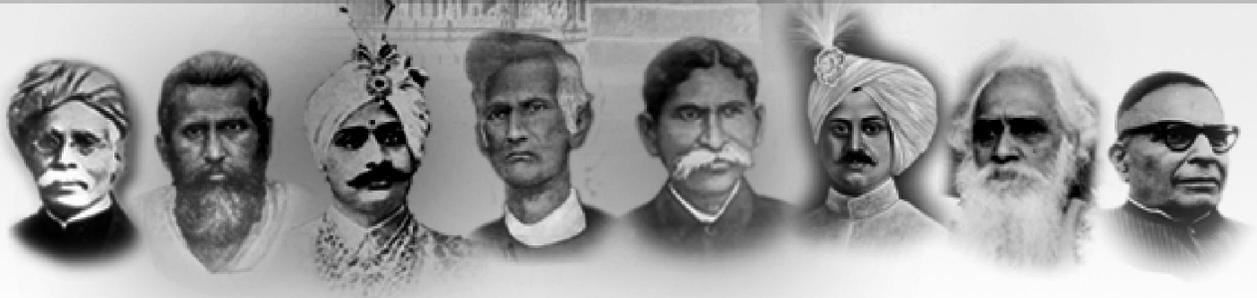


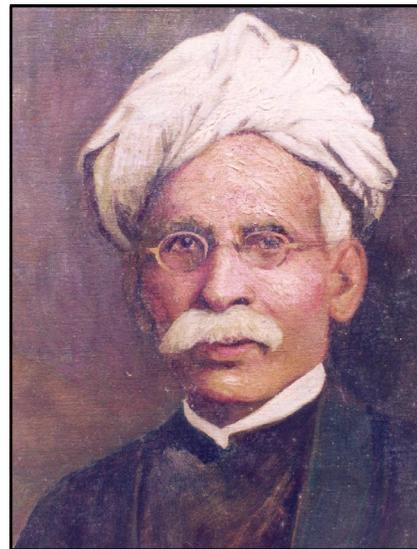
MAKERS OF MODERN ORISSA



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UTKAL GOURAB MADHUSUDAN DAS

Born on 1848, April 28 at Satyabhamapur of Cuttack District, Father Choudhuri Raghunath Das, Mother—Parvati Devi, Madhusudan Das was the first Oriya to fetch the degree of M.A.B.L., from Calcutta University with his academic achievements, he was popularly known as Madhu Barrister, respectfully regarded as Mr. Das and nationally esteemed and addressed as “Utkal Gourav”. While he was at study, he was deeply moved and shocked to see the discrimination, made against the Oriyas by administrative authority. He was convinced that the miserable plight of the Oriyas was only due to the apathetic and indifferent attitude of authorities towards their interest. The Oriyas could not stand united only because of their vivisection and annexation with three different provinces. So, he took a solid stand for the unification of the scattered Oriyas by organising and mobilising strong public opinion among the Oriyas and pressurised the British rulers for the unification of the scattered Oriya-speaking tracts for the socio-economic and cultural growth of the Oriyas at large. He could feel to his nerve seeing in his own eyes how the interest of the Bengalis could be protected through various organisations in Bengal. He was inspired to organise a “Socio-political” organisation of the Oriyas to be their mouthpiece to celebrate their aims and objectives of demands. Madhusudan Das was an inspiring stem of the Oriyas to bolster up a new awakening among the Oriyas who were stupefied under oppression and repression, groping and gasping in darkness of ignorance. He emerged from the Eastern horizon of Orissa as “A new born rising Sun” at the end of a century to flash the Orissan sky with new hopes and aspirations of the Oriyas as the symbolic light and flower of a new era of Orissa.



Madhusudan organised Utkal Union Conference to form the channel for discussion and negotiations with the authorities to solve the problems and open avenues for a new era of unification and integration. He drew this inspiration from the activities of Surendranath Banarjee in 1887 who organised Bengal National Conference with a view to solving the problems of Bengal only through the channel of discussion and negotiation. “Utkal Union Conference” which later came to be known as “Utkal Sammilini” overshadowed all other organisations like “Utkal Sabha” of the “Orissa Association” and the “Utkal Hitaisini Samaj”, the “Jatiya Sabha”, and played a piloting role in engineering the plans and programmes, pioneering the aims and objectives and championing the cause of the Oriya movement.

The introduction of the local self-Government in 1882 by Lord Ripon gave an impetus and opportunity to the “Utkal Sabha” which was originally and basically constituted to render all possible

help to the Government to further this cause. The “Utkal Union Conference” or “Utkal Sammilini” was a nationally conscious and philanthropic organisation under the dynamic leadership and stewardship of Madhusudan Das. In due course, this organisation acted as the prime forum to extend opportunity and scope for threadbare discussion of political and economic problems and , so was considered as the “Un-declared legislature of Orissa”. The “Utkal Sabha” had its political conference on the 16th August, 1882 and it was projected in the Utkal Dipika, “Cuttack had never seen a gathering of such magnitude”. This Sabha went on protesting against the introduction of Hindi as the official and Court language in Sambalpur and at the same time submitted a memorandum to the then Governor-General or Viceroy, Lord Elgin in 1895, demanding the re-introduction of Oriya as Court and official language in Sambalpur. Utkal Sabha placed the demand of the amalgamation of the Oriya-speaking tracts of the agencies of Vizagpatnam, Midnapur, Sambalpur, Ganjam, Koraput, and Chhotnagpur with Orissa division. There was some difference of opinion regarding the annexation of Oriya-speaking areas in Bengal or in the central province. When the “Utkal Sammilini” came into existence after 1903 with the extinction of “Utkal Sabha”, it spearheaded the movement of the unification of Oriya-speaking units under one administration with right earnestness, disciplined plans and programmes.

The dynamic personality of Madhusudan Das instilled encouragement, zeal to muster strength and to infuse life to the organisation of Oriya-speaking people, scattered in outlying areas with a tie of unification that grew languid and languished in scattered areas. The motto of rendering protection to the language and culture grew space under the ablest leadership of Mr. Das. The champion of the cause of the movement mounted up to such a height of hopes and aspirations that a “Standing Committee” was formed with Radhanath Ray, Gopal Chandra Praharaj, Biswanath Kar, Nanda Kishore Bal, Madhusudan Rao, Fakir Mohan Senapati and Gangadhar Meher for pioneering the developmental progress of Oriya language and literature. It was a touchy appeal to the people of Orissa to muster strength under one banner of unification and to devote themselves to the constructive cause of Oriyas under one administration in the forum of all round development of Orissa irrespective of their places of residence, political affiliations, differences, dissension. Madhusudan Das enlivened the resolution with a speech, bubbled with a sally of emotion.

Due to the ability and inspiration of Mr. Das people of all categories and sections conglomerated under one political banner. It inspired people with a surging up feeling of oneness of culture, tradition and language and a rare sense of nationality. A holistic national consciousness grew space by the end of the nineteenth century. This impact also thundered the sky of Orissa. It went up to such an extent that “freedom movement” and the Oriya movement got inter-linked under the stable common leadership of Mr. Das and Utkal Mani Gopabandhu Das. Sometimes the two movements were lacking harmony on the issue of priority. This situation impelled people to join hands with Mr. Das in the forum of Oriya movement, then the Congress.

Madhusudan Das with some other leading members of the “Utkal Sabha” attended the meeting of the National Conference, held at Calcutta under the active leadership of Surendra Nath Banerjee as Orissa was politically linked with Bengal and avoided the Congress session at Bombay. Quite interesting to note that after the Bombay Congress session in December, 1885 a meeting was convened in the premises of the Printing Company of Cuttack with the Chairmanship of Madhusudan Das on 3rd March, 1886 and the resolutions passed by the “National Congress” was unanimously accepted. It so happened that since then the members of “Utkal Sabha” continued their attendance in all sessions of National Congress till 1903. It was a sad incident to note that Madhusudan Das dissociated himself from the Congress in the beginning of the twentieth century nationalism in India tended towards provincial patriotism of the best sort. Though patriotism was provincial by nature, it was re-inforced against foreign rule for its lapses. Just in the ripe time, “Utkal Union Conference”

came to inception to pour in the flow of agitation for the noble purpose, the amalgamation of Oriya-speaking tracts. Oriya extended their whole-hearted support to the move of National Congress. For quite sometime the "Utkal Sammilani" attributed the topmost priority to the cause of unification of Oriya-speaking tracts.

The Oriya movement was pioneered by the "Utkal Sammilani" which was founded by Madhusudan Das in 1903. In that year he withdrew himself from the Congress and plunged himself devotedly for the cause of bringing the Oriya-speaking people under one administration. Credit was assigned to Sir Stafford North Cote who made the first proposal for the separation of Orissa and Assam from Bengal in the year 1868. This gave impetus and scope to Madhusudan Das and other leaders to work for the cause of subsequent year. Assam was made separate province in 1874. The case of separation of Orissa was rejected. Oriya writers like Madhusudan Rao, Fakir Mohan and Ramasankar Ray engaged themselves in a very powerful movement for the cause of Oriyas.

Towards the end of the 19th century, the Oriya movement had already gained some momentum and the feelings of Ganjam and Sambalpur for one administrative union with the Orissa division had mounted in tense. Mr. Cooke, ICS, the then Commissioner of Orissa in the annual general administrative report in 1894-95 gave the proposal to extend the boundary of Orissa division, adding Sambalpur and Ganjam to it.

Maharaja of Mayurbhanj as the President and Madhusudan Das as Secretary, forming a small committee headed the movement for the unification of Oriya-speaking tract. On behalf of the "Utkal Sabha", Madhusudan Das went to London in September, 1897 to put forth, the cause of unification of Orissa under one administration. Madhusudan again went to England in 1907 for the cause of Oriyas. He highlighted the miserable plight of the Oriyas and extracted the support of the Britishers for the cause, exposed by him.

Ultimately the province of Bihar and Orissa came into existence on April 1st, 1912. Madhusudan Das became a Minister in the Bihar-Orissa Legislative Council on the 6th January 1921. He became an undisputed leader of Orissa.

Utkal Sammilani or the Utkal Union Conference maintained its separate identity from the Congress.

As a legislator, Madhusudan Das acclaimed a commendable height of wide appreciation and position. It was mostly due to his sharp wit and inspiring speech of effective magnitude. He was selected as the Minister of local self-Government of Bihar-Orissa.

He was a leader of versatile performance and could arrest appreciation and love of the people and the Government during the tenure of his ministry. In spite of his popularity, he resigned in 1923 on a matter of principle. It speaks of his integrity.

His journalism was in starting a weekly paper 'The Oriya' in 1917. It was his intense desire to voice by highlighting the interest of Oriyas, criticising the Government's policy through this channel of weekly paper. He was very genuine and emphatic in his voice and action.

He was a national pioneer and a staunch patron of Orissan development. Within the breath of 86 years, he breathed his last on the 4th February 1934. He was a bonafide benefactor, a nationalist in true sense, acquiring the first Master Degree and first B.L. Degree as the first Oriya. He was the first Oriya to be the member of Legislative Council, the first Oriya to sail abroad to visit England twice and to have the membership of Central Legislative Assembly as the first Oriya and the first Indian Minister.

UTKALAMANI PANDIT GOPABANDHU DAS

Born—9th October 1877

The then Prime Minister Indira Gandhi, has aptly written, “The second half of the 19th century gave birth to outstanding men and women in various parts of the country. The brilliance, social reforms, education, law and literature are astonishing. Shri Gopabandhu Das was one such nation builder”.

The age long hopes, yearning and prayers of the people of Orissa were fulfilled with the advent of Utkalamani Gopabandhu. He was the builder of modern Orissa and was the source of inspiration and ideals for her people. He dedicated himself completely for the country to that extent that he had to lose his only son in his bid to redress the suffering of others. He wanted a society free from poverty and ignorance where man could live this self- respect and would be able to develop his own consciousness. He vowed and worked throughout his life to achieve the objective.

Recognising the noble standings of Gopabandhu, Acharya Prafulla Chandra Ray on 28.6.1924 the veteran scientist and patriot of Bengal assigned the title of Utkalamani, (Jewel of Utakala) to his name. In 1909 he had started Satyavadi (M.E. National) school with Pandit Nilakantha Das and others in which Pandit Godavarish and Acharya Harihar also joined little later. The school soon became popular, for its qualitative and character building values. Along with Madhusudan Das he continued his struggle to arouse the people of Orissa to press their demands for the separate Orissa province through Utkal Union Conference. He gave it a new image by his practical works to keep up the cultural, literary and linguistic affinity and independent identity of Oriyas then living in Bihar, Bengal and other provinces. He started an Oriya historical at Chakradharapur and deputed Pandit Godabarisha to take charge of it. At Bahadaguda of Dhalbhum he also started an Oriya M.E. School. Then in order to spread the Oriya language and literature he started weekly ‘ Samaja’ on the 4th October 1919.



His immortal words still inspire the younger generation.

“Let my body mingle with the dust of this Land,
And let my country men walk along my back.

Let all the holes in the road of freedom be filled with my blood & bone,

And let my life be sacrificed when my people awake into freedom “.

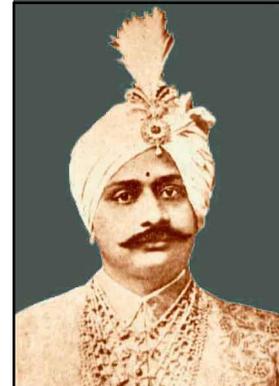
He was a poet par excellence. The idea of nationalism and love for Lord Jagannath & Puri has been emotionally described in his poem.

“ The Indian-lotus blooms in the world- pond
And the Holy Nilachal is like pollens in one lotus,
And whenever I am in India I am always in my room,
In my eyes the Indian stone is a holy stone,
And every place is as beloved as my Puri,
And all water is as holy as the water of fine holy rivers,
And every holy place is my Nilachal”.

Bandira Atmakatha & Abakasha Chinta—are his unique creations. He was versatile genius a freedom fighter, maker of modern Orissa, saviour of Oriya language, a social worker, and ideal teacher, philanthropist, journalist, poet, philosopher and a preacher of Jagannath cult. Died on 17th June 1928.

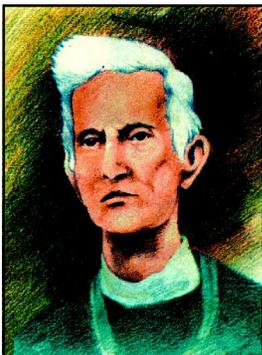
MAHARAJA SHRI KRUSHNA CHANDRA GAJAPATI NARAYAN DEO

Late Maharaja Shri Krushna Chandra Gajapati Narayan Deo of Paralakhemundi, the son of Late Goura Chandra Gajapati Narayan Deo was born on 26th April 1892, educated in Madras assumed rulership in 1913, an enlightened and benevolent ruler; a patron of education and culture organised the annual session of the Utkal Union Conference at Paralakhemundi in 1914. In 1916, he was nominated by the Government to hold the post of Honorary Commissioner of the Land-Force of the Defence of India, laid a light railway through his Estate connecting Naupada with Paralakhemundi; set up a big library in his palace for research scholars, an important member of the justice party of Madras, member of the Royal Agricultural Commission in 1927, member of the Madras Legislative Council, represented the case of Orissa at the Round Table Conference, London 1930-31, deposed before the joint parliamentary committee for the union of Paralakhemundi with Orissa in 1934, Placed the printed Memorandum before the authorities and strongly advocated for inclusion of the Oriya Portions of Paralakhemundi in Orissa and Orissa for a separate province; formed the non-Congress Ministry in Orissa in 1937, the Government conferred on him the title of Maharaja in 1936 in recognition of his honour and merit. In 1941 November the Maharaja was invited to form the Ministry and assumed the Chief Ministership. Member of the Constituent Assembly of India 1947-50, life member of the Royal Society of Arts and Royal Asiatic Society, London; Life member of Utkal University, Utkal University conferred on him the degree of LL. D. This worthy illustrious son of Orissa passed on 25th May 1974.



FAKIR MOHAN SENAPATI

Born on January 14, 1843, at Mallikashpur in Balasore. Father, Laxman Charan Senapati and mother Tulsi Devi Senapati played a leading role in establishing the distinct identity of Oriya language and literature. Fakirmohan Senapati is regarded as the father of Oriya nationalism and the morden Oriya literaure. He dedicated his life for the progress of Oriya language in the later 19th and early 20th century. The story of Fakirmohan is indeed the story of the “Renaissance” of Oriya literature. Besides he was a social reformer and educator who used his pen to criticize and correct the aberrations prevalent in the society. He is called the father of Oriya fiction.



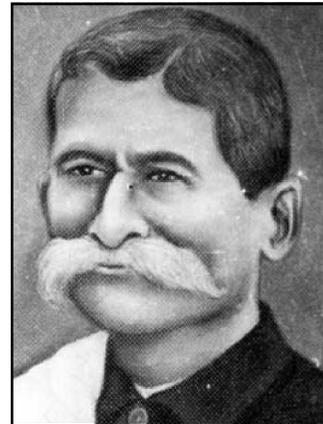
He is aptly called as Thomas Hardy of Orissa. The four novels of Fakirmohan, written between 1897 and 1915, reflect the socio-cultural conditions of Orissa during the eighteenth and the nineteenth centuries. While the three novels, *Chhamana Atha Guntha*, *Mamu* and *Prayaschita* explore

the realities of social life in its multiple dimensions. Lachhma is a historical romance dealing with the anarchical conditions of Orissa in the wake of Maratha invasions during the eighteenth century. He has written quite a few memorable short stories, such as 'Rebati', 'Patent Medicine' and 'Randipua Ananta'. Fakir Mohan is also the writer of the first autobiography in Oriya, 'Atma Jeevan Charita'.

Fakir Mohan's first original poem 'Utkala Bhramanam' (Tours of Orissa) appeared in 1892. It is not really a travel book but rather an unusual and humorous survey of the contemporary personalities prominent in the then public life of Orissa. His other original pomes published are *Puspamala* (The Garland), *Upahar* (Gift), *Puja Phula* (Flowers of Worship), *Prarthana* (Prayer) and *Dhuli* (Dust-grains). Fakir Mohan Senapati translated single handed the whole of the 'Ramayana' and the 'Mahabharat'. For having translated both the 'Ramayan' and the 'Mahabharat' single handed and his wide versatility in the word of letters, he is popularly known as 'Vyasakabi' in Orissa. He was also conferred the title 'Saraswati' by the king of Bamra the then feudal state. A great lover and a creator of new era in Oriya literature he was the founder of an organization called 'Utkala Bhasa Urnnati Bidhani Sabha', which was started in 1867 to create a new awareness among the people of Orissa and to propagate Oriya language. Died on June 14, 1918.

GANGADHAR MEHER

Born on August 9, 1862 on the day of Sravana Purnima at Barapalli, Sambalpur in a weaver family. Educated up to 5th class. Dr. Mayadhar Mansingh has high esteem for Gangadhar Meher and in his History of Oriya literature he has opined "All told, Gangadhar Meher is one of the rarest personalities and poets in the whole range of Oriya Literature". His poetic creation includes 'PRANAYA-BALLARI', 'KICHAKA BADHA', 'INDUMATI,' 'UTKAL LAXMI', 'AYODHYA DRUSYA', 'KABITA KALLOLA', 'ARGHYA THALI', 'AHALYA STABA', 'MAHIMA' BHARATI BHABANA', 'KUMARA JANMOTSAV', 'BHAKTI UPAHAR', 'PADMINI', 'KABITA MALA & KRUSHAKA SANGITA'. His prose creation include 'ATMA JEEVANI', 'SHRI NRUPARAJ SINGH', 'PURANA KABI FAKIR MOHAN', 'SWARGIYA KASHINATH PANDA', 'EHAKI PRUTHIBIRA SABDA?', 'SIKSHIT', 'ASIKHSIT & SIKSHYA BHIMANINI'.



The popularity of the literary creation are due to narration of the beauty of the nature just like Kabibara Radhanath Ray. It is unique. Gangadhar is widely known as poet of nature, can be compared with poet Shelly, Byron and Keats. Gangadhar was Radhanath followist but was the messenger of Upendra Bhanja's style and ideals. His popularity is not accidental. There are many reasons behind this. Just like Kabi Samrat Upendra Bhanja, his poetries are replete with high ornamental words, unique composition style, using, in befitting cases simile and metaphor and appropriate words. His poetries are sonorous of rhythm of words and languages. He is rated as a great poet in Indian Literature. Died on April 4, 1924. His poetries can be divided into lyrics, devotional, patriotic, reformative, ethical, agricultural, elegy, and narration of nature.

SRI RAM CHANDRA BHANJA DEO

Born on 17th December 1870 in a royal family of princely state of Mayurbhanj Sri Ram Chandra ascended the throne on 15th August 1892. He worked for the all-round development of



Mayurbhanj state and implemented various benevolent measures for the welfare of the people. Pandit Utkalmani Gopabandhu became the friend philosopher and guide of this ruler. Sri Ram Chandra brought about significant changes in the spheres of language, health and administration. A narrow gauge railway was commissioned between Rupsa - Baripada during his reign. He constructed two major reservoirs at Haldiha and Haladia with an expenditure of Rs.6 lakh from royal treasury. Similarly in the educational sector he raised the number of primary schools from 44 to 400 in his royal jurisdiction.

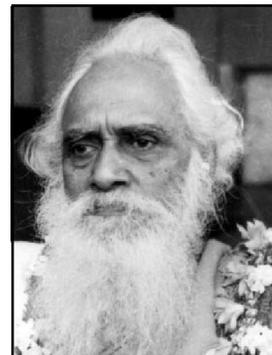
Although he was the king of Mayurbhanj, he had great love for the entire Orissa. Under the able leadership of Madhusudan he gave momentum to the cause of making of Orissa a separate Province. In 1903 Sri Ram Chandra presided over the 1st session of Utkal Sammilani. Afterwards owing to the concerted efforts of this Samillani the dream of Orissa for becoming a separate state came to reality on 1st April 1936. This illustrious son of Orissa passed away on 12th February 1912.

PANDIT NILAKANTHA DAS

In the early part of the twentieth century, those highly qualified youths who wanted to bring renaissance in the field of education and culture on Orissan soil, Pandit Nilakantha Das is one of them. The others were Pandit Utkalmani Gopabandhu Das, Acharya Harihar Das, Pandit Godabarisha Mishra and Pandit Krupasindhu Mishra. These five comrades are popularly known as "PANCHAKSA OF SATYABADI ERA". At the prime of their youth these five comrades had taken a vow not to enter into Government Service and serve the country and ensure its prosperity.

Pandit Nilakantha Das was highly independent minded. He was attaching more importance on principle rather than to personality. He was straight forward and painstaking. His dexterity in editing Journals and his oratory in the public meetings were par excellence.

This illustrious son of Orissa was born on 5th August, 1884 in the family of Ananda Das at Sri Ramachandrapur village in the district of Puri. He had his early education at the village school. In 1899 he was admitted to Puri Zilla School. In 1909 he passed his B.A. (Examination and had been to Calcutta to continue his M.A.) and B.L. studies. In 1911 after returning from Calcutta Pandit Nilakantha joined as a teacher in Satyabadi School. He then continued as a Headmaster of the school for a large period. Later he joined as a Professor in Oriya and Philosophy but relinquished his service in order to join non-co-operation movement. He was elected as a working member of Utkala Pradesh Congress Committee and also a member to All India Congress Committee. He edited a newspaper titled 'Seba' from Sambalpur. After staying nine months at Sambalpur he returned to SriRamachandrapur. He was arrested in 1922 for anti-British activities and put to Hajaribag Jail for six months. In consultation with Pandit Gopabandhu



Das he decided to contest for General Assembly. In 1923 he was elected as a member of central assembly. He participated in Simla Conference in 1926. In 1928, after the death of Pandit Gopabandhu he took up the leadership of congress works in Orissa. As per Lahore Congress decision he resigned from Central Assembly and after joined ' Salt-Satyagraha' movement and spent six months jail life. He started untouchable movement and served for the depressed class. For the second time he was elected as a member to Central Assembly and Secretary of the Swarajya party. In 1933 he edited a monthly Oriya Journal titled ' Naba Bharat'. It ceased its publication in 1946. In 1934 after the death of Madhusudan the entire burden fell on his head and the first phase of Mahatma Gandhi's tour to Orissa was arranged by him.

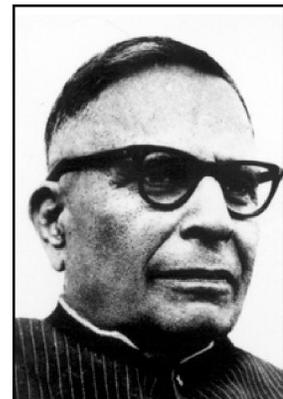
In 1936, Orissa became a separate province, Pandit Nilakantha joined as the President, P.C.C. For his able leadership out of 60 seats congress got 36 seats.

During the time of Second World war Netaji Subash Bose toured with Pandit Nilakantha many parts of Orissa. He decided to have a non-congress coalition Ministry in Orissa. He persuaded Krushna Chandra Gajapati of the opposition Ministry, Sobhan Khan of Muslim League and Pandit Godabarish to form coalition Ministry and became successful under his chairmanship for the spread of higher education in Orissa, it who decided to establish an university for which a committee was to be constituted and later on as per recommendation of the committee Utkal University was established. In 1951 he was elected to Orissa Legislative Assembly from ' Swadhin Jana Sangha' a new party. In 1955 as per request of Pandit Jawaharlal Nehru he joined Congress. In the said year he was appointed as Pro. Chancellor of Utkal University. He was re-elected in 1957. He remained as Speaker of Orissa Legislative Assembly from 1957 May to 1961 July.

Death laid its icy finger on him on 6th November 1967, with his death Orissa lost a patriot, freedom fighter, able legislator, reformer and a poet. He has written his autobiography (ATMAJIBANI). His poetic creations include BHAKTIGATHA PRANAYANI, KONARKE, KHARAVELA, DAS NAIK & PILANKAGITA. He has contributed valuable articles in various journals and written book in Oriya language and culture. These articles are Bharatiya Sanskrutiku Odisara Dana, Biswa Sanskrutiku Odisara Dana, Religion and Philosophical Development in Orissa, the Cult of Jagannath, Oriya language & culture in Orissa History, Oriya Vyakarana, Oriya Bhasa Vyakarana, Oriya Vyakaranare Ketoti Samasya, Oriya Varna O Lipi, Oriya Bhasha O Sahitya and Oriya Sahityara Krama Parinama are some of the research books on Oriya literature written by him. His commentary on ' Geeta Dharma' throws new light on Bhagavad Gita. He has written a non-sectarian interpretation of Gita with an introducing essay, which is famous for its scholarship and on final views.

DR. HAREKRUSHNA MAHATAB

Dr. Harekrushna Mahatab was the son of Krushna Charan Das and Tohapha Debi. He was born on 21st November 1899 at Agarpada in undivided Balasore district. After matriculation from Bhadrak High School, he joined Ravenshaw College, Cuttack for his higher studies, which were left incomplete as he was irresistibly drawn to the National Liberation Movement in 1921. Thereafter his life was a saga of struggle and dedication to the cause of country's freedom. He started weekly Prajatantra in 1923 at Balasore. First imprisonment on charge of sedition in the year 1922. He



was the Chairman of Balasore District Board from 1924–1928. He was the member of Bihar and Orissa Council in 1924. He joined Salt Movement and imprisoned in 1930. He was elected as the General Officer Commanding of Congress Sevadal for Puri Congress session in 1932 and he was arrested, when Congress was banned. He participated in Harijan Movement in 1934 and opened his ancestral temple to Harijans for the first time in Orissa. According to the instruction of the Father of the Nation Mahatma Gandhi, he started Gandhi Karma Mandir at Agarpada in Balasore district. He became the President of Utkal Pradesh Congress Committee from 1930-1931 and again in 1937. He was nominated to Congress Working Committee by Subhas Chandra Bose in 1938 and continued till 1946 and again from 1946 to 1950. He was the President of State People's Enquiry Committee in 1938 and recommended cancellation of Sananda of Rulers and merger of Ex-State with Orissa Province. He participated in Non-Co-operation Movement and courted imprisonment in 1941 and "Quit India Movement" in 1942. Dr. Harekrushna Mahatab was the Chief Minister of Orissa from 1946 to 1950, Union Minister of Commerce and Industry from 1950–52, Secretary General, Congress Party in Parliament 1952, Governor of Bombay from 1955-56, resigned from Governorship in 1956 and again became the Chief Minister of Orissa from 1956 to 1960. Dr. Mahatab has been rightly recognised as the architect of modern Orissa for his pivotal role in the merger and integration of former princely States, founding the State's Capital at Bhubaneswar and the sanction and construction of the multi-purpose Hirakud Dam Project.

He was elected to Lok Sabha in 1962 and became Deputy President of Congress Party in 1966. He resigned from Congress Party and led Jana Congress Party in 1966. He was elected to Orissa Legislative Assembly in 1967, 1971 and 1974.

He was the founder of the Prajatantra Prachar Samiti which till today publish Daily 'Prajatantra' and 'Jhankar' a monthly journal. He was Chief Editor of the publications since inception. He was the President of Orissa Sahitya Academy and Sangit Natak Academy for a couple of terms. Permanent member of the Utkal University Senate. He was a distinguished historian and writer in English and Oriya. He was conferred Honorary Degree of Doctor by Andhra University, Degree of Doctor of Literature by Utkal University and Doctor of Laws by Sagar University.

True to his multifaceted personality, Dr. Mahatab earned distinction as an accomplished writer "History of Orissa", "Beginning of the End". Apart from this, he had authored several novels, plays and poems which are acclaimed for their literary value. The compilation of his popular column "Gaon Mazlis" published in Daily Prajatantra received the Central Sahitya Academy Award in 1983.

Dr. Harekrushna Mahatab was a political leader par excellence. The emeriti of his achievements in one life time is extraordinary. He towered over the time and events to lead the people of the State through years of transition during independence and thereafter. This illustrious son of this soil passed away on 2nd January, 1987.