridge bright and beautiful,
it was a rainbow.

DISCUSSION PANEL IN THE 27TH OSA CONVENTION

Dr. Sura Rath

When I was first asked to coordinate a discussion panel on Orissa at the 27th OSA convention, and the names of the distinguished authors and scholars were given to me, the task of selecting a topic seemed daunting. Rather than trying to speculate on a common point of discourse for the panelists--a philosopher, a historian, a journalist/author, an artist, and a literary critic--I took the easier route. I selected a topic dear to my heart: cultural inheritance and transformation. The American poet-critic T. S. Eliot provided the exact phrases I needed: "Tradition and the Individual Talent in Orissan Art and Culture."

In "Tradition and the Individual Talent," Eliot observes a symbiotic relation between the artist and his/her society. The "past should be altered by the present as much as the present is directed by the past," says Eliot; and "the historical sense involves a perception, not only of the pastness of the past, but of its presence." All good artists, he holds, are nurtured by their tradition, even as their own work modifies the tradition however so slightly. I thought there would be plenty to learn from: a panel that included Dr. Jitendra N. Mohanty, Professor of Philosophy at Temple University; Dr. Prabodh K. Mishra, Professor of History at Sambalpur University; Mr. Gaurahari Das, Assistant Editor of The Sambada and the author of more than a dozen books of fiction and non-

fiction; Mr. Prafulla Mohanty, distinguished artist and author from London; Dr. Gaur Kishore Das, Professor of English and Vice Chancellor at Utkal University. The pleasure was all mine when all five accepted without reservation the OSA invitation to speak on the subject. It is a special pleasure now that the OSA Journal has decided to print their papers in this issue.

Jitendra Mohanty reminds his readers that Indian philosophy earned recognition in Europe before it was recognized in India, because in our search for unity, which is a mask for our search for power, we marginalize some people. Great traditions, he asserts, always leave room for growth, and innovation and change are signs not of the weakness of a culture but of its strength and richness.

Prabodh Mishra ties the same theme to the quest for identity of a people by analyzing Orissan temple architecture as an index to experimentation in form. Kalinga Style, for example, is a distinctive form defined by its difference from everything done before or since in other parts of India. Additions and alterations to traditional temple designs, such as Jagamohana and Torana, he sees as the results of such bold experimentation tried out by genuine Oriya artists.

An established author, Gaurahari Das confirms the conscious and subconscious encroachment of the past into the present, saying that the forces of tradition are inescapable for any author. In his work, for example, Orissa's social fabric provides the source for plots, but his own stories on the victims of superstition generate a counter force that initiates social change. Like James Joyce's Stephen Daedalus, Das feels entrapped by his cultural inheritance, and like Daedalus he is searching for the wings that will release him from the Oriya labyrinth so he can fly up and out to "create in the smith of (his) soul the conscience of (his) race."

Of all the speakers, Prafulla Mohanty is the most painfully aware of one's search for self-identity in an alien cultural setting. Living in London, away from the archetypal images that define the essential Orissan artist, he has drawn on his village culture, "which is influenced by meditation and tantra." His protector is the village deity, Mahlia Buddha, a piece of stone in the shape of a Shiva lingam covered with vermilion paste. The circle, and the point, both manifested in the red bindu (vermilion spot) on his mother's forehead, are a source of his artistic creation; it is both everything and nothing (shunya).

Gaur Kishore Das reminds his readers that renewal and renovation of old Oriya texts has been a consistent pattern in Oriya literary history. He offers the example of Sarala Das's writing, traditional carvings, patta chitras--all of which have been revitalized by contemporary experience. Ramakant Rath's Sri Radha, he says, is a fine example of how old mythologies can be re-stated from a new perspective.

William Faulkner, a writer of the American South, whom I read, admire and teach, once said that past is never dead, that it is not even past. That conviction led him to set all his novels and stories in the fictional landscape called Yoknapatawpha, a place no bigger than the "postage stamp" worth of area in his own town of Oxford in Jefferson county in Mississippi. As the papers re-printed here reflect, if the OSA panel was unanimous on anything, it was on the vast potential Orissa and Oriya tradition hold for experimentation and renewal, for renovation and transformation.

HISTORY OF INDIANS IN THE US

The following article was posted by Smita Panda in ORNET - original source unknown. I thought this article is a must-read for all first and second generation Indians. Serious readers can refer to "From India to America", edited by Dr. S. Chandrasekhar for a brief history of immigration, problems of discrimination, admission and assimilation of Indians to America. A similar volume "From India to Canada" is also available by the same author. - Editor.

The Early Days:

The earliest recorded Indian in the USA was an Indian from Madras, who visited Massachusetts in 1790. A number of Indians were brought to the USA by seafaring Captains to serve in their households as servants. Records of this period contain references to bright turbaned Indians participating in Fourth of July parades. In the early and mid-1800's a number of scholars became interested in Indian culture, history and philosophy. They formed associations to discuss their interest in India. This is how the terms "Boston Brahmin" and "Pundit" came to be used in American literature.

The Middle Years: "The trouble begins"

A number of Indians immigrated into Northwest USA and Canada. Most of them were from Punjab and were Sikhs. They worked in the lumberyards. A large number of them worked in laying the railroads in the western states of the USA as well. The main reason for their being in America was to save money and send it home to their families. Most of them had to relinquish their farm-lands to the British landlords in Punjab, because they couldn't afford to pay the taxes imposed on them by the British rulers. Droughts had destroyed their crops, but they were still expected to pay taxes to the British. If they didn't, their lands were confiscated. For most of these young men their only escape was as migrant laborers, because the British had blocked all attempts at gainful employment in India.

The lumber mill owners liked the migrant Indian workers because they worked long hours for lower wages (about half) than the European workers. The workers earned more than they could in India, so they worked hard and saved money. The US consular representative in India, discouraged Indian workers from going to the US. Indians were denied permission to immigrate and pressure was applied to the British to curb the flow. Mormon evangelists were discouraged from taking Indians back to the USA. The consul said to one of them, "the Indian is not fit for the American West".

In the meantime, the number of migrant European workers was growing in the Northwest. The migrant Indian workers were seen as "not really American" and a movement was started to ban them from working in the lumberyards. This was the beginning of the "Asian Exclusion League"(AEL). Consequently, a number of Indian workers moved down to northern California and worked on the farms. They were skilled farm workers because they came from the state of Punjab in India, which is mainly an agrarian state.

A number of the Indians had saved enough money to buy some land. They were sold land that was "unfit for the white man's inhabitation". However, they were able to become very successful farmers. The US government almost never allowed Indian women to immigrate to the US because that would mean that Indians could "put down roots" in the US by marrying and starting a family. The California state government passed a law which made it illegal for non-citizens or naturalized non-white citizens to own land. The Indians got around this by organizing cooperatives, which ceded ownership to some Indian children born in America. Some of the Indians entered into agreements with white persons who were given a profit share for saying they owned the land. But a large number of such relationships ended in the white partner claiming, at harvest time, that the whole crop was theirs.

The AEL gained popularity in Canada and the northwest US. Their meetings commonly featured songs such as "White Canada". The lumberyards were forced to lay off all Indian workers and were banned from hiring anymore. The living conditions of the Indians deteriorated drastically. They were forced into slums. A large number of these workers lived in Bellingham in Washington state.

In Bellingham, the AEL triggered a riot in which a huge mob of around 500 white men attacked Indian dwellings and workplaces. While the police stood by and did nothing, six Indians were injured and had to be hospitalized, 410 Indians were held in the Bellingham Jail for "Protective Custody". By the end of the day of the Bellingham riot, all Indian workers and businessmen had been forced out of Bellingham. The mayor of the city proudly announced in the railway station (where the Indians were herded onto trains to northern California or Canada) that Bellingham was free of Indians. This happened on September 5, 1907 and was followed by similar incidents on October 2 at the Canadian-Washington State border. A month later the "Hindoos" were expelled from Everett, Washington. Three years later the entire community (including the mayor, the Sheriff and the district attorney) in Saint John, Oregon (near Portland) conspired in the forced expulsion of all Indians.

The modern years:

A large number of Indians came from Hong Kong and other areas in Asia too. Some Indians came as students to universities such as the University of California at Berkeley. It was during this period that the British and the US government started cooperating to limit Indian immigration. This policy was tested when the British informed the US authorities that a ship called the "Komagatu Maru" was headed to the US from Hong Kong with about 375 Indians. When the Maru arrived at Angel Island (the port of entry which holds terrible memories for Asian immigrants) the AEL had organized a huge mob to prevent the offloading of any Indians. The persons on the ship were denied food and water for days and were prevented from landing. Finally, in exchange for food and water, they were turned away.

The Indian population in the US and Canada grew very slowly during this period. It consisted mostly of students coming to study at universities. These students organized themselves into a few associations. Some of them supported the cause of Indian freedom from the British while some were loyalists to the British. The

British stationed a full time secret agent named Hopkinson to monitor their activities and to cajole the US government into deporting the freedom seekers. The deportees were usually prosecuted by the British in India.

Hopkinson developed an efficient networks of spies and was very successful in deporting a number of Indian leaders on the pretext that they were planning a revolution in India. It was under these circumstances that the "Ghadhar party" was formed in the US to support Indian freedom. They published newspapers for distribution in India that openly called for a freedom struggle against the British. An ongoing battle of wits raged between these Indians and the British-American nexus. Hopkinson was assassinated in an American courtroom, when he was testifying against an Indian (for deportation).

A number of these Indian freedom groups associated themselves with the German government during the second world war because the Germans promised them help in gaining freedom from the British. Hopkinson exposed a number of these links and a large number of these people were imprisoned in the US. After the war, the first war collaborators to be tried and deported were these Indians. Even the German nazi collaborators in the US were tried after these Indians. (In a way it seems like the war provided a nice excuse for the US government to deport these Indians.)

During this period a large number of Indians started to apply for naturalization. At this point US law only allowed whites to become naturalized citizens. But most judges couldn't decide how to classify Indians and a large number of them granted Indians citizenship. A New Orleans judge wrote about how disconcerting it was to see a "dark white man" - the Indian - before granting him citizenship. A number of southern Europeans looked like Indians as well, so Indians benefited from this similarity.

A number of Indians were also getting married in the US. A few of the farm workers in California married Hispanic women. However, most of these marriages ended in divorce because of the cultural and religious disparities. The children that these couples had constituted a small Indian-Hispanic population which was quickly integrated into the Hispanic community because the children usually stayed with the mother after divorce. A few Indians married white women as well.

At this point the movement to formalize the exclusion of Asians from America was gaining momentum. The Chinese had already been excluded through the Chinese exclusion act in the late 1800's. A senator from California mounted a very popular campaign to exclude Indians. However there was a problem because Indians were immigrating to the US, not just from the Indian mainland but from other countries in Asia as well. But the US government was determined to stop them. Congress passed the "Immigration Regional Restriction Act" in 1917 over the veto of President Woodrow Wilson. It basically drew a line around the areas in Asia from which Indians and Filipinos were immigrating and banned them. Of course there was a provision to allow Europeans born in this region to immigrate.

The exclusionists had achieved most of their goals by now. Asian and Indian immigration was virtually banned. However, this wasn't enough. A movement was mounted to deny citizenship to the Indians in the US, take away the citizenship from

Indians who had already been granted citizenship and to apply the Regional Exclusion Act retroactively to deport all Indians in the US. It worked partially. A large number of Indians left. Many of them were denied citizenship, with the supreme court upholding one such decision that was challenged. On February 19, 1923, with Justice George Sutherland delivering the opinion, the Supreme court held that East Indians were not eligible for United States citizenship because they could not be considered white or Caucasian. A few Indians lost their citizenship. One interesting case was that of an Indian lawyer in California who had married a white woman. Under the law, if a man lost his citizenship, his wife automatically lost hers too. He challenged in court that if his citizenship was revoked his wife would lose hers too and then she would have nowhere to go because she was a white American. He retained his citizenship.

The 1920's were the period of the most immigration to the USA. Virtually all immigrants came from Europe.. A large number of Americans trace their ancestry to these immigrants. Asians however, were banned from immigrating by law.

The new age: The "iron curtain" lifts:

Towards the end of second world war, President Roosevelt started to lift immigration restrictions on Asians. The Chinese Exclusion Act was repealed. The Indian Regional Exclusion Act was however, stuck in the congressional committee web. Roosevelt had to send his personal envoy to the Hill to lift the ban on Indians. However, Indian immigration didn't pick up until after the immigration reform act was passed, making immigration a little less racist and a little more equitable.

Indian immigration picked up considerably in the late 1960s and early 1970s with a number of Indian doctors immigrating to fill the shortage of doctors created by the Vietnam war. The momentum gained during this time has led to the continuing increase in Indian immigration through the 1980s and the 1990s. An Indian gentleman was elected to congress for two consecutive terms (from California) in the 1960s. Congressman Saund's eligibility to run for congress was challenged in court because he hadn't been an American citizen "long enough". However, the California Fourth District Court of Appeals ruled that by January 3, 1957, when Saund would take office, he would have been a citizen for the requisite amount of time. The Indian congressman's (Dulip Singh Saund) term ended with his death. Currently, there are a few Indians running for Congress (Peter Mathews-leading in polls, Neil Dhillon - lost his primary due to very negative advertising by his opponent, Kumar Barve, Raj Uppulluri - lost his primary).

Most Indians currently immigrating to the US are either the family of US citizens or professionals. The Indian community in the US is currently the most well educated and prosperous one. Close to 89% of Indians in the US have completed high school, 65% have completed college and a stunning 40% have completed Masters or Doctorate degrees. Their per capita income is the highest in the USA. Their educational and income levels are higher than other Asian American groups, Whites, Hispanics and Blacks. (US Census figures).

Indians in the USA have ventured into almost every field and occupation, though most of them are professionals such as doctors, engineers, entrepreneurs

and financial analysts. Indians have held positions such as the sheriff of a county in Maryland, a member of the coaching staff for the San Francisco 49ers, etc. Zubin Mehta, as a conductor of the New York Philharmonic, is one of the most renowned Indians in the US. Ismail Merchant is a well established movie producer. Freddie Mercury (alias Farhud Balsara) of the rock band Queen was part Indian. Other established rock bands with Indians include Seven Mary Three, No Doubt (Tony Kanal-bassist) and Sound Garden (Kim Thayil). The founder of Gupta Technologies and the cofounder of Sun Microsystems are a few among a number of other pioneering Indian entrepreneurs. Close to 3000 Indian Americans work in the New York MTA, contributing to the management of the worlds largest transit system. Miss Teen USA for the year 1994 is Miss Ratna Kancherla an Indian American from Georgia. I could go on and on about the variety of professions and fields that Indian Americans have contributed to, but it should suffice to say that Indian Americans have consistently contributed a great deal to the economic, social and cultural prosperity of the United States of America.

As you have probably learned from this document about the history of Indians in the USA, Indians are not new to this country and have been an integral part of the American mosaic for a long time. Most of the historical facts stated here are almost never taught in American schools and are generally ignored by the media. Since the number of Indian Americans is growing rapidly, it is essential that more of the American populace know this history. It can lead to more acceptance and integration of Indians into American society. A good understanding of this relationship between Indians and the USA may also serve as a foundation for better relations between India and the USA. It is about time two of the greatest democracies in the world started cooperating and working together. Perhaps with a better understanding of their past, Americans of Indian origin can contribute resolutely to developing friendly relations between the USA and India. The social, cultural and economic benefits to both countries could be immense.

AN APPEAL

A young group of volunteers from the OSA southern chapter spearheaded a drive to raise funds for the Baripada Fire tragedy. An appeal first appeared in ORNET and within days \$1500 was collected and sent to Orissa. I am publishing the appeal for those who don't have access to ORNET. Hope you will donate generously. - Editor

Dear friends:

You may be aware of the recent tragic fire accident at a religious congregation in Baripada that took a toll of several hundred lives. Many more have been hospitalized in critical condition due to burn injuries in hospitals in Orissa. These patients need long term expensive medical care. We appeal to the Non-Resident Oriya community to extend generous help to their brothers and sisters back home in this time of crisis.

We had requested the ORNET community (the worldwide ORiya electronic NETwork) to come to the rescue of the burn victims of the fire accident. As of March 25, a total of \$2981 has been received from ORNET members. We consulted with several individuals, including doctors, both in India and the USA to determine the most effective means of providing help to the burn patients. We considered the option of sending drugs from USA but found out that drugs are available in India. We felt that it is desirable to send money, which can be used locally for buying drugs and medical supplies, and can be spent to meet other expenses related to the treatment of patients.

We had a series of discussions with several persons in India to determine an appropriate agency that would be trustworthy and would be willing to spend time and effort in managing the funds for the care of the patients. Based on these deliberations we identified Satsikhya Ashram as the ideal candidate for this task. Satsikhya ashram is a spiritual organization formed by the followers of Paramahansa Swami Nigamananda Saraswati. Incidentally the accident took place in a congregation of the followers of Swamiji. The Ashram has been involved from the beginning in providing medical assistance to the victims of the accident. We spoke with Mr. Gopinath Singh Samant, the Secretary of the organization. Mr. Singh Samant is a retired judge. He agreed that the money sent by us will be spent appropriately for the treatment of patients and that he will provide us with receipts to account for the expenses.

A sum of \$1500 was sent on March 20 through wire transfer to Satsikhya Ashram as the first installment. Dr. Devi Prasad Misra of Huntsville, AL is scheduled to visit Orissa in the first week of April. He has kindly agreed to make a first hand assessment of the situation during his visit. The burn victims require expensive medical care such as reconstructive surgery. Your contributions will be very useful in saving lives of our Oriya brothers and sisters.

Please make your checks payable to OSA Southern Chapter. Mention "For Baripada Fire Victims" on the comment line and mail it to:

Dr. Brajendra Panda
President, OSA Southern Chapter
1935 Meadowbrook Drive, #2007
Huntsville, AL 35803

The suggested contribution is \$25, \$50, \$75 or \$100. Any amount above or below this is acceptable. Your contribution is tax deductible. If you have any questions or comments please feel free to contact any of the following:

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A LETTER ON OSA ACCOUNT

In response to several concerns on past OSA financial reports in the General Body meeting at Gaithersburg, MD, OSA President Dr. Senapati promised to collect several such earlier reports and make them available to me for publication. But instead I was copied to three letters on the subject matter, a letter from Dr. Bijoya K. Misra to Dr. Lalu Mansing, reply from Dr. Mansing to Dr. Misra, and letter from Executive Director Dr. Digambar Mishra to Dr. Mansing. I am publishing the letter from Dr. Mansing hoping it will clarify concerns raised by some OSA members - Editor.

Thank you for keeping me informed with copies of your correspondence with Dr. Senapati regarding the past and present OSA accounts. I applaud your initiative and interest in the functioning of our Association. OSA would improve enormously if other members emulated you and took the time to look at the mechanism of the Society in detail. From past conversations I know that you are a 'doer', not just a 'talker'. You and I have had several conversations regarding rewriting the constitution of the OSA so that it would be a smoother, more professional operation. Unfortunately, after an initial paroxysm, some twenty years back, all discussion on improving the operation of the OSA through a critical examination and possible revision of the constitution has ceased. The mandate of the executives and the entire process of budget and ultimately, accountability, has to be looked at closely. In my opinion the term of the elected executives is too brief to consider any serious effort at revising the working rules. The current budget of the OSA, of about \$2000/year (guesstimate from \$40,000 fixed deposit at 5% a year), is totally inadequate to run a national (and intercontinental) organization. This has led to a situation where, in order to carry out any new initiative or idea, accounting subterfuge has to be done. I have my own list of what is a good initiative and what is a bad one, and I do not necessarily support all the actions of various OSA executives. However there can be no doubt that each year, through one financial trick or another, the OSA has managed to progressively evolve into an organization to which I am proud to belong. Certainly many of the activities of the OSA have now reached a very high level. It is an unfortunate fact that whoever is on the executive of the OSA has to have deep pockets, or access to someone who has. It is my guess that the difference between the operating costs and the official budget is made up through a combination of creative accounting and from personal funds. Just devoting personal time to the functioning of the OSA is no longer sufficient. At the OSA New Jersey convention I, together with Manaranjan Pattanayak and Srigopal Mohanty, asked questions similar to the ones you are raising now. I was astonished to be informed that the OSA had quietly approved a procedure by which a substantial fraction of the new life membership and benefactor dues can be spent as part of the operating budget. This resolution would be the dominant factor in explaining the discrepancy between the actual and the calculated amount on fixed deposit. Having said this, I do not recall any line item in the accounts of any year where the expenditure of Life (and higher) membership fund was explicitly identified.

There is another factor that has led to obfuscation in accounting. It is the abnormal level of rancor and accusations directed at the executive in private and in the General Body meetings. (I wish to stress quite strongly that I do not include your style and your questions in this category.) The net result of this has been to make the executives resort to

various subterfuge: not allowing enough time for the meetings, in arranging the agenda items with calculated effect, and in not coming out straight with budget presentations. The whole atmosphere is Byzantine. I neither support such subterfuge nor condone it.

On an ideal plane I share your concern that OSA should be 'managed by the highest standards of fiscal prudence'. On a practical level I know of no functioning organization that does not quietly flout all internal and external rules and regulations of fiscal prudence in order to keep functioning. There is always an overriding goal that defines an organization's existence. That is why 'work to rule' is a threat that civil servants use as a pressure tactic. If every civil servant faithfully followed all regulations the country would grind to a halt.

Over the years for virtually all OSA executives, the overriding aim has been to increase the cultural standards of the OSA and the visibility of OSA in Orissa, in India and in the US and Canada. Whatever one may think of the organization of the OSA, a succession of elected executives, and the local convention committees, have had an aim of boosting the image of Orissa both here in Canada and US, and in Orissa. Due to their efforts the OSA conventions do get press coverage in Orissa. Politicians in Orissa are aware of the OSA.

In addition, a clutch of intellectuals from Orissa have graced the OSA conventions. Overall, year by year, the intellectual level and the cultural standards of the conventions have been steadily improving. Through the efforts of a number of individuals the OSA has been transformed from purely PCPN (para charcha, para ninda) to an organization that represents the culture of Orissa.

This achievement would not have been possible if the actions of the executives were governed and confined by the fiscal prudence. With an annual operating budget of a few thousand dollars for a national (now international) organization fiscal prudence would dictate that OSA declare bankruptcy. Thanks to the generous and hidden injection of private funds OSA has continued to function and flourish. Therefore even though I believe that accountability is a criteria in judging the functioning of the OSA, it should not be the only criterion.

Having said all this, I strongly urge the present and past executives to provide you with straight answers. You, as a member, must be satisfied that the financial affairs of the OSA have been run with integrity. At the same time, you (and all of us) should think of means of providing the elected executive with sufficient operating funds.

OUR KIDS AND OUR FUTURE

Arabinda Das, M.D.

Merrillville, IN

As hundreds of thousands of children go off to school every year all world over, there is the possibility that hundreds of thousands of the nation's finest parents will worry about their children's educational capabilities. When disappointment comes there will be tragedy for the parents and the children as well as for the school teachers and our society. These teachers are the very first teachers these kids ever had. The parents are the best teachers at home.

But the truth is, those teachers are going to have a harder time teaching their lessons unless parents teach most fundamental lesson of all; that education is essential and that they, as parents are going to remain active participants. This participation of parents or guardians is important to improve the brain capacity of the child.

"Kids have to get the message from parents that education is important that hard work is part of it and that nothing else is more important in their lives," said Dorothy Rich, president and founder of the Home and school Institute and author of "MegaSkills: How Families Can Help Children Succeed in School and Beyond?" Rich's book, which is endorsed by the National Education Association, is a compilation of strategies designed to help parents their kids learn.

The National Committee for Citizens in Education, which promotes the involvement of parents in public schools and publishes a newsletter, Network, also makes these claims.

Children whose parents help them at home and stay in touch with the school, score higher on standardized test, than children of similar aptitude and family background whose parents are not involved. Children who are failing, improve dramatically, when parents are called in to help in most of the cases. Increased involvement means teachers will know more about you and your children. Some parents like to create personal study areas for their kids. And most kids like to be involved in furnishing the area with their own stuff making it easier to instruct them. From preschool to high school, educators advocate parental involvement.

"Kids really do care that you show an interest, even if they act like they don't", says Tom Lombard, a psychologist who evaluates social programs for the Minnesota Department of Education. "Let students know that you are going to follow their progress. For some, there is a change of behavior. As kids get older, Lombard warns, they don't tell you as much about what's going on. But how much involvement is enough? And how much different is it to get involved with a first-grader than with a high school senior? Lombard said his sense of the correct amount of involvement can be measured at the parent-teacher conference. If you think your child is doing great, and the teacher tells you otherwise, you're not involved enough. "If you are surprised at teacher evaluation, something is not working," he said.

In his years as a state school psychologist, Lombard believed that the worst thing that can happen to a kid is to disappoint his parents. "If parents expect their involvement

to be interpreted as true interest and not some kind of a threat, it has to be genuine," he said. "You can't underestimate the importance of nutrition and rest. that's something that kids need," said Lombard. Some parents like to create personal study areas for their kids. And most kids like to be involved in furnishing the area with their own stuff. Whether that means a desk, decorating or a globe depends on your budget. Perhaps more important, is to establish a study schedule. It is a good idea to involve your children in making choices that have to do with their education, like blocking out a time to study, scheduling trips to libraries or planning for extracurricular academic activities.

The most important part of parental involvement - building self esteem - is an ongoing process. The major role of parents is to be an advocate said Corinna Moncada, who specializes in kindergarten through fourth grades in her work at the Minnesota Department of Education. "Teachers have to have a universal mind set to help everybody and evaluate objectively. Parents have to be biased. You should always think that your child has wonderful abilities that you want to encourage. Where are they going to get that?"

The other aspect of the child is that the child may need some other guidance from private tutors even it may only one hour a week if the parents can afford this. My suggestion is that the parents can help the child when they can. It is a costly proposition to have a teacher for this job. But it is possible to hire a intelligent higher grade school student to oversee the ongoing difficulty of the younger student. These student tutors usually charge a minimum hourly rate or less for their pocket money.

If the child is a good student but having family problems, the psychologist can also help the parents to tide over the present difficulties of the child and the family. The parents may need special help with complementary treatment such as acupuncture for emotional problems which are genetic in origin causing anxiety and depression. If the child has not done well at the end of the school year, it is my advice to repeat the books of the past years so that the child has more confidence in the following year for the next grade.

It is not known among laymen and even professionals that acupuncture is very useful in genetic condition in children and adults particularly in emotional and mental diseases. Rig Veda described acupuncture several thousands years ago in India with only one hundred eighty points in body. This is called "Suchi Bidya" or Knowledge of Needles. This knowledge of acupuncture was transferred to China by our Buddhist monks visiting that country. If the child is normal and intelligent, acupuncture to Gv II which is called "spirit path", and situated in between the spines of 5th and 6th vertebrae, is extremely gratifying. Memory is link between body and mind. It determines our future. Others such as motivation and social independence add to our memory and predict our future achievement. This point probably increases I.Q. and E.Q. (emotional quotient) by extra 15 %. E.Q. comprises, constant behavioral self monitoring, complete arousal in all occasions during waking hours, appropriate response (behavior) to stimulus (say school study here), balancing Id and Ego (Stoicism or Stithprangya in Bhagbat Gita), lack of unnecessary and undue anger, perception and good judgment. That is to say that child I.Q. and E.Q. of 110 will be 125. This I.Q. will increase the child's photographic memory.

If child has difficult or slow delivery or is premature or has mild to severe infection of the brain in childhood, this can be well treated with homeopathy, (Thiosinamine 30 C. (FDA approved in USA), Pulsating Electro-Magnet (allowed by FDA since 1979 for treatment of fractures) and Flyberg Organ Sonic Therapy. I have observed more organic problems (damage to brain) in India than here as system for delivering the children and child health care is better here than in India some years ago. The results are shown to have positive and correlative relationship to these condition with increases in the I.Q. and E.Q. of the school children. In case the child is not cooperative, the parents can play a Flyberg sonic cassette in their house where the child sleeps. This is slow but fair results are possible showing redeeming quality and very gratifying results in 4 to 12 months time

It is great folly of parents to send their children to higher professional education where they fail to do well and lose valuable time and money, instead of giving them a trade which is appropriate for their I.Q. After trade schools they get a job and have respect in society and can earn substantial amount as good as ninety percentile of professional. If they are capable of doing well in trade related jobs they can go to college and follow a profession of their choosing. U.S-A. is great country where education is best taught and Government loans are available to work and attend college. We, being immigrants, are culturally inclined to think higher professional education for our children although they may not belong to that class. Tragedy, even suicide, are not uncommon for these children.

There are many cases, recorded with positive results. The school problems are not unusually difficult to handle. Even epilepsy almost always shows correlative promising results and cerebral palsy to a greater degree improve with homeopathy, Pulsating Electromagnet Therapy and Flyberg Sonic Therapy. If epilepsy is genetic like petitmalor grandmal epilepsy without severe trauma of brain, the convulsion may not change but substantial global improvement of personality and behavior, and I.Q. and E.Q always change for the better. The reliability of these findings are to be researched in medical schools and Universities. These treatments may end the school problems and bring much needed changes to our society, and fulfilling our politicians' promises that ninety percent of our children could achieve their high school diploma. These methods may well go beyond ninety percent of the national goal desired by President Clinton. Can this change our society as we see today? The answer is "big yes". Alternate medical treatments were in suspect by physicians and population but National Institute of Health has taken a great interest to prove or disprove those expectations and liabilities. It is best for open minded parents and relatives here and elsewhere in this world.

This is a concise version of a longer original article - Editor

THE PALE MOON OVER SAMBALPUR

Dr. Prasanna K. Pati

I received the following mysterious letter from India one fine afternoon in Dallas, Texas. Being a very busy Psychiatrist it often times would take me days to catch up with my mail. Sometimes I would get letters from people in India that I didn't know. However, this letter was unusual. It said:

10 January 1984
Quarter No. B/366
Sector-35, Rourkela 769006
India

Dear Doctor Sonjee:

I do not think you will remember me. You and I grew up in Sambalpur. I lived in Jharuapara. You were one year a junior to me in High School. You and I and other friends used to go swimming in the Mahanadi when it was in flood. You came from a poor family. Luckily for me my family owned land and had a business. You might not remember but I used to buy you snacks from my daily allowance. I am not saying this to make you feel bad, but I am just trying to jog your memory about me. I became an Engineer and am now retired in Rourkela. I think of you often and have treasured my friendship with you. You were almost like my younger brother. I hear that you are about to make a vacation trip to India. I would like you to do one thing for me. Would you stop in England and do a project for me? My grandfather was a petty revenue agent under the British Government around 1914 in Sambalpur. A British officer named John Lucas had gone tiger hunting near Mundher in Sambalpur district. He had taken a large number of followers with him on this tiger hunt. My grandfather was one of them. The hunting lodge is still there, though it is in partial ruins. I was not even born yet but as a boy in Sambalpur I witnessed my grandmother crying almost weekly in a corner in our courtyard. It went on for years. She never shared what she was crying about. She never complained. From the vague information I heard as a boy my grandfather was accidentally shot by John Lucas in that hunting expedition. His body was brought to the hunting lodge and finally transported to Sambalpur by bullock cart, arriving in the early morning at Jharuapada. It was still dark with a pale moon shining over Sambalpur. I heard that my grandmother passed out and remained in bed for six months. My father was about sixteen and my aunt about five. I will not bore you further about my family but I wondered if you would find out in England what happened to John Lucas. I realize it is almost seventy years ago that this tragedy happened, leaving my grandmother a widow with small children. My father never talked about it. Maybe I am insane to be obsessed with something that happened seventy years ago but the wounds inflicted on our family have never healed. Will you please stop in London, do research at the British Government's India Office Library and Records, trace John Lucas and find out what happened to him? I know it is a tall order. My grandmother and father are now gone. Who knows how much they suffered. The memory of my friendship with you is as strong as ever. I cherish that memory. I leave this matter to you. With my best wishes I remain,
Narayan Panda

I thought it was a strange letter. During my long walks I began to remember Narayan. I recalled my childhood days in Sambalpur, swimming in the Mahanadi, the colorful festivals of Sambalpur, long walks after school hours, visits to the temples, and above all best friends whose memories lie deep in my heart, friends who are there and those who have departed. Slowly I began to recall the memory of Narayan's and the activities we shared in our school days. Despite this friendship of days gone by I thought this request was bizarre, but the story fascinated me. I decided to stop in England for a few days and pursue this story. I replied to Narayan that I would do this for him and report to him at Rourkela.

It was spring time in London when I arrived, such a beautiful time of the year. I had been to London before, thus my single mission was to find out about John Lucas. The next morning I was at the India Office Library and Records on Blackfriars Road as soon as the doors opened. I inquired about the information I was seeking and was referred to Jane Davenport, who was a specialist on India matters and specifically the prestigious cadre of Indian Civil Service to which John Lucas belonged. Miss Davenport took me to her small office and I told her what I was seeking. She was a small woman with thick glasses and a frozen smile, a bit nervous with a fine tremor in her right hand. She asked me, "Dr. Sonjee, do you have any other information about John Lucas, such as his place and date of birth, and the year he went to India?" "No, Miss Davenport", I said, "You might look up Indian Civil Service in the Province of Bihar and Orissa in 1914. Sambalpur District was a part of it.

She asked me to accompany her to a section of the Library which had indexed information regarding Indian Civil Service. She quickly found a small card on John Lucas with the following information: "Lucas, John M. Born August 29, 1891, Indian Civil Service 1913. Served in Sambalpur District 1913-15, Patna District 1915-19, Singhbhum District 1920-25, Joint Secretary, Revenue Department 1925-29, Education Secretary 1930-33, Revenue Commissioner 1934-39, Additional Chief Secretary 1940-43, Chief Secretary 1944-47. Retired from the Indian Civil Service August 1947. Settled in his ancestral home, 27 James Street, Edinburgh, Scotland. Died February 15, 1963. Survived by his daughter Elizabeth Lucas".

With the professionalism of a librarian Miss Davenport jotted down all of the information on a card and handed it to me. I thanked her profusely and as I was ready to depart she placed her hand on my arm and said in a timid voice, "Dr. Sonjee, John Lucas was born almost a century ago and served in India so many years back. I'm curious about your interest in this bit of history. What caused you, an Indian American, to seek information on him?" I sat down and told her the whole story of my mission. She asked me what I planned to do next and I said that I would be on my way to Edinburgh to talk with Miss Lucas. She wished me good luck, but shook her heads sideways a few times, almost implying that I might be a bit insane to pursue something like this story.

Early the next morning I was on the express train to Edinburgh. What wonderful countryside with vistas of absolutely beautiful landscapes! Rolling hills and meadows, small English villages, occasionally a castle, a witness to some colorful or tragic event in English history. I thought about the people who were restless and adventurous and had wandered the world for almost three centuries accumulating land until they had an Empire on which the sun never set. It was a 375-mile trip through this dream country. All of this

seemed a bit unreal, a train journey through this beautiful countryside in search of a daughter of a man I never knew.

I arrived at Waverley Train Station around four in the afternoon and took a taxi to a room and board facility on James Street. I went in the lobby and encountered a matronly Scottish lady who said I was fortunate to find a room. I had dinner and soon fell asleep.

The next morning, after breakfast I walked on James Street until I came to a small, quaint house marked No. 27. A lovely garden decorated the front yard. I was a bit nervous. I knocked on the door and heard footsteps. A small lady with pale white skin, blondish hair and no make-up opened the door. At first she seemed suspicious, perhaps quizzical, and before I could say anything, she quipped, in broken Hindi, "Ap Kon Hey?", which might mean "Who are you?" Obviously she knew I was from India. I laughed aloud, not expecting Hindi from this British lady. My laughter caused a scowl on her face and she waited. I began calmly, "Miss Lucas, I am sorry I've appeared on your doorstep unannounced. You see, I was born in Sambalpur where your father served as an officer around 1914." That was all I could utter before she transformed into a smiling, warm person, welcoming me into her living room, chattering away in half-Hindi, half-English, much of which was incomprehensible to me. She had me sit down on a sofa, brought tea and biscuits and kept on talking about her days in India. She frequently referred to Patna and was obviously reminiscing about her life in India. After a time she realized that I must have had a purpose for being at her home and she said, "I am sorry, what is your name and why are you here? I sort of got carried away when I saw you, an Indian. You know I love India. I wish I had not returned to this awful climate of Scotland. Tell me, do you know how to cook? How I do love those Indian curries." Again, she drifted into her own memories and seemed to forget that I was there. I let her talk. It was most fascinating. Finally she sat down close to me and again asked me my name and purpose of the visit.

"Miss Lucas," I said, "I got your name and address from the India Office Library and Records in London. You see I am here on a mission." Then I proceeded to tell her briefly about myself and my friend's request. She was listening carefully. She didn't respond right away and her expression became serious. She went to the kitchen to get more tea and biscuits and when she returned she told me an extraordinary story. She talked for a long time, non-stop. At times she was tearful, at other times she appeared agitated. She spoke clearly and coherently.

"Dr. Sonjee, I always had a fear that someone from India would come here to ask me about my father. Maybe I was hoping it would happen so that I could get this haunting incident out of my mind. Let me tell you a little about myself. I was born in Patna in 1929. My mother died in childbirth. My father decided to raise me by himself with the help of those wonderful Ayahas that you have in your country. They were like my own mother. My father never remarried. The English custom then was to send the children to boarding schools in England, but father decided not to do that, and enrolled me in St. Andrews School in Patna. I had wonderful friends, both Indian and European. You see I was a bit spoiled with all the servants. Dr. Sonjee, have you been to Patna? The British used to go picnicking on the banks of the Ganges. My father was a big officer, something like a Secretary to the Government. I was the apple of his eye. He didn't like club activities and devoted much of his time to work. Perhaps he was lonely. Have you

been to the British cemetery in Patna? My mother is buried there. I can only remember how sad my father was at times. He missed my mother. Other than that I was so happy. By the by, where are you staying Dr. Sonjee? You must move here to my house tomorrow. We have more to talk about. Also you must cook some curry for me. Yes, Patna is such a wonderful place. My mama is there."

I didn't feel like interrupting her. I could see that talking about her past was a catharsis. I sat quietly listening. She continued, "When I was about sixteen or so I heard from a friend of mine that my father had accidentally shot and killed someone on a tiger hunt in Sambalpur. Yes, my friend's name was Mary Duncan. Now after seventy years you come to see me in Edinburgh with this story. I heard exactly what your friend wrote to you in his letter, It was accidental. I never confronted my father about this and he never shared anything about it in India. My father decided to retire and leave India in 1947 when your country became independent. I hated to leave India. I had finished high school, but all my friends were there. I hadn't known any other country except India. India has her own charm. Your Mother India is truly like a mother." At this point Miss Lucas started weeping. I remained silent. I thought about two hundred years of British rule in India and how the British developed a special relationship with India. Miss Lucas composed herself soon and continued her story. "It was fall when we returned to this country and my father was keen that I enroll in the University of Edinburgh. We came to this house. You know, this house has been with our family since 1727. My father was the only child of his parents. While here my father remained seclusive. He did not attend clubs for folks who had returned from India, where they constantly talk about India. Life went on. I took care of my father and managed all the household affairs. Then in the summer of 1962 my father became severely depressed. He became even more of a recluse. He wouldn't eat at times. His sleep became disturbed. He lost interest in his usual activities. At times he would sob in his room. He began to have nightmares. He wouldn't share his thoughts and feelings with me. Obviously he needed psychiatric care. I think you told me you have been a psychiatrist in America. I took him to our family doctor. He was placed on medications of one kind or another, then sent to a psychiatric hospital for several weeks. Sometimes he would mutter words in Hindi, at other times he would carry on an imaginary conversation in mixed English and another language of India, maybe the language of Sambalpur. It took a long time for me to figure out that he was talking with his victim in Sambalpur. His name was something like Madhusudan.

I interrupted Miss Lucas to ask if she could recall the content of the conversation. She simply said, "I can only recall some phrases such as 'Madhusudan, I didn't mean it. You know that'." I asked her, "How did he act when he was carrying on this conversation?" She paused for a moment and added, "He was like a tiger in a cage, pacing back and forth in the room, totally oblivious that I was around.", I gently asked her, "Did you understand what the victim, Madhusudan, was telling your father?" She replied, "My father would sometimes quote the victim's replies with a mix of English and another language, I think of Orissa, in his imaginary conversation. I remember my father saying that a voice used to speak to him and it said, "Sahib, I left a widow with two children. My oldest son is only sixteen. How is he going to support the family?" and my father would scream back at the imaginary voice, "Stop saying this to me over and over. We gave your son a job in our office." I asked her how he would behave when this happened. She said,

"After the illusionary conversation he would become exhausted and on one occasion I heard his muttering to himself, 'Oh God, I should have gone to console the widow and her children. We British are so prudish!"

I gently changed the subject and asked her, "Did he talk about Sambalpur?" "Oh yes", she said. "He talked of Sambalpur many times. He referred to the river you have there, I forgot the name." "The Mahanadi," I added. She continued, "I often attempted to find out from him what was bothering him deep down. I had an idea that he might be reliving the emotional trauma and pain of that homicide, even though it was accidental. His condition continued to decline. I was able to take care of him at home in spite of the hallucinations and the imaginary conversations. Sometimes I would hear him shout, "Oh God forgive me." Still he wouldn't share any details with me. Shall we take a pause?": It was about noon. She added, "I have some potato and peas curry. I can warm it up. It is not like the wonderful curries of Patna, but perhaps you'll enjoy it. How I wish I had some of your mangoes."

She left to prepare lunch, leaving me alone with my thoughts. I admired her, a strong woman from the past with one foot in India and another in Scotland. Thinking of her being motherless at birth saddened me, but I knew she was given love and affection from the ayahs. She returned in a few minutes and asked me to accompany her to a small dining room. The view was spectacular and before sitting down for lunch she pointed out the top of the Holyrood Abbey, a historical landmark in Edinburgh.

Miss Lucas was a meticulous homemaker. On the walls of the dining room were several paintings of Indian scenes, including one of the Ganges River in Patna. She started chatting about all the various dishes that the British were fond of in India. After lunch we returned to the living room and she resumed the memories of her father.

"Dr. Sonjee, my father suffered a lot. He was rarely coherent and happy, but when he was he would tell stories about his wonderful life in India, and about my mother. Mostly he was profoundly sad, and then occasionally he would carry on this imaginary conversation with the accidental victim in Sambalpur."

"Miss Lucas, did he ever share any details about the victim?" I asked. Miss Lucas excused herself and brought an old, faded photograph. She handed it to me. It was a street scene in India. It could have been any town in that big country. I waited for her to speak. She said, "My father once told me that this is a street in Sambalpur. The victim's family lived in a lane off this main street. He had a wife and two children, a boy of sixteen, and a girl of five.", I asked, "Are you sure he didn't visit the widow and the children?" Miss Lucas referred to the imaginary conversation and suggested that he probably did not as in those days the British didn't mix with the Indians" She added, "My friend, Mary Duncan, told me that the British tried to keep the incident quiet. Her father was the District Inspector of Police and according to him it was clearly a case of negligent homicide. You know that when the British ruled India they had a different set of laws for themselves." I interjected, "You mean they were beyond the laws they made for Indians." She replied, "It seems so."

I asked Miss Lucas how he died and if she thought he was tormented by guilt the rest of his life. "Yes he was," she sobbed and asked me to accompany her to the basement of her home. I didn't know what to expect. She seemed agitated and tearful. She held my hand as the basement was dimly lit. She pointed to a hook on the ceiling and said, "In the

evening of February 16, 1963 I found him dead hanging from there by a rope." Then she collapsed into my arms and started sobbing like a young girl. It must have been several minutes before she regained her composure.

We returned to the living room. I was exhausted from the emotion of the story. I had been with Miss Lucas for several hours now. I asked her where her father was buried. "In the yard of the St. Bernard's Church", she answered. "I visit his grave frequently. Would you like to come with me?" "Yes I would," I said.

On our way to the cemetery she bought two bouquets of flowers. It was getting a bit dark and there was a pale moon in the sky. Once inside the cemetery I followed her quietly. There were hundreds of graves in the yard of the old church, some dating back several hundred years.

Finally Miss Lucas stopped in front of a grave. She placed her bouquet on the grave and then asked me to do the same. When I read the words on the gravestone I couldn't help shedding a few tears myself. We held hands and stood in silence for a minute. We returned to her home and I thanked Miss Lucas for the time she spent with me and all for the information. I gave her a hug and told her I was on my way to India for a visit. As she wiped a tear from her face and I realized that here was a woman who had left her heart in India.

In March of 1984, when I went to Rourkela I visited my friend Narayan. We had much to talk about besides our childhood days in Sambalpur. Narayan was patient and I knew he wanted to hear what I had found out in England. When the time was appropriate I told him what I had found out about John Lucas. I held my friend's hands and said, "Narayan, John Lucas is buried in a cemetery in the St. Bernard's Church yard in Edinburgh. I visited the grave with his daughter, Elizabeth, and the grave-stone had only one sentence engraved, "Oh God forgive me,. It is time for you to forgive also and forget."

Dr. Prasanna K. Pati is a retired. psychiatrist, who lives in Salem, Oregon. He played the role of Dr. Sonjee in the Academy Award winning movie, "One Flew Over the Cuckoo's Nest" in 1975. The movie was filmed in the same hospital where Dr. Pati worked as a psychiatrist. This story is dedicated to Drs. Udaya and Ira Dash of Bonita Springs, Florida as a token of his long friendship with them.

HIS ORISSA

Prajesh N. Dash, Chattanooga, TN.

"Mrs. Dash, Namaskar! I am Robert Clark, Pratik's music teacher from St. Nicholas school. Did Pratik mention anything about what happened in our music class today?"

"Oh, Hello" I tried my best to disassemble my son's exact words from his incessant after school commentary of the day. When I picked him up after school that afternoon, he seemed to be all excited, "Mom you aren't going to believe this. Mr. Clark, my music teacher can speak Oriya. And you said; we are only three Oriyas (him, his dad and me) in all of Chattanooga."

Since my son is not exactly an expert in Oriya idioms yet, I tried a compliant smile and he also moved on to more important discussion of the day. "Oh, Mom do you know....."

"Mrs. Dash, I will like to meet you and your husband" Mr. Clark's voice brought me back to present. After a brief conversation we set an appointment to meet over the lunch at the school next day.

Chattanooga, Tennessee, a beautiful little tourist attraction surrounded by lakes and mountains and falls. We call it "Darjeeling of USA". It has a healthy population of Indian families. However we are the only Oriya family in this city. This year our son, Pratik joined St. Nicholas, a private elementary school. I have been planning to visit the school for some time, specially since I received a flyer from the school reminding parents to dress up the children in their Indian provincial costumes to celebrate "DIWALEE" in the school chapel. And last week all second graders including the teachers visited the newly opened Indian restaurant in town for lunch, where Pratik took pride in demonstrating how Indians eat with fingers without use of cutlery. This fascination of the school with India although pleased me, also has raised some curiosity about its administration. So I thought this visit to be a great opportunity.

Next day, when I arrived at the school office I saw Mr. Clark waiting for me at the lobby. "Namaskar Mrs. Dash. I am so pleased to meet you. You are the first Oriya I met after twenty two years since I left Orissa. This is like going back in time, back to Orissa, back to Phulbani. So many memories, nobody to share it with who will understand. Thank you, thank you very much for coming." smiling broadly he wiped his eyes.

I mumbled something self-consciously. I was flustered by this sudden show of emotion by this six foot of a man. I was not exactly expecting this.

"Did you know what happened in the class the other day?" he went on. "I was trying to emphasize the similarity between music and language. Music is also a type of language. It has taken different forms in different parts of the world, just like any other art." I was shaking my head politely to the lesson in the art.

"Well, I was asking the children about the languages of different parts of the world. As we went on from Spain to China, to France and few other countries of the world, I wanted to throw a real nut cracker at them. So I asked, who knows what language they speak in Orissa. One hand shot up in the air. I smiled and pointed to Pratik and to my utter astonishment he came back with the right answer. ORIYA. I was stunned. Are you from Orissa? He nodded his head. I immediately turned the class over

to my assistant. I grabbed him. I was so thrilled I felt as if I have just discovered a long lost link from the past. "

I could see the warmth in his glistening eyes as he was taking deep plunges in to the ocean of his memories. I was trying to picture the scene; this tall, broad shouldered, bearded man and my son. They have found a bond. Reminded me of Tagore's Kabuliwalla.

" Twenty two years...., I have so many questions about Orissa. Mrs. Dash; Have you ever been to Phulbani? "

"No" I said reluctantly. I felt terribly guilty. I have not seen very much of Orissa except the few regular tourist spots, definitely not the real interiors of Orissa.

"You are from the cities; Bhubaneswar, Cuttack" he shook his head understandingly. "Not many people visit that area. They only go there once a year for votes." an American describing a part of Orissa to me.

"Things haven't changed much in twenty two years" I said. He smiled as if he expected that " May be it's for better.... Better for sure".

Robert Clark went to India with Peace Corps. It was either that or the Vietnam. According to him his choice was obvious. He wanted to go there to teach and help " the people of the third world". When he arrived in India, he was assigned to Phulbani, Orissa. After a fort night of crash lesson in Oriya at Bhubaneswar, he was shipped over to rural Phulabani to a remote Adivasi village. They were his charge. It was not exactly fun at the beginning. But he toughed it out. The only luxuries he had compared to others around him is a mosquito net and a room made of brick and yes; of course "Panchu". Panchu a twelve year old boy, who was brought to him terribly sick from diarrhea and a stomach full of worms. He treated him back to health and Panchu never left. Panchu will cook a meal of hot rice and dal with "*kobi*" on their open air "*chulli*" and both will sit down on the floor and eat on "kadalipatra" There was no power connection, his drinking water was from the village well. While discussing his daily chores of those days, I could feel his love for my Orissa; correction: our Orissa. I could see the sparkle in his eyes when he described the beauty of that land, simplicity of the untangled life. He used to help the village to write letters of application for different available government services and allotment of funds. He tried to procure some medicine, which he successfully used to contain frequent outbreaks of diseases. We laughed over the Indian Sahibs coming from the head offices to oversee the implementation of the projects and how they wouldn't get down from their jeeps on the main road. Mr. Clark standing outside the jeep will talk to the *babus*. He was their main source of information. He did not understand all the problems of the village to represent it properly and admitted he was far from solving all of it. However the *babus* were very pleased with him and so were the villagers. But what impressed him most, was the way the villagers tackled these seemingly insurmountable problems with a smile and their open hearted love for him.

His love for Phulbani and his passion for Orissa and Oriyas is obvious . But his gratitude for the tribals and what they taught him is what touched me. His deep understanding of the purity of human relationships and the family bondage really amazed me. All through our conversation, he would frequently mention how his knowledge of self and others around him changed for better that twenty two years back in a small adivasi village of Phulbani.. And here I am thousands of miles away searching for better life.

At the end of our extended lunch, when it was time to leave I told him about our forthcoming trip to India. He looked at me wistfully. "Can you please buy a *Khorda Lungee* for me. All my old ones were long gone. I hope it's not too much of a trouble." "It will be my pleasure" I smiled.

My son was right. I felt we have finally discovered another Oriya . A friend who understands Oriya language, admires and appreciates Oriya culture and religion, gets enchanted by the silent frozen music of the Konark sculptures and finally can relate to my passionate longing for my motherland.

While driving home I was searching my heart and trying to comprehend amidst my tearful eyes the connection between the dedicated human soul , its sacrifice for mankind and its eternal search for happiness and divine pleasure.

BAD PIGS LESSON
Pratik Dash, Chattanooga, TN.

There was a bad pig who was so very fat
because he drank lots of wine,
always smoked and always use to dine.
He always rolled in butter
but drank very little water.
Which the other pigs did not like.
And finally when the pigs had a chance they put him on a bike.
And they pushed him down, down a big hill.
He was so scared, he started to squeal.
He landed in a forest and he knew nobody there,
he could not even recognize a small little hare.
He climbed up and up the hill and got very tired.
He was so tired, he thought he has expired.
He got to the top and then on was very nice,
and all the pigs had a feast with mud and Spanish rice.

Pratik is the 7 year old son of Prajesh and Prabir Dash who live in Chattanooga, Tennessee.

THE INDIAN "EXPERIENCE"

Ashish "Monty" Mohanty

Let's start at the beginning. I came to the US in 1978. I did not know a word of English when I came. So it was like living in a zoo. I even began associating non-Indians with the word chicken for some odd reason. I missed my grandma so much that my parents had to give me tranquilizers so that I would sleep! Just kidding! My parents with their good intentions tried to make me keep India out of my mind although not permanently. They used methods that would make grown men shudder! They addicted me to Happy Meals at McDonalds, they made me talk only in English, and horror of horrors they made me think like a normal American boy. What this actually helped me to realize later in life was this was the best experience I could have had.

Between 1978 to 1983, I was totally immersed in everyday American culture. Life revolved around watching Saturday morning cartoons (it still does!). A trip to the toy store was a must every week. I must have made my parents crazy with my bratty antics. Thank God they did not pack me up and send me to Timbuktu! Basically what happened was that I completely lost any identity that I had with Orissa or India for that matter. I only knew how to speak English in comparison to knowing only Oriya about four years earlier. Then came my first reality check which was like a splash of cold water on a sanyasi meditating on the side of the road. You know what I mean !!!

We made our first pilgrimage, I mean visit, to India in 1983. I was not really in a culture shock because little kids are naturally curious about new experiences. I asked my parents about every little thing that happened. I loved shooting rubber bands at those damn lizards on the walls. The first thing that opened my eyes when I was there was a servant boy that we had at my grandpa's house. I loved playing with him. However, what I felt sad about was the way that he had to work doing manual labor meant only for grown-ups. I didn't know that his family badly needed the money. Aside from this unnerving part, I had a grand time! I was the "best man" in my mamu's wedding. I was afforded all the sweets and luxuries that I wanted by my doting grandparents, whom I love. It was not really that big a deal to me to see the splendor and sadness of India at the time.

After three months of time spent in Orissa, I came back to my "home". Life continued as "normal" for the next eight years. What was meant by normal was that I was being challenged constantly to keep a balance between my Indian roots and my Westernized life. My parents tried their best to give me what I needed the most, their love and affection. My grandparents from both sides came every other year so that I could keep contact with them. They tried to get me to relearn Hindi & Oriya which I resisted with the brain of a donkey! To this day I don't know why I did that! My grandparents would still give me loads of Gem candies and Amar Chitra Katha comics which I loved and still love till this day. I think I gained enough weight where I must have looked like a pumpkin with all of those chocolates in my mouth. Those years basically set me up for the crucial time of my life when I realized which identity was more important for me to maintain.

My high school years was the time that I experienced real growing pains mentally as well as physically. I first became aware of the perspective some people had of India

when I started high school. My teacher in my East Asian studies class told us to remember Calcutta as the "Armpit of the World". When my teacher said that, it piqued an interest in me that I never had before about India. I decided that I had to learn more about my motherland no matter how deplorable the conditions were. Do you know what I found out? My teacher had based his observations on a single book without bothering to consult another opinion. He had allowed himself to only to read about the negativity in all things without considering the positives. I told myself I wouldn't allow myself to be this naive. I mean can we literally call some other country some assinine name? I certainly hope not. I believed from then on about giving anything the benefit of my doubt.

At this time, as I mentioned earlier, I was beginning to resolve the conflict of which identity I was truly going to identify with. It all began when I made some Indian friends in high school. Till then I had never had much of a chance to interact with other Indian youth because there were really no other Indian youths around. I had this one particular friend who was totally pro-Indian. Anything he said either ended with "..... because India is awesome" or "India kicks ass!" I didn't think I was even half as crazy about India like my Gandhian-disciple of a friend. I almost half expected him to wear a loin cloth and begin fasting one day at school !!

My friend and my biased teacher were instrumental though in getting my identity resolved. I fully realized by my senior year in high school, that India was my homeland and that I had a duty to it even if I lived in America. However I could not eradicate my American traits just overnight or anytime for that matter. I had to appreciate the best of both worlds and be thankful to God for giving me everything that I had.

The appreciation I had for Indian culture only intensified when I visited India again last year. I saw the beauty of the high rise buildings and the squalor of the slums right next to it in the middle of Delhi. I saw pretty (Mama Mia!) women walking in their fine dresses while some old and destitute beggars lay in the gutters literally dying. The majesty of the Taj Mahal was just unreal while the public hospital rooms with overworked doctors rushing to save the many people dying was saddening. I realized that this was what made India so beautiful. It then dawned on me when I was at the Taj Mahal that one cannot truly appreciate the beautiful till one has seen hopelessness & despair.

"Never be ashamed of the negatives of the world, think only how you can fix it!"
P.S. I am relearning Hindi by taking a class on campus. My teacher is a Bulgarian. Imagine that! A Bulgarian teaching Hindi to an Indian in America. Only in America can this happen!!

Ashish "Monty" Mohanty's parents are Saroj & Shreelekha Mohanty of Naperville. He was born in Cuttack, Orissa in 1975 and came to the US in 1978. He is a junior at the University of Minnesota majoring in computer science and industrial psychology. His career goal is to either eventually go to law school or pursue a career in the Information Technology area.

WHAT ELSE COULD I HAVE WRITTEN ?

Prativa Ray, Bhubaneswar

Iti Yours, Priya Sakhi !

I do not want to go to heaven in body but want to make a heaven of earth. Not salvation but rebirth - is my last wish. I want to be born again and again in this holy land of Bharatvarsha, so close and dear to my heart, which has been devastated by Kurukshetra war between two capitals - Indraprastha and Hastinapura inside one unified land - Aryavart, for the petty differences of human minds. My last words to you Oh Sakha Krishna - No war, peace to the world. Om Santih ! Santih !! Santih !!!.

Once I warned, Oh Sakha, my mentor that if those wicked elements (Kauravas) were not destroyed your beautiful world would go in flames. Now people say that I was the warmonger. But one who rightly understands me will realize that I had never desired war, for power and Kingdom. Mahabharat war was a bloody and painful surgery needed to save the world from the jaws of the inhuman Kauravas. I only encouraged my husbands to take right steps to save the world and restore peace and integration. For this I had borne endless sufferings and indignities and yet never did I retreat or leave the field. I too, like Devi Sita could have sought and found shelter inside Mother Earth, but that would have been the undoing of the mission for which I came to the earth. In the crucial moments, I found, Oh Krishna you are standing by me, pacifying, consoling and counseling me "one has to sacrifice one's self-interest for greater ends. For annihilating the enemy outside, one has to first fight and end one's personal desires, self-interests and all narrowness, which are the enemies within". You remained my friend, philosopher and guide all my life. We are Sakha-Sakhi - Krishna & Krishnaa - the relationship has no parallel anywhere. It is beyond all definition and desire. Therefore at the moment of supreme tragedy when during our upward climb to heaven on the Himalayan path I slip and fall, I remember you. What breaks my heart is not the fall but the ruthless act, as guided by Yudhishthira, the Dharma-incarnate, all my husbands go ahead unconcerned, sparing not even a last look for me. There, resting on my elbow, I inscribe on the stony face of Himalayas with the help of the blood oozing from my heart. You know there was another Mahabharat war going on inside me - tides of agitation, revolt, conflict and turmoil raging within, with which I had to constantly battle and has tried to maintain my poise to act each moment with discretion. During the years of my exile in the forest, I with the Akshaya Patra to feed everybody had become virtually an incarnation of Mother Annapurna. I in my own way made all efforts to bridge the gulf between the Aryans and the Tribal Society. I shared the food with forest people, fed and nursed their orphaned babies as my own and made myself one of them. I endeavored to link Naimishyaranya Ashram of hermits and Hastinapura through link roads of communication and made remarkable strides in the way of building a unified state of Aryavarta.

Enough had I seen and also lived every bit of my tumultuous life through the rivalry and bad blood, through the horrors of violence and war. My heart craved and cried out for a lasting and permanent peace. Therefore in my last wishes I pray to you Oh Krishna " Let not the wars ever cloud this world and let not by petty differences of human mind be any land torn as under like Indraprastha and Hastina" Often in my life had I felt the helplessness of being a woman, the cursed life of a beautiful woman in a world where

males dominate and they alone had a say in everything. Did I not pass through hell for my beauty? My intriguing question in the Durbar of Kurus, whether the woman is more than a commodity and possessed an independent entity, had never found any reply. Even after being tortured by the society for being a woman, strange is my wish to be reborn as a woman again in this earth. I feel that a woman is the mother of nectar. When a child is born then a man becomes father, the woman, the mother.

But a woman can alone pour nectar from her breast into the mouth of a child. There the man is powerless. So a woman is fountain head of nectar, she is Annapurna. It is her instinctive contentment to satisfy the hunger of others. As I am a woman and a born manifestation of Annapurna it is the highest happiness of my life to quench and feed the thirst and hunger of others. I am grateful to God that he has made me a woman to serve the world.

I forecast, Oh Sakha, Man will try for five thousand years and succeed in literature, Art, Science and technology but will fail in three thousand years by five thousand wars. This will be man's record. Man will simply kill, butcher, murder and will live as if only for war and violence. My own vision is that the world can be saved from war if true woman power will be released.

Married to five Pandavas to establish Dharma in this earth, sharing the miseries of my husband's deeds, giving birth to five sons from five husbands, what have I got ultimately in life? I lost my near and dear ones, my sons, and what not? By my boldness, fiery personality and spirited actions even at the most humiliating state in the open Darbar of Kauravas, I alone had challenged all the wise elders, the tough and mighty and questioned the morality and legitimacy of the wager while my heroic valiant husbands sat dumbly with downcast eyes. In spite of all the humanitarian features like love, sympathy, compassion, kindness, forgiveness, sacrifice, selflessness, patriotism, love for peace and non-violence, I have been blamed as the war monger and root cause of Kurukshetra war. Has not my character been relatively eclipsed? Am I not a misunderstood being? Priya Sakha, I forgive Aswathama who butchered my five sons. Now I forgive my husbands for leaving me here to die unattended. I ask you Priya Sakha for giving me Jnani's vision, Bhakta's heart and Karmi's hand for reconstruction of the society to save the world from devastation of war in my next birth".

So this is my Yajnaseni, meaning Draupadi, the pivotal character of the great epic Mahabharat. The novel opens with "The End "(Iti) and after four hundred and fifty two pages, the novel ends with the beginning which symbolizes eternity of life in Gita. But why did I write a novel in form of a letter of four hundred and fifty-two pages to Sakha Krishna in the name of Yajnaseni after so many Mahabharatas written after Vyasa?

My 'Yajnaseni' is not merely a manifestation of a woman's mind struggling against the problems of womanhood. My Yajnaseni is a modern mind who speaks for human race of the whole world. She comes out of the narrow boundary of a woman, Aryan lady Queen, or any such division basing on age, sex, class or caste. The readers may not find Vyas or Sarala Das in the character of the novel, and that was my purpose also. The character is not thousand year old only. It is older than that day and younger than any young mind of the present day. She enjoys a timeless longevity in my novel. Yajnaseni is not merely a synonym of Draupadi. It has been a symbolic connotation for one who is born of Yajnasen (Another name of king Drupad) and at the same time born of the sacred

fire and has been dauntless throughout, even though living in the most adverse circumstances. Is this not true of a woman in all ages, in all societies ? Today, Draupadies are still being humiliated and sexually assaulted in broad day-light. Ekalavya's are being deprived of their human rights in the name of caste, creed and religion. Young talents, Abhimanyus are being killed for the self-interest of powerful. Dhritarastras are still blind for the interest of their near and dear ones and they do not hesitate to devastate the motherland for power and position. Gandhari's are still forced to be blinded in the name of devotion to husbands. Karna's are being denied justice having no royal identity Every day, everywhere in this world Kurukshetra war is going on inside and outside human existence. Hence what could my Draupadi have done except becoming a revolt and rebellion against all injustice and in humanity ? What else could I have written except "Yajnaseni" when I wrote it ?

NATIONAL INSTITUTE OF SCIENCE & TECHNOLOGY
Gopalpur-on-Sea, Orissa

The Editor had a chance to personally visit the facility and speak to Mr. Sangram Mudali, Director of NIST at Bhanja Bihar in Berhampur University campus. The following article is based on facts gathered from Mr. Mudali and Dr. S. K. Mohapatra of New Jersey, who is NIST's US contact.

The National Institute of Science & Technology (NIST) has been established by a core group of US based NRI professionals who have spent a large part of their careers in the educational field. It is the dream of the founders that the NIST will be of international standards in their home state of Orissa.

NIST is presently located in a quadrangle building in the heart of Berhampur University campus, 6 km from Berhampur and 5 km from Gopalpur. It has been approved by Govt. of Orissa and All India Council of Technical Education to offer four year B. Tech degree in Computer Science & Engineering, Electronics & Communication Engineering and Electrical & Electronics Engineering. The first group of students (60 in each discipline, 180 total), selected through Joint Entrance Exam, have already started at NIST. The total number of students is likely to go up to 360 next year, as NIST is waiting approval of three more departments.

The faculty is headed by both US and India trained professionals. Dr. L. N. Bhuyan of Texas A & M, Dr. Durga Misra of NJIT, Dr. Chitta Ranjan Das of Penn State have helped to formulate the course structure at NIST and are currently advisors to the institute. HP workstations, Pentium Pcs, LAN facilities, access to E-mail and Internet, and other advanced hardware and software are available at NIST including full library facilities. Future plans include moving to a nearby 150 acre site adjacent to forthcoming Tata steel plant at Gopalpur and becoming an autonomous body similar to the IITs.

NIST is a NRI venture. Dr. Sukant Mohapatra of New Jersey is the chairman of the Trust promoting NIST. He can be contacted at (908) 332-0235 (E-mail address skmohapatra@lucent.com) for investment, admission and curriculum questions for NIST. NRIs are entitled to 5% of the total seats at NIST. Since this is controlled by state govt. policy, it may vary from year to year. Mr. Sangram Mudali, Director of NIST can be directly contacted at 011 91 680 28-2115 (E-mail address smu@nist.ori.nic.in).

ସମାପ୍ତିରେ ପ୍ରଥମ ସକାଳ

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ଘୁରିବୁଲେ କ୍ଷଣିକ ଆବର୍ତ୍ତେ

ଆକାଶରେ ଝଡ଼ର ସୁବନା

ମନଚାଲେ ଆଶାର ତରଣୀ ନେଇ

କାମନାର ବହୁ ସମାଗମେ

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ପିପାସୁର ଶତ ତୃଷ୍ଣା ତଳେ,

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କୁକୁ ଦାଶ୍

କାଲିଫର୍ଣ୍ଣିଆ

ODE TO EVE

Babru Samal

What are you ?
An eternal quest.

mysterious
like fire,
giving warmth,
fascinating,
at the same time
I can get burnt beyond repair.

You are at the same time
too far and too close.
A mixture of my sweet sister,
my lovely daughter
my loving mom
my sensuous wife
and my caring grand mother.

With your multiple hands,
you are simultaneously
bestowing bliss, creating
and destroying the life.
as
Durga,
Kali,
Saraswati,
Lakshmi,
Rati
Tara
Madonna
and Gaia.

Oh, Kaamanaa
Your smile
like venus fly trap
tortures and infatuates
in your anticipation.
In the dry lake bed of the death valley
the lotus blooms
bees serenade
the world stops and gasps.

The pinnacle of imagination
of beauty and glamour.
the infatuating face,
the lotus eyes,
the enchanting smile,
the dark cloud
or crimson hair,
the supple curves,
the ripe mango bosoms,
the flower bud like fingers,
the marble touch thighs,
come alive in stone,
in pictures
and in poems.

The sculptures,
paintings, poems try to adore you.
Still can not do justice to you.

A man's ultimate fascination and goal.
you bring the best
and beast in man.
Gods can not live without you
and the hermits fall victim
to your seduction
on their way to Nirvana.

Dreams, imagination
and fantasy merge to create you,
dress you up in the most exquisite way,
undress you with closed eyes.
The mystery still is there for the eternity.

NEWS FROM OSA CHAPTERS

OSANY

Members of the Orissa Society of America, New York Chapter celebrated Kumara Utsaba at the Hindu Temple in Flushing, New York on October 26. The annual meeting of the chapter was also held at this time. The following new office bearers were elected:

President	Dibakar Panigrahi
Vice Presidents	Durga Misra Sanjeeta Mohapatra Padma Muduli Surama Panda
Secretary/Treasurer	Sourjya Pattnaik

Sourjya Pattnaik has since moved from the area. As usual there was plenty of good food and live entertainment.

News provided by Dibakar Panigrahi

Northern California

Surya and Anjalika Pattanaik of San Jose spearheaded the celebration of Saraswati puja in the Bay area. Above 100 people from 40 families participated in the puja. Puja was performed with Alati, Pushpanjali and lots of devotion. Home made prasada was served. Purna/Selly, Dhiren/Monalisa, Anup/Bandana, Sunity Behera, Jayantika (Tita) Das and many others helped organize the celebration.

Information about Maitri, OSA 97 and California September picnic was made available. An updated Bay Area Address List was prepared by Sukant Mishra.

News provided by Sunil Sabat

Southern California

Durga Puja was celebrated on October 20. As in the previous years, this was all done by Nirode and Dolly Mohanty of Huntington Beach. The entire southern California Oriyas (and some non-Oriyas) were their guests. They have maintained this tradition for many years. A gathering over 130 participated in puja, prayer and finally prasada.

Odissi dance by Kelu Babu and his troupe performed at University of California, San Diego on October 25 in front of an audience of 500. This was the city of their national sponsor for the US tour. This was followed by another concert the next day in Los Angeles. LA Times gave a very positive review.

Saraswati Puja was celebrated by the southern California Oriyas on Feb 15 at El Segundo. Mahesh and Susmita Pujari took the lead in coordinating the puja. Over 60 members attended the function.

-News provided by the Editor

OSA Canada (Toronto)

The year 1996 first official activity started with VISHUB MILAN on April 28th at McMaster University, Hamilton. It was a nice get together after a long winter season. Mrs. Madhusmita Acharya hosted the evening and explained the scientific and religious background behind Vishuba Milana. This was also a farewell party for Niranjana, Sumita,

and Sunnit Tripathy. Some items of food were prepared specially the *chhatua and dahi pana* befitting the occasion.

We had two picnics during the month of July and August. Last official function was the celebration of KUMAR PURNIMA, which was held on October 11 at North York Public Library. We had the opportunity to welcome two new families, Mr. And Mrs. Satya Dash and Mr. And Mrs. Surya Batu. Reena, Lorita and their friend performed a dance as well as Pratyasha (Ashok Acharya's daughter) performed an Odissi dance. Darli (Satya's daughter) delighted the audience with her keyboard. The highlight of the program was a dance drama (PATENT MEDICINE) performed by Madhusmita, Ashoka, Parasar and Satya. It was hilarious and an enjoyable one. As usual the program ended with a wonderful feast. I take this opportunity to thank every one for their cooperation and help.

Beside our official programs, there were other activities that took place where our members played active roles. During month of July RATHA JATRA was organized by ISCON temple at Toronto Central Island, where Reena Patnaik performed a Kathak dance, Raj and Elora Patnaik performed an Odissi dance. Guru Kelucharan Mohapatra's 70th birthday celebration took place with two performances on October 5th and 6th. It was part of the North American tour of Kelu Babu and his school Srjan. Niharika Mohanty presented a solo Odissi program with live musicians in the presence of Guru Kelu Babu as well as Guru Menaka Thakkar on November 10th at York Wood Public Library Auditorium. She had a very good performance and very much appreciated by the audience. We wish her a very successful future.

News provided by Haranarayan Padhi

NEWS FROM ORISSA

OSA Information Centre Relocated at VaniVihar

The OSA Information Centre, at its new location inside VaniVihar, the campus of Utkal University, at BBBR, was formally inaugurated by Sri Soumya, Ranjan Patnaik, M.P. and Editor of the Sambad, The Suntimes on January 9th, 1997 at a special function, preceded by Dr. G. K. Das, Vice-chancellor of U University. Dr. Digambar Misra represented the OSA, and explained the areas and objective of this centre, which is to assist the deserving students from Orissa, seeking admission to Universities in USA This assistance will be extended to students from all the 5 universities of the state.

Mr. Patnaik in his inaugural address, stressed the importance of link between Oriyas living inside the state and those staying in America. The latter can effectively contribute to the development of Orissa, specially in matters of education and infrastructure development. They can help bring the much needed resources both financial and technical to the state.

Orissa has failed to woo NROs (non-resident Oriyas)

In two leading articles appearing in the Indian Express and the Sun Times, the subject of NROs participating in development of Orissa, has been stressed by Dr. Digambar Mishra, and Mr. N. K. Panda, former chief secretary and present chairman of Indian Institute of Public Administration, Bhubaneswar Branch. Dr. Mishra stressed, that NROs can help the state in networking and serve as facilitators. The Government of Orissa would do well by opening a special NRO cell in Industry and related departments, to maintain and develop liaison with NROs, in matters of education, health, infrastructure and industrial development.

Mr. Mishra suggested that a fund contributed by 500 NROs, could be utilized by aspiring Oriya students to study in US/Canada during next 10 years, and that would make great impact on the development of the state.

**PATNAIK SISTERS STAR AT
SAN DIEGO INTERNATIONAL DANCE FESTIVAL
Dr. Radhakanta Mishra**

I was really thrilled and proud to see an article featuring the three Patnaik sisters- Laboni (18), Shibani (15), Shalini (14) (daughters of Purna & Gopa Patnaik of San Diego), in *India Abroad* on 1/31/97 with their picture in Odissi costume against the backdrop of Konark beach. There was a similar article on them in *News India-Times*, another national paper on 2/7/97. Both articles elaborated on their recent participation in the Fourth Annual *Nations of San Diego* international dance festival, where they have been representing India for last four years through their Odissi dance. They have been quoted as the “artistic high point” of the entire event by the dance critic of *San Diego Union*.

While the sisters are born and brought up here, they have maintained their cultural heritage by early training, discipline, dedication and frequent travels to Orissa to learn dance and music. They have shared their talents at many OSA conventions. They have been giving regular Odissi dance performances, lectures and demonstrations, before public, school and college audiences in San Diego, Los Angeles, and Riverside counties, explaining cultures and traditions of Orissa. They have been featured in many papers, TV and in *Dance Magazine* of New York, a trade magazine for professional dancers all over the world.

Shibani and Shalini have accompanied Pandit Ravi Shankar and Ustad Zakir Hussain on tambura on a number of occasions, a unique privilege and honor at their age. Shalini is scheduled to go for a eight countries European tour this summer with Pandit Ravi Shankar - a pride for the whole Oriya community.

