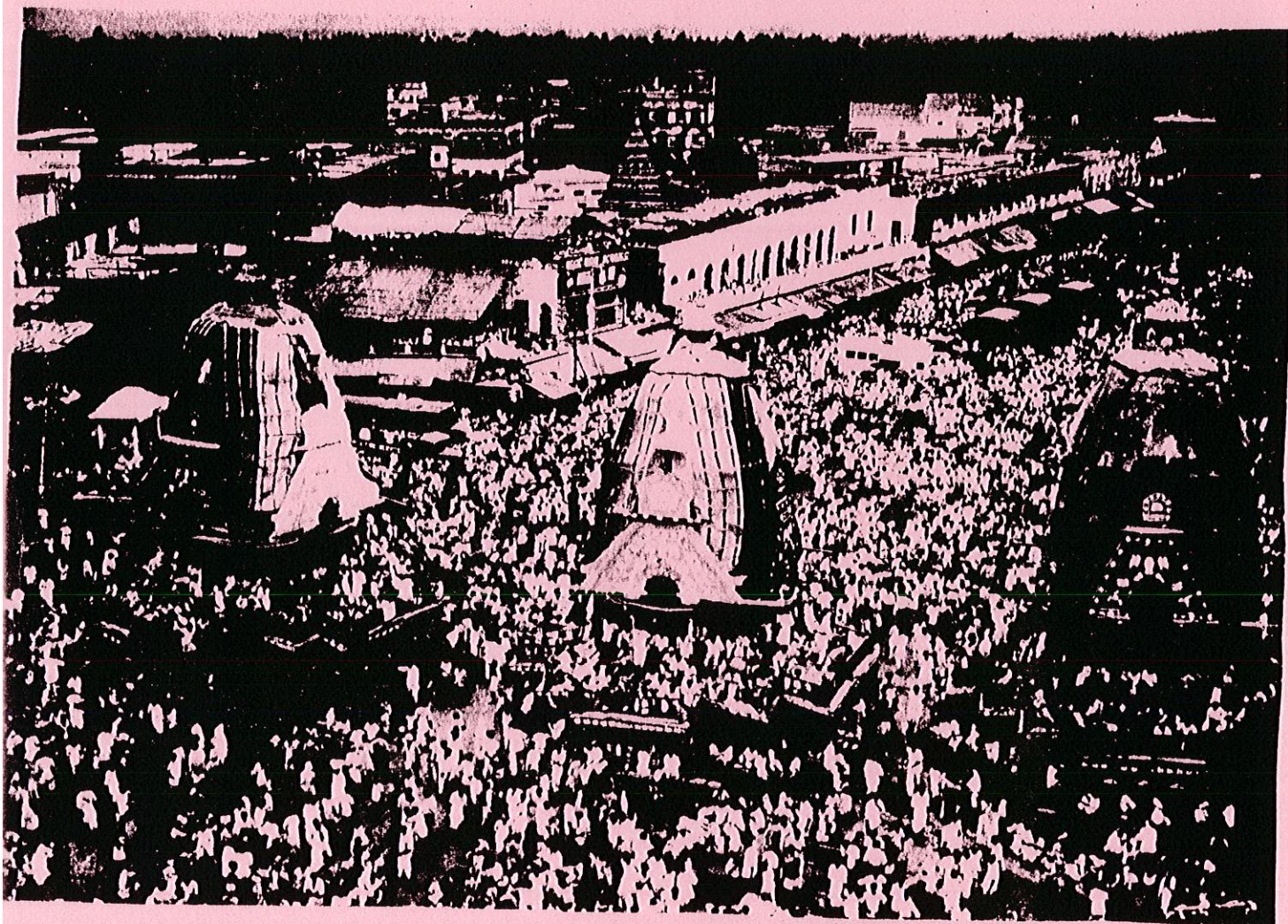


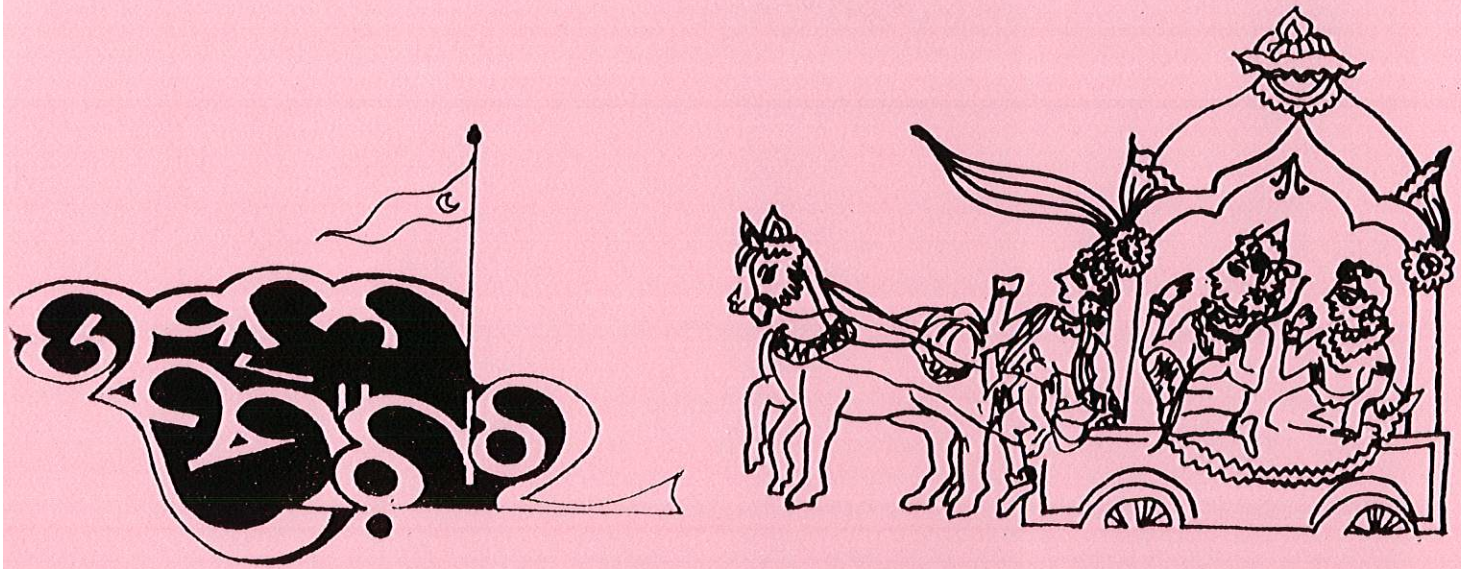
ଉତ୍କଳ ସମାଜର



ସଂଗ୍ରହକ - ଅକ୍ଷୟ ଚକ୍ରବର୍ତ୍ତୀ

CONTENTS

	Page
1) Editor's Notes	1
2) Did You Know?	3
3) Orissa - The Land and Its People	4
4) The Environment and Us	5
5) He is the All	6
6) The Organization	7
7) Annual Picnic	8
8) Organizational Flow Chart	9
9) Indian Thought Through The Ages	10
10) From Orissa	13
11) People in the News	15
12) New Addresses	16
13) Acknowledgement	16



1978 UTKAL DIVASA ISSUE 2

EDITOR'S NOTES

Utkal Divasa: Though 1st of April is April Fool's day for some, it is a day of survival, and it is the date of birth of the modern state of Utkal (Orissa). It is on this day, in 1936, the political reconstitution on the State of Orissa was achieved, and every year, this anniversary is celebrated in all parts of Orissa. We dedicate this issue of the newsletter as 'Utkal Divasa Issue' to remind us and our children the importance of this day. We wish Orissa, still one of the economically poorest states in India, to march forward. In the future, we should plan to celebrate this day.

Complaint: My first effort, as the editor of this newsletter, has brought some appreciations, few suggestions and ideas. I have not been able to reply them individually and for this, I have to be solely blamed, but I promise to try my best to live up to them. However, I still invite more criticisms and constructive ideas from my readers as a form of active participation in the whole process. I know, there are a lot of people among us who can contribute and certainly do better in their relative fields and otherwise if they will spare a few minutes for the rest of us. We urge them to please come forward. It needs some effort, but very little time, believe me.

For Our Children: We would like to include writings, arts, and reactions of our children in a separate section of this newsletter. We will also like to have a annual competition of essays, short stories, and art for our children



for which we propose to award prizes in the regional meetings. The problem, so far, has been to reach the children, organize the contests and to get response even with continued efforts. Writing for this newsletter is easy. Just write and send it to me. For other things, I urge the adults and the children to express their ideas through these columns and to organize. The important thing is that many people take an active part.

Questions & Answers: One of the suggestions, which was also one of our plans, is to answer questions of our members. The long intervals, and delay in producing this newsletter will not help answering the immediate problems of the persons asking questions, but an attempt should be made to answer chronic questions, which might help other members in similar situations. I think, we can make an attempt in the following fields: (1) Medicine, including psychology and child care, (2) Law and Finance. I am sure we have enough specialists whom we can approach for the answers. As a matter of fact, we have specialists in almost every field and we will try to get answers if we get questions. I am open to suggestions from both sides and I hope to have the cooperation of everyone. Let us try!

Another easy but sweet item we can introduce is the recipes - can we get some of these?

Membership: We do not have to emphasize the importance of money for the survival of any organization. The vicious cycle is if the organisers do not get money, they cannot do anything and if nothing is done for the members, the dues will not be forthcoming. In our situation, this seems to be very true. We send newsletters to almost 300 people with the assumption that they are Oriyas or are interested in Orissa and hence are members of the organization. Yet our average yearly rate of collection does not exceed membership from more than 40 people. Most of the regular members are from eastern belt and the important source of collection is the annual regional meetings. It is only fair that we all contribute at least the annual membership fees for the survival of this organization.

I have the following suggestions for the organisers in this regard: (a) receipts should be issued for all contributions or membership fees, as we are a tax deductible organization. (b) approach the members systematically and individually, (c) do things useful for the members so that they feel that their money is properly utilized, and (d) improve the scope and application of the existing newsletter. My conception of the process is that if we prove ourselves useful, money should be forthcoming. We do not dare to undertake bigger projects unless we have big money at our command - but we sure can do small things.

The Dream: My dream has been that the organization must not be allowed to die. My plan or dream is to collect

through Life Membership and donations enough money to establish a trust fund big enough to nourish the basic organization from its interests, so that there is no danger of it being killed. On top of that, our annual membership fees will be a substantial addition. An annual interest of at least \$500/-, I think, is a reasonable and minimal survival base. About \$5000/- is a rough estimate of the capital for this which can be collected from 50 life members, At \$100/- each or from 25 partons at 2000/- each or the entire sum can be donated by a few. We have a tax deductible Organization. I will appreciate comments and suggestions on this issue. I am sure, some day I am going to approach each of you to act to fullfill the dream.

Generation Gap: All of us, specially those with grownup children face a disease called Generation Gap. I feel we should investigate, analyze the truth and find a cure for us. I plan to deal with it in the future issues of this newsletter. So I invite the members of different generations to please come forward with their analysis and remedy. I specially invite our friends who deal with this social problem to come forward and help us find the truth about it.

Did You Know?

Science and mathematics owe a great deal to ancient India for something cheap but very important, the Zero.

Ancient India possessed advanced medical knowledge. Her doctors knew about metabolism, the circulatory system, genetics, and the nervous system as well as the transmission of specific characteristics by heredity. Vedic Physicians understood medical ways to counteract the effects of poison gas, performed caesarean sections and brain operations, and used anesthetics.

The Sactya Grantham, a book compiled about 1500 B.C., contains the following passage giving instructions on smallpox vaccination: "Take on the tip of a knife the contents of the inflammation, inject it into the arm of a man, mixing it with his blood. A fever will follow but the malady will pass very easily and will create no complications." Edward Jenner (1749-1823) is credited with the discovery of vaccination but it appears that ancient India has prior claim!

A radioactive skeleton has been found in India. Its radioactivity was fifty times above the normal level. Perhaps the Sanskrit texts about atomic warfare if protohistory are true.

The ancient book Surya Siddhanta contains reasonably accurate calculations of the diameter of the earth and its distance from the moon.

The Rig Veda, the sacred book of India, contains a curious passage concerning the 'three earths'--one within the other. The earth does have three cores-- the inner, the outer, and the mantle, plus a very thin crust. It is only with the advancement of our science and the perfection of instruments that we have discovered the veracity of the Rig Veda.

Orissa



the land and its People

State of Orissa, the political unit was created on 1st of April in 1936, after a lapse of nearly 350 years. With the merger of the princely states in 1948, most of the oriya-speaking people have been brought under one flag. Unfortunately, there are still large oriya-speaking tracts tagged to the neighboring states.

The immediate past, extending from 1936 to 1568 AD, is probably the darkest part in the history of the oriya people. During this period, not only was the ancient Orissa empire disintegrated, but the existance of the Oriya language was threatened. On this anniversary day issue of our newsletter, it is appropriate to look back to this part of our history.

It is only less than 400 years ago, the Orissa empire extended from the river Ganga (Ganges) in the north to Godavari in the south. The last ruler was Gajapati Mukunda Deva, who was overthrown by 'Kalapahada', a converted Moslem and a General of a Moslem Government that was ruling most parts of India, then. The empire thereafter was divided into four parts: (1) Mughalbandi; the districts of Midnapur (now in West Bengal), Balasore, Cuttack and the coastal portions of Puri, (2) Hindu Kingdom of Khurda, comprising most of the present Puri district, (3) Southern Orissa, and (4) Garjat area, the small princely states.

With the advent of the British power in the political arena of India from 1757 AD, the East India Company, as it was known then, acquired these segments and disintegrated them into bits without looking into the interests of the people of the area. Midnapur was annexed to then Bengal Presidency (now Assam, West Bengal and Bangladesh); Ganjam and Jeypore to Madras (now Andhra Pradesh & Tamil Nadu), Western Orissa, present Sundergarh, Sambalpur, Bolangir and Kalahandi to Central province (now Madhya Pradesh) and formed the princely states of Orissa. Only the three coastal districts formed the so called Orissa division, which was also

attached to the Presidency of Bengal. This political disintegration led to the complete neglect of the Oriya people and its language. The climax was reached when Oriya language was proclaimed as a dialect of the Bengali language by some educated Bengalis of Orissa and attempts were made to eliminate the oriya language from the schools and the courts of Cuttack, Puri and Balasore. By then the use of oriya language has been eliminated in Midnapur and Bankura districts. The imminent extinction of oriya language was halted by the research of Hohn Beams, a Collector of Balasore, (1870 AD) which proved that oriya language was older and more developed and distinct to be considered as dialect. Revival of the oriya language rapidly advanced after this by a brilliant group of oriya poets and writers; a few learned English officers like Ravenshaw, who founded the Ravenshaw college at Cuttack and a host of other prominent leaders of the scattered segments. This led to the necessity and demand for amalgamating the oriya-speaking areas. Utkal Gourava Madhusudan Das (1847-1934), who led this movement, is known as the maker of the modern Orissa. The movement of creating a separate Orissa State went forward with the sacrifice and efforts of many leaders and the creation was made possible due to able leadership and immense sacrifice of K.C.G. Narayan Deva, Maharaja of Paralakhemundi, in the later and critical stage of the movement. He may aptly be called the father of the new state. The Government of India Act of 1935 created the State of Orissa Province, but without the princely states. A strong agitation along with freedom movement in the country led to the merger of these states on the 1st January, 1948, just four months after the independence of India from the British crown. The contribution and sacrifice of many leaders of each of these states, the overall leadership of people like Dr. H.K. Mahatab, Sarangadhar Das, Pabitra Mohan Pradhan, Kapileswar Nanda and the iron-willed diplomacy of Sardar Patel made the final integration effective and smooth.

.....

THE ENVIRONMENT AND US.

POSSIBLE ASSOCIATION BETWEEN HOUSE DOGS AND MULTIPLE SCLOROSIS

A retrospective epidemiological study has shown an increased ownership of small indoor dogs in a sporadic multiple sclorosis group compared with the controls in the five year period prior to the onset of symptoms. Intimacy of contact rather than size may be a crucial factor. The M.S. patients had also had more exposure to neurologically ill dogs in the five years before the onset of symptoms. There may be many possible explanations for this association, but the most important is that dogs may be animal vector for an infectious agent that causes M.S. . The authors do stress the inherent problems in such retrospective studies and more studies are essential to confirm the association.

HE IS THE
ALL

ORIGIN OF LORD JAGANNATH

Lord Jagannath, a reincarnation of Vishnu, was originally a tribal god. Deep in a primal forest in Orissa, a Savara Tribe worshipped in secret a beautiful sapphire image. Indradyumna, a northern king came to know about and sent his emissaries to search for it. With great difficulty, one of them found the image at Puri.

Indradyumna started off toward Puri with a vast entourage. By the time he reached there, the image had vanished. He did penance to propitiate the God. Then a heavenly voice told him that he could see Vishnu only after he had performed a thousand horse sacrifices. But the form he will behold will not be the sapphire image but a log of wood floating on the sea. He performed the sacrifices. The holy log was found and brought ashore but no mortal carpenter could carve an image out of it. Their chisels broke at the first attempt.

The Lord himself then descended disguised as an old carpenter. He offered to carve the image on the condition that he would be left undisturbed in a closed room for twentyone days. But after a few days, no sound came from the room. The worried King ordered the doors broken down. When they did, the carpenter had vanished and in the place of the log, stood three unfinished images fashioned from the waist up only. The three were Balabhadra, the younger brother, Jagannath, and their sister Subhadra.

That is how we see them now. Jagannath and Balabhadra have stumps for hands and Subhadra does not have even that.

MAHAPRASAD

The sacred food of Lord Jagannath has the unique sanctity of its own. It is the visible manifestation of the 'Anna Brahaman', the primal reality manifested as food stuff. It is believed that the divine food is prepared under the direct supervision of Laxmi, the goddess of wealth and grace.

The Mahaprasad had gained unrivalled Socio-religious importance in the life of the people of Orissa, the devout multitude. Contracts human relationships, trusts established on the sanctity of the Mahaprasad are considered to be inviolable and sacred beyond all measures. No other bond had proved to be so effectively firm and permanent as that of the Mahaprasad. It is also a great unifying factor. It admits no difference of caste, creed and religion and overreaches all barriers and division of humanity.

The kitchen attached to the temple of Lord Jagannath, Puri is acclaimed to be the biggest with a capacity to feed thousands of persons per day. It is believed that the fire has been carefully preserved in the kitchen for nearly a thousand years or more. The cooking method followed in this kitchen is by 'steaming' process. The food is prepared on big ovens lit by fire-wood and by specific variety of earthen pots. The food is hygienic and healthy by every standard. Persons use cotton masks on their mouth and nose while working in the kitchen. The hygienic rules are so rigidly followed that if a dog strays in to the premises the massive food stuff is forthwith discarded and destroyed.

Eighty-five types of delicacies are daily offered to the Lord and are available for consumption of pilgrims. The Bhoga is offered five times a day. Normally 72 quintals of rice is cooked every day. The full capacity of the kitchen is upto 900 quintals of rice. In addition to rice, varieties of cakes of wheat and cereals, dal and curries, sweets and milk products are also prepared and offered to the Lord.

Wonder among wonders - the Mahaprasad has satisfied the ancient and the modern taste alike.

■ THE ORGANISATION ■

ANNUAL MEETING;

The Annual Regional meeting of the Eastern Region will be held on July 2nd, 1978, Sunday, at Silver Spring Maryland. In the last few years, the meeting was used to be held on Labor Day with the hope of accommodating the Canadian group where it is also a 3-day weekend holiday and have regional meetings at different places, including in Canada, on the same day, so that more people can participate. Though some kind of regional activity takes place in many places, every year, none are now designated as the annual meetings or nothing common is discussed or coordinated, except in the Eastern region. Though it does not really matter when they are held, it is essential that more people should participate in the discussions in different places as it is not possible for all of us to be in one place. I feel that the members of the Executive Committee should take initiatives and arrange the meetings in their respective regions and the President must initiate and co-ordinate these meetings.

Though the change of the date to July in the Eastern region, this year, has added to the confusion stated above, and this year July 4th, being not a really 3-day weekend, we believe that the meeting will be a great success and should be an eye-opener for the rest of the regions. We thank for the efforts of our friends in the Washington, D.C. area and the leadership of Rabi Babu.

ANNUAL PICNIC

On the Labor day weekend, picnics have been planned by the Toronto (Picton Beach) and the OSANY (Bel Plains, NJ) groups. Sri P.C. Patnaik (416-844-1349) and Sri Rama Saran Sahoo (201-828-4170) are the people to contact. Besides the picnic, OSANY is also planning other outings in the summer.

Sri Kundu: During November, 1977, Sri Samarendra Kundu, Minister for State, Foreign Affairs, India, was in New York to attend the United Nations General Assembly Session. During this period of his stay, few of us in New York and Washington, D.C. area met with him at different places and times as he could not make time to meet us all at one place. I had more than an hour-long conversation with him and acquainted him with the aims of our organization and the possible help we might expect in our activities. I also requested him for a special message for our members through the first issue of the newsletter which has not arrived yet. So even if delayed, we are publishing his response to Sri Pramode Patnaik's congratulatory letter.



राज्य मंत्री
विदेश मंत्रालय, नई दिल्ली
MINISTER OF STATE
MINISTRY OF EXTERNAL AFFAIRS
NEW DELHI-11

ତା ୧୪.୧୦.୭୭

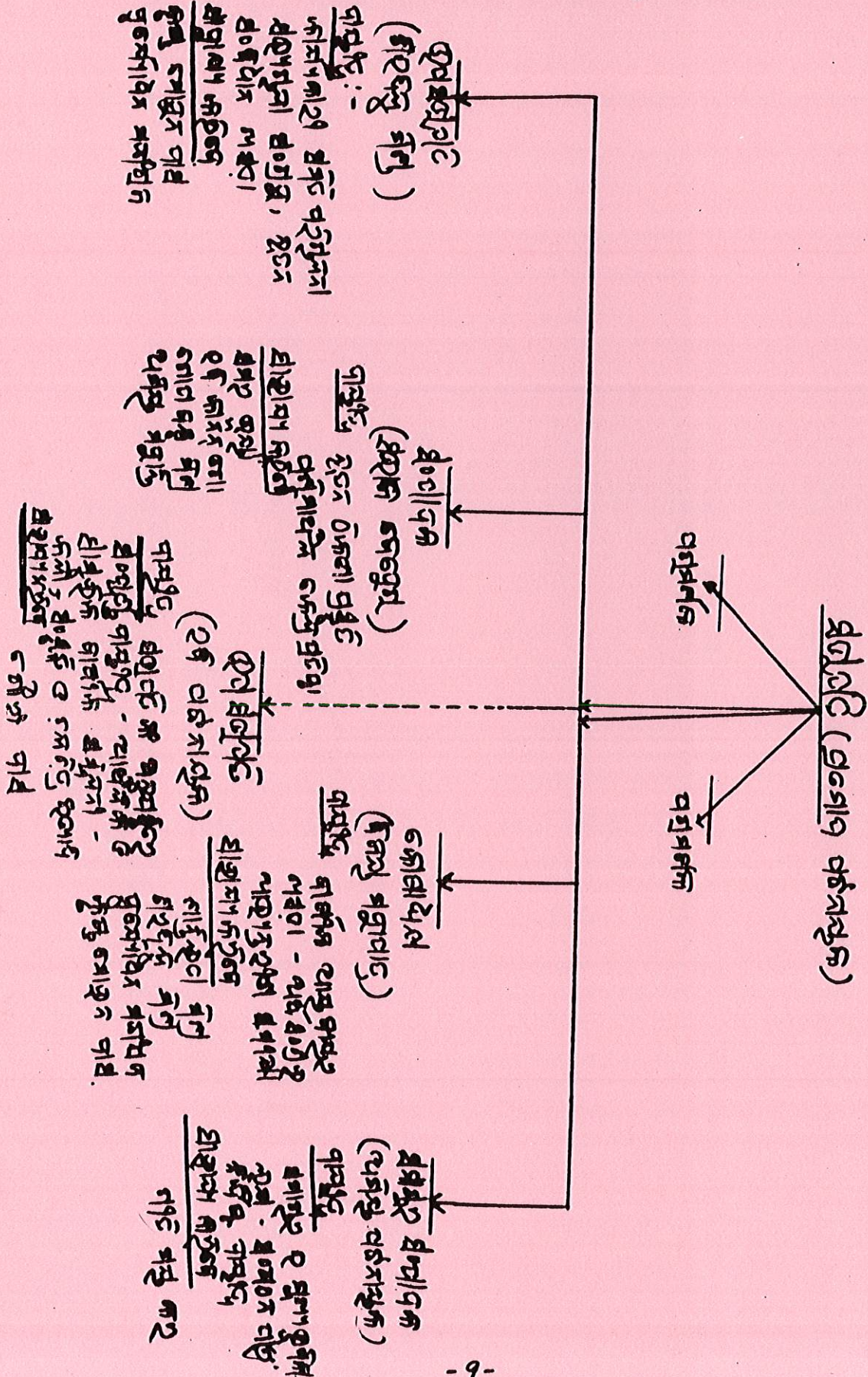
ପ୍ରିୟ ପ୍ରମୋଦ ବାବୁ,

ଆପଣଙ୍କର ତା ୨୨.୯.୭୭ ରିଜର ଡିଡି ପ୍ରକର ଆଇବାମାରୁ ପାଇଁ ଅତ୍ୟନ୍ତ ଖୁସି ହେଉଛି । ବିଦେଶରେ ଓଡିଆ ସମାଜ ସଭାପତି ରୂପେ ଆପଣ ଯେଉଁ ଦୁର୍ଦ୍ଦିବ ସଂକୀର୍ତ୍ତନା ଜଣାଇଛନ୍ତି ସେଥିପାଇଁ ମୁଁ ଆପଣଙ୍କୁ ଅନୁଭବ ଧନ୍ୟବାଦ ଜଣାଇଛି । ମୋ ଭାବି ଜଣେ ସାଧାରଣ ଲୋକଙ୍କୁ ବୈଦେଶିକ ବିଭାଗ ବା ସ୍ଥିର ବେଳ ଓଡିଶାର ଗୌରବ ବୃଦ୍ଧି କରିବା ସଂଗ୍ରହ ସଂଗ୍ରହ ଆପଣଙ୍କ ଭାବି କଂପ୍ୟୁମାନଙ୍କର ଯେ ଆନୁଦର କାରଣ ହୋଇ ପାରିଛି ସେଥିପାଇଁ ମିତ୍ରକୁ ଧନ୍ୟ ମନେ କରୁଛି । ମୋ ର ନିକଟରେ ସୁନା ଇଡେଡ ନେଉଛୁ ଆଗେଣ୍ଡାରେ ଯୋଗ ଦେବା ପାଇଁ ନିମ୍ନଲିଖିତ ଯିବାର ଅଛି । ଯେତେବେଳେ ସଂଭବ ମୁଁ ତା ୨୮.୧୦.୭୭ ରୁ ୪ ନଭେମ୍ବର ପର୍ଯ୍ୟନ୍ତ ନିମ୍ନଲିଖିତରେ ରହିବି । ଆପଣଙ୍କୁ ତାହା ଆଗରୁ ଡିଡି ଦେବି । ଯଦି ଭେଟ ହୋଇ ପାରିବ ତାହା ହେଲେ ମୁଁ ଅତ୍ୟନ୍ତ ଖୁସି ହେବି । ଆପଣଙ୍କୁ ଧନ୍ୟବାଦ ଜଣାଇବା ସଂଗ୍ରହ ସଂଗ୍ରହ ଆପଣଙ୍କ ଜରିଆରେ ଓଡିଶାର ଅନ୍ୟ କଂପ୍ୟୁମାନଙ୍କୁ ନମସ୍କାର ଜଣାଇଛି ।

ଆପଣଙ୍କର
ଶ୍ରୀ ୧୫୩ (ମ) (ସମ୍ପର୍କେ ପୁ) [Signature]

ORGANIZATIONAL FLOW CHART-

In a long letter to the members of the executive committee, Sri Promode Patnaik, President, has expressed his analysis of the organization and plan of activities. He has also prepared a flow chart for the smooth running of the organization, which is presented below for review and comment by the members:



INDIAN THOUGHT THROUGH THE AGES

DR. JITENDRA N. MOHANTY

Indians have very different attitudes towards their native culture, and quite understandably so. Especially amongst those of us, who live outside of India and in a very different cultural environment. There are inevitably many who have no love for what they have left behind, back at home, while there are many who fondly feel attached to it in a very special way. Some amongst us consider Hinduism a bundle of superstitions, others consider it as a profoundly spiritual religion. While such variance of attitudes is understandable, the indifference is regrettable. To be indifferent to Indian culture is to be indifferent to myself, to what constitutes, for good or bad, a large part of my own being. Whether I would want to overcome the parochial home culture or would want to cultivate it along orthodox or unorthodox lines, is a matter of my choice and intellectual predispositions. It is however not a matter of my choice what historical and cultural forces have given shape to me. I am born into that cultural world, as much as I cannot choose what my mother-tongue is - irrespective of what proficiency I may acquire in reading, writing and speaking a foreign tongue. The purpose is to identify the salient traits of the cultural world to which we belong, of the world, which in course of a long historical process, has shaped the lives of my ancestors and my fellow beings. This is an exciting task, for thereby I gain in self-knowledge. I know my roots. From there on, I may go my own way. The past need not determine what I want to be. It certainly circumscribes the horizon within which I would want to make myself without ceasing to be the person that I am.

To begin with, let me talk about the Hindu religion. This should not be taken as implying that Indian culture is but Hindu culture. On the contrary, Hindu culture is only one of the streams, even though the main stream, that constitutes the culture of India. Other religions and other ideas have enriched it as well. Even what we call Hinduism today has assimilated into itself elements from many different sources. Not all elements of modern Hinduism is Vedic in origin. And yet, the religion we call "Hinduism", following a forging adaptation from the name 'Indus', in whose valley the majority of these people lived, is, Vedic in origin. I will write about the Vedic literature as we proceed, but to begin with perhaps a few remarks on this religion called 'Hinduism' may be in order.

Unlike the Semitic religions, Islam and Christianity, Hinduism does not have a founder, cannot be traced back to origin at a point of time and does not have a text that would be analogous to the New Testament or the Koran. Judaism shares some of these, but differs in other matters. Judaism has a whole series of prophets, Hinduism has nothing of that. But like Judaism, Hinduism did come to develop a complex system of social ethics, rules and prohibitions as to what one should and should not do. Hinduism is what students of comparative religion call a 'natural religion', not a 'historical religion.' The Hindu self-understanding, expressed in ancient style, interprets it as that the religion is 'eternal', Sanatana Dharma, and that the scripture are not composed by any author (Apauruseya).

In fact, the Hindu religion is not religion in the ordinary sense of that English word 'religion.' Belief in a personal god who created the world and rules over my destiny is not essential to my being a Hindu, although most Hindus do share in this belief. The beliefs which define Hindu 'orthodoxy', in my view, are (1) there is an eternal spiritual principle in each of us, called Self or Atman; (2) there is a rigorous moral law which ordains; (3) one's actions, good or bad, are rewarded or punished; and (4) there is a possible state of existence in which one is free from the pains and sufferings of our ordinary existence. Atman, Karma, and Moksha constitute the three pillars on which Hindu religion rests.

One way of bringing some order into the enormous complexity of Hindu religion is to recognize that there are three levels of religious thinking amongst the Hindus. At the lowest level, we have a religious life concerned with a host of gods and goddesses, rites and rituals, modes of worship and sacred behavior. At another level, Hinduism consists in a strictly codified and intricately stratified social ethics: prescriptions and prohibitions, depending on one's caste and position in community, as to what one ought to do and ought not to do. At the highest level, it is a highly abstract metaphysical thought about the nature of one's self, means of freeing the self from the chains of worldly existence, and achieving eternal peace with itself.

History of Hindu thought shows that these three components-- let us call them; religious, ethical and spiritual, respectively-- were in a perpetual conflict with each other. At one extreme is the orthodoxy which regards the first two necessary for the third. Orthodoxy holds that you cannot achieve the highest spiritual freedom unless you practice the recommended religious behavior (worshipping appropriate gods and goddesses at appropriate places and times, following the appropriate rules etc.) and conform to the moral prescriptions and inhibitions attached to your caste and your position in the community. In other words, Orthodoxy Hinduism is a fairly closely knit system; either take it all, or nothing.

In contrast, liberal Hinduism, places high value on the third that is spiritual, metaphysical thought, but regards the religious Hinduism (ie the first aspect) as dispensable and the second, ie socio-ethical as historically out-dated and for the present circumstances irrelevant.

The hymns of the Rig-Veda, the earliest existant, documents of Hindu thought, are addressed to various gods and goddesses; The chief among them are - Agni, Indra, Varuna, Mitra, Vayu, Usas, Heranyagarbha and Viswakarma. One thing strikes us with some degree of shock, when we look at this vedic pantheon. Most of these vedic deities play no obvious role in Hindu religious life as it is practiced today. Some of them play interesting 'background' roles, some have passed into oblivion altogether. At the same time, some deities who play a minor role in vedic literature came to the forefront in 'classical' hinduism; this is particularly true of the so called Hindu trinity, Brahma, Visnu, and Mahesvara. What I am drawing attention to is that classical Hinduism, while retaining some continuity with Vedic religion, is a new phenomenon in many ways. Religions develop and in an important sense it is more true to say that man makes his gods than the reverse.

What after all are the Vedic gods? What thoughts and experience express themselves behind these figures? There are in fact several different ways of understanding them, and it may be - as Sri Aurobindo suggests that they are all valid. For one thing, they are natural 'powers' (fire, air, rainbering, cloud, thunder, davon, etc) deities; for another, they are symbols of inner spiritual powers. If Sri Aurobindo is correct, the authors of the hymns deliberately equivocated. They wanted to convey one meaning to the layman, another to the spiritually initiated. In any case, the authors of the Vedic hymns appear to have been imbued with a spirit of enquiry, rather than with dogmatic faith. They thought that behind the many gods and goddesses there must be a unity. They frequently ask, what is that one being which is called by different names (Indra, 'Varuna', 'Matarisvan')? They implore, is there any one who knows that one being? They wonder, perhaps even the gods do not know him.

To this question, the Upanisads, written after the Vedas, offer a remarkable answer - an answer which has since then left an indeliable mark on the Hindu mind. The answer is : that one being is none other than the universal spirit whithin each of us. Brahman=Atman. Next time, I will explain this answer.

(to be continued)

ଓଡ଼ିଆରୁ

ଶତକଡ଼ା ୧୯ ଭାଗ ଛୋଟକୃଷୀଙ୍କ

ପରିବାରର ସଂପତ୍ତି ୧୫୦୦ ଟଙ୍କା

ଏହାଛଡ଼ା ଶତକଡ଼ା ୧୯ ଭାଗ କୃଷିଶ୍ରମିକ ଓ

ଶତକଡ଼ା ୭୩ ଭାଗ କାର୍ଯ୍ୟକାରୀ ପରିବାରର ସମ୍ପତ୍ତି ମଧ୍ୟ

ଅତ୍ୟଧିକ ହଜାର ଟଙ୍କା ବା ତା'ଠାରୁ କମ୍

ପାରିବାପରେ

କମେ, ତା ୧୩ । ୫-ଦେଶର

ଶତକଡ଼ା ପ୍ରାୟ ୧୯ ଭାଗ ଗୃହୀ,

ଶତକଡ଼ା ୧୯ ଭାଗ କୃଷି ଶ୍ରମିକ, ଓ

ଗ୍ରାମାଞ୍ଚଳର ଶତକଡ଼ା ୭୩ ଭାଗ

କାର୍ଯ୍ୟକାରୀ ପ୍ରତି ପରିବାରର

ସମ୍ପତ୍ତିର ମୂଲ୍ୟ ଅତ୍ୟଧିକ ହଜାର

ଟଙ୍କା ବା ତା'ଠାରୁ କମ୍ । ଗରତୀୟ

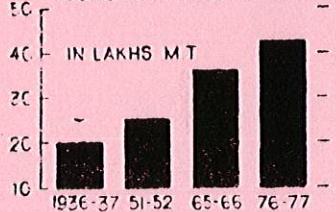
ରିକର୍ଡ କ୍ୟାଲର ଏକ ସମୀକ୍ଷାରୁ

ଏହା ପ୍ରକାଶ । ଏଥିରୁ ଦେଶର

ଗ୍ରାମାଞ୍ଚଳରେ ରହିଥିବା ଦାରିଦ୍ର୍ୟର

ସ୍ପଷ୍ଟ ସୂଚନା ମିଳେ ।

FOODGRAINS PRODUCTION



ଇନ୍ଦ୍ରାବତୀ

ଯୋଜନାର

ଭିତ୍ତି ସ୍ଥାପନ

ଏହି ଯୋଜନା ୨୦୦ ମେଗାଓୟାଟ ଶକ୍ତିବିଶିଷ୍ଟ ହେବ । ପ୍ରତ୍ୟେକ ୧୨୦ ମେଗାଓୟାଟ ଶକ୍ତିବିଶିଷ୍ଟ ଛତି ବିଦ୍ୟୁତ୍ ଉତ୍ପାଦନ କେନ୍ଦ୍ର ସ୍ଥାପନ କରାଯିବ । ପାଟଣା, ବାରିଆପାଟଣା, ଧର୍ମପୁର, କଟକୀରପୁରରେ ଇନ୍ଦ୍ରାବତୀ ନଦୀରେ ଛତି ବିଦ୍ୟୁତ୍ ନିର୍ମାଣ କରାଯିବ । ଏହାର ମୋଟ ବୈଦ୍ୟୁତ୍ତ ୨ ହଜାର ମିଟର ହେବ ।

ଏହି ଯୋଜନା କାର୍ଯ୍ୟକାରୀ ହେବା ଦ୍ଵାରା ଲକ୍ଷ ଏକର ଖର୍ଚ୍ଚ ୧୯୦ ୨ ଲକ୍ଷ ୪୦ ହଜାର ଏବଂ ରହିପାରୁଥିବା ଯୋଗ୍ୟ ଶକ୍ତିର ପରିମାଣ ପାରିବ ।

ଏହି ଯୋଜନାଦ୍ଵାରା ୨୪୩୯ କେବଳର ପଞ୍ଚମ କଳମରୁ ହେବ । ୧୭୪୭ ମେଗା-ଓୟାଟିଶ୍ଚ ୧୦୧ ଗ୍ରାମର ଲୋକେ ଶକ୍ତିର ସ୍ଵତନ୍ତ୍ର ହେବେ ।

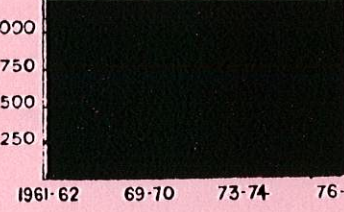
କାର୍ଯ୍ୟକାରୀତା

ଏକ ପିଣ୍ଡର ଉତ୍ତର ଦେଇ ପ୍ରଧାନମନ୍ତ୍ରୀ କାର୍ଯ୍ୟକାରୀତା, ପାରଦ୍ଵାରରେ ଏକ ତାହାର ଚିନ୍ତା କାର୍ଯ୍ୟକାରୀ ପ୍ରତିଷ୍ଠିତ ହେବାର ସମାପନ ରହିଛି ।

ଶକ୍ତ ଯୋଜନା କାରରେ ଏହା ଅରମ୍ଭ ହେବାର ପ୍ରତିଷ୍ଠା ସମ୍ପୂର୍ଣ୍ଣ ହେବାକୁ ସେ ଉତ୍ତର ଦେଇ ଯେ, ଯୋଜନା ସମ୍ପର୍କ ଏ ପରିଷଦର କାର୍ଯ୍ୟକାରୀତା ହେବ । ପାଟଣାରେ ପ୍ରଥମ ଛତି ବିଦ୍ୟୁତ୍ ଉତ୍ପାଦନ ସ୍ଥାପନ ହେବ । ଏହା ଛତି ବିଦ୍ୟୁତ୍ ଉତ୍ପାଦନ ସ୍ଥାପନ ହେବ । ଏହା ଛତି ବିଦ୍ୟୁତ୍ ଉତ୍ପାଦନ ସ୍ଥାପନ ହେବ ।

ଯୋଜନା କାରରେ ଉତ୍ତର ଦେଇ ଯେ, ଯୋଜନା ସମ୍ପର୍କ ଏ ପରିଷଦର କାର୍ଯ୍ୟକାରୀତା ହେବ । ପାଟଣାରେ ପ୍ରଥମ ଛତି ବିଦ୍ୟୁତ୍ ଉତ୍ପାଦନ ସ୍ଥାପନ ହେବ । ଏହା ଛତି ବିଦ୍ୟୁତ୍ ଉତ୍ପାଦନ ସ୍ଥାପନ ହେବ ।

INSTALLED CAPACITY OF ELECTRICITY



ଆନନ୍ଦପୁର ଅଞ୍ଚଳରେ ଖଣ୍ଡପ୍ରଳୟ

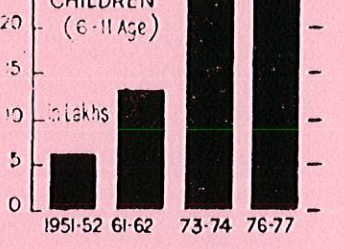
ଅସଂଖ୍ୟ ଲୋକ ଓ ଗୃହପାଳିତ ପଶୁ ମୃତ୍ୟୁ ହେବାର ସୂଚନା ପ୍ରଦାନ କରାଯାଇଛି ।

କଟକ, ତା ୧୭ । ୪-କେନ୍ଦ୍ରୀୟ ବିଭାଗ ଆନନ୍ଦପୁର ସବଡ଼ିଭିଜନର ରାମଚନ୍ଦ୍ରପୁର ଥାନା ଅଞ୍ଚଳରେ ଗତ କାଲି ଅପରାହ୍ଣ ୪ଟାକୁ ଘଣ୍ଟିବାଦ୍ୟା ଆରମ୍ଭ ହୋଇ ମାତ୍ର ୫ ମିନିଟରେ ସେ ଅଞ୍ଚଳକୁ ସମ୍ପୂର୍ଣ୍ଣରୂପେ ଧୂସରୀଭୂତ କରିଦେଇଛି । ପୁରୁଣା ବାନ୍ଧ-ଗୋଡ଼, ଗ୍ରାମପଞ୍ଚାୟତର ବଡ଼ ବାନ୍ଧ ଗୋଡ଼ାଗ୍ରାମ, କଟକୀପାଳି, ସାତୁଆସାହି, ହିରିରିଆ, କଣିକାପୁର, ବାହାଳି ପ୍ରଭୃତି ଗ୍ରାମ ସମ୍ପୂର୍ଣ୍ଣରୂପେ ନିର୍ଜଳ ହୋଇଛି । ସେ ଅଞ୍ଚଳରେ ଅସଂଖ୍ୟ ଲୋକ ମୃତ୍ୟୁ ହେଇ ପଡ଼ିରହିଥିବାର ଲକ୍ଷ୍ୟ କରାଯାଇଥିଲା । ସହସ୍ରାଧିକ ଲୋକ ଆହତ ଅବସ୍ଥାରେ ଏଠି ସେଠି ବିପର୍ଯ୍ୟୟ ରାବରେ ପଡ଼ିରହି ଚିନ୍ତାର କରୁଥିବାର ଦେଖାଯାଇଥିଲା । ଅତ୍ୟାତ୍ମକ ସାହାଯ୍ୟରେ କେତେକ ଲୋକଙ୍କୁ ଆହତ ଅବସ୍ଥାରେ ବିଭିନ୍ନ ସାହାଯ୍ୟରେ କୁହାହେଉଥିବାର ଲକ୍ଷ୍ୟ କରାଯାଇଥିଲା । ସତେ ଯେପରି ମନେ ହୁଏ, ପୁଣ୍ୟ ପରେ କେତେଗୋଟି ମାରି ଜମି-ଜାବନ, ଜମିରପତ୍ତି ସମ୍ପୂର୍ଣ୍ଣରୂପେ ଧ୍ଵଂସ ପାଇଯାଇଛି । କୁଆ, କୋଇଲି, ପଶୁପକ୍ଷୀ, ଘରରେ ନିର୍ଜଳ ହୋଇଯାଇଛନ୍ତି । ଆହତ ବ୍ୟତି ଓ ପାଖ ଗାଈରୁ ଆସିଥିବା ଆଦା-ସୁକନା କରୁଣ ଚିନ୍ତାର ଯେ କୌଣସି ଶରଦେ ହୃଦୟକୁ ଲୋଡ଼କାପୁତ କରିଦେବ । ଶାମେ ଶାମେ ବଡ଼ ବଡ଼ ପତ୍ରସ୍ତମ୍ଭ୍ୟ ଲକ୍ଷାଗଣ ଏବଂ ବୃକ୍ଷ ଶୋକର ମୁକଦାସୀ ରୂପେ ଥିଆ ହୋଇଥିବା ପରି ମନେହେବ । ମରଣାନ୍ତକର ଏସବୁ ବିଚିତ୍ର ଲାଭ । ଏହାର ଗତିଚାରଣକୁ ଶକ୍ତି ବା ବାହାର ପଛ ?

ପୂର୍ବ ସଙ୍କେତ

ଘଣ୍ଟିବାଦ୍ୟାରେ ବିପର୍ଯ୍ୟୟ ହୋଇଥିବା ଅଞ୍ଚଳର ଲୋକଙ୍କଠାରୁ ପ୍ରକାଶ ଯେ ଗତ କାଲି ଅପରାହ୍ଣ ୪ଟା ୧୫ ମିନିଟରେ ଆକାଶରେ କଳାମେଘ ଘୋଡ଼ି ଆସିଲା । ମୁହୂର୍ତ୍ତକ ଭିତରେ ମେଘର ରଙ୍ଗ ବଦଳିଗଲା ଓ ତାହା ଲକ୍ଷ୍ମୀ ମାଛି ଦେଖାଗଲା । ବହୁ ଲୋକ ବିସ୍ମୟରେ ଏହି ମେଘକୁ ଗ୍ରହଣ କରିଥିଲେ ବେଳେ ମେଘ ଭିତରେ ଡେଇ ଖେଳି ଗଲା ଭଳି ମନେହେଲା ଓ ସଙ୍ଗେ ସଙ୍ଗେ ପ୍ରତ୍ୟକ୍ଷ ଦେଖିବାକୁ ହେବାର ହେବ । ହେ ପଦନ କେତେଗୁଡ଼ିଏ ଗ୍ରାମ ଉପର ଦେଇ ବହିଯାଇ ନିକଟବର୍ତ୍ତୀ ପାହାଡ଼ ଆଡ଼କୁ ଆଗେଇଲା ଓ ଆଖି ପିଛୁହାରେ ତାହା ପାହାଡ଼ରେ ଧକ୍କା ଖାଇ ପ୍ରବଳ ବେଗରେ ଲୋଡ଼ି ଆସି ମାହି-ମ ଥିବା କ୍ଷତି ଘଟାଇଲା ।

SCHOOL GOING CHILDREN (6-11 Age)



କର୍ମକ୍ଷ୍ମା ଓ ଶ୍ରମିକ ବୋଷ୍ଟୀ

କୃଷକମାନଙ୍କୁ ବୋଷ୍ଟୀ କରୁଥିବା ଶ୍ରମ ସମୂହର ସଫଳତା ୨୦ ଭାଗରୁ ଅଧିକ ଶ୍ରମିକମାନଙ୍କ ପାଇଁ ଯେ ଦେଖିବାକୁ ମିଳେ ।

ORISSA PAVILION ADJUDGED BEST IN WORLD BOOK FAIR

The Orissa Pavilion among the normal stalls was adjudged the best in the 3rd World Book Fair and was awarded a shield in a colourful function at New Delhi.

The Tourism and Cultural Affairs Department in collaboration with the Text Book Bureau of preparation and production participated in the 3rd World Book Fair which was held at Pragati Maidan, New Delhi from February 11 to 20, 1978. A normal stall in the name of Orissa Pavilion was set up where the books of Government, Akademies, eminent writers and leading publishers of the State were displayed.

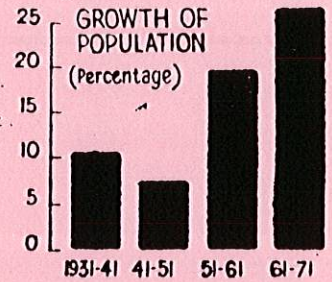
There were more than 500 stalls from different States of India and foreign countries like U. K., Kenya, Newzealand, U. S. A., Canada, G. D. R., Switzerland, Malayasia, Zambia, Thailand, New York, Nepal, Sri Lanka, Holland, Japan, Afganisthan, Ghana, Pakistan, Turkey, Bulgaria, Irag, Kuwait and many others.

OVER 48,000 PERSONS BENEFITTED BY OLD AGE PENSION SCHEME

The Old Age Pension Scheme which is one of the progressive social welfare measures taken up by the State Government in the C. D. & Social Welfare Department, has benefitted to 48,142 old and destitute persons by the end of November last.

The highest number of 10,150 beneficiaries are from Cuttack district which is followed by Koraput with 6,202 persons. Similarly, 6,198 beneficiaries are in Puri, 3,976 in Dhenkanal, 3,440 in Balasore, 3,297 in Kalahandi, 2,882 in Ganjam, 2,533 in Mayurbhanj, 2,529 in Sambalpur, 2,368 in Sundargarh, 1,821 in Balangir, 1,657 in Keonjhar and 1,098 in Phulbani districts.

The scheme has been implemented since 1975, providing Rs. 25 per month to each old and destitute person aged of 65 years and above.



ଶିକ୍ଷାନୁଷ୍ଠାନ ପାଇଁ ଗୋଷ୍ଠୀବାସୀ ଯୋଜନା

ଚଳିତ ମାସଠାରୁ ଗୁରୁହେଳ

ବୁବନେଶ୍ୱର, ତା ୫ । ୪-ବର୍ଗିତ ମାସଠାରୁ ରାଜ୍ୟ ସରକାର ଲଘୁକରିଥିବା ବାଧ୍ୟତାମୁତ୍ତକ ଗୋଷ୍ଠୀବାସୀ ଯୋଜନାରେ ଚାକ୍ଷତ୍ର ମୋଟ ୪୧୩୩୨ ସାହାଯ୍ୟପ୍ରାପ୍ତ ହେବାର କାରଣ ଶିକ୍ଷାନୁଷ୍ଠାନ ୧୧୭୪୮୯ ଶିକ୍ଷକ ଏବଂ ଅଣ-ଶିକ୍ଷକ କର୍ମଚାରୀ ଉପକୃତ ହେବେ । ମାସିକ ୧୨୫୦ ଟଙ୍କା ପ୍ରାଥମିକ ସ୍କୁଲ, ୫୬୫୨ ମି: ଇ: ସ୍କୁଲ, ୮୭୫୯ ଟଙ୍କା ପ୍ରାଥମିକ ସ୍କୁଲ, ୧୪୩୧ ହାଇସ୍କୁଲ ଏବଂ ୪୨୯୯ କଲେଜ ଏବେ ଏହି ଯୋଜନା ଅନୁସାରେ ଶିକ୍ଷା ବିଭାଗଠାରୁ ହେବାର କାରଣ ଶିକ୍ଷାନୁଷ୍ଠାନମାନଙ୍କୁ ନିରୁଦ୍ଧିତା କାର୍ଯ୍ୟକ୍ରମ ଗ୍ରହଣ କରିବାକୁ କର୍ମଚାରୀମାନଙ୍କ ପ୍ରଥମ କିଛି ଦେୟ ଟଙ୍କା ଯାଚି ଗଣାଯିବ । ସମସ୍ତ କର୍ମଚାରୀମାନଙ୍କ ଦରମାକୁ ଏହି ଟଙ୍କା ୧୮ଟି ମାସିକ ଆସନ କିଛିରେ ଆତ୍ୟାୟ କରି ନିର୍ଦ୍ଦିଷ୍ଟ । ମାତ୍ର ମାସିକ ୪୫୦ ଟଙ୍କା ପର୍ଯ୍ୟନ୍ତ ବେତନ ପାଇଥିବା କର୍ମଚାରୀମାନଙ୍କ ପାଇଁ ଏହି କିଛିର ସଂଖ୍ୟା ୧୨-ଗଣାଯାଇଛି । ପ୍ରଥମ କିଛି ଦେୟର ପରିମାଣ କର୍ମଚାରୀମାନଙ୍କ ବେତନର ପରିମାଣ ଅନୁସାରେ ସର୍ବନିମ୍ନ ୨୫୫ ଟଙ୍କା ଏବଂ ସର୍ବାଧିକ ୯୦୦ ଟଙ୍କା ପର୍ଯ୍ୟନ୍ତ ଯୋଗ୍ୟ ହିସାବ କରାଯାଇଛି । ସରକାରୀ କର୍ମଚାରୀମାନଙ୍କ ପାଇଁ ଗତ ୨ ବର୍ଷ ହେଲ ଏହି ବ୍ୟବସ୍ଥା ଗୁଲୁ କରାଯାଇଛି ।

ମହାନଦୀ ଅବବାହିକାରେ ତୈଳ ସହାନ କାର୍ଯ୍ୟ

ମହାନଦୀ, ତା ୨୮ । ମା-ମହାନଦୀ ଅବବାହିକା ପ୍ରକଳ୍ପରେ ଗରତୀୟ ତୈଳ ସଂପା ପକ୍ଷରୁ ତୈଳ ସହାନ କାର୍ଯ୍ୟ ଆରମ୍ଭ ହୋଇଛି । ସମଗ୍ର ଅବବାହିକା ଅଞ୍ଚଳର ଏଭେ-ମାର୍ଗନେଟିକ୍ ସର୍ଭେ କାମ ଏବେ କାର୍ଯ୍ୟ କିଓପକିକାଲ ଗବେଷଣା ପ୍ରତିଷ୍ଠାନର ବିଶେଷଜ୍ଞମାନଙ୍କ ସାହାଯ୍ୟରେ ଚାଲିଛି । ଏହି ସର୍ଭେ କାମ ପାଇଁ ମୋଟ ୧୨ ଲକ୍ଷ ଟଙ୍କା ଖର୍ଚ୍ଚ ହେବ । ଆସତା ୬୨ ପଞ୍ଚାହ ମଧ୍ୟରେ ସର୍ଭେ ଶେଷ ହେବ ବୋଲି ଆଶା କରାଯାଉଛି ।

ମହାନଦୀ ଅବବାହିକାର ୬ ହଜାର ୮ ଶହ ବର୍ଗ କିଲୋମିଟର ପରିମିତ ଉପକୂଳବର୍ତ୍ତୀ ଅଞ୍ଚଳ ଓ ୧୨ ହଜାର ବର୍ଗ କିଲୋମିଟର ପରି-ମିତ ସମୁଦ୍ର ଭିତର ଅଞ୍ଚଳରେ ତୈଳ ସହାନ ଲାଗି ଏହି ସର୍ଭେ କାର୍ଯ୍ୟ ଚାଲିଛି । ସମୁଦ୍ର ଭିତର ଅଞ୍ଚଳରେ ଲୁଚିଥିବା ସଂକ୍ରାନ୍ତ ସର୍ଭେ ଲାଗି ଆମେ ଚିକାର ଏକ ସଂପା "ଡେଲ୍ଟା ଏକସପ୍ଲୋରେସନ"ର ସାହାଯ୍ୟ ନିଆଯିବ । ଏଥିଲାଗି ୬୦ ଲକ୍ଷ ଟଙ୍କା ଖର୍ଚ୍ଚ ହେବ । ଏହି ସର୍ଭେ କାମ ଆସତା ମାସରୁ ଆରମ୍ଭ ହେବ ବୋଲି ଆଶା କରାଯାଏ ।

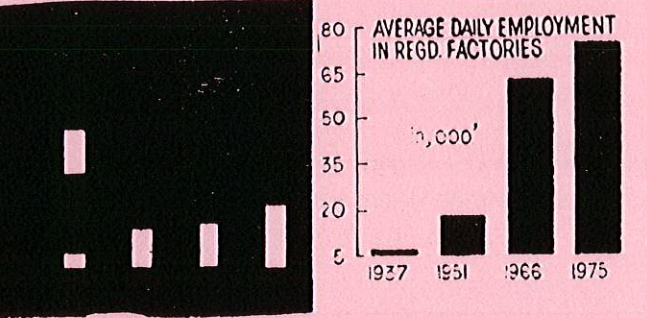
ଏଭେମାର୍ଗନେଟିକ୍ ଓ ଲୁଚିଥିବା ସଂକ୍ରାନ୍ତ ସର୍ଭେ ପକ୍ଷରେ ସଂଗୃହୀତ ତଥ୍ୟ ଅନୁଧ୍ୟାନ କରାଯିବା ପରେ ତୈଳ ସଂପା ପକ୍ଷରୁ ଚଳିତ ବର୍ଷ ମଧ୍ୟରେ ପ୍ରଥମ ପରୀକ୍ଷାମୂଳକ ତୈଳକୃପ ଖନନ କରାଯିବ ।

କୃପର ଗଭୀରତା ୫ ହଜାର ମିଟରରୁ ଅଧିକ ହେବାର ଅନୁମାନ କରାଯାଏ । ଗରତୀୟ ଉପମହାନଦେଶରେ ଏହା ସବୁଠାରୁ ଗଭୀରତା କୃପ ହେବ । (ସମ୍ବାଦକ)

ଶ୍ରଦ୍ଧା ସାହିତ୍ୟ ଏକାଡେମୀ ବର୍ଷିକ୍ଷୁ ସାହିତ୍ୟକଳା ଉପାୟନ ପ୍ରଦାନ ଉତ୍ସବ
(ନିମ୍ନ ପ୍ରତିନିଧିକଠାରୁ)

ବୁବନେଶ୍ୱର, ତା ୨୯ । ମା-ଗଣ୍ୟ ସାହିତ୍ୟ ଏକାଡେମୀ ଆନୁରୂପ୍ୟରେ ଗତ କାଲି ସନ୍ଧ୍ୟାରେ ଏଠାରେ ସୂଚନା ଉତ୍ସବରେ ଆୟୋଜିତ ଉତ୍ସବରେ ଓଡ଼ିଶାର ୧୦ ଜଣ ବିଦ୍ୟାଳୟ ସାହିତ୍ୟ ସାଧକଙ୍କୁ ସମ୍ବର୍ଦ୍ଧନା ଜ୍ଞାପନ କରାଯାଇଥିଲା । ଏହି ଉତ୍ସବରେ ଓଡ଼ିଶାର ସାଂସ୍କୃତିକ ବ୍ୟାପାର ବିଭାଗ ମହା ଶ୍ରୀ ବିଶ୍ୱଭୂଷଣ ହରିଚନ୍ଦନ ଅଧ୍ୟକ୍ଷତା କରିଥିଲେ ।

ଅଧ୍ୟାପକ ଶ୍ରୀଧର ଦାସ, ଶ୍ରୀ ଅଭିମନ୍ୟୁ ହୋତା, ଶ୍ରୀ ରଘୁନାଥ ପ୍ରସାଦ ବହିଦାର, ପଣ୍ଡିତ ରଘୁନାଥ ମୁର୍ମୁ, ପଣ୍ଡିତ ସୁଧାନାରାୟଣ ଦାଶ, ଶ୍ରୀ ଘନଶ୍ୟାମ ମହାନ୍ତି, ଶ୍ରୀ ଲବଙ୍ଗଲତା ଦେବୀ ବିଦ୍ୟା, ଶ୍ରୀ ଶଶିଧର ପଟ୍ଟନାୟକ, ଶ୍ରୀ ପରଶୁ-ରାମ ମୁଣ୍ଡ ଏବଂ ଅଧ୍ୟାପକ ତତକର ନଟକର ସାମତରାୟଙ୍କୁ ସମ୍ବର୍ଦ୍ଧନା ଜ୍ଞାପନ ପାଇଁ ଏହି ଉତ୍ସବର ଆୟୋ-ଜନ କରାଯାଇଥିଲା ।



FOR TRAVEL - CONTACT
Purna Ch. Mohapatra
NYC (212)723-2131
India & other Countries

For legal consultation, personal and business-matters, Indian and/or American law, wills, estate planning, etc. Consult: Mr. D.S. Sastri, Attorney & Counselor at Law 3976 Bel Pre Road #7 Silver Spring, MD 20906 Phone (301) 871-7146

PEOPLE IN THE NEWS.

THEY ARE ON THE MARCH AND WE CONGRADULATE AND WISH THEM ALL SUCCESS IN LIFE

- Dr. Udayan K. Mohanty for his Ph. D.
 - Dr. Akshaya K. Das for his M.B. B.S.
 - Sri ManojK. Subudhi for his B.S.
- The following for being on the way to colleges
- Namita Subudhi
 - Sandip Mangaraj
 - Sujata Patnaik

Miss Tuni Purohit for giving an excellent performance of Bharat Natyam at Kingston, Ontario on the occasion of her 'Mancha Prabesh' or final graduation after five years of training. Her teacher is Mrs. Laxmi Ranganthan, a well known classical artist from India.

Sm. Chitralekha (Jitu) Patnaik presented Orissi dance in city television in Toronto. She also danced at the Indian Pavillion during the International Week in Toronto.

We Congradulate: Dr. and Mrs. Mannohan Subudhi for being blessed with a daughter
Sri Pratap K. Das and Dr. Dileswar Sahu for losing their freedom through marriage

We welcome Sm Pushpalaxmi Sahu amongst us. She has joined her husband, Dr. Bhagabat Sahu

WE ARE PROUD TO ACKNOWLEDGE--

Dr. Jitendra Nath Mohanty will be at Viswa Bharati, Santiniketan, India as visitng fellow, from 1st of June thru August 31st, where he will be lecturing at various Indian Universities. He will also give the K.C. Bhattacharya Memorial lectures at the Calcutta University.

Dr. Dhiraj Pradhan joining Wayne State University on visiting assignment.

Dr. Rabindra N. Mohapatra, City University of New York, visited Moscow at the invitation of the USSR Academy of Science

Dr. S.K. Dash, South Dakota, attended the 21st session of the All India Veterinary Association held at Cuttack in the month of June

Dr. Nilambar Biswal has joined the National Cancer Institute on a one year assignment from his post in Bayler College, Houston.

Mrs. Lata Misra for producing the Oriya program in the Columbia University radio in New York.

(ED. NOTE- I will like to do more of such news items on individuals)

NEW ADDRESSES

Dr. Ranjit K. Rath
5660 Cleves Warsaw
Cincinnati, Ohio
45238

Dr. Jitendra N. Mohanty
1871 Rolling Hills
Norman, Oklahoma
73069

Dr. Lok Patel
3614-25th St. #3
Moline, Ill.
61265

S. Mohanty
Country Side, Apt. # U2J
Blackwood, N.J. 08012

Dr. Satya P. Das
Faculty, Dept. of Economics
Univ. of Wisconsin
Milwaukee, Wisconsin
16057

Dr. Hazari Muduli
Post Box C
Andover, N.J. 07821

I GREATFULLY ACKNOWLEDGE THE FOLLOWING

- 1- Mr. K. Ramamurty, Chief Secretary, Government of Orissa, and Mr. V. Patnaik, Director, Public Relations Department for their help in gathering materials.
- 2- Sri S. Misra for typing part of the newsletter.
- 3- Dr. and Mrs. Subudhi for the newspapers.
- 4- Members of my family for typing and drawing.
- 5- Mr. J. Dash and Dr. R.N. Kanungo for news items.