

Historiography of Freedom Movement in Orissa

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In the post-independence India freedom struggle which was a forbidden subject for academics in colonial period has become an important area of research and study. Freedom movement has been studied at three levels-nation, province and locality and the history of the anti-colonial mobilisation has been broadly divided into two phases - the pre-nationalist and nationalist; the nationalist phase which began with the foundation of Indian National Congress has been divided into pre-Gandhian and Gandhian phases.

In pre-nationalist era, with the exception of the revolt of 1857, the anti-colonial uprisings were local in character. In the first century of British rule it is said that there were forty major local uprisings, and many minor ones. These uprisings were initially organised by dispossessed princes and landlords and afterwards by the tribals and peasants. The latter rebellions were caused by the harsh administrative rules and regulations and economic exploitation by landlords, merchants and money-lenders. In Orissa during the first century of British rule there were intermittent rebellions in four places - Paralakhemundi (from 1768 to 1856, Ghumsur (There were rebellions in two phases; in the first phase (1836-1846) the rebellion was led by the Kandha leader Kamal Lochan Dora Bisoyi and in the second phase (1846-1856) it was led by his nephew Chakra Bisoyi). Khurda (1805, 1817,

1827 and 1836) and Sambalpur (The rebellious activities were carried on by Surendra Sai from 1857 to 1864 i.e. till his imprisonment). Besides these direct challenges to the colonial power, there were rebellions in princely states in which the paramount power had to intervene. The British Land Revenue Policy i.e. exorbitant increase in revenue demand was the crucial factor behind these rebellions. The tribals (Sabars in Paralakhemundi, Kandhas in Ghumsur and Khurda and Gonds in Sambalpur) played important roles in all these rebellions. These rebellions, generally called resistance movements were marked by anti-alien antagonism and individual acts of heroism and patriotism. About Bakshi Jagabandhu's rebellion in Khurda in 1817, W.Ker an English official observed "Jagabandhu has given a lead in organising a movement, no matter in how haphazard manner for ousting the newly established English from Orissa, he expected that other people who also hit hard by the maladministration under the English and the Orissa Chiefs who had been deprived of all their freedom would follow up the lead to make a common cause with him for the purpose of liberating their motherland from foreign yoke.¹

In the second half of the nineteenth century regional as well as national identity consciousness grew among the newly emerging intelligentsia in different parts of the country. Although nationalism

emerged as an all-India phenomenon aiming at the unification of all sections of population in a common platform, yet the character of nationalism in any part of the country was influenced by regional identity consciousness and local issues. In Orissa regional identity consciousness preceded and paralleled the growth of nationalist movement, because Oriya-speaking tracts lay scattered in three provinces - Bengal, Madras and central provinces and being a minority in each of these provinces the Oriyas found their identity threatened by the dominant majority groups. Another important local factor was the existence of Garhjats i.e. the Oriya-speaking princely states, enjoying autonomy in internal administration, which were under the control of the Commissioner of Orissa Division till 1922. As popular unrest grew against the misrule of the princely rulers, it got linked up with the nationalist movement in the directly ruled British territory, which was called Mughalbandi.

In view of the peculiarity of the Orissan situation the nationalist theory that there was a central contradiction between the British rule and Indian people irrespective of distinctions of class and status which accounted for the growth of anti-colonial movement does not hold good in case of Orissa, as for many years the Oriya elite and intelligentsia tried to achieve the goal of amalgamation of Oriya-speaking tracts through collaboration with the British authorities. Being aloof from centres of power in colonial India-Calcutta, Bombay and Madras, the Oriya elite and intelligentsia wanted to create a centre of power for themselves through the creation of the province of Orissa. In a relative sense because of proximity to Bengal, direct railway link with Calcutta and cultural link and affinity, Bengal renaissance and growth of nationalism in Bengal exercised considerable influence on the growth of nationalism in Orissa. Some celebrities of Bengal like Acharya Prafulla Chandra Ray and

Satish Chandra Dasgupta were associated with freedom movement in Orissa. Swadeshi movement had its impact on Orissa. During the Civil Disobedience Movement the Congress volunteers were coming from Midnapore to assist and encourage their counterparts in the Balasore district.

In spite of the pan-Oriya identity consciousness and the growing feeling of Oriya irredenta the foundation of Indian National Congress had an enthusiastic response from the emerging Oriya intelligentsia. On 3 March 1886, a public meeting, held in the building of Cuttack Printing Company approved the resolutions, passed in the first session of Congress. After returning from the Madras session of Congress, held in 1887 Madhusudan Das, one of the Oriya leaders who used to attend Congress sessions in the early phase told the audience at Cuttack. "The people of Orissa should work for the country's good side by side with their willingness to improve the administrative, cultural and linguistic conditions of Orissa. Narrow racialism and provincialism should be forgotten for the benefit of the whole of India which constitutes the motherland.² In the early phase of Congress the Utkal Sabha of Cuttack, the National Society of Balasore and Utkal Hitaishini Sabha of Paralakhemundi used to send their delegates to its annual sessions.

Towards the end of December 1903 Madhusudan Das organised Utkal Sammilani at Cuttack to carry forward the movement for the merger of Oriya-speaking tracts. It is held by some that having failed to raise the amalgamation question in Indian National Congress, Madhusudan steered an independent path and sought to achieve the amalgamation in collaboration with the British authorities. Early in December 1903, Lord Curzon's government had circulated a plan among the Governments of Central Provinces, Madras and Bengal which envisaged partition of Bengal, creation of the

province of Eastern Bengal and Assam and merger of the Oriya-speaking tracts of Bengal, Madras and Central Provinces. This plan which was disapproved in the Congress Session, held in Madras in December, 1903 was heartily welcomed in the first session of Utkal Sammilani. Whatever might be the plans of British Government and Madhusudan's rapport with the authorities, from popular perspective, the formation of Utkal Sammilani was the natural culmination of the growing Oriya identity consciousness among the Oriyas scattered in three provinces.

The Utkal Sammilani has been criticized on several grounds. The detractors have called it loyalistic as it sought to achieve its goal through petition and prayer; they have called it parochial as its jurisdiction was confined to Orissa; some have held that initially the Utkal Sammilani was directed against the non-Oriya intermediaries between the Government and the Oriyas. The British historian Judith M. Brown says that the Oriyas wanted "a separate Oriya province where the local vernacular speakers would be free of these foreign Indian administrators who were intermediaries between them and the British."³ It is alleged that the Utkal Sammilani was dominated by Rajas and Zamindars against whom Congressmen had to fight later through elections and agitational activities. During the first 17 years of its existence (1903-1920) the Utkal Sammilani held sixteen annual sessions out of which eleven were chaired by Rajas and Zamindars, and five by middle class gentlemen. During the next 26 years (1921-1947) there were seventeen annual sessions out of which 14 were chaired by middle class gentlemen and three by Zamindars. Madhusudan Das intended Utkal Sammilani to be a national body in a regional setting. He observed in its second session : "In this conference representatives of various nationalities, such as Oriyas, Bengalis, Telgus, Rajputs and Marwaries

are present. If this is not to be treated as an all-India body Congress can not be called an all-India body."⁴ As reported in *Amrit Bazar Patrika*, in this session the princes, zamindars, gentry and poor and people of different communities such as Hindus, Muhammedans and Christians were present.⁵ Though dominated by the Rajas and Zamindars, the Utkal Sammilani was not devoid of popular base. The princes and zamindars were bound up with the common people by the ties of language, religion and social custom. Some attempts were also made through emissaries to organise the branches of the Sammilani at grass root level. In certain areas of Southern Orissa the Utkal Sammilani sessions roused popular enthusiasm.

Though a regional organisation Utkal Sammilani was national in outlook. Every session of Utkal Sammilani began with the singing of a nationalist Sanskrit song, titled 'Bharat Gitika', composed by the poet Radhanath Ray. The Sammilani aimed at building a united and prosperous Orissa as an integral part of India. Madhusudan held that a strong Orissa would contribute to the strength of India as a whole. In the fifth session of Utkal Union Conference, held at Puri in 1908, he pointed out : "There is no difference between mother Utkal and mother India. If there is pain in any limb of the body, that limb has to be treated. That treatment would strengthen the whole body. The purpose of treatment of Utkal is India's amelioration."⁶ Aware of the multi-national character of the Indian polity, comparable to Europe, he endeavoured to build Orissa as a strong constituent unit. Having the same consideration in view, though critical of Madhusudan's methods of prayer and petition, Aurobindo Ghose, the extremist leader appreciated Madhusudan's goals. He held "that Orissa is beginning to feel its separate consciousness and to attempt to grow into an organised life under a capable and high-spirited

leader" and that backward provinces like backward communities should awake and "must take their place in the advancing surge of Indian political life" and "must prepare themselves for a high rank in the future federated strength of India."⁷

Utkal Sammilani created a new socio-political consciousness; it roused the dormant public spirit of the people of Orissa. It acted as a spring board for some who later on joined the Gandhian nationalist movement. From the forum of the Utkal Sammilani Gopabandhu Das emerged as the organiser of Gandhian Congress in 1920. In the fourteenth session of the Utkal Union Conference held at Cuttack in April 1919 he observed in his presidential speech. "Associating our aspirations with Indian aspirations, we should devote ourselves to the best of our ability to welfare of the whole Indian nation."⁸ At his instance in the sixteenth session of the Utkal Sammilani, held at Chakradharpur immediately after the Nagpur session of Indian National Congress, a resolution was passed, supporting and accepting the objectives of the National Congress. In terms of practical gain, because of the Utkal Sammilani, Orissa's identity was recognised in Indian National Congress and Indian body politic. The Utkal Sammilani continued to maintain its separate existence in spite of having accepted the goals of Congress at Chakradharpur under certain compulsion.

After the First World War, as there was an upsurge of nationalist feelings all over the country because of anti-*Rowlatt* bill agitation and Punjab and Khilafat wrongs, young elements in Orissa became disenchanted with the Utkal Sammilani's methods of constitutional agitation and felt it improper to remain aloof from the national mainstream. At this stage Gopabandhu emerged as the leader of Congress movement in Orissa. He became the first President of Utkal Provincial Congress Committee, whose formation had been sanctioned by the Nagpur session of

National Congress, 1920 in 1921. He held that by joining Congress the Oriyas would be able to achieve two goals through its agitational programme and methods - *Deshamishran* (amalgamation of Oriya-speaking tracts) and *Swaraj Prapti* (freedom from foreign rule) and that these goals could not be achieved through the Sammilani's methods of petition and prayer. As an idealist Gopabandhu felt that Orissa should sacrifice her interest for the cause of the nationalist movement:

It may be that Orissa may lose her identity altogether as a result of the national movement and we must be prepared for it. If obliteration of Orissa can save Indian nationalism, is it not desirable? It will rather be a stroke of good fortune for Orissa. People may not appreciate this sacrifice of Orissa. Still Dadhichi's sacrifice remains very noble.⁹

The staunch Utkal Unionists however continued to adhere to their method of collaboration with British authorities. They placed their demand for the amalgamation of Oriya-speaking tracts before the Indian Statutory Commission, for which they were stigmatized in the Congress circles as 'Jayachandras' and 'Mirjafars'.¹⁰ But the Orissa Congressmen who raised the amalgamation question in the forum of All-parties Conference and Congress did not get proper consideration of their case. Subhas Chandra Bose, the young Congress leader who was a domiciled resident of Orissa raised the Orissa question in the All-Parties Conference. The All-parties Conference made the following observation on the Orissa question in its report: "We have also received a small book giving the case for Utkal, but we regret we have been unable to consider it in the absence of any special memorandum or representation. Our colleague Mr. Subhas Chandra Bose is however satisfied that the Oriya-speaking areas should be amalgamated and constituted into a separate

province if this is financially possible."¹¹ In the forty-third session of the Indian National Congress, held at Calcutta in December 1928, where Niranjana Patnaik, the Congressman from Ganjam stood up to raise the Orissa question in the subject committee, the Congress President Motilal Nehru did not allow him to do so. In protest the Oriya members left the meeting. They brought out a procession of Oriyas in Calcutta, and held a meeting at Deshabandhu Nagar on 1 January 1929. A feeling of helplessness arose among the Oriyas. The *Utkal Dipika*, the moderate newspaper wrote on this occasion: "The Oriyas can not ameliorate their condition either by appealing to the Government or by denouncing the Government as the supporters of Congress. As long as they have not been able to stand on their own feet, wherever they go, they would only face humiliation."¹²

The Gandhian movement in Orissa as elsewhere envisaged implementation of a constructive programme which included promotion of Khadar, national education and removal of untouchability, and mass mobilisation on issues like boycott of British goods and manufacture of contraband salt. So far as council entry was concerned, though initially it was an important item of Gandhian movement, subsequently it was dropped under the influence of pro-changers or Swarajists. As a result Congressmen entered legislatures and electoral politics became an integral part of the Congress movement. Initially constructive work appears to have been started with zeal. In spite of lack of suitable and experienced workers by 30 June 1921 the Utkal Pradesh Congress Committee could enroll 39,000 Congressmen, raise Rs.21,000/- for Tilak Swaraj Fund and distribute 16,000 spinning wheels.¹³ National Schools were established in places like Sakhigopal, Sambalpur, Singhbhum and Jagatsinghpur. To supervise the national schools and to conduct their examinations

Utkal Swarajya Shiksha Parishad (Orissa Council of National Education) was established with Gopabandhu Das as President and Nanda Kishore Das as Secretary. When the Congress leaders became involved in district board and council elections, the constructive work came to a standstill and the organisation of Congress party at grass root level which had started with Non-Cooperation Movement became extinct.

After the Calcutta session of the Congress held in December 1928 which was attended by an "unprecedented" number of delegates and spectators from Orissa mass mobilisation was started once again. The movement for boycott of foreign cloth and wearing of Khadar gained momentum. After the Lahore session of Congress held in December 1929, where the resolution was adopted to launch Civil Disobedience Movement for the attainment of Complete Independence, the Utkal Provincial Congress Committee asked the Oriya Congressmen to resign from the central and provincial legislatures and district Congress committees to make "effective arrangements" for observing 26 January 1930 as the Day of Independence, 26 January 1930 was observed as the Day of Independence in Orissa's "hamlets, villages and towns in a very befitting manner defying police and magisterial orders." In February and March 1930 thousands of people got enrolled as the members of the Congress and signed the pledge of independence. From April to June 1930 the Congress leaders organised Salt Satyagraha in four coastal districts - Balasore, Cuttack, Puri and Ganjam in which thousands of villagers participated. About the participation of the villagers in the Salt Satyagraha, Prana Krushna Padhiary the Secretary of Utkal Pradesh Congress committee made the following observation:

This movement has found recruits from the masses, exclusively so to say. People from remote villages have enrolled themselves as

volunteers and are giving splendid account of themselves. The apathy of the rich landed classes as well as people receiving and having received higher English education is marked. In refreshing contrast the enthusiasm of the so-called illiterate masses and the mercantile community in general is very encouraging. The sight of rustic men and women defying European officers is worth living for.¹⁴

Most of the people, jailed during the Salt Satyagraha, nearly 3000 in number hailed from villages. The organised participation of women urban as well as rural in the Civil Disobedience movement of 1930-32 was a spectacular feature of the movement. Out of this movement emerged woman leaders like Rama Devi, Malati Devi and Sarala Devi who played important roles in the nationalist movement and public life in Orissa. 14 women delegates attended the Karachi session of the Congress held in March 1931. The participation of school students, called Vanar sena as volunteers was another significant feature of the Civil Disobedience movement. Nilamani Pradhan made the following observation about the courage and sufferings of the Vanarsena :

The young boys came as if they had been directed by some great and unseen power. They did wonderful work in Utkal as in other provinces their Satyagraha and suffering enlisted public sympathy as nothing did they were absolutely fearless and their fearlessness was contagious Many boys got caning four to five times.¹⁵

During the second phase of Civil Disobedience Movement picketing of foreign cloth and cloth of boycotted mills (specially Bengal Nagpur Cotton Mill), foreign sugar and kerosene of British Companies and excise goods constituted the main programme of the movement. During this phase, while the Policemen became more repressive, the Satyagrahis militantly resisted the Police. In Balasore district, at the instance of

the Satyagrahis from Midnapore, the local Congressmen interfered with the collection of revenue. Early in October 1932 the Collector of Balasore reported to the Commissioner that the Midnapore Congress was regularly sending volunteers to assist their counter-parts in Balasore in the mischievous practice of violent picketing.¹⁶

Gandhian constructive work and organised peasant movement were two important developments after the withdrawal of Civil Disobedience Movement. While during the Non-Cooperation Movement there was a peasant movement in Kanika Zamindary which was an autonomous movement supported by Congressmen from outside mainly for political reasons, as the Raja of Kanika, Rajendra Narayan Bhanjadeo, a stalwart of Utkal Sammilani was an opponent of Congress and a favourite of the Government, in 1930's peasant movements became a wide phenomenon, spearheaded by Orissa Kisan Sangha which was formed in 1935. The peasant movement aimed at the abolition of collection of illegal dues by the Zamindars and reduction of land rents and interest charged on loans. The progress of peasant movement led to zamindar-peasant conflicts and conflicts between zamindars and congressmen in the provincial legislative assembly elections held in 1937. So far as Congress party was concerned though initially both Leftists and Rightists supported the peasant movement, later on there was a rift. While Leftists like Nabakrushna Choudhury, Malati Devi and Pranakrushna Padhiary wanted to develop the peasant movement as a separate force along socialist line, Right wing Congress leaders such as Nilakantha Das and Harekrushna Mahtab raised objection to separate peasants' organisation. Criticizing Nilakantha Das in a peasants' meeting held on 30 April 1937 at Anakhia in Govindapur P.S. Malati Devi said that if at any time a revolutionary change was to be

introduced in India, the initiative must come from the peasants with hungry stomachs.¹⁷

According to the Government of India Act, 1935, Orissa became a separate province, consisting of six districts - Balasore, Cuttack, Puri, Ganjam, Koraput and Sambalpur on 1 April 1936. The creation of a separate Governor's province which was a great achievement of the Utkal Unionists roused "a lot of hopes and aspirations in English-educated class." But some nationalists like H.K. Mahtab doubted the British motives behind the creation of the separate province :

The British policy-makers are ever intent on perpetuating the division between Hindus and Muslims. For this reason Muslim-dominated Sind was constituted into a separate province and for maintaining communal balance the Hindu-dominated Orissa was made a separate province. Mahtab considered this step "harmful to the general interest of Orissa" and "attainment of freedom by the country."¹⁸

In the election for the provincial legislature held in January 1937 the Congress party scored a decisive victory over the parties of the zamindars. The party position was as follows - Total no of seats-60, Congress-36, Orissa Nationalist party and United Party-10, Independents-10, non-elective-4. In July 1937 Bishwanath Das formed the Ministry as the leader of Congress Legislature party after a brief spell of non-Congress ministry headed by Krushna Chandra Gajapati, the Maharaja of Paralakhemundi.

After the formation of the Congress Ministry by Biswanath Das, the peasants put pressure on it for the fulfilment of their demands. On 1 September 1937 All-India Peasants' Day was observed at Cuttack and 10000 peasants met the Prime Minister and placed their demands. Consequently Orissa Tenancy (Amendment) Act and Orissa Money Lenders' Act were passed in

1938. The Tenancy Act sought to safeguard the peasants against the zamindars oppression and illegal exactions. Money Lenders' Act lowered the rate of interest charged by the money-lenders.

In the meantime at All-India level the states people's movement got activated. The All-India States people's conference, while adopting attainment of fully democratic responsible government as its objective called upon the National Congress to give up their policy of non-interference towards the princely states. The Congress session, held at Haripura on 19-21 February 1938 expressed moral support to the movements for responsible governments in princely states and permitted Congressmen to render assistance to such movements in their personal capacities. Under these circumstances the movements in the princely states of Orissa gained momentum. The second session of Orissa states people's conference was held at Cuttack on 24 June 1937 under the Presidentship of Dr. Pattabhi Sitaramayya. This conference, while reiterating the earlier demands for abolition of illegal exactions like Bethi, Begari, Magan and Rasad asked the rulers to introduce responsible governments, grant civic rights and occupancy rights to their subjects and carry on administration according to declared and published laws. This conference constituted a committee of inquiry to enquire into the misrule of the states. In the mean time the states people formed their associations called Praja Mandals. The Inquiry Committee, headed by H.K. Mahtab in its report suggested the conversion of states into zamindaries and their merger with the province of Orissa. The Praja Mandal movement got merged in the nationalist movement. An official report of 4 November 1938 thus observed :

"A noticeable feature of most, if not all these meetings is the fact that the British Government is described as the root of the trouble. The economic condition of the states people appear to be

forgotten and the whole agitation is apparently considered as part of the general struggle against the British imperialism."¹⁹

The Prajamandal movement shook the morale of the princely rulers and created the base of popular support for the accession of the states to the Indian Union and merger with the province of Orissa which was accomplished after independence through the initiative of the premier H.K. Mahtab under the guidance of Sardar Vallabhabhai Patel, the Home Minister of India. The peasant movement in Mughalbandi and Prajamandal movement in princely states in both of which the socialists played leading roles prepared the ground for the organisation of Praja Socialist Party and Communist Party in Orissa. After the merger of princely states the ex-rulers formed a party called Ganatantra Parishad which held sway over the electorate in ex-state areas at least up to 1960.

On 4 November 1939 Congress Ministry resigned in protest against Government's war policy. On 1 December 1940 with H.K. Mahtab as the General Director the Orissa Congress started the Individual Civil Disobedience movement which was basically an anti-war movement with a constructive programme. On 5 August 1939 Subhas Chandra Bose visited Cuttack. On this occasion steps were taken to organise the Orissa branch of Forward Block with Dibakar Patnaik as the President. With the support of dissident Congressmen Maharaja of Paralakhemundi formed a coalition ministry which worked from 24 November 1941 to 29 June 1944.

During the ministry of Maharaja of Paralakhemundi at Mahatma Gandhi's call the people of Orissa participated in Quit India Movement. As the leaders were arrested and jailed soon after the adoption of Quit India Resolution by AICC, it was the people who

carried on revolutionary activities in their own way. In certain places such as Papadahandi and Mathili (Koraput district), Nimapada (Puri district) Bhandaripokhari, Dhamnagar, Khaira, Lunia and Eram (Balasore district), Kaipara, Kalamatia and Jajpur (Cuttack district) there was large scale mobilisation of people. In these places local Congressmen were carrying on propaganda for non-cooperation in war efforts, non-payment of tax and defiance of Government officials. The overall situation in the country was tense due to war, failure of Cripps Mission and shortage of food stuff. (The rich people were apprehensive of their food stock being looted). Meetings and processions roused a spirit of militancy and defiance among the people. In Basudevapur P.S. of the Balasore district people declared an area independent naming it after Banchhanidhi Mahanti, the nationalist poet of the locality. The police retaliated on the defiant mob by firing. At Eram, a village in Basudevapur P.S. as a result of police firing upon a gathering of 6000 people in the Melan ground 28 persons including a woman were killed. In Koraput district Laxman Naik, the Adivasi Congressman organised an army of 200 followers. Wearing Khadar, carrying Congress flags and Gandhi's portrait, while being armed with saplings, cudgels and lathis Naik's followers marched through dense forests, destroyed liquor shops on the way and attacked the Mathili Police Station on 21 August 1942, Policemen fired upon the insurgent people resulting in the loss of four lives. Laxman Naik was sent to gallows on 29 March 1943 on the basis of fabricated charge of killing the Forest Guard Ramaya.

In the provincial assembly election held in 1946 the Congress party won a more spectacular victory as compared with the election of 1937. the Congress got 47 seats (including 36 uncontested seats) while others got 9 elective seats (Muslim League-4, Communists-1 and Independents-4). Formation of second Congress

ministry against the background of peasant movements and Prajamandal movement in the princely state and transfer of Power prepared the ground for radical measures like merger of princely states and abolition of zamindari in post-independence period.

To conclude, it seems appropriate to identify the different phases in the freedom struggle in Orissa. First, as mentioned earlier, in the pre-nationalist period there were local insurrections which are generally characterised as resistance movements. Secondly, the pre-Gandhian phase of the nationalist movement in Orissa is marked by participation of Oriyas in the early sessions of Congress and formation of Utkal Sammilani in isolation from national mainstream. The Utkal Sammilani was not a separatist movement; it was a sub-nationalist movement with nationalist outlook. Madhusudan Das, the founder of Utkal Sammilani was a member of Congress in its moderate phase; he broke away from Congress and preferred to be a sub-nationalist in the interest of Orissa. No doubt he loved India, but he loved Orissa more. Thirdly, Orissa joined the national mainstream in the Gandhian era with Gopabandhu Das as the leader. Orissa played active roles in Non-Cooperation movement, Civil Disobedience Movement, implementation of Gandhian constructive programme and Quit India Movement. Forthly, there was a new phase in the mid-thirties which saw the formation of the separate state of Orissa and formation of Congress ministry, peasant movements in Mughalbandi, Prajamandal movement in princely states, the rise of a Leftist group in Congress and left-right bipolarisation.

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Pandit Ghanashyam Panigrahi : A Freedom Fighter

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It is a matter of pride for every Indian to think of the role played by their ancestors in freeing India from the shackles of British colonial government. In this regard, the name of Ghanashyam panigrahi gets prominence as being a true patriot of Orissa who dedicated a larger part of his life participating in our national freedom struggle. Other prominent leaders of Sambalpur District were Pandit Laxminarayan Mishra, Nrusingha Guru, Chandra Sekhar Behera, Bhagirathi Pattnaik and Laxman Satpathy etc. The Civil Disobedient Movement was launched by Gandhiji in 1921 and they decided to jump into the fray and after having done so, never looked back till the goal was achieved. Many junior members of this group began their lives with the freedom struggle and after playing their destined role in the freedom movement choose other vocations after independence. We ought to bow our heads with deep reverence to these freedom fighters because their selfless service and tremendous sacrifice gave us freedom from the slavery of the British Rule.

Pandit Ghanashyam Panigrahi of Manpur was one of the very senior freedom fighters of undivided Sambalpur district. In the book "Smurti Tirtha" about ten of his relatives in their recollections have extolled his virtues as a son, a father, a brother and a father-in-law. But what appears to be very exceptional is that all of the thirty odd of his co-workers and acquaintances, who have written about him, have praised him in no uncertain terms both as a freedom fighter and

as an exceptional human being and have acknowledged that he was a versatile genius who turned into gold whatever he touched.

Ghanashyam Panigrahi was born at Manpur on 27th October 1881. The village Manpur is now situated in the Bargarh district of Orissa. He was the middle son of his parents Uddhaba Panigrahi and Rahi Devi, Ghanashyam Panigrahi started his career as a school teacher at the age of 21 with a monthly salary of Rs.10/- . He was the first teacher of the U.P. School at Manpur which was opened in 1901. He was a very sincere teacher. He had visited many places in his teaching life. While he was working as a teacher in village Ganiapali around 1910, he came in contact with a local Kaviraj, a practitioner of Ayurvedic medicines and thus he began his long innings in Ayurveda.

It was no surprising that when Gandhiji gave a call to his countrymen to join the non-cooperation movement against the British rule in 1921, Ghanashyam Panigrahi was one of the first individual to respond to that call wholeheartedly. He was an active member of Indian National Congress till India achieved independence. Up to this period he was a teacher of his pupils in schools and now he became a teacher of the grown ups in real life struggle. In 1921 he attended the All India Congress Committee Meeting at Ahmedabad as a representative of the Sambalpur District Congress Committee. After

returning from Ahmedabad he devoted his entire time and energy to enrolling people as primary members of the Congress Party particularly in the eastern part of the then Sambalpur district and in Sonepur and Birmaharajpur Gadjat area. This was the most hectic period in his life when he moved on foot from village to village explaining to the people the message of Gandhiji and of the Congress. Though the students of Zilla School were the first to adopt the non-co-operation movement in Orissa by abstaining from their classes, Ghanashyam Panigrahi was one of the first individual to take the lead in organizing the movements in the rural areas of Sambalpur with the help of other volunteers. In continuation of his efforts in this direction he formed a Congress Committee at Remanda and another at Garturum in 1936. The same year he formed a Congress Committee with sixty members at Bargaon with the help of Upendra Panigrahi.

Ghanashyam Panigrahi also played an important role in the establishment of the national School at Sambalpur in 1921 for imparting training to the Congress volunteers to enable them to effectively participate in the freedom struggle. Nrusingha Guru, along with other freedom fighters joined this school where Pandit Nilakantha Dash, worked as Headmaster for sometime. In course of time Ghanashyam Panigrahi developed close connection with the Congress members and the Satyagraha centers at Bheuria, Panimora and Samalipadar of the Zamindari of Raj Borasambar as he had worked as teacher in that area for some years. In 1939 he helped in the formation of Congress Committee at Dhama and later at Sahaspur and Batemura Near Sambalpur.

At the Congress Working Committee meeting at Ahmedabad in 1921 he became acquainted with the 18 points constructive and creative programme adopted by Gandhiji. This programme was formulated by Gandhi keeping in view his idea of Rama Rajya which he sought

to establish in due course of time in India. That India was ruled by a foreign power and that Indians were treated as slaves by the British, according to Gandhiji, were not the only problems that needed to be attended, because the country suffering from a host of social evils and the economic backbone of the people had been broken. There was mass illiteracy acute poverty and ignorance and the common people had become a pray of social evils like untouchability and superstitions. Thus the people in India became slaves not only politically but also economically, socially and morally. And political freedom alone was not going to bring the desired changes. Hence his 18 points constructive programme included all such programmes which, if implemented, would ensure an all round transformation of the existing Indian society.

In the year 1922 Ghanashyam Panigrahi attended the Congress Session at Gaya. The Non-Cooperation Movement launched by Gandhi took a violent turn in 1922. Due to Chauri Chaura incident Gandhi decided to called off the Non-Cooperation Movement and asked Congress workers to devoted themselves to the 18 points programme. Ghanashyam Panigrahi decided to devote all his efforts towards putting into practice the creative and constructive programmes of Gandhi. He inspired the people to boycott the foreign cloths and gave thread to local weavers who were preparing clothes. He worked assiduously for popularisation of Khadi in the eastern part of the then Sambalpur district. In 1939 he established a Charkha Sangha which had members from villages like Kardola, Tulandi, Mahada, Larambha, Dhatukpali, Rusuda, Rampur and Solepali. 'Samagra Gram Seva Mandal' was established at Sambalpur to popularise Khadi and Village Industries in the rural areas. Ghanashyam Panigrahi worked as the President and Shiba Narayan Padhi worked as the Secretary of this Mandal.

He performed Suta or Sutra Yagyan at many places. One such Yagyan was organized at Bargaon in 1938 where District Congress President Prahallad Rai Lath and Secretary Dayanand Satpathy were present along with Ghanashyam Panigrahi. Ghanashyam Panigrahi accepted truth and non-violence as a way of life. Ghanashyam Panigrahi fought for the eradication of untouchability and it was one of the important mission of his life. He tried for the upliftment of Harijans and tried to educate themselves for change in society. In course of time he became the President of the Sambalpur District Committee for Eradication of Untouchability. In 1925 on December 12 and 13, the South Chitrotpala Tanti Sammelan was organized at Ambapali. Thousands of Tantis or untouchables residing in villages in the South of Mahanadi attended this meeting. He was very particular about the education of the children of the Harijan families. He therefore directed his efforts towards establishment of schools for them. He established Harijan School at Kudopali. He therefore directed his efforts towards establishment of schools for them. He established another Harijan School at Burda and a night school for Harijans at Turum. He was a dedicated Harijan Sevak and his Sangha entrusted him with the task of distributing books to untouchables in the society.

Ghanashyam Panigrahi attended the Congress Session at Gaya, Kolkata and Ramgarh in 1925, 1928 and 1940 respectively. In the Calcutta Session of 1928 it was decided that the Congress should demand complete Independence and not just Dominion status for India from the British Government and that the declaration should be made all over India on 26th January, 1930. Accordingly a large meeting was held at

Sambalpur near Balibandha Shiva Temple at mid night on 30th January 1930. Ghanashyam Panigrahi presided over this meeting. Nrusingha Guru was also present in the meeting. Bhagirathi Pattnaik read the Congress Declaration paper and in this meeting the Congress adopted the declaration, which said, that India wanted full independence and not Dominion status.

Ghanashyam Panigrahi attended the meeting of Prajamandal movement at different places like Sonepur, Dhenkanal and Sambalpur. He presided over a Gadjat Karmi Sammelan of about six thousand people at Kalapathar in Sonepur Gadjat. Sarangadhar Dash presided over such a rally at Sonepur and Shiba Narayan Padhi presided over a rally, that was held at Tarbha. After that many meetings were held in the Princely States of Orissa. Ghanashyam Panigrahi attended most of the meetings and spoke against the British cruelties and injustice of their rule. Ghanashyam Panigrahi was not only a freedom fighter but also a social reformer. He dedicated his whole life for the upliftment of down-trodden people in the society. He has occupied a place of honour in the pages of history.

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Mangalu Pradhan : A Freedom Fighter of Orissa

Ramesh Meher

In Orissa, a good number of freedom fighters like Dr.H.K. Mahatab, Gopabandhu Chaudhuri, Bhagirathi Patanaik, Surendra Nath Dwibedi, Rabi Narayana Das, Mukunda Prasad Das, Banamali Maharana, Sarala Devi, Jagannatha Mishra, Dibakara Patanaik, Sashibhusana Rath, Mangalu Pradhan etc, dedicated their lives fighting against the British rule. Among the freedom fighters, Mangalu Pradhan was one among them, who took charge of Remunda Area of Baragarh. He was born in 1907 in a Kulta family in Remunda village in the district of Baragarh. His father's name was Chandia Pradhan, who was a farmer and his mother's name was Parvati Pradhan, a lady of high spiritual character.¹ Their family was consisting of four members, namely the couple; the only son Mangalu and daughter Ganden. Agriculture was their main sources of income. When he was about 20 years old, his father passed away. After his father's death, the family responsibility was on his head. The responsibility of his sister's marriage was also on his head. Later on his sister was married in Patarpali.² He also married in the age of 25. His main occupation was agriculture. Like his father he was also a man of art and craft. In his early youth he was famous for his carpentry. At that time he found some defects in Ghana (sugar cane mill) then he applied his technical knowledge in repairing it.³ At that

time India was under the British rule. Meanwhile the freedom struggle was in its peak being influenced by Gandhiji. Some Congress leaders of Orissa like Gopabandhu Chaudhuri, Ramadevi, Bhagirathi Pattanaik and Dr. Harekrishna Mahatab etc took initiative for collecting men power and wealth for freedom struggle. They organized meeting in different village and motivated people to join the freedom struggle.⁴

The eminent Congress leaders of Sambalpur district like Bhagirathi Pattanaik, his wife Smt. Jambubati Devi lunched their programme at Remunda by organizing meeting and picketing. The people of Remunda were influenced by the freedom movement. So, they took active part to strengthen the movement. They took oath to actively engage themselves in collecting men power at Remunda, among them the notable freedom fighters were Mangalu Pradhan and 15 followers. Mangalu Pradhan took the leadership at Remunda to collect men power and his chief objective was to get freedom and save the people from the inhuman activities of the British Government. He had participated in the freedom struggle as a young soldier at the age of 30.⁵ Before this, he participated in the non-cooperation movement. The other freedom fighters of Remunda had assisted him in the

freedom struggle. He went to jail for three times.⁶ In the jail he was in contact with Dr.H.K.Mahatab, C.S.Behara, G.S.Panigrahi and Bhagirathi Patanaik.

On 10th March 1920 Mahatma Gandhi had issued a manifesto to launch non-violent movement of non-cooperation.⁷ The leader of Khilafat movement also joined this movement which strengthened not only the ideas and principles of Gandhi but also the Hindu Muslim Unity. Thus it turned into a mass movement. It was inaugurated on 1st August 1920, though Lokmanya Tilak promised his help but he died midnight. His funeral showed the Hindu Muslim Unity.

- The programme of the non-cooperation movement :
- Surrender of titles and honorary offices.
- Resignation from nominated seats in local bodies.
- It included number of boycotts such as: Boycott of British goods, British Government, Government controlled school's and college, boycott of British Courts and Legislatives, boycott of elections to the Assembly and the Provincial Councils.

With these destructive programmes it had constructive programme also, which were an integral parts of this movement. It included;

- Promotion of Swadeshi goods especially hand spun and hand woven Khadi cloth.
- Distribution of 20 lakh Charkhas among the unemployed to provide employment to them.
- Enrollment of volunteers in large number.
- Removal of untouchabilities.

- Establishment of National College and School.

The Government was shocked as the movement became a tidal wave and swept all sections of people. Hindu Muslim Unity was another feature of this movement; the Government declared this movement illegal.⁸ Police opened fire and lathi-charged on the peaceful demonstrators. The repression was very serious and widespread in U.P. Police opened fire peaceful pilgrims, assembled in Gurudwara Nankana Saheb in the 1st week of March 1921. Throughout India, that movement spread like wild fire and also reflected in the small village Remunda, where the minor boy Mangalu Pradhan also took-up some activities against the British. At that time he advised the local people not to cooperate with the British and by organizing public meeting he tried to create consciousness among the people.

The civil disobedience movement, which lasted from 1930-32, was another land mark of freedom movement. The goal was adopted in the Lahore Session in 1929. The Congress and the people all over the country observed completed Independent day on 20th January by taking pledge of Independence and carrying out the Congress instructions issued from time to time establishing Purna Swaraj.⁹

Besides breaking the Salt Laws, the Civil Disobedience Movement included boycott of British goods and clothes, refusing payment of revenue by the peasant and zamindar, picketing in front of liquor shops, strikes by railway employees and mill workers, Hartal and demonstration against the foreign rule Students were asked to leave Government schools and colleges. Employees were asked to resign from their services to give tough time to British administration etc. People followed Gandhi and

joined this movement. Student and woman were also active in this freedom struggle.

The Civil Disobedience Movement in Orissa was led by leaders like Gopabandhu Das, Dr. Harekrishna Mahatab, Nabakrishna Chaudhury, Gopabandhu Caudhury etc. In the mean while, in western Orissa the Civil Disobedience Movement spread rapidly. Leaders like Nrusingha Guru, Chandra Shekhar Behera, Bhagirathi Patanaik, Dayananda Satapathy and Mangalu Pradhan led this movement.

Once, when a meeting was held at Remunda, the police came and disturbed the meeting by blank fire of some rounds. Mangalu Pradhan got down from the stage and said, standing in front of the gun, "fire me; if you have courage."¹⁰ there is no necessity of making so much noise." This prominent fighter was imprisoned in the year 1938, where he stayed in the jail for 15 days and gave a fine of Rs 30/- in Sambalpur jail,¹¹ where they were bound to do some work. In the year 1940, he was again arrested by police and kept in jail. He stayed for two months in jail. At that time Ramananda was the youngest prisoner among them.

The Quit India Movement commenced on 8th August 1942. It was proposed to start a non violent mass struggle under the leadership of Gandhi, to achieve the immediate end of British rule in India. Gandhi also appealed the people to take pledge not to take rest until the freedom was granted to them. He called for "Do or Die." He also appealed the people to face the danger and hardship with courage Gandhiji and other leaders were arrested. Their arrest left the movement in the hand of masses and the revolution spread like wild fire all over the country. The police did not spare the local Congress men. They were also arrested. Therefore, it became a leaderless mass

movement. The people plunged into revolution unprepared, agitated, angry and without any guidance. Thus it became famous as August Kranti or Quit India Movement.¹²

After 11th August 1942, situation went completely out of control. The non-violent movement turned violent as the revolutionaries took advantage of the situation and attacked police stations, Government officers and Government officials.¹³ This included cutting of telephone wires, damaging railway line, bridges, post offices, telegraph system, raising barriers in cities and towns and other form of violent demonstrations. As in many places communication was disrupted, public life virtually came to a stand still and business was suspended. Any place or any act, which was considered as the British symbol was destroyed. The students took part in the revolutionary work. There were strikes in the police stations, post offices, railway stations, colleges, schools, and factories and small offices went in to hartal.¹⁴

At many places Action Committees were formed to conduct the movement. The peasants were asked not pay taxes and even in some villages they stated parallel Government in Bengal. The Government did not run for weeks. The local leaders took over the towns and to have been driven out by arm forces. It was very powerful in Madhya Pradesh, Bengal, Orissa but less popular in Sindh, Rajastan, Punjab, North West Frontier Province and South India in spite of cruelty; and violent attacks which continued to grow. The British Government miscalculated the power of the leaderless masses. It was big surprise for them as people were striking to establish the motto of "Do or Die". The Viceroy Linlithgow reported nervously to Premier Churchill on 31st August 1942 that the rebellion was more serious and powerful than the Revolt of 1857.¹⁵

So the Government tried to crush the movement by adopting barbarous methods against the demonstrators. But it succeeded in crushing the movement in about two months. Firing, lathi charge, merciless beating and inhuman torture on the demonstrators became a regular feature. Even Churchill had to reinforce white soldiers in India to crush the movement. Even police did not spare the simple villagers gathered in protest meetings. It is not possible to know the actual number of people who died in this movement, as there was completely blackout of news. But the British Government held Gandhiji responsible for all the violence in the movements to prove his honesty. Gandhiji's influence increased not only in India but also at the international level. Thus British Government failed to crush spirit of freedom among the Indians.¹⁶

The Government released political prisoners in a phased manner and the return of Mahatab from Ahmed Nagar Jail signalled the beginning of fresh development in the state. He recovered the Swaraj Ashram at Cuttack from police control which served as a meeting place for nationalists. Then different leaders including Bhagirathi Patanaik, Chadra Sekhar Behera, Budharam Dubey, Mangalu Pradhan came to the political scenario of Dr Mahatab.¹⁷

Mangalu Pradhan was arrested by police in this movement and faced an imprisonment of three months in the jail where he suffered a lot due to legal punishment.¹⁸ According to Dwaraka Nath Mahapatra, a close associate of Mangalu Pradhan, they had undertake painstaking work in jail such as gardening pounding wheat and rice, hammering the stone etc. While pounding wheat Mangalu Pradhan eat all the wheat given by the Jailer and asked other also to do so. He raised his voice against the Jailer for unpalatable food.¹⁹

That is why he was transferred from Sambalpur Jail to Cuttack Jail. When he returned from Cuttack Jail the village saw him with hatred and did not allow Mangalu Pradhan to participate in social activities. Having seen the wrong intention of people towards him, he explained the people that, "Going to Jail is not a crime but it was just an attempt to gain independent from Britishers." In this way he motivated the minds of people and created nationalism as well as patriotism in heart and soul of the peoples of Remunda and adjacent area. There after a large number of people followed his ideology and did not afraid the police and imprisonment.

From the above discussion it is clear that Mangalu Pradhan was a freedom fighter. In term of his role in freedom struggle the major part to be seen in the Quit India Movement. But before this, during the non-cooperation movement he attended different meetings and gained the knowledge about freedom struggle. During the Civil Disobedience Movement, he took major part in organizing meetings to aware people. In the Quit India Movement Mangalu, Pradhan played an impotent role in picketing and marches in Bargarh area. He was also put in the jail thrice. All these activities show his dedication for the motherland.

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Hon'ble Chief Minister Shri Naveen Patnaik visiting Tribal Museum with Tribal Children Bhubaneswar on 6.8.2009.

Ghumusar Revolt : The Opening Combat for Self Determination in India

Dr. Dasarathi Bhuyan

Ghumusar has a unique History. The Bhanja family of Ghumusar produced a line of able and successful kings who strengthened the fortunes of the family and of Ghumusar by keeping foreign invasion at bay. Ghumusar was ruled by 32 Rajas before it was ruled by Mahapadmananda of Magadha. It came under the Asokan Empire after the great Kalinga War in 262 B.C. Its one more name Kangoda Mandal was incredibly famous during the rule of Mahameghabahan Kharavela. It was ruled by the Satabahans of Andhra Pradesh from 1st A.D. to 2nd A.D. From 2nd century to 7th century it came under the Sailodbhaba dynasty and till 8th century it was ruled by the Bhoumakaras. There are so many views and observations regarding the past history of Ghumusar.

Evidences on the origin of the Bhanja family are very scanty, but from legend it would be logical to conclude that the Bhanja family emerged from an egg of a peahen. The episode has been confirmed from the Ghumusar history. On a fine morning while Basistha was returning from his morning bath, he saw the sexual union between one male and one female antelope. The sexual pleasure of the antelopes created erotic in him and out of control he oozed a little bit of human sperm. A hunting peahen grabbed the sperm and became pregnant. After few months she laid

down two eggs. Basistha came to know the real thing and brought the eggs into his safe haven (Ashram). He hatched the eggs and waited till the eggs matured. One egg automatically broke and a kid came out of that egg. Basistha named the kid as Madan Rama. The other egg did not break in the natural process. Therefore Basistha himself broke the egg and a kid came out of that egg. Breaking is a synonym to the Sanskrit word 'Bhanjan'. Therefore he named the kid as Modaka Bhanja.

Modak Bhanja invaded Haripur and established his own Kingdom. Haripur Empire later on divided into two parts known as Mayura Bhanja and Kendujhara. Meanwhile Daitari Bhanja, the younger brother of Kendujhara Raja revolted against the State Authority and for his annoyance he was expelled from Kendujhara. He came out of the Kingdom along with his two sons, Banamali and Raghunath and took shelter in the fortress of Dinabandhu Nanda, the Brahmin king of Boudh. Having no son, Dinabandhu took care of the two sons of Daitari like his own sons. Banamali and Raghunath had a dream of becoming the future king of Boudh. But subsequently, aged Dinabandhu was blessed with a son. Dinabandhu named his son after the name of God Ganesh and called him Binayaka. Following the birth of Binayaka, the dreams of

Bhanja brothers for becoming king of Boudh very soon traumatized. They hatched a plan and very soon materialized the plan into reality. One day they misled Binayak to an unknown place on an elephant. On the way Raghunath and Banamali unexpectedly shoved Binayak and he was trampled by that elephant. Distressed father Dinabandhu instantly came to know about the treacherous handiwork of Banamali and Raghunath. Out of anger he cursed the Bhanja brothers and prophesied that Bhanja dynasty would be smashed in future due to their deceitful nature. After the death of Dinabandhu, Banamali Bhanja became the king of Boudh. During this time Khinjili Mandal was a part of Boudh kingdom and the people of Khinjili Mandal denied accepting Banamali as their new ruler. The vassals of Khinjili Mandal revolted against the foreign ruler and did not pay allegiance to him. With the aim of suppressing the revolt in Khinjili Mandal, Banamali Bhanja sent his brother Raghunath Bhanja to that region and advised him to become the king of Khinjili Mandal after the suppression of revolt. At the start he reached at Chakapada and then entered into the mainland of Khinjili Mandal. Raghunath Bhanja employed all his resources and strength for the suppression of revolt in the Khinjili region. He also killed Kuladaha, the tribal chieftain of the revolution tenants. After killing him he became the ruler of Khinjili in 832 A.D. He selected a beautiful place near a cave (Guma) adjacent to a lake (Sara). From these two words the new name came to be known as Ghumusar and the old name of Khinjili ceased to dub. He ruled Ghumusar from 832 to 852 A.D. After the death of Raghunath Bhanja, his son Arjun Bhanja ascended the throne of Ghumusar.

According to S.C. Macpherson, the assistant Surveyor General, who has compiled the History of Ghumusar and Boudh, has described

that, the Bhanja Rajas came from the Boudh kingdom and entered into the Ghumusar region in search of a new State in 840. They killed a native Kandha Raja, Kulladaha and renamed the new kingdom after the assassinated chieftain Kulladaha as Kullada. This kingdom of Ghumusar was established as an independent Kingdom as early as 832 A.D. by Banamali Bhanja, the first Raja of the Ghumusar Bhanja ruling dynasty. The Gajapati King of Orissa, Purusotam Dev, recognized the ruling Bhanj dynasty of Ghumusar in the fifteen Century A.D. Ghumusar then came under the rule of the Muslim Nawab of Golkonda in 1571 as a sequel to the conquest of Southern Orissa by Ibrahim Qutabsahi, the Fourth Qutabsahi, Sultan of Golkonda (Hyderabad), as a zamindari estate. In 1753 A.D. the Nawab Golkonda Ralaquatjang sent M.D. Busy, a French General for the collection of revenue in Ganjam. Busy crossed the threshold of Ghumusar but could not enter into the Ghumusar Kingdom due to staunch protest from the patriot tenants. Later on he returned immediately to Madras by an official order of M. Lady, the Governor of Pundicherry. In 1759 A.D. Lord Clive the Viceroy, sent Colonel Ford to Northern Circar against the French in order to check their influence in Ganjam. In apprehension of British aggression, the French handed over all the Factories of Ganjam along with the Ghumusar Malihās in the hands of the British East India Company. Further more, the Sultan of Golkonda snatched away the Northern Circar from the French and approved the collection of revenue by the British. As a sequel to this approval, Ghumusar freed from the French authority and fully came under the British rule. It subsequently came under the Mogul rule in 1687 with the conquest and occupation of Golkonda State by the Mogul Emperor of Delhi, Aurangzeb Alamgiri. The estate remained under the French authority from 1753 till 1757. It finally came under

the authority of the British East India Company in 1766, and in 1836 it was brought under the direct British administration consequently upon termination of the line of the Bhanja rulers with the death of Dhananjaya Bhanja, the last Raja, in 1835. Thus, the history of Ghumusar is the endless story of rare glory, greatness, glamour, patriotism, rebellions, strikes, and strives.

It is believed that Pratap Bhanja ruled the kingdom from 1590 to 1611, his son Dhananjaya Bhanja from 1636 to 1701, then by Krushna Ghana Bhanja from 1717 to 1754, Krushna Bhanja from 1754 to 1773, Tribikram Bhanja from 1773 to 1782, Lakhman Bhanja from 1782 to 1788, and Srikara Bhanja from 1788 to 1789.

After the annexation of Ganjam, Monsieur de Bussy camped at Potagarh at Ganjam in 1753 and collected revenue from the local Chiefs of Ganjam with military control. In 1766 Ganjam became a part of the Madras Presidency. Mr Cotsford was appointed as the first Collector of Ganjam district. Though all the Zamindars of Ganjam paid allegiance to the British authority, Krushna Bhanj, king of Ghumusar paid no heed to the demands of the British and delayed paying taxes. He had a regular paid army of 10050. During emergency he used to employ a supplementary troop of 1000 soldiers. In addition to these regular forces he had also deployed forces at different military bases for the security of Ghumusar. The military bases were Kulada, Kokalaba, Jaggannathprasad, Andharigada, Bishnuchakragada, Gallery, Badangi, and Durgaprasad. Krushna Bhanja also took into custody of 23 villages from the British possession. But later on Cotsford recovered all the 13 villages from Krushna Bhanja. After a compromise in 1767 Krushna Bhanja paid a sum of 30,000 Rupees to the British as land revenue. Krushna Bhanja had

a cordial relation with the Marathas. The British was afraid of the Marathas. Krushna Bhanja stopped to pay the revenue in 1768 when he heard a rumour that Marathas were attacking Ganjam. The British planned a sturdy action against Krushna Bhanja and in 17th December 1768 Bishnuchakragada was attacked with four companies of British soldiers. The result was in favour of the British side. They captured the Bishnuchakragada and it was fully under the control of British forces. As a result, an agreement was signed between Krushna Bhanja and Governor, Cotsford. By this treat Krushna Bhanja agreed to pay allegiance and land revenue to the British. In 1771 A.D. when the British administration hoisted the cost of land revenue, Krushna Bhanja revolted once more against the British authority.

In 1773 Krushna Bhanja died and after his death Tribikrama Bhanja ascended the throne of Ghumusar and ruled from 1773 to 1782. After him Lakshman Bhanja ruled Ghumusar from 1782 to 1788. Lakshman Bhanj's son Srikara Bhanja became the king of Ghumusar in 1788. When Srikara Bhanja took the charge of Ghumusar administration the financial condition of the state was very poor. Therefore he could not pay the fixed annual revenue of one lakh to the British administration.

In 1792 A.D. Srikar Bhanja, wanted to visit some of the holy places of India. He went on a pilgrimage and for that reason he handed over the administration of Ghumusar to his son Dhananjaya Bhanja second. When the British administration asked for the revenue, the successor Dhananjaya Bhanja second denied paying the revenue fixed by his father. Annoyed with the decision of Dhananjaya Bhanja second, the British administration invaded Ghumusar

several times and all the efforts of the British were in futile. The sturdy resistances of native Kandhas could not be suppressed by the British. The then Ganjam Collector, Stephenson immediately wrote an emergency letter to Edward Sahib, the Governor of Chenaipatna to send more refined soldiers in a view to tackle the situation. Very soon Edward Sahib deployed a skilled and capable person George Russel as the Special Commissioner of Ganjam. He also delegated special power to him and deployed a strong military force in Ghumusar. The new deployed sentinel joined General Taylor's army which was already deployed at Nuagaom near Russelkonda. Both the forces planned to defeat the native Ghumusar forces. George Russel attacked from the Southern side of Kulada Gada (fort) and General Taylor attacked from the eastern side. Dhananjaya Bhanja second, the inexperienced Raja of Ghumusar was not ready enough to resist the British forces. There was incessant and tough war between the British forces and the Ghumusar native forces. But the Kondha forces could not match the sophisticated bullets of the British forces.

Meanwhile, Srikar Bhanja returned from his pilgrimage in 1795. The state of affairs in Ghumusar was depreciated during his absent. Hence he dethroned his son and he took the charge of administration. Due to the economic crisis in Ghumusar he was able to clear only two years revenue to the British and could not paid for next three years. In 1797 Thomas Snodgrass was appointed as the Collector of Ganjam. Snodgrass wanted to collect all the dues from Srikara Bhanja. Apprehending an attack from Snodgrass, he fled from his kingdom and took shelter in the Seragada Raj family. Some native kings of Ganjam hatched a plan to defeat the British force. In 1799, a combine force of Parlakhemundi, Badakhemundi, Dharakote,

Sheragada Rajas declared war against the British. Governor of Ganjam, Snodgrass lost no time to send Lieutenant General Cornel Smith to defeat the combined forces of the Rajas. They met at a war near Shergada. On the spot Raja of Sheragada died and the united army men of Rajas ran helter skelter out of fear. Finally they run away from the war field.

Meanwhile in 1800 A.D. William Brown was appointed as the Collector of Ganjam. Srikar Bhanja came out of hiding and shook hands with William Brown. Collector of Ganjam, Willam Brown reinstated Srikara Bhanja to his former position with the intention of getting revenue from him. But he was also proved himself as a defaulter regarding the payment of dues of last 18 years to the British. In the meantime Dhananjaya Bhanja assured the British that he would clear all the dues if he is reinstated to the throne. As a follow-up to the assurance of Dhananjaya Bhanja, the British deposed his father Srikara Bhanja and reinstated Dhananjaya Bhanja to the position of a king on 22 April, 1801. Again the relation between Srikara Bhanja and the British administration was strained and they were drifted away. Loosing the title of a king Srikara Bhanja fled to the jungles of Ghumusar and invigorated the tenants against the maladministration of the British rule. He died at last at Puri on 11 October, 1845.

Dhananjaya Bhanja could not satisfy the needs of the British. The British administration declared Dhananjaya Bhanja a defaulter. The British administration in Ganjam lost no time to send an army to Ghumusar for recovering debt. On 22 September 1835 Lieutenant Cornel Hudgson mobilized his army against Ghumusar from Asika side. On November 3, 1835 he seized the Kuladagada, the capital of Ghumusar. Apprehending danger to his life, Dhananjaya

Bhanja second, the Raja of Ghumusar at last fled to Udayagiri. He died at Udayagiri on 31 December, 1836. After his death the British administration declared Ghumusar as a part of British administration. Then they arrested Brajaraja Bhanja, the last kinsman of the Bhanja ruling dynasty and took over the charge of the Ghumusar estate and declared as a part of British Empire in 1837. Brajaraja was imprisoned in the Vellore jail. He breathed his last in the jail. Ghumusar lost its all rulers and the kingdom also lost its entity.

After conquering Ghumusar, George Russel established a beautiful Bungalow (the present DSP office at Bhanjanagar) at the foot step of a hill. Some of the nearby Telugu inhabitants requested Russel Sahib for the establishment of a revenue village and pledged that the new village would be named after him. Afterwards the village came to know as Russelkonda. In Telugu Konda means a hill. Therefore Russelkonda means Russel's Hill (Russel Konda).

After the death of Dhananjaya Bhanja second, the last Raja of Ghumusar, Kamal Lochan Dora Bisoi maintained dogged resistance to the British Rule in Ghumusar from 1836 till 1844. All the British efforts failed to capture him till he was handed over to the British treacherously by Somnath Singh, the Raja of Angul. The rebel leader was arrested and sent away to Gooti near Madras, where he died as a state prisoner in 1846. His death had left behind an immortal legacy of irresistible bravery of a man who fought for his people and the Raja with-standing all the ordeal's and hurdles that came in on the way. After his

death the residence movement against the British was led by his nephew Chakara Bisoi, the son of his younger brother Shyama Bisoyi, from 1846 till 1856, being uncaptured till he was reported missing into the jungles of Central India. It has been rightly said that Chakara Bisoi, the Chief of some insignificant Muthas, had been ignored because of his obscure birth though he deserved to be ranked with Jagabandhu Vidyadhar and Surendra Sai.

Chakara Bisoi had no personal motive. He rose for the restoration of the Ghumusar family to fulfill the pledge given by his uncle Dora Bisoi to the last Raja. He fought for the Vindication of the family honour, as the Bisoi family was driven out of Ghumusar Malihās and his uncle languished in a prison at a distant place for more than ten years he carried on intermittent struggle against the British power.

Chakara Bisoi led the life of a fugitive hunted from place to place, from Athagaon in Parlakhemundi, and from Angul to Ghumusar, turning down the offer of pardon. He eluded capture in spite of the combined efforts of the Commissioners of Cuttack, Chotanagapur and Nagpur, which belied the expectation of Lord Dalhousie.

Dr. Dasarathi Bhuyan lives at Vanivihar, Asika, Ganjam, Orissa - 761110.

A Benevolent Freedom Fighter and Jamnalal Bajaj Awardee 'Ajnya'

*Gadadhar Sarangi
Bibhuti Bhusana Acharya*

Sri Biswanath Pattnaik who is known as the Gandhi of Koraput has made his life a success through a lot of obstacles and struggles. Biswanath of Balliguda is now 93 years old. His educational qualification is up to class 8th. His native village is Kumarada, Digapahandi. He has served as a non-formal teacher for a few years. He has been highly inspired by B. Satyanarayan Reddy, former Governor of Orissa, Pyarimohan Mohapatra, Rajya Sabha M.P., Dr. Sujata Acharya, Reader at Cochin, Kerala and Giridhari Gamango, M.P. Different newspapers and journals of Orissa have published his activities through interviews and features. Print Media as well as electronic media have very often brought him to limelight. He has been awarded Jamnalal Bajaj Award. He has identified himself as a great patriarch of a lot of members. Though he is a bachelor and a Sanyasi, he is the parent of a lot of Orphan children. He has given hope to many hopeless and helpless persons. He has established many children's homes, Kanyashram, Short Stay Homes for destitute women and old age Homes. He has opened High Schools for the Deaf, Dumb



and Blind children. His way is long from Bari to Kujendri from Kujendri to Kalahandi and from Kalahandi to Kandhamal. He has been able to provide free education to the Scheduled caste and Scheduled tribe children of undivided districts of Phulbani, Koraput, Kalahandi and Ganjam. He has also made efforts for the education of women.

He has inspired all his followers to keep up with the Gandhian Philosophy and ideals of Vinova and Jayaprakash. He has become "Gramadan Sardar" by distributing land to the landless. He has spread and expanded the Basic Education among people. He has covered a vast area on foot. He has set free the innocent Adivasis from the exploitation of the money lenders. He stands in the Character of Jagannath in the novel of Gopinath Mohanty. He has been imprisoned twice and has been behind the bars for more

than 3 years for taking active part in the freedom movement. He has spent some time with Laxman Naik in Koraput jail. He was kept under police supervision for a long time. He has not recommended his name for Political Prisoner's stipend although his name is in the Selection Board

for stipend. His favourite Bhajan is "God take me there where people are in tears". His favorite prayer is "Work is Worship, follow the right path and break the walls that stand against making the real man". Sri Subash Chandra Mishra of Koraput has been awarded by Orissa Sahitya Academy for his work on the life of Sri Biswanath Ajyana while Abhaya Mahapatra has been honoured for his writing "Way to the forest". Dr. Bhubanmohan Pattanaik, the pleader of the tribal has come in contact with Sir to solve the native problems. Mohammad Baji of Nawarangpur is a co-worker of Sir. He is the Chief Editor of the Banabasi Magazine, which reflects the tune of the Adivasi. His life is simple and real. He has given up taking salt in his food since the death of Gopabandhu Choudhury. He has settled many inter-caste marriages.

He always puts on Khadar. He speaks about Gandhi. His knowledge is as high as Himalayas and personality is as clean as dew drop. He has escaped many plots of assassinations.

His Economy is strange. He setup "Banabasi Seva Samiti" in 1972 at Balliguda (Kandhamal) with a capital of five thousand only (just as Gopabandhu started the Samaj).

Now its activities are wide spread. It is the oldest voluntary organization in Kandhamal district. He has travelled a lot on foot in Orissa in the company of mother Ramadevi, Malati Choudhury and others. He is associated with many Social Service organizations. He is also the pioneer and advisor of many. He has started his 'Padjatra' on the 2nd October 2008, the International Non-violence day, at Baliguda on the woke on the woke of the communal riot in Kandhamal district.

His life, thoughts, and philosophy in the present materialistic world are worthpraising. He

likes to embrace death without being a burden to any body. He wants to lose himself in isolation and hopes to be of some use in the new life. There is absolutely non charge in his work and work. He has announced an annual prize of Rs.25000/- (Twenty five thousand) each for illustrative example in social service one for men and the other for women's as Acharya Harihar Gopabandhu Choudhury Smarak Samman and Maa Rama Devi Malati Choudhury Smarak Samman respectively.

His work to remove untouchables from society is beyond description. He is far away form honour award and prize. He never fails to accomplish any work how so ever difficult it may be. He is an ideal for his age and to come. He is affectionate to all restrictive of caste , creed and religion. "Service to Mankind is Service to God" is his motto. He picks up any one in difficulty to his Samiti.

Let his blessings be showered on all on his auspicious occasion . Let the Scheduled caste and Scheduled tribes get the opportunity to bow down to him for ever. We pray for his long life. He has shown the light of education to many orphans. He has opened residential schools for the meritorious students.

His dreams are to introduce technical, medical and management education free of cost bringing about a change in the fields of Tribal education, he wants to open school for mentally retarded children. He is of the opinion that a university should be setup for adivasi culture, language and literature. We congratulate and warmly welcome him as he is conferred with Doctorate Degree on the completion of 150 years of freedom movement. This is our highest regards for him. Let him life long for hundred years.

Eventful life of Biswanath Pattnaik

Birth : 11.11.1916

Place of birth : Kumarada (Digapahandi)

Father: Upendra Pattnaik

Mother : Indumati

Come in contact at Puri with Acharya Harihar, Stayed at Kujendri (Koraput busy in Bhudan work; a life long bachelor, Established Banabasi Seva Samiti, Associated with different organizations and volunteers starting from the Car festival at Puri to Kumbhamela at Alahabad.

Chief Editor : The Banabasi

And awarded Honors : Justice Rajendra Das Award, Indian Tribal Sevaka Sangh Award, Saral Prize, Pradyumna Bal Award, Radhanath Award, Adivasi Mahavidyalaya, Balliguda N.S.S. Award, Sarbodaya Sevak Award, Jannalal Bajaj Award for constructive work - 2008 with a cash prize of five lakh rupees.

Jannalal Bajaj Foundation citation says - Shri Pattnaik is a dedicated, constructive Gandhian social worker, freedom fighter and Survodaya leader. He has spent his life for the well-being of poor tribals and rural people. He takes a simple diet, wears Khadi clothes and leads a simple life. He likes to pray with children every morning and evening. He is a bachelor.

Shri Pattnaik received Best Social Worker Award from the Bharatiya Adimjati Sevak Sangh, New Delhi, in 1995 & 1996. He also received the Justice Rajkishore Das Award in 1996. He also received the Justice Rajkishore Das Award in 1996-97, and the 23rd Sarala Award for outstanding contribution in the field of social work for the year 2002. He received the Rajiv Gandhi Sadbhabana Award-2003 by outstanding dedicated social service.

Gadadhar Sarangi and Bibhuti Bhusana Acharya live at Banabasi Seva Samiti, Balliguda, Kandhamal, Orissa.



His Excellency the Governor of Orissa Shri Murlidhar Chandrakant Bhandare inaugurating the newly built Ramadevi Ladies Hostel at O.U.A.T on 5.8.2009.

Pandit Gopabandhu Das: As a Unique Personality of Orissa

Dr. Ratnakar Mohapatra

Introduction:

Pandit Gopabandhu Das was a real freedom fighter as well as social worker who sincerely dedicated his life for the betterment of the distressed people of Orissa. His untiring effort for the unit of all Oriya speaking tracts in a separate province was indeed remarkable. Among all the freedom fighters as well as social workers of Orissa, Pandit Gopabandhu Das occupies a unique place. He was a versatile genius and possessed various qualities like freedom fighter, poet, educationalist; founder of the Oriya Newspaper "The Samaj", good legislator and above all a selfless and self effacing person ever dedicated to the cause of suffering people by the British India and the flood affected people of Orissa. His selfless social service as well as literary work indirectly contributed much towards the creation of a separate province (state) for Orissa, which was born eight years after his death. His



contributions to different aspects of humanity immensely helped our ancestors to be conscious about the creation of the separate state for Orissa. His selfless social service always reminds the Oriya people to lead a perfect citizen of the

society. Pandit Gopabandhu Das was really a legendary person of Orissa who always thought about the well-being of society. For the sake of service of the distressed people, he completely neglected to the rest of his own family members. The creation of the separate state for Orissa is the result of the hard labours and untiring efforts of Pandit Gopabandhu Das and other freedom fighters of our motherland.

His Early Career:

Pandit Gopabandhu Das was born on 9th October, 1877 in a Brahmin family of the village Suando in Puri district of Orissa. His father Daitary Das was a Mukhtiar and mother Swarnamayee Devi was the third wife of his father. Gopabandhu Das married Moti at the age of twelve. After completion of his primary

education from the Rupadeipur Middle Vernacular School, he went to take admission in the Puri Zilla School in 1893. There he came to closer contact with his teacher Mukhtiar Ramachandra Das, who was not only a genius but also a nationalist. Ramachandra was a man of very generous nature. Here Gopabandhu learned many nationalistic ideas and values from this teacher. At the time of student period in Puri Zilla School, victims of Cholera inspired him to start a voluntary corps named "Puri Seva Samiti". In 1899 Gopabandhu passed the Matriculation examination from the Puri Zilla School and joined the Ravenshaw College to study Arts. He passed his B.A. degree from the Ravenshaw College in 1904. During the college life at Cuttack, he received the news of the death of his only son. Thereafter he passed B.L. degree from the Calcutta University in 1906. After coming from Calcutta, he served for sometime as the Headmaster of School in Nilgiri and then started legal practice in his home town, Puri. Pandit Gopabandhu Das had super humanity in him and he did not attach much importance to worldly life. This was evident on the occasion of the death of his only son in 1903. The death of his parents, wife, preceptor and sons left him a lonely man to follow an independent course of life. His two young daughters were left in the care of his elder brother Narayan Das.

As an Educationist:

Thereafter, Pandit Gopabandhu Das joined as a Government advocate at Mayurbhanj Court. Gopabandhu had no interest in law, so he gave up his practice. Then he worked for the welfare of the people. The Swadeshi Resolution of the National Congress Party had a deep impact on him for which he started a National School on the model of the Deccan Education Society. He also realized that the proper education can

improve and develop society. He decided to establish a High English School at Sakhi-Gopala. Initially he set up a Middle English School on the 12th August 1909. There were only 19 students on the roll and himself was the Secretary of it. This was the beginning of the great Satyabadi Vana Vidyalaya or the "School in the Grove", which had tremendous impact on the national life of Orissa. The foundation of an ideal open air School known as "Satyabadi Vana Vidyalaya" in 1909 was the first major constructive work of Pandit Gopabandhu Das. In this noble venture, he was assisted by Pandit Nilakantha Das, Pandit Godavarisha Mishra, Pandit Krupasindhu Mishra and Acharya Harihara Dash. All of them joined in this School as teachers giving up the lure of Government service. The teachers of this School dedicated their lives to building up their students into ideal citizens and dispelling social superstitions and prejudices from the surrounding villages, which were mostly inhabited by the conservative Brahmins. They introduced such patterns of education, which was most suitable to Indian society. The main objective of this Vanavidyalaya (School) was to spread idealism, patriotism, nationalism and intellectual awakening among its students in a Gurukula environment. Pandit Gopabandhu Das had made untiring efforts for the development of education and society of Orissa. The Education Department accorded recognition to the Middle English School and the process of conversion into a high school began with the arrival of Pandit Nilakantha Das on the 11th October, 1911. This was the beginning of Gopabandhu's desire for a high school. The school did not have smooth sailing. Since it stood for progress and introduced certain reformist measures like joint living and community feeding of people of different castes and communities. It created consternation among the orthodox

Brahmins of that area. They feared that if the school continued as a permanent institution, it would destroy the originality and excellence of Hindu religion in general and Brahmin community in particular. They were therefore, determined to ruin the institution. In spite of severe criticism and opposition from their side, the foundation stone for the new building was laid in early 1913. Pandit Gopabandhu Das had certain novel ideas on a suitable system of instruction for the youth of Orissa. Eminent persons like Sir Asutosh Mukherjee and Mahatma Gandhi visited this school and highly appreciated its educational system. For about 40 years the school provided leadership in the sphere of political, social and literary activities in Orissa.

His Contribution to Journalism:

Pandit Gopabandhu Das realized the necessity of Newspapers and Journals for ventilating people's grievances as well as for educating them. He was instrumental in making Oriya Journalism suitable for the common man. From 1913 to 1919 he was editing the Newspaper 'Asha' which had been started at Berhampur, Ganjam by Sashi Bhusana Ratha. In 1915, he brought out from the Satyabadi press at Sakhigopal a monthly literary magazine entitled "Satyabadi". Then Pandit Gopabandhu decided to bring out a weekly Newspaper and so "Samaj" (society) was founded from the Satyabadi press in October, 1919. Thereafter, the 'Samaj' became the most popular Newspaper of Orissa. He was the Editor of it continuously till his death. "The Samaj" is published every week on Saturday from the Satyabadi press. The situation of the country (our motherland) is discussed in it. It particularly ventilates the grievances of the rural people and dispassionate discussion is made on those problems of the people, which the government ought to know. Again, the Government's

oppressive policy and activities are also discussed to the people through its columns. Special attention is paid in it to the problems of health, primary education, social conditions, agriculture, rural industries and allied matters of the rural people. The 'Samaj' was subsequently published from Puri and finally from Cuttack. It became a daily Newspaper after his death in 1930. Pandit Gopabandhu Das's "The Samaj" played an important role among the people of Orissa. On the eve of his death, Pandit Gopabandhu donated "The Samaj" to the branch of 'Lok Sevak Mandala' (Servants of the People Society), which was established by him at Cuttack.

His Political Career:

The advent of Pandit Gopabandhu Das in Orissa politics brought a radical change in the outlook of the political minded people. Since his student days Gopabandhu associated himself with the Utkal Union Conference, which had been started in 1903 for the merger of the Oriya speaking tracts. Bihar and Orissa were made a separate province under a Lieutenant Governor in 1912. There was a Legislative Council constituted under the Government of India Act, 1909, in which there were some elected members styled as additional members. Utkal Gaurab Madhu Sudan Das proposed the name of Pandit Gopabandhu Das that he was the most suitable person to represent Orissa. In 1917, Pandit Gopabandhu Das was elected to the Bihar and Orissa Legislative Council. Inside the Legislative Council, he raised his voice on various problems of Orissa, particularly flood and famine. He also presided over a meeting of the Utkal Union Conference at Cuttack in 1919. Pandit Gopabandhu Das wanted the Utkal Union Conference to identify itself with the main stream of national consciousness. He persuaded others to merge Utkal Union Conference with the National Congress to make the Oriya movement

a part of the Indian National movement. He told the Utkal Union Conference in his presidential speech "Oriya nationalism consists of Universal love and fullness of life. It is not selfish, lifeless or interested in inactive love, etc. The Utkal Union Conference is a part of India's National movement."

In September, 1920 Pandit Gopabandhu Das attended the special session of the Indian National Congress held in Calcutta where the Congress adopted Mahatma Gandhi's programme of Non-cooperation. He had attended this Congress as a delegate from Orissa. Before his departure for Calcutta, Pandit Gopabandhu Das had formed a District Congress Committee at Puri on the 30th August, 1920, with himself as the President. Later in December 1920, Gopabandhu attended the annual session of the Indian National Congress, held at Nagpur. Thereafter, this congress session, a session of Utkal Union Conference was held at Chakradharpur on 30th December, 1920. The Chakradharpur session of the Utkal Union Conference passed the following resolution, moved by Pandit Gopabandhu. "The aims and objects of the Indian National Congress be accepted as those of the Utkal Union Conference in addition to the accepted objectives of the Conference". At Gopabandhu's persuasion this session of Utkal Union Conference accepted the Congress party's revolutionary goal of self government and the merger of Oriya speaking tracts by collaboration with the British Government.

As per Gandhi's programme of Non-cooperation, Pandit Gopabandhu and other freedom fighters started the Non-cooperation movement in Orissa. In pursuance of the decision of the Nagpur Congress for the formation of Provincial Congress Committee on linguistic basis, Pandit Gopabandhu Das formed the Utkal

Pradesh Congress Committee and he also became the President of it. Thus he is the founder President of the Congress in Orissa. The Newspaper "Samaj" spread the message of Non-cooperation throughout the nook and corner of Orissa. Pandit Gopabandhu founded the Utkal Swarajya Siksha Parishad (Orissa National Education Council) for the promotion of National education according to the programme of Non-cooperation. In 1921, Pandit Gopabandhu converted his Satyabadi School into a National School. Pandit Gopabandhu set himself heart and soul to the task of organizing Congress Committees in each district. At Pandit Gopabandhu's request Mahatma Gandhi visited Orissa in March, 1921. Mahatma Gandhi had been impressed with the sincerity and devotion of Pandit Gopabandhu Das to the national cause and so when the latter needed his help to spread the message of the Congress in Orissa, Gandhiji could not resist his call. While introducing Mahatma Gandhi to the people of Orissa in the Kathjuri river bed meeting; he appeared to them "to imbibe the message of Gandhi in full recollection of the ancient glories of the Oriya people.

At Gandhi's request, Pandit Gopabandhu raised subscription for "Tilak Swaraj Fund", a fund, which had been instituted in the memory of Bal Gangadhar Tilak, the extremist nationalist, for building up the finances of the Congress. Pandit Gopabandhu sincerely made untiring efforts to introduce the constructive programs of Mahatma Gandhi viz, promotion of Khadar, village Panchayat and prohibition (against the selling of British goods).

Pandit Gopabandhu Das brought the Indian National Congress to Orissa. He was an evangelist of the Congress and he visited every nook and corner of the province to spread the message of this national organization. The Non-cooperation

movement aroused great enthusiasm in Orissa, mainly on account of Gopabandhu's sincere efforts. He moved personally from place to place addressing large meeting and explaining the message of Gandhi's when the call for Non-cooperation was given hundreds of students left their schools and colleges. Pandit Gopabandhu's efforts to merge Orissa with the main stream of nationalist movement did not go in vain. Leaders felt encouraged to intensify the movement. Incidents of haratals, picketing and boycott became numerous. The elections to the Legislative Councils were totally boycotted. Some Newspapers like "The Samaj" and "Utkal Dipika" played a significant role in insisting the public to actively participate in the struggle for freedom. The British Government initiated some stern measures against the swelling tide of Nationalism. In the last week of September 1921, he paid a visit to Calcutta and presided over a rally of Oriya workers in the Jute and Cotton Mills. Pandit Gopabandhu's inspiring speech to the Oriya workers in Calcutta produced the desired result. Puri had been exposed to a severe famine in 1921. Pandit Gopabandhu did not like the idea of exporting rice and paddy from Puri when lakhs of people had been suffering from starvation. For this he went to meet the local officers to stop the export.

Pandit Gopabandhu went to Ahmedabad to attend the Indian National Congress session. In the middle of February, 1922, Pandit Gopabandhu and Lingaraj Mishra went to Bombay to collect subscriptions for relief works in Orissa and stayed there as guests of the Servants of People Society. Pandit Gopabandhu had arranged a public meeting there for address with regard to the vivid picture of conditions in Orissa. He further elaborated the purposes, methods and objectives of the educational

experiment at Sakhigopala and showed to what extent this new institution satisfied the educational needs of the poor people of Orissa. All these activities of Pandit Gopabandhu and his associates evoked considerable sympathy and praise and produced financial help from the businessmen of Bombay.

On 13th August, 1921 "The Samja" of which Pandit Gopabandhu was the editor published an article entitled "Serious indeed if true", criticizing the police oppression upon a woman in the Begunia Police Station of the Puri district. The British Government filed a criminal case against him on the charge of offensive language used in the article. But Pandit Gopabandhu was honorably acquitted by the Court.

Though the Rajas and Zamindars had a counter propaganda against Non-cooperation movement but the boycott agitation was started. The Government officials were advised to adopt persuasive measures to neutralize the effect of Gandhi, failing which to take drastic measures like arrest and imprisonment. A series of arrests were made. Rajkrushan Bose became the first political prisoner in Orissa. Other leaders like Pandit Gopabandhu Das, Jadumani Mangaraj, Harekrishna Mahtab and twenty-four other freedom fighters were taken to custody.

As a Prisoner and Litterateur:

Pandit Gopabandhu Das took up the cause of the oppressed tenants of the Kanika Zamindary. He published some articles in "The Samaj" and 'Utkal Dipika' about the problems of the tenants. For upholding the cause of Kanika tenants, he was sentenced to two years imprisonment i.e. from 1922-1924 AD. Pandit Gopabandhu was in Cuttack Jail for the sake of this trial and when the case was ultimately

withdrawn, he was transferred to the Hazaribagh Central Jail on 24th January, 1923. Pandit Gopabandhu utilized his time in Jail in very useful avocations. His brief sojourn in Jail was fully utilized in studies and composition. Literature was not a passion of Pandit Gopabandhu Das, he used it as a medium for the propagation of his ideas, ideals and spirit of patriotism among the people. In his school and college days, he kept the habit of writing poems and a selection of these poems entitled "Abkasha Chinta" (Leisure time thought), which published in 1899. The lofty ideas of Pandit Gopabandhu Das are continued in "Abkasha Chinta". Among his literary works "Bandira Atmakatha" (Autobiography of a prisoner), "Dharmapada" (The exemplary sacrifice of boy architect Dharmapada at Konark temple, "Gomahatmyam" (Utility of cattle), "Nachiketa Upakshyana" (Story of Nachiketa) and "Kara Kabita" (poems composed in Jail) were written during his stay in the Hazaribagh Jail. In Gomahatmyam, Pandit Gopabandhu mentions a short story to explain the extent of human indebtedness to the bovine population. In Bandira Atmakatha, there are thirteen prison poems dealing with miscellaneous subjects like the news of the death of a friend, thought of a prisoner, of his motherland, the evening devotions of a prisoner, perennial Nilachala, etc. The 'Nachiketa Upakshyana' of Pandit Gopabandhu is used on a story of Kathakaupanisada. Pandit Gopabandhu was also not inattentive to the other inmates in the Jail. His life in Jail had created such an impression on their mind that they themselves had reformed their characters on account of his influence. While he was in Jail, he immersed in deep meditation and was observing every Wednesday as a day of silence. On this day, he spent his time in writing and meditation. He was released from the Hazaribagh Jail on the 26th June, 1924.

Achievement of Honorary Title:

After his release from the Hazaribagh Jail, at this stage, the first session of All Orissa Provincial Conference was held at Cuttack under the Presidentship of Acharya Prafulla Chandra Ray, the eminent Patriot-Scientist of Bengal. The appearance of Pandit Gopabandhu in the Conference spread a wave of joy among his assembled people of Orissa. Knowing the selfless social works of Pandit Gopabandhu and observing the people's love for him, Acharya Prafulla Chandra conferred upon him the title of "Utkalamani" or the jewel of Utkal.

As a Social Worker:

Initially, Pandit Gopabandhu Das started a life of service and dedication which made him a great personality of modern Utkal. Love of motherland and literature (Oriya) was his desire since his school days. While he was a student in the Ravenshaw College, with the help of his friend Brajasundar Das, he formed the Central Young Utkal Association. This Asscoaiton sent batches of volunteers to render service to the flood affected people of Orissa. There was serious flood havoc in August, 1906 and the rivers like Brahmani, Baitarani and Kharasuan were in terrible spate. This brought wide spread devastation in large tracts in Jajpur and Kendrapara sub-divisions of the Cuttack district. A large number of dwelling houses were destroyed and innumerable lives of men and animals lost. The harrowing tales of flood havoc made Gopabandhu restless. He started collection of food and clothing and immediately left for the flood devastated areas with a number of students of the Ravenshaw College as volunteers. He organized the Central Young Utkal Association with R. Shaw, the then Principal of Ravenshaw College as the President and himself as the General Secretary. Most of the members of this Association were students of the

Ravenshaw College. This was also to function as the Central organ for the relief of the distressed people of the different parts of Orissa. Pandit Gopabandhu established branches of this Association in all high schools and in different parts of Orissa. This organization continued as a Central organ of student's activities for a number of years.

Suffering was an indispensable part of Pandit Gopabandhu's life; yet the sufferings of the innocent people always encouraged him to move the affected areas. There was a famine caused by drought in 1924. Gandhiji had paid a visit to Orissa during this famine. He was tremendously impressed with Gopabandhu's efforts to organize relief operations. There were unprecedented floods in the Puri district and large areas of the district remained submerged under flood water for about three months i.e. from June to August, 1925. The flood stricken people were in a miserable condition and their hardship can not be expressed in words. In his anxiety to relief the distress of the flood stricken people, Pandit Gopabandhu Das had organized relief operations with the help of Acharya Harihara Das and with a number of other volunteers and as the villages were under water movement from one village to the other was not possible. Soon after, the Puri Flood Relief Committee met at his instance and they paid relief measures. The Committee requested Pandit Gopabandhu to take up the responsibility of organizing spinning and weaving centres in the affected villages. After assuming this responsibility Pandit Gopabandhu got in touch with the Khadi Pratisthana of Bengal and sought their help for the establishment of spinning and weaving centres. Pandit Gopabandhu had established the Puri Charakha Relief Organsiation. To render relief to the flood affected people, Pandit Gopabandhu opened a number of spinning centres in some parts of Orissa. The spinners were paid high wages; the clothes woven out of

the yarns were sold, and the sale proceeds were invested in further spinning. It was a successful programme for the flood affected people.

In 1926, the Elections for the Central and Provincial Legislatures were held. Pandit Gopabandhu disassociated himself from contesting for the seats in the Legislatures and dedicated himself heart and soul to the Gandhian constructive works. Soon after the elections were over, flood havoc destroyed wide areas in Cuttack, Puri and Balasore districts in August 1926. This was an unprecedented flood. At that time Pandit Gopabandhu fell ill and it was not possible on the part of him to star this visit immediately for the affected people from Puri to different places of the affected areas. Pandit Gopabandhu sent message to Mahatma Gandhi, C.F. Andrews and others about the distressed condition of the Oriya people. He also published stories of devastation in the Newspapers of Orissa and outsides. Money came from different parts of Orissa as well as outside. In spite of his broken health, he visited a number of places in order to give relief to the affected people. In 1927, there was severe flood in Orissa. Heavy and incessant rains started from 27th July, 1927 and continued for three days. Thereafter, on the 12th August, 1927, a crowded meeting was held in the Cuttack Town hall where it was decided to constitute a Flood Relief Committee with Pandit Gopabandhu Das as General Secretary. As a result of the appeals published in the Newspapers, money came flowing in from different parts of the country for flood relief for the affected people of Orissa. Pandit Gopabandhu formed volunteers' parties to distribute relief in the affected areas. Pandit Gopabandhu moved from village to village on foot. Such types of selfless social works of Pandit Gopabandhu remind us that he was really a kind hearted man and his greatness as a humanitarian.

As a Member of the Servants of the People Society:

Pandit Gopabandhu met Lala Lajpat Rai in the special session of Indian National Congress, in September, 1926 in Calcutta and was impressed with his personality. At the request of Lala Lajpat Rai, Pandit Gopabandhu Das became member of the Servant of the People Society, founded by Lala Lajpat Rai. His humanitarian activities in Orissa received fillip and the Society became a tower to strength for him. Soon after his acceptance of the membership he established a branch of the Servants of the People Society at Cuttack and took a rented house as its headquarters where a library was opened. He started making use of this organization for rendering service to the people. Social reform was the main aim of this Society. Though the "Samaj" was till then an independent Newspaper he looked upon it as a mouthpiece of the Society. Pandit Gopabandhu affiliated to the branch of Society with his weekly Newspaper "The Samaj", which he started in 1919. Further, with the help of this Society he started the Orissa Relief Fund and set up four Paddy-husking Centres in the flood-affected areas of Cuttack and Puri districts. The workers of the Society worked for the upliftment of the depressed classes and also for organizing the Oriya labourers in Calcutta. In 1926, Pandit Gopabandhu founded the "Jagannath Widows Ashram" at Puri to provide education to helpless widows and train them in the means of earning livelihood. This 'Ashrama' trained the unfortunate widows in crafts, made them live a dedicated life and brought them out as volunteers for the national work. In April, 1928, Pandit Gopabandhu Das and Pandit Lingaraj Mishra left Orissa for attending the annual session of the Servants of the People Society. Pandit Gopabandhu's reputation in the Society was so high that when

he attended the Annual meeting of the Society in Lahore in April, 1928, he was elected its Vice-President. No one Oriya before him is found succeeded in securing such a high position in an All India organization. In fact, he was the first Oriya person who was initially selected as the Vice-President of that Annual meeting of the Servants of the People Society.

Last Phase of His life:

After return from the Annual session of the Servants of the People Society at Lahore, he was attacked by Typhoid. It took him about twenty-five days to recover from his illness. The workers of Calcutta wanted Pandit Gopabandhu Das and so he left for Calcutta on the 2nd June 1928. He had told there that the Oriya workers of Burra Bazaar had formed a labour union and he should see their work. During this visit, he laid the foundation of a strong labour organization of Oriyas of Calcutta and placed Lingaraj Mishra in charge of the movement there. He returned to Satyabadi on the 11th June, 1928 after which he had an attack of Fever. Even on the death bed, Pandit Gopabandhu Das had not forgotten about the distressed people of his motherland. He passed away at 7.25 PM. on the 17th June, 1928 at the early age of 52 on account of his ill health for public works. Pandit Gopabandhu Das is really dead but his memory remains in the heart of millions of people of Orissa. His untiring efforts and selfless social works for the betterment of the distressed people as well as the development of society will remember in the minds of the true social workers of Orissa for ever. Pandit Gopabandhu Das is aptly the "jewel of modern Utkal" and he was a versatile genius by nature.

Conclusion:

Thus, it is known from the above discussion that Pandit Gopabandhu Das was the true social

worker who excelled in the field of both politics and literature. Pandit Gopabandhu was an ultra-nationalist. Since the studentship period of Ravenshaw College, Gopabandhu sincerely devoted his life for the welfare of the distressed people, who suffered from flood havoc, severe famine and oppressive measures adopted by the British Government in different parts of Orissa. As a social worker, he dedicated most of his life for the upliftment of the affected people of our motherland. As an educationalist he introduced a new pattern of education for the young mass for nation building in future. As a politician he introduced different programs of Indian National Congress adopted by Mahatma Gandhi for the cause of people of Orissa as well as whole India. As a Legislator he lodged different types of demands of Oriya people who suffered from natural calamities like flood, famine and the proposal of a separate province for the Oriya speaking people. His weekly Newspaper "The Samaj" made valuable contribution to the betterment of the distressed people of Orissa. Because, he published various types of articles in it with regard to the situations of Oriya people affected by natural calamities like flood, famine, etc in different periods. While he was staying in the Hazaribagh Jail, he was fully immersed in studies and compositions. As an active member of the Servants of the People Society, he used this organization for rendering proper service to the distressed people of our motherland. The social reform was the main aim and objective of the People Society. Pandit Gopabandhu also established an Ashram at Puri for the unfortunate widows of Orissa. As a humanitarian, he had practically done some remarkable benevolent

works in different aspects of society, which have been discussed on the subject. For his sacrifice and selfless social works for the betterment of the distressed people as well as of our motherland, he will be remembered by us as a jewel of Orissa for ever.

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Surendra Sai Before and After First War of Independence

Dr. Chitrasen Pasayat

Two revolutionary movements occurred during nineteenth century in the Gadjat areas of West Orissa. One was a socio-religious movement led by Bhima Bhoi and the second one was a political movement led by Surendra Sai. Both were mass movements against the existing social order. It would be difficult to establish that both had any linkages. But definitely they were not unaware of each other because they were aware of the mass upsurge in their respective field.

Mutiny in the year 1857 was an important occurrence in the history of struggle against British Raj in India. This historic and remarkable occurrence has been referred to by some as a mutiny of the Company's sepoys only. For them, mutineers fought for their own immediate ends. Further it is said that, mutineers had failed to take the common people with them and they had left much of the country and more of its people largely unaffected and

unconcerned. At times, it has been referred to as the revolt of feudal lords. In view of this, it could barely be called a war of independence. Moreover it is said that, it was not a national war

since India in those days was far from being a nation. All these notions are largely based on the British official versions of the revolt of 1857.

Contribution of Orissa in this historical event was significant and noteworthy. It is pertinent to mention that, Orissa has played a significant role on two occasions to drive out the foreign power from her land. The first was in 1820 when the Khurda rose to rebellion. It was the occasion when a number of British soldiers were killed. However, it was ruthlessly suppressed. The second

was in 1857 when the Sambalpur rose in rebellion against the foreign Government. During this time, the movement had deep impact in the Gadjat states of West Orissa. In other words,



involvement of natives particularly in princely states and their Gadjat rulers was remarkable and worth mentioning. They contributed to it to a large extent prior to the outbreak of this mutiny and continued to struggle for the cause, till the climax and even after, despite the fact that British rulers adopted and approved all possible measures to face such a revolt.

Rani Laxmi Bai of Jhansi passed away on 17.06.1858. It was an immeasurable loss for the fighters a fatal blow to the movement as well. After her death, First War of Independence became weak and feeble. On 01.11.1858, the historical Proclamation of Queen Victoria was announced by Lord Canning in Allahabad. It marked the ending of the First War of Independence. But the rebellion against the British authority could not be contained and suppressed in Sambalpur area. The revolt continued with unabated fury for several years even after that. In this context, Mahatab (2009:10) has written, "The rebellion in Sambalpur was so serious that the British Government had to bring large number of Bhuyan and Santhal soldiers from Keonjhar as found in the Keonjhar Raj Durbar Records." Why? Answers to this question provide us the importance of Surendra Sai and significance of Sambalpur movement led by him in the history of freedom struggle in India.

In the year 1803, Orissa came under the British rule. In many parts of Orissa, Princely States or Gadjat rulers in particular opposed them vehemently. They flatly refused to accept their authority. They did not recognize British policy. They declined and refuted their principles. It took a violent turn in Sambalpur when Surendra Sai took part and headed this movement.

After the death of Raja Jayanta Singh, the widow Rani Mukta Devi submitted a petition of prayer to the British Government regarding the

succession of her step-son Maharaja Sai. Her petition was accepted and Maharaja Sai was recognized as the Raja of Sambalpur in 1820.

In 1827, Maharaja Sai, the ruler of Sambalpur passed away leaving behind two daughters only. He had no male heir to inherit the Sambalpur Rajgadee. Mohan Kumari, the widow of Maharaja Sai ascended the throne. There is no denying that, it was a historical occasion when a widow stepped into the throne of Sambalpur. Of course, Sambalpur was not prepared and ready to see a widow as Rani. In fact, Britishers were behind her. Though Mohan Kumari was the first lady to succeed the throne in the known history of Sambalpur, people believed that it was an abuse of practice and violation of tradition. Prettifying the throne with a widow was not acceptable to the people of Sambalpur. Apparently and allegedly, Britishers also ignored the successive family chain. Question of the "Doctrine of Lapse" also did not arise at that moment.

Surendra Sai was a young bachelor then. As a youngster, he was ready to take on anything. He raised his claim as a notable claimant to the throne. He identified him as a descendant from Raja Madhukar Sai (1630-1650), the fourth Chauhan ruler of Sambalpur. He was born on 23rd January, 1809 on the full moon day of Pausa. Reportedly, Surendra Sai at the age of 18 was the natural heir of Sambalpur Rajgadee as per tradition. He was the eldest son of Dharam Sai, who was the brother of Maharaja Sai. Dharam Sai was the Zamindar of Khinda. Though this was a contentious and controversial issue, yet people supported Surendra Sai's concern and interest. They firmly stood behind him.

One way or another, Surendra Sai's claim gained momentum in his favour. In fact, this popular thrust and drive was the origin of the

movement against British Raj led by Surendra Sai. It was fundamentally a tribal movement, for the reason that the defiant groups and resistant fighters mostly belonged to the tribal communities like Gond and Binjhal. Gauntias and Zamindars, mostly belonging to Gond and Binjhal tribes of Sambalpur kingdom extended their support. Moreover, by and large tribal people were behind this movement. It was suppressed by the Britishers with firm hands.

Sambalpur was passing through a rough phase of its history. The installation of a Rani created discontentment among the people. Britishers could not face this resentment. Captain Wilkinson came from Hazaribagh with a strong force to meet the situation and to put down the rebellion. However, he could not control the situation either. He recommended that Rani Mohan Kumari should be replaced. His recommendation was accepted. The British deposed Rani Mohan Kumari and sent her off to Cuttack with a pension of Rs. 600 per month. She lived at Panchagarh near Khurda. However, she ruled Sambalpur for five years.

Thus, the British had to get rid of Mohan Kumari and fitted one Narayan Singh of Barpali family. Then Narayan Singh was residing in Bonai. He was brought to Sambalpur and installed on the Rajgadee on 11.10.1833. He was not acceptable to Surendra Sai and his supporters owing to his (Narayan Singh's) mother being of inferior caste (Senapati and Mahanti, 1971:71). Once when Narayan Singh wanted to negotiate with Surendra Sai and invited him for a dinner, Surendra Sai declined his offer on this ground. Disturbance was going on in and around Sambalpur to destabilize the kingdom. Narayan Singh was perhaps the only man who was sad about what was happening in Sambalpur. These were the reasons that he preferred Sambalpur to

be annexed after him. British also planted him for the reason that, he had no male issue. Thus, it was a plan cleverly made by the Britishers to annex Sambalpur under the provision of the "Doctrine of Lapse."

However, Rampur (Brajrajnagar) Zamindar Dariar Singh was not in support of Surendra Sai. In September 1838, a large band of revolutionaries led by Surendra Sai and his brother Udanta Sai marched against Rampur. Surendra Sai with his brother Udanta Sai broke into his palace. Dariar Singh desperately tried to resist and withstand but soon he was overpowered. So he escaped to Himgiri to save his life. The Rampur village was set on fire and the house of Dariar Singh was reduced to ashes. In the scuffle, the young son of Dariar Singh and his father Duryodhan Singh were killed. Dariar Singh reported the matter to the Britishers.

When Colonel Ousely, the Agent to the Governor General, visited Sambalpur in 1840, he captured Surendra Sai. There was severe fight between Surendra Sai and British at Deheripali near Sambalpur. Surendra Sai was overpowered and captured along with Udanta Sai, his brother Col. Ousely tried their cases and sentenced them to imprisonment for five years and seven years respectively.

Subsequently, they were sentenced to rigorous life imprisonment and locked up in Hazaribagh Jail of Bihar, where he was behind bars till 1857 for long 17 years. Notably, Sambalpur went under the British rule in the year 1849 but the Rampur incident took place in 1840. In other words, even when Sambalpur was not annexed, Britishers were interfering in the State affairs of Sambalpur kingdom. So, in 1840 the Britishers took Surendra Sai as a prisoner to a British prison instead of keeping him in the prison of Sambalpur Raja.

After nine years of this incident, Sambalpur Raja Narayan Singh died on 10.09.1849. It is said that, under the pressure of Britishers, Narayan Singh had to recommend that the Government should take over the State after his demise. In addition, Narayan Singh was not in favour of Surendra Sai to ascend the throne. He also clearly apprehended that Surendra Sai, if at all return from jail, would definitely struggle for Sambalpur Rajgadee. So, he wanted to prevent him by making such recommendation. Britishers were also quite unwilling to consider Surendra Sai for this purpose as he was a prisoner for life.

However, there was some delay in arriving at a decision. Consequently, the widow of Narayan Singh, Rani Mukhshyapan Devi was allowed to succeed to the throne. Thus, in the known history of Sambalpur, Rani Mukhshyapan Devi was the second widow lady who ascended the Sambalpur Rajgadee, though the administration was in her hand for a very brief period of about three months only. Since she had no son, consequently, Sambalpur was merged into Company Rule in December 1849 in pursuance of Lord Dalhousie's most famous "Doctrine of Lapse." Dr. J. Cadenhead was appointed as the Principal Assistant Agent of Sambalpur in December 1857 and Rani was sent to Cuttack with a pension of one hundred rupees per month.

The direct administration assumed by the British Government was not liked by all sections and there was widespread murmuring against such drastic measure (Sahu, 1985: 65). Sambalpur was in the throes of a fiscal change. The British might call it growth and augmentation; others dubbed it degeneration and deterioration. The new Government immediately after taking over administration made a fresh settlement of lands in 1849. The revenue was at once raised by one-fourth indiscriminately. Further, in 1854, a second

settlement was made on equally indiscriminate principles, the assessment of all villages being again raised by one-fourth. The result was an enormous rise in the revenue collected by Government. Thus, the new fiscal policy of the new Government gave rise to fear and hatred in the minds of the people (Sahu, 1985: 68-69).

In other words, in the mid-19th century, policy of increasing revenue collection from the Zamindars and Gauntias by the Britishers made the situation explosive. According to a Government report, the Gauntias and Zamindars of Sambalpur were required to pay Rs.8800/- only in the year 1849. But, all of a sudden it increased to an unexpected amount of Rs.74000/- in 1854. A number of Zamindars and Gauntias belonging to Gond and Binjhal tribes opposed to pay such huge revenue. In fact, they did not want their subjects to shoulder this enormous burden. This state of affairs went in favour of Surendra Sai. Commissioner C. F. Cockburn made an announcement for the confiscation of property of those who had declined to pay revised and enhanced revenue. On 25.08.1858, this announcement was published in Sambalpur.

When the Sepoy Mutiny broke out in 1857, the revolutionaries devastated the Hazaribagh Jail on 30.07.1857. Surendra Sai and Udanta Sai were unchained from a long 17 years of confinement. The two brothers had the only choice to come to their native place Sambalpur. It was rainy season. They could only tell the struggles they faced in the deep forests and dangerous terrains when they came from Hazaribagh Jail. They had to take the roads which were woven through the valleys. They braved everything, from bad weather to wild animals. Journey was rough and tough but there was hope and expectation. They came to Sambalpur.

Captain E. T. Dalton, the Officiating Commissioner of Chotanagpur lost no time to intimate this matter to Captain Leigh, the Assistant Commissioner of Sambalpur. Reportedly, Captain Leigh received this news in the night of 09.08.1857 (Sahu, 1985: 139). He declared a reward of Rs. 250 for apprehension of each of them (Sahu, 1985: 141). A 'Parwana' was also served to all the Rajas and Zamindars to dissociate themselves from Surendra Sai. But, it was of no use.

Surendra Sai reached Sambalpur sometime in the mid-September of 1857. After 17 years in Jail when he was freed, he reviewed his mind. He knew that, he was an absconder from jail. He was acquainted with the fact that, the British would not spare him easily. It was one of the most upsetting and worrying periods in his life. Perhaps, he was thinking of a new, friendly plan on Sambalpur. Possibly, he had nothing in his mind like raising arm struggle against the British in Sambalpur for Rajgadee though he was only 48 years old at that time. It was evident from his petition submitted before Captain Leigh in Sambalpur subsequently.

On the other hand, the Zamindars and the Gauntias of Sambalpur could realize the potential of Surendra Sai as a leader. This was reflected in the support and grand welcome he received by them after his arrival at Sambalpur. Hundreds of local people, Zamindars and Gauntias of Sambalpur region gathered at a place to receive him. They gave him a rousing reception. Among them, Zamindars and Gauntias namely Madho Singh of Ghes and his family, Janardan Singh of Pahad Sirgida, Karuna Gadtia of Kolabira, Manohar Singh of Bheden, Dayal Sardar of Kharsel and Madhu Gauntia of Loisingha seemed to have joined Surendra Sai and revolted against Britishers at this stage. Perhaps, by then exploitation of British rule had attracted some

more dosage of mass discontentment. Leigh apprehended a mutiny. He declared Surendra Sai and his brother rebels and offered a reward of rupees two hundred and fifty for each of them.

Surendra Sai had reassessed his plan in the wake of the mutiny. But he adjusted his plan in line with changes in the local situation of Sambalpur. He was pondering a new and friendly policy on Sambalpur because of mounting pressure of local Gauntias and Zamindars on him after the hike of revenue and subsequent action against them who were defaulters or who did not pay revenue deliberately. He could understand the volatile situation of Sambalpur at that time.

In October 1857, Surendra Sai was found camping with large number of followers in the jungles near Sasan village about six miles off Sambalpur town. It is said that, in the morning of 07.10.1857, Surendra Sai came to Sambalpur escorted by a contingent of about one thousand followers and met Captain Leigh, the Assistant Commissioner of Sambalpur. He explained him that if the British Government would recognize his claim to Sambalpur Rajgadee and remit the remaining part of their punishment; they would like to remain in peace (Sahu, 1985: 145). Next morning on 08.10.1857, Surendra Sai met Captain Leigh for the second time (Sahu, 1985: 146).

Then, Captain Leigh told him to disperse his forces and wait for Government order on their petitions. For that reason, Surendra Sai asked his brother Udanta Sai to return to Khinda with the followers and he remained in Sambalpur with a handful of trusted guards. But during his stay at Sambalpur, Surendra Sai was closely watched by the Britishers. He also received some rumours that he would be deported. Consequently, he apprehended some danger. He could not take Captain Leigh into confidence.

However, on records, Captain Leigh, the Assistant Commissioner of Sambalpur favoured a kind of understanding with Surendra Sai to put out the battle between his followers and Britishers. An agreement for peace was sought on 08.10.1857, which did not contain that Surendra Sai would ascend the throne of Sambalpur thereafter. In his letter dated 17.10.1857, Captain Leigh remarked on their petitions that "the petitioners entertain the hopes which are, of course, utterly vain" (Sahu, 1985: 147). But, unfortunately, it was the impression of the common people and his followers that Surendra Sai would be the king of Sambalpur subsequently.

Captain Leigh sent the representation of Surendra Sai and his brother to Captain T. E. Dalton, Commissioner of Chotanagpur. In turn, Dalton forwarded it to the Government of Bengal with his observations on 30.10.1857. Dalton recommended that the sentences on Surendra Sai and Udanta Sai be commuted on condition that both the brothers would reside either at Cuttack or Ranchi. He further stated that the claim of Surendra Sai to the Rajgadee of Sambalpur merited no consideration whatsoever (Sahu, 1985: 147). In other words, Surendra Sai's claim to the throne of Sambalpur could never be considered. Most probably, the British did not want the Sambalpur issue to be settled amicably in the emerging situation. Surendra Sai wanted peace but it did not mean that he was renouncing his stance or showing a weakness. If there was any such impression in any quarter, it was completely wrong.

There is no denying the fact that, Surendra Sai and his radical colleagues had no organizational linkages with the epicenters of 1857. But, they were not ignorant of it. Reportedly, there were 32 prisoners from Orissa and the Tributary Mahals. Most probably, the activities of the rebels in Hazaribagh Jail

encouraged and provoked Surendra Sai and his colleagues to renovate their ideas and to renew their struggle against Britishers in Sambalpur even after 17 years of long imprisonment. Due to changed socio-economic condition, many Zamindars and Gauntias of Sambalpur welcomed Surendra Sai and his radical colleagues and relatives when they arrived at Sambalpur. This was also a motivational force behind him to restore his old revolutionary mind set. So, it would be injudicious and unwise to say that, particularly after his release from Hazaribagh Jail in the year 1857, Surendra Sai was fighting for his own interest.

During this time, Surendra Sai became a role model for his new followers. He was transformed into a symbol of protest and resistance to the British rule for his supporters. It was during this period that, support poured in for him from all quarters specifically because of ill feelings towards British administration and sudden rise of revenue payment. A common platform consisting of all walks of people was erected against the British authority under the leadership of Surendra Sai. There was no narrow and personal motive of Surendra Sai. The tremendous support that Surendra Sai had is apparent from the fact that there are many myths, folk tales and folk songs on him as if every village was proud to be connected with him and his struggle.

It is said that, in the night of Kartika Chaturdasi (29.10.1857), Surendra Sai went to the bank of the river Mahanadi in Sambalpur for a holy dip on the occasion of Kartika Purnima / Rasa Purnima (30.10.1857). But, he was disappeared. British intelligence was surprised. Britishers could not locate him. It would not be out of place to mention here that, Captain Cockburn, the Commissioner of Cuttack wrote to Captain Leigh of Sambalpur on 04.11.1857 advising him to persuade Surendra Sai and Udanta Sai to agree to reside at Cuttack as a proof of

their unconditional surrender to Government (Sahu, 1985: 148). But by that time Surendra Sai had escaped. This time, the flag of rebellion was hoisted firmly and the authority of the British was challenged strongly in Sambalpur.

It is believed that, Surendra Sai escaped on horse back courageously in the night of 31.10.1857 from Sambalpur to Khinda, his native village. There heralded the great revolution known as 'Ulgulaan'. After that, he never looked back and fought some historically most unforgettable battles. He started guerrilla fighting against the British force. He shook the very foundation of colonial rule in Sambalpur and neighbouring areas. His heroic deeds gave inspiration to his followers who joined him.

On 06.11.1857, Madras Artillery under the Command of Captain J. B. Knocker was sent to Kolabira and Khinda. The troops were opposed by the rebels at Jhar Ghati, 12 miles from Sambalpur. But British were far superior to country made weapons of the rebels (Sahu, 1985: 150). However Surendra Sai fought an important battle of Laxmi Dungri on 17.12.1857.

Meanwhile, Sambalpur was temporarily transferred from the Commissionership of Chotanagpur to that of Cuttack to meet the exigency of the situation. So, Cockburn took charge of Sambalpur district on 19.12.1857.

The followers of Surendra Sai took the responsibility of protecting the Singoda Ghati and the Nisha Ghati. Singhoda Ghati was impregnable and invincible. It was guarded by Madhab Singh Bariha, the Zamindar of Ghes at the age of 71. Madho was his nick name from childhood. From British records also, he is commonly known as Madho Singh. He had five sons namely Hati Singh, Kunjal Singh, Bairi Singh, Airi Singh (alias Uday Singh) and Narayan Singh. They also extended their full support to him.

The other strategic spot close to this route was at Pahadsirgida about 30 kms from Sambalpur. Janardan Singh, the Zamindar of Pahadsirgida was placed in charge of this Ghati or pass. They stopped all communication for some period. On 08.12.1857 Captain E. G. Wood left Nagpur and reached Singhoda Ghati after 19 days of arduous and exhausting journey. He was resisted by Madho Singh. On 27.12.1857, there was a severe clash between Madho Singh and Captain E. G. Wood who was leading the cavalry squadron. Many English soldiers were killed. But Captain Wood by some means escaped to Sambalpur and saved his life.

However, Captain Wood could reach Sambalpur on 29.12.1857 only. The incident of Singhoda Ghati enraged him. Next day he surrounded Kudopali where the most ghastly battle took place on 30.12.1857. It is a memorable episode not only in the history of Sambalpur but also in the history of freedom movement in India. Captain Wood besieged the rebel stronghold of Kudopali. The rebels met with their first major debacle at this point. As many as 53 revolutionaries were killed in this battle and 11 were arrested. Subsequently, out of these eleven war prisoners four were released and two were sentenced to imprisonment and the remaining four were released. It is true that nowhere in Orissa, so many revolutionaries were killed in a single action during this period. In this battle, Chhabila Sai the fifth brother of Surendra Sai was shot in the back while running away to catch his horse.

There was a dispute between Ghes Zamindar Madho Singh and Bijepur Zamindar over Bhatibahal region. Bijepur Zamindar was acting as an informer, He informed the Britishers about the rebellious activities of Madho Singh and his family. Earlier, Madho Singh opposed and also

did not pay the enhanced revenue. On the other hand, he joined his hands with Surendra Sai and fought against the Britishers. When a list of defaulters was prepared by the Britishers to confiscate their property, Madho Singh was found at the top of this roll. Bijepur Zamindar was very clever and smart. He took the advantage of this situation and rushed to Sambalpur to justify his claim over Bhatibahal region. The British supported his claim to award Bhatibahal to Bijepur Zamindar and amalgamated that region with his estate.

Early in February 1858, Captain Shakespeare was dispatched from Raipur with a squadron of cavalry to clear off the Singhoda Ghati in order to facilitate mail communication between Sambalpur and Nagpur. Captain Shakespeare came and did his job and returned to Raipur. Surendra Sai was a master tactician in overcoming apparently insurmountable odds. He again captured this Ghati and reorganized its defense under the command of Kunjal Singh and Bairi Singh.

It was not only a set back to British but also a matter of pride and prestige. It was a necessity for the safe communication between Sambalpur and Nagpur and between Calcutta (Kolkata) and Bombay (Mumbai). So, on 12.02.1858, Captain Woodbridge and Captain Wood went to Singhoda Ghati to reoccupy the Ghati. On the way, they attacked the Pahadsirgida Ghati which was strongly fortified by the rebels under the leadership of Janardan Singh, the Zamindar of Pahadsirgida. Woodbridge was killed in this battle.

On 14.02.1858, when Captain Ensign Warlo proceeded to Singhoda Ghati he saw a violent scene on the top of the hill. Headless and naked corpses were seen hanging in the trees. Naked and headless body of Captain

Woodbridge was also found among those of others. Captain Warlo carried the body of Captain Woodbridge with a horse and came to Sambalpur.

As a sequel to the pro-active role of Kharsel Zamindar Dayal Singh in the battle of Pahad Sirgida, he was hanged on 03-03-1858. The Zamindar of Bheden was killed in the battle of 1858. The violent armed conflict of Papanga hill is also on historical record. G. F. Cockburn left Sambalpur towards the end of March 1858. Captain Forster came to Sambalpur on 29.03.1858 to relieve Captain Leigh.

Forster demonstrated very severe and stern attitude towards the Rajas and Zamindars who had support to Surendra Sai and his rebel colleagues. In April 1858 Forster, officiating Commissioner of Sambalpur convened a conference of the Rajas and Zamindars and pressed them to completely support the British Government against the rebels. He urged them to withdraw all their sympathy from Surendra Sai and his associates and contacts. The Raja of Rairakhhol, the Raja of Sonapur, the Raja of Saranggarh and the Raja of Patna assured to extend their all cooperation with the British Government.

Patna Raja Hira Brajadhar Dev betrayed Ujjal Sai. On 01.06.1858, Ujjal Sai was captured and hanged by orders of Forster. Surendra Sai had obvious grouse. He could not excuse Patna Raja and incited the Kandhs inside Patna State to rise against the Raja, while his followers consistently invaded the Patna territory and gave no respite for him. In this mission, Kunjal Singh played important role in mobilizing tribal people against the Patna Raja.

Bamanda Raja Braja Sundar Dev was backing Surendra Sai diplomatically and morally. He abjectly committed himself in writing that he

was prepared to render his services either to fight and capture Surendra Sai or to compromise matters with him, whatever was desired by the British Government. He also assured Forster of his sincere loyalty and thereby incurred great dissatisfaction of the rebels. The Bamra territory was frequently invaded by the rebels who resorted to loot, arson and murder and allowed no peace for Raja. Raja himself was once imprisoned by the rebels and was ultimately set free by the intervention of Surendra Sai. In fact, it was drama. But The British could observe that the Raja of Bamanda had sympathy for the revolution of Surendra Sai and that his Paikas were invading the villages of the British territory. The Assistant Commissioner of Sambalpur was of the view that the Raja was guilty of gross misconduct.

Cockburn had already confiscated the estates of 13 Zamindars who were in support of Surendra Sai. On 25.08.1858, Forster notified the list of these Zamindars namely Madho Singh of Ghens, Manohar Singh of Baseikella (Bheden), Dial Sardar (Dayal) of Kharsel, Pitambar Singh of Patkulunda, Janardan Singh of Pahadsirgida, Ananta Sai of Mundomahal, Chandra Gartia of Loisingha, Karuna Gartia of Kolabira, Dariar Singh of Rampur, Unjare Singh of Kodabaga, Dhanu Singh of Machida, Khageswar Das of Bonda and Ujjal Sai of Khinda and Talabira.

Major Forster made a sudden and surprise attack on the fort of Ghess with enormous force. There was deep silence in the village when they arrived at Ghess. No one was there, no one was found. Everybody concealed himself either in the distant village or hid in the deep forest. That again enraged the British soldiers. They burnt the entire village into ashes. Such cruel and unkind activity of the British soldiers was intolerable and unbearable for the villagers.

Finally, British soldiers caught the old Zamindar Madho Singh. It is said that, Madho

Singh was caught while going to Matia Bhata village secretly. He was taken to Sambalpur and without proper trial he was hanged to death. At the age of 72 he became a martyr. It is said that Bijepur Zamindar was instrumental in this conspiracy of capturing Madho Singh.

Surendra Sai shifted his activities to Khariar area in the later part of 1858 and entrenched himself in the inaccessible Manikgarh hill fort. At that time Krishna Chandra Dev was the Raja of Khariar. During his reign Khariar became an important scene of revolution as Surendra Sai made the Manikgarh hill as one of his strongholds to fight against the British. From this place, he mobilized tribal people in particular and strengthened his force against the British authority. He pooled the tribal people like the Gongs, Binjhals, Souras and others who inhabited the hilly tracts of West Orissa and east Jharkhand. In this sense, his rebellion was a tribal rebellion under his leadership. Hence, it was different from earlier revolutions in other parts of Orissa.

During this historical period of fighting against the Britishers, some did not extend their cooperation to the rebels; rather acted as informers on behalf of Britishers. For example, with the help of Saranggarh Raja Sangram Singh, Britishers could capture Kamal Singh. Sangram Singh was awarded and was also given the title of "Chief Feudatory".

Narayan Singh was the Zamindar of Sonakhan. He revolted against the Britishers and was defeated and captured by Lt. Lucie Smith. In the month of December 1857 he was executed. His Zamindari was confiscated and made over to Maharaj Sai, who was the Zamindar of Deoree. In fact, Maharaja Sai, Binjhal by caste was a nephew of Narayan Singh. In 1857 revolt, Narayan Singh was hanged by the British due to the help rendered by Maharaja Sai to the British.

His son Gobind Singh was also arrested and transported to Nagpur jail. In July 1859, he was released. He swore to take revenge of his father's death from Maharaja Sai.

Gobind Singh had married Purnima, the only daughter of Kunjal Singh. At that time, his father-in-law Kunjal Singh with Surendra Sai and other rebel colleagues had taken shelter in Sunabeda plateau of Khariar due to tough action taken by the British in Sambalpur region. Sunabeda was declared as 'Rebel Land' by the British.

One day, Gobind Singh asked Surendra Sai for help to kill Maharaja Sai. It is said that Surendra Sai sent his 120 rebel colleagues with Kunjal Singh, the father-in-law of Gobind Singh to support Gobind Singh in his mission. On 16.07.1860, they marched and assaulted Maharaja Sai in his residence and killed him. His house was ransacked and his two daughters and one son-in-law were kidnapped. Major E. K. Elliot, the Commissioner of North Province declared rewards of Rs.500 and Rs.250 for capture of Gobind Singh and Kunjal Singh respectively. Subsequently, Gobind Singh was caught and executed by the Britishers.

It was the period when British Government took direct control of Indian administration under the proclamation of 1858. The Indian Council Act, 1861 had been enforced and Sambalpur had been incorporated with the Central Province under this Act. In the mean time, Major Impey became the Deputy Commissioner of Sambalpur in April, 1861. He suggested some peace proposals on 22.08.1861 including granting of pardon to the revolutionaries, who would surrender, return the seized property and lead a normal life. Commissioner of Cuttack issued a proclamation on 24.09.1861 to free the rebels confined in the jails of Sambalpur and Cuttack. As a matter of

goodwill gesture, prisoners were released. He also declared a package of pension to the members of the royal family including Surendra Sai. However, some revolutionaries namely Udant Sai, Dhruv Sai (brothers of Surendra Sai) surrendered on 07.01.1862.

Subsequently, Surendra Sai wrote to Major Impey, the new Deputy Commissioner, offering to surrender on the condition that his claim to the throne was conceded. Impey replied that the throne could never be given to him though liberal provisions would be made for his maintenance. Finally he and some of his strong rebel colleagues namely Gajaraj Singh, Khageswar Dao, Fate Singh and Kunjal Singh surrendered on 16.05.1862 on guarantee of 'Life, Liberty and Free Pardon'. Major Impey personally received him at a place near Sambalpur with all cordiality. He was granted a pension of Rs.1200/- per year, whereas his family was granted a pension of Rs.4600/-.

Surendra Sai surrendered not because he was vanquished but because he was offered peace and general amnesty by the British Government. Mahatab has written that "though at one stage the British authority granted amnesty to the rebels, it is not known in what circumstances the amnesty was withdrawn and again repression started". Finally, Surendra Sai was subsequently betrayed and put under arrest in 1864 along with his close relations and friends.

But, after the death of Major Impey in December, 1863 things changed rapidly. Cumberledge who succeeded Major Impey was very hostile to Surendra Sai. He did not honour the earlier measures taken by Major Impey. It was partly because of the fact that, submission of Surendra Sai did not bring peace. Unrest continued in Sambalpur. Cumberledge found him to be a strong centre of problem even after his surrender.

At last, with the help of one Dayanidhi Meher, he was taken captive in a surprise raid. He was arrested in a treacherous way on his birthday (as per English calendar) i.e. on 23.01.1864 night. There was no fight. There was no opposition as well. There was no bloodshed too. His capture was due to conspiracy. Reportedly, Dayanidhi Meher was a British spy. He was also a liquor vendor. By some means, he could manage to pick up friendship with Surendra Sai and his followers. It was the night of "Pus-Puni" or Pousa Purnima i.e. the full-moon day in the Hindu month of Pousa, an important festive occasion of the entire Sambalpur region. Dayanidhi Meher offered Surendra Sai, his brothers and his followers sweets mixed with heavy intoxicant, saying that the sweets were "Prasad" of the deity. Surendra Sai and his followers did not hesitate to accept the sweets / Prasad. Soon they became intoxicated and unconscious.

Dayanidhi Meher had reported to the district authorities about the hide-out of Surendra Sai. He had also given prior information to the British authorities about his plan and the time to strike. The Deputy Commissioner and the Superintendent of Police Mr. Beryal and others raided the place at dead of night. They could easily arrest Surendra Sai and his brothers Udant Sai, Dhruba Sai and Medini Sai and his son Mitrabhanu. Later on Dayanidhi Meher was rewarded. He was bestowed with a "Jagir". It came to be known as the "Namak Haram Jagir".

British authorities did not consider it safe to keep Surendra Sai in Sambalpur. Rightly, they apprehended mass upsurge. Without delay, a batch of 17 prisoners was forwarded to Raipur of Chhattisgarh under heavy escort on 25th January, 1864. The prisoners were tried for waging war against the Queen and other charges. Surendra Sai, Udant Sai, Khageswar Dau,

Dhruba Sai, Medini Sai, Lokanath Gadtia, Shradhakar Malik, Mrutyunjay Panigrahi and Jagabandhu Hota were convicted and sentenced to transportation for life. Mitrabhanu Sai, Mohan Dau, Dharanidhar Mishra and Padmanabha Guru were sentenced to seven years' imprisonment each.

There was an appeal to the Judicial Commissioner. Whatever might have been the character and temperament of British officers and military personnel, the British judges were above suspicious. The Judicial Commissioner set aside the order and sentences. Immediately after the delivery of the judgment of their acquittal by the Judicial Commissioner, they were re-arrested under Regulation III of 1818. They were dispatched on 19.11.1864 to Nagpur Sitabuldi jail. There from, they were sent to Asirgarh jail in Nimar on the Satpura hill range where he spent his last days.

However, Madho Singh's son Kunjal Singh along with friend Saligram Bariha carried on the struggle till 1865. Kunjal Singh, his brother and his friend were hanged. But Hathi Singh was sentenced to life imprisonment and transported to Andamans. Allegedly, Surendra Sai was cruelly and inhumanly tortured inside the lockup. It is believed that, he spent a very agonized and painful life in Asirgarh jail. It is said that, due to negligence of the jail authority, he lost his eyesight. After 20 years, he passed away in that dungeon on 28.02.1884.

The movement led by Surendra Sai was not a simple struggle. It was not a mere confrontation with the British power or plain opposition to the British authority. The most significant point of this movement was that, it continued for several years even after collapse and end of the Sepoy mutiny in the later part of 1857. It is pertinent to point out that, the First

War of Independence subsided by the end of 1858 but Surendra Sai and his rebel colleagues continued to fight against the British who were then an enormous power and supremacy in the whole world. There are two main reasons for the persistence of this movement in Sambalpur area for so long.

First, Surendra Sai received support not only from local Zamindars, Gauntias and Rajas but also from common people. Consequently, it was widespread and extensive. Surendra Sai could fight against the British for such a long period not because people were afraid of him, but because they loved and cherished him. They appreciated and supported his cause. They were not only conniving at rebellious activities of Surendra Sai but also always behind him and his rebel colleagues with food and other resources. They kept everything about Surendra Sai and his rebel colleagues concealed from the notice of the British and their horde of spies.

Secondly, although the rebels were poorly and inadequately equipped and were no match for the British force in the open plain, they were, in fact, very strong in the hills and invincible in the forests. They were very tough in the difficult terrain and unbeatable in the mountains. They were very dangerous and furious in the jungles. The British also realized that on many occasions their military operation against Surendra Sai and his rebel colleagues had failed because of the difficult terrain of Sambalpur area and their amazing and astonishing adaptability to jungle and mountaineering life. So, on one occasion the British authority of Sambalpur had to requisition the tribal army from Keonjhar in order to fight him in Sambalpur.

On official record, he spent 37 years in jail in two spells. In the history of freedom struggle in India, no one has been put into the confinement

for so many years. Perhaps, no political prisoner in the known history of the world has ever spent such a length of 37 years in jail. It is the longest duration of a freedom fighter's life consumed by jail. Despite the extreme British repression, the highest sacrifice and best spirit of nationalism exhibited by these fighters is commendable and exemplary for all time to come. The names of these fighters who fought an epic struggle against the British rule should have been recorded in golden letters of history of India's struggle for independence, but unfortunately they are yet to get the right place because of our ignorance and carelessness.

There is no denying the fact that, Surendra Sai was one of the most valiant sons of the soil who sacrificed his life fighting against the British and died in obscure. In this perspective Supakar (2009:11-16) writes, "Surendra Sai, the great freedom fighter in the first war of Indian struggle for independence in the 19th century, is the least known and yet one of the bravest and most valiant martyr for the cause of independence of the country. It is pity that, his name has been omitted in many annals of this first war of independence of India. . .History refuses to recognize the valour, the patriotism and the noble qualities of a hero, who has fought and lost." However, it is during the centenary celebration of martyrdom of Surendra Sai in 1984 that this brave man was acclaimed and commended as a national hero to reckon with in the first freedom struggle of India. It could be described as a unique moment for the people and state of Orissa. Department of Posts released commemorative stamp on this legendary fighter.

Given the controversy over this great warrior's place in the 'First War of Independence', the stamp issued by the Department of Posts came as a huge boost to the people of Orissa. It was a

matter of great pride for Orissa as well as Oriyas and a clear acknowledgement by the Government of India that, Surendra Sai was a great revolutionary. The author was at that time a M.A. second year student of Jawaharlal Nehru University, New Delhi. It is still in the mind and heart of Oriya students of JNU, Delhi University and Jamia Milia University how they had observed this memorable occasion with much pomp and splendor.

It would not be out of place to mention that, virtually the entire family of Surendra Sai was courageous and valiant freedom fighters. As discussed elsewhere, his uncle Balaram died in Hazaribagh jail. He languished there for 16 years. His brother Chhabila Sai was killed in an encounter with the British army at Kudopali. Another brother Ujjal Sai was sent to Patnagarh for help. Sadly, the Raja betrayed him and surrendered him to the British. Subsequently, Ujjal was executed. His other brothers Udant, Dhruba and Medini and his son Mitrabhanu were also among the freedom fighters. His only sister Anjana did not marry and extended all her support to these fighters for the larger cause of the society. His wife Sunakumari had hardly spent her married life with her husband. She born and brought up her son Mitrabhanu for

the same cause of sacrifice. It is pity that, these names have been omitted in many annals of this first war of independence.

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August Revolution in Tributary Mahals of Orissa

Dr. Janmejy Choudhury

The Congress working committee, in their meeting at Wardha, adopted a long resolution, popularly called as the 'Quit India Resolution' which initiated a new phase of the freedom struggle in the country. This historic idea was adopted by the A.I.C.C. in the night of 8th August 1942 at Gwalia Tank field in Bombay. The Government swiftly moved its machinery of repression against the Congress leaders and their organisations throughout the country from the early morning of 9 August 1942.¹ In Orissa, as in other parts of the country, early in the morning of 9 August 1942 all important Congress leaders were taken to custody. By the Gazette notification on that day, the Government of Orissa declared all Congress bodies, their offices and other allied organisations, thirty-eight in all, as unlawful ones and Police took possession of those notified places as quickly as possible.²

The arrest of the important leaders of Orissa and the declaration of Congress as illegal caused a strong resentment among the people specially after the advent of Surendra Nath Dwivedi in Cuttack from Bombay on 11 August, 1942 and of Malati Choudhury next day, political situation in Orissa became tense. Surendra Nath Dwivedi issued instruction to sabotage communications by removing Railway lines so as to isolate certain parts of the country in order to make it easier for Congress workers in their area to carry on the

work.³ In fact it was he who mainly organised the August Revolution in Orissa remaining under ground as all other top-ranking leaders were put behind the bars. While issuing instructions he published two bulletins namely Congress Barta and Satyasambad and guided the movement from Cuttack. Correspondences were made in the name of C.O. (Central Office) and B.O. (Branch Office). All these were done to escape the seizure of Correspondence by the Police.⁴ Of course different other circles of Orissa including the Socialists, the Forward Blockists, Communists and Student Federationists combined together to lend their support to the national cause and demonstrated protest against the Government repression. The demonstrations appeared in the form of strikes, hartals, protest meetings and pasting of threatening posters on the walls. But reviewing the political situation in Orissa the official report of 15 August, 1942 stated, "The Congress measures against the Government have so far had no serious repercussions in this province. The arrest of Congress leaders appears to have induced the so-called Communists, Socialists, Forward Blockists, and Student Federationists of this province to give their support to the Congress cause. Workers from these parties are concentrating on propaganda amongst students." However, it was in the latter part of August, 1942

that the agitation took a serious turn when the people openly defied the Government authorities, broke the law and paid no tax. Instances of arson, looting and acts of sabotage became more and more frequent among the unruly mob in different parts of Orissa. From time to time demonstrations against the British authorities were organised by the students. The leaders told them to leave the schools and colleges and violate all laws of the Government.⁵

The August Revolution was spearheaded by the local leaders. During the rule of East India Company, the Tributary Mahals had been classified in three categories. They were firstly, there were certain Tributary Mahals on the plain and cultivated land of the Magolbandi area. It was customary that these mahals would pay their tribute direct to the state. Secondly, there were other tributary mahals on the coastal tract and they were paying relatively a lighter amount. They paid without relevance to their possessions or income. Thirdly, there were a number of Mahals whose rulers claimed descendance from the Rajput dynasties. These rulers occupied wild and unproductive land and served the Orissa Rajas on defence.⁶

The Tributary chiefs were classified in two categories. In the first category, there were sixteen of them who were placed beyond the ordinary Civil and Criminal law of the British. These Mahals were : Mayurbhanj, Nilgiri, Angul, Dhenkanal, Banki, Tigiria, Athagarh, Dasapalla, Nayagarh, Narasingpur, Ranpur, Talcher, Hindol, Sukinda, Keonjhar, and Khandapara. In the second category, they were not enjoying the special privileges and immunity offered to the above Mahals. These states were under the jurisdiction of the British Civil and Criminal law and were described as Kilajat and Ekrajat Estates. These were : Kanika, Marichpore, Aul, Kujanga,

Haripur, Sukinda, Madhupur, Chedra, Dampara, Darpan, Pottas, Bisenpore and Kulluta.⁷ Out of these Mahals, the August Revolution mostly started from Talcher, Athgarh, Dhenkanal and Nayagarh.

In Talcher Pabitra Mohan Pradhan took the leadership. The movement took such a violent form that the British government had to make air-gunning. In Athgarh, Braja Pattanaik, Nanda Kishore Pattanaik and Achyutananda Das took the lead role against the government. In Dhenkanal, Baishnab Charan Pattanaik was the principal director of the Quit India Movement. Maheswar Subuhu Singh of Parajanga was another who included himself in the movement. It was on 26 August 1942 that 19 people under the leadership of Baishnab Charan Pattanaik, burnt the jail, police station, armoury and Govt. Institutions. Musha Mallick, Anukul Sahu and Ananda Sahu were sentenced to death. They had also burnt the Parjanga police station. The police opened fire at Janapada. Bira Sahu and Bena died in police firing. Baishnab Charan Pattnaik was also injured.⁸ In Nayagarh, in the village Nuagaon of Odagaon Police Station, Kashi Dakua died in Police firing on 16 October 1942. Similarly in Nayagarh jail Kanduri Parida and his son Budhi Parida died being mercilessly beaten by the Police. The leaders of Nayagarh were Sridhar Das and Laxman Maharana.⁹

Meanwhile the Police men at the instance of the government framed charges against the leaders who fanned the fire of the movement remaining underground. They were charged under various sections of Indian Penal Code, the Railway Act and the Defence of India Act. The trial took place in the Court of the Special Judge, Cuttack and is known as the Congress conspiracy case. Of them Surendranath Dwivedi was found to have implicated himself in many subversive

measures against the government. He was arrested on 11 October, 1942 at Cuttack. A number of anti-governmental documents were seized from him. So he was further convicted under Section 120(B) IPC and sentenced to 5 years Rigorous Imprisonment. Bhairab Charan Mohanty, Biswanath Parida and Ghanashyam Parida were sentenced to four years Rigorous Imprisonment. Nishamani Khuntia, Banka Bihari Das, Narayan Prasad Mahanty, Narasingh Charan Mahanty, Loknath Mishra, Nabaghana Behera, Pyarimohan Das and Ramakanta Das were sentenced to 5 years rigorous imprisonment. Sachidananda Mishra and Jadumani Jena were acquitted.¹⁰

When the fire of revolution began to spread to various parts of Orissa, the coalition ministry was functioning in province with popularity at the lowest ebb. It was by the mid of 1943 that the August Revolution came to an end. It occupies the same place as to the French Revolution and Russian Revolution in the history of their respective countries.

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Madhaba Chandra Routaray - A Forgotten Freedom Fighter of Khurda

Braja Paikaray

Legislator, social activist and freedom fighter Madhab Chandra Routaray was born in an aristocratic Khandayat family of village Baghamari under Khurda district in 1923 as the son of Dinabandhu Routaray.

Since his childhood he was loved and liked by his friends and relatives for his sober and amicable nature. He got his elementary education in his maternal uncle's village and passed matriculation from Bhakta Madhu Vidyapitha of Old Town, Bhubaneswar. He was admitted to Samanta Chandrasekhar College, Puri for his higher studies. While he was studying as a college student he joined the famous Quit India Movement of 1942 being inspired by the clarion call of Mahatma Gandhi leaving behind his college education and bright career. He came to limelight by criticizing the British Govt. and was chased by the British Police. In order to avoid Police arrest, Madhab Chandra went underground and lived incognate.

India became free from foreign yoke on 15th August 1947 and the first general election

of the country commenced in 1952. Madhab Chandra contested in the general election as a Congress candidate and was elected to Orissa Legislative Assembly from Khurda Constituency.



He had got the rare opportunity of becoming the first M.L.A. of Khurda in Independent India. He completed his full tenure as a legislator from 1952 to 1957 successfully. During his tenure as a M.L.A. of Khurda he had devoted his time for the development of roads and elementary education, establishment of new Post Office and health centers. He had close intimacy with late Nabakrushna Choudhury, Late Harekrushna Mahatab, Late Radhanath Rath,

prominent Communist leader Late Gangadhar Paikaray and many other dignitaries of the State. He was the son-in-law of famous Dalabehera family of Tapanga in Khurda district.

In course of time Madhab Chandra Routaray preferred to plunge himself in social work keeping distance from active politics. He became the founder President of Baghamari U.P. School.

He advocated before the Central and State Government for grant of Pension to non-Prisoned freedom fighters and had become successful in his endeavour. He was elected as the Acting President of "Orissa Pradesh Swadhinata Sangrami Seva Sangha" and took up many welfare measures for the freedom fighters of the State. He was working tirelessly for the development of agriculture and agriculturalists. He was closely associated with the Orissa branch of "Bharat Krushak Samaj" as a State Organiser. He was an active organizer of "Samaj Sanjojak Mandali" an association of Dalits and was striving for social justice to downtrodden.

Besides the above mentioned associations and organizations he was the Vice-President of

"Utkal Sammilani" and was the office bearer of "Odisha Khandayat Kshyatriya Mahasabha." He had established himself as a committed social worker and popular leader by dint of his selfless service to the general public.

Madhab Chandra Routaray passed away to his heavenly abode on January 2002 completing his life's journey successfully. He shall be remembered for ever as an able Legislator, Committed Social Worker, freedom fighter and beloved leader of the people of Khurda.

Braja Paikaray is a Government Advocate and Notary-Public, Bhubaneswar Court, Bhubaneswar-751014.



Hon'ble Chief Minister Shri Naveen Patnaik planting a sapling at Gandamunda, Bhubaneswar on 25.7.2009.

Role of Shri Abhiram Paramahansa Dev to The Freedom Struggle of India

Tarakanta Mohanty

History of India's freedom struggle can never be complete without a mention of the significant role of Thakur Abhiram Paramahansa Deva played in his own unique style.

Among the five saints of nineteenth and twentieth century who had illumined the spiritual sky of Orissa were (1) Biswaguna Bayababa of Kaliaboda of Cuttack (2) Thakur Shri Abhirama Paramahansa Dev of Karamala Ashram, Puri (3) Namacharya Bayababa of Nrusinghatikiri Math of Kendrapara (4) Premacharya Baba Madhusudan of Prachigumu Dhurmakshetra, Nayahat, Puri and Baikunthanatha Brahmachari of Jalowka Anandhadham, Choudwar, district Cuttack.

Their spiritual contributions have illumined them that those are the treasures of Oriya literary world which have enriched the Oriya literature for all ages to come.

Thakura Abhirama Paramahansa birth was then when India was ruled by Britishers and so

many martyrs of India like Nawab Sirajuddwla, Jayee Rajguru, Buxi Jagabandhu Bidyadhara and Surendra Sai had given stiff battle against Britishers. Shri Thakur was arrested for his controversial book 'Kali Bhagabata' where he had prophesied that "the then British king Emperor George the fifth, would not last long, all the Congressmen would group together under the leadership of Mahatma Gandhi. All the foreign soldiers would be sent out of the country and India would gain freedom from foreign rule." All these passages were composed around 1927-28 almost twenty years before India gained freedom.



On sedition complain the Britishers arrested Shri Takar and he was taken to Chatrapur (Ganjam district, Orissa) on 27.9.1934. He was thirty years of age. The trial was conducted from 29.9.1934 and was completed on 13.12.1934. It was conducted in the Court of the then District Magistrate A.F.W. Dixan.

It was at Ichhapur village, Shri Thakur composed the first six chapters of the famous philosophical treatise 'Kali Bhagavat'. It was the first book written by Shri Thakur. 'Kali Bhagavat' is an embodiment of metaphysical thoughts in allegorical style, having a surface reference to contemporary political situation in India. Especially chapter-VI and XXII, some stanza would reveal surface meaning, foretelling the future political situation in India namely that India would be freed from British domination and would gain freedom under the noble leadership of Mahatma Gandhi. Kali Bhagabat was first published in 1928.

Some atheists, who used to attend the evening preaching meetings addressed by Shri Thakur, listened to few discussions on Kali Bhagavat. Of course, they were not able to understand the deeper philosophical meaning therein. In those times in the whole of Utkal (Orissa), no human being was worshipped nor was there any historic account of any human being, being worshipped as God or divine being, the way Sri Thakur was being worshipped. Witnessing all that ritualistic manner in which Shri Thakur was being worshipped, this atheist group became agitated. They thought, that was a golden opportunity to denigrate Shri Thakur and also perhaps feel that was an opportune time to test spiritual power and the knowledge of Shri Thakur.

They all went as a group to the nearby Mahanga Police station and complained to the Sub-Inspector that the book written by Shri Thakur contained derogatory comments about emperor George V and praise for the Satyagrahis and their leader Mahatma Gandhi etc.

At that time Shri Thakur was camping at Kochilapada village close to Mahanga. The Sub-Inspector Durgananda Mishra, surreptitiously managed to obtain a copy of Kali Bhagavat and

sent a confidential report to the Bihar-Orissa Police Headquarters at Cuttack. On 2.2.1934, the C.I.D (Special Branch, Superintendent of Police) forwarded this confidential report to Madras State Government C.I.D (Special Branch, Superintendent of Police Mr. A.P.Bulkcey. Mr. G.T.H.Braken, the then Chief Secretary of Madras Government ordered that a case be initiated against the author and publisher/printer of the book Kali Bhagavat.

The case was filed under C.P.C Rule-195 Section 124 on 20-9-1934 and the offence was "the said publication contained several passages and seditious matters intended to bring into hatred and contempt His Magestry the King emperor and the Government established by law in British India.

Under order No.437 Public (General) of 30-4-1934, vide section 19 of India Press (Emergency Powers) Act, a notification was published in the Gazette of the then Madras Government, to the effect that all the copies of the book "Kali Bhagavat' were to be seized and all State Governments were duly notified. Also anyone who was found reading the book was liable for imprisonment for one month and a fine of Rs.50/-.

After Thakur's arrest at Chatrapur on 27.7.1934 Shri Ganapati Sahu and Shri Bayapuni Sahu offered bail on behalf of Thakur. Shri Lingaraj Panigrahi (Ex-Speaker of Orissa Legislative Assembly, Ex-Education Minister and Chief Justice of Orissa) and Shri Ramana Murty, advocate were the defence council for Shri Thakur and Shri Shashi Bhusan Rath, owner of the Press at Berhampur where the book was printed.

During the trial, Shri Thakur was unperturbed and was alway with his serene bewitching smile on his lips. The saffron-rebel

young Sannyasi made an unforgettable impression on all who saw him during the trial.

A noted Oriya scholar and writer, Ex-Speaker of Orissa Legislative Assembly, Pandit Nilakantha Das expressed the feelings of all about Shri Thakur in the 'Gita Pravesh', which is his commentary on Bhagavat Gita (1st Edition, Page-320)

"The young ascetic stood in the Court room day after day. He knew that he would serve a long jail sentence. But there was always a natural smile on his lips."

After completion of the case hearings, to a specific question from the Judge and District Magistrate Mr. A.F.W.Dixon, Shri Thakur with his usual serene smile replied "not guilty". He was awarded punishment of rigorous imprisonment for one year.

The then Advocate of Madras High Court, Late Bachu Jagannath Das (Ex-Chief Justice of Orissa High Court and later Justice of Supreme Court) had preferred an appeal against this judgement, on behalf of Shri Thakur. It was, however rejected. Shri Thakur was taken to Berhampur (Ganjam) District Jail and admitted on 13-12-1934 to undergo punishment.

Shri Thakur, by then, became well known amongst the people. There was widespread agitation showing indignation at the ruthless torture

of an innocent Sannyasi by the then foreign rulers British Government. Fearing that there might be mass upsurge, the Government shifted Shri Thakur, secretly, to a distant place to undergo the jail sentence. Accordingly, on a mid-night, Shri Thakur was escorted from Berhampur District Jail, and made to board a south-bound train. He was detained at Rajahmundry (on the bank of the Godavari river, Andhra Pradesh). He was admitted to the Central Jail thereon 9.1.1935. Although Shri Thakur was to be released on 12.12.35 as per the Court order, a remission of 41 days was granted to him. He was released on 1.11.1935.

By the time Shri Thakur was released from Rajahmundry Jail, he had become a well known figure in the whole of Orissa. People began to look to him not only because he was a saint with divine powers but also as a great freedom fighter on his own unique way. It can be said, this divine sport of Shri Thakur was largely responsible in sowing the seed of love of freedom and a determination to win the same at any cost in the hearts of the millions of people of Orissa.

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The Indian Freedom Struggle and The American War of Independence : An insight into the Pattern of Leadership

Dr. Satyabrata Das

In this proposed study I wish to examine the pattern of leadership during and after the American Revolution and the Indian Freedom Movement. Although both the historic events were separated by more than 150 years the common background of this study, however, is the British Colonial Rule in both the countries and the subsequent emergence of these two countries as the two largest constitutional democracies in the world. Besides, both the United States and India, more than any other country in the world, have greatly diverse people with their varied culture and tradition. My objective is to identify the basic differences in the pattern of leadership between these two countries that emerged since the beginning of their freedom movement. The case of the United States was somewhat different in the beginning as they looked upon England as their "Mother Country". But the illusion was soon lost and they fought against the British Colonial government as bitterly with their guns and bullets as the Indians did with their Civil Disobedience and Satyagraha (non-violence). Incidentally again, the very concept of Civil Disobedience which in fact became the formidable weapon of non-violence under the leadership of Mahatma Gandhi was imported from America. Moreover, the resentment of both the Indians as well as the Americans against the British was same: it was

the colonial motif of exploitation. The British Colonial government, openly in India and cunningly in North America, wanted to make their colonies a perpetually subordinate agricultural and extractive area that would serve the mother country as a source of raw material, a safety valve for excess or unwanted population, and a market for finished goods.

However, among the striking differences, the Americans were, by and large, educated, politically conscious and comparatively far more vigilant about their own rights and liberties than the Indians. But ironically, their very strength turned out to be their weakness. Some of them, with all their knowledge, still failed to shake off their emotional attachment with their "Mother Country" which posed a formidable problem for the revolutionary American leaders to fight both inside as well as outside. The common mass, obviously, had an initial conflict whether to abandon their loyalty to their "Mother Country" at the instance of the new radical leaders. Thus the pressure on the leaders of the American revolution was initially very great which was in no way less despairing than the state of Indian politics in the beginning. But the manner in which the great pamphleteers of the American Revolution established their stand in the course of the protracted political debate gave a special

significance to the American Revolution. And in the process, it could make the general mass greatly involved in the cause, both intellectually and emotionally. Whereas, in the case of India the situation was different. Unlike the Americans, the Indian leaders had no problem convincing the people that the British were exploiting them, but their real problem was to fight against the age-old, deep-seated cynicism and fear that filled the Indian minds. That explains why the Indian freedom movement which started as early as 1857 with the Sepoy Mutiny could not really take off till Mahatma Gandhi arrived on the Indian Political scene in the early 20th century. India finally got its long cherished freedom. The British invaders quit the country. The people got political right to choose their own leader. But in reality the fruit of freedom did not reach the masses. Gandhi's dream of another golden age, 'Rama Rajya' as he used to say, remained a far cry. We may recall how poor Gandhi, soon after independence, lost all his magical charm and influence and preferred to languish away from the point of fierce struggle for power and position till of course he was put to rest by a mad fanatic.

Since that ominous beginning, India has been in and out of political crisis largely due to ineffective, corrupt and a thoroughly degenerate leadership. And the power has been passing down from the hands of one corrupt set up to another who seek their own vested interest and blissfully ignore the cause of the suffering millions. The few good leaders, therefore, find themselves ineffective and helpless in the face of a vast and formidable counter-force. Even during the dynamic leadership of Nehru this counter-force was no less powerful. Before Nehru died, as the reports of some ambassadors like Chester Bowle and Galbraith (1) show, there were no visible successor around. Similarly, when Mrs. Gandhi was killed there was no acceptable leader to

succeed her, and finally her only (surviving) son, an immature politician then, was nearly coronated to her place. When Rajiv Gandhi was killed, again a similar crisis arose and his widow was for sometime at the top of the succession list till she herself turned down the offer. Is it not really surprising that a country which claims to be the largest Democracy in the World with one sixth of the world's population perpetually runs into such crisis of leadership ?

Then the next question follows, where lies the problem possibly ? Was it with the early leaders like Gokhale, Gandhi, Tilak, Lala Lajpatray and Nehru ? Or, does the problem lie with the people, with their high rate of illiteracy, unlimited power of tolerance, fatalism, apathy and poverty ? To that effect, we can take the very case of the United States whose internal condition was greatly disappointing till as late as 1760, the period preceding the revolution. As a noted American historian observes on the state of American colonies just before the revolution : "... every colony engaged in perennial boundary disputes with its neighbours" (2) So notorious was the hostility between these colonies that James Otis, one of the founding fathers of the American Revolution, painfully observes : 'Were these colonies left to themselves ... America would be a mere shamble of blood and confusion' (3) An English traveler who toured the colonies in 1759 and 1760 reports that, were they left to themselves "there would soon be civil war from one end of the continent to the other" (4) But, is it not surprising that just two decades after, these same people got united, realized their independence, and established a constitutional parliamentary democracy that has had a longer continuous existence than any other country in the world ? That again with such stupendous internal problems like the terrible Civil War.

To get some light in this direction, a study of the major political pamphleteers of the American Revolution like James Otis, Thomas Paine, Daniel Dulany, John Dickinson. John Adams, Thomas Jefferson, Alexander Hamilton and James Madison in close comparison with the political pamphleteers in India such as Gokhale, Tilak, Lala Lajpat Ray, Sri Aurovindo, Mahatma Gandhi and Nehru could be useful. But at the same time a study of the social, political, economic and psychological factors would be certainly helpful. And the preliminary hypothesis to begin with this study may be that : in the course of Indian freedom struggle, the leaders like Gandhi relied more on their emotional appeal to the common masses without a corresponding attention to the

cerebral part of it, as a result the effect faded out as quickly as it had set in. In America, on the other hand, the appeal was more through and to the intellect, to the reason of the people. And that precisely explains the success of American Democracy and the failure of Indian Democracy.

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(To Continue....)

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Hon'ble Chief Minister Shri Naveen Patnaik releasing the Special Issue of Utkal Prasanga and Orissa Review on "Poet Jayadev & Gitagovinda" at Jayadev Bhawan on 27.7.2009. On this occasion Shri Prafulla Samal, Minister, Panchayati Raj, Information & Public Relations, Dr. Prasanna Kumar Patasani, M.P., Shri Arabinda Dhali, MLA, Ms. Yashodhara Menon, Chief Post Master General, Orissa Circle and Shri Tarun Kanti Mishra, Development Commissioner-cum-Addl. Chief Secretary are also present.

The Coast Canal in Orissa During the Colonial Era

Dr. Ganeswar Nayak

In 1866 Orissa was visited by a most devastating famine in her colonial history. It was so terrible that one third of its population were perished. It is called Na Anka famine in Orissa because it came in the 9th Regnal year of king Divya Singha Deva, the Gajapati king of Orissa. The Secretary of State for India ordered for an inquiry in to the appalling catastrophe and a Commission was appointed in December 1866 by the Govt. of India under the chairmanship of George Campbell. The Commission submitted its report on 6th April 1867.

The Famine Commission of 1866 directed the attention to the state of communication of Orissa and measures were taken thereafter to prevent the recurrence of similar disaster by improving the communication. The commission recommendations constituted important milestone in the economic history of Orissa. It realized how greater part of Orissa, as it were, out of world, how in accessible it was to the ordinary trade, and with this fearful results that inaccessibility was attended during the famine. With these facts in view, the commission suggested for speedy execution of Trunk Road from Cuttack to Calcutta. Further the commission recommended for making the irrigation canals navigable. So, several canals were developed in Orissa for communication purposes.

The works for the Orissa Coast Canal started in the year 1880-81. The amount of original estimate of the Orissa Coast Canal was Rs.36,02,297 inclusive of indirect charges sanctioned in India Govt. No.155 dated 20th Aug. 1879. The estimate was revised in 1888 chiefly on account of excess in navigation works due to bad foundation and cost of extra land. The revised estimate was Rs.44,74,941.

The main causes, which attributed for the construction of the coast canal was that the province of Orissa was only in Bengal, which was completely isolated and cut off from all communications with Calcutta by rail or river. So trade was compelled to take the sea route. But the ports were so inferior that transport was effectuated with many difficulties and consequent expenses. The False Point harbour was rapidly deteriorating and steamers of British India Company were forced to lie outside while the only other port Dhamra was blocked by a bar, on which the depth at low water was only nine feet. The construction of costly bridges due to the presence of several rivers did not encourage the British Government to extent the railway construction to Orissa. Famine, poverty and high mortality in Orissa did not receive the consideration of the Government for extension of railway to Orissa.

Since the famine of 1865-66 in Orissa, actually nothing had been done to improve the means of communication with Orissa. But if the coast canal would be constructed and if another famine visited Orissa a vast number of boats from the rivers of lower Bengal would be concentrated for the carriage of grain without any additional expenses to the Government.

Further Orissa Coast Canal was constructed not as a productive public work but as a famine protective work. It was designed not to yield profit but to afford protection to Orissa from famine.

The Lt. Governor of Bengal was of the opinion that the High-level canal should eventually be connected with the coast canal by a link from the Matai to Bhadrak, and that the locks on this link should be of the full size. (150 feet by 20 feet) Direct thorough communication with Cuttack would then be established for a class of boats, which could traverse the branch canal to the coast, viz., the Taldanda, the Kedrapara, the Gobri; the locks on which was only 100 feet by 17 feet.

Its construction was undertaken because it was considered that it could be valuable as a protection against famine and remunerative as a trade route. It was anticipated that all the import and export trades of Orissa would pass through it and that it could yield revenue of over Rs.2½ lakhs.

The Coast Canal connected the river Hoogly at Geonkhali; 45 miles from Calcutta with river Matai at Charbatia near Bhadrak. It ran along the sea face at a distance varying between 2 to 10 miles. By this it was planned to open the navigation via Gobri Canal to Cuttack and by tidal creek to False Point Port. It was also further planned to connect Chilika Lake and Ganjam into direct communication with Calcutta and thus connect large towns and marts. (Calcutta, Balighai

Hidgelee, Balasore, Chandbali, Cuttack, Puri and Ganjam). Its length in Orissa was 92 miles and was divided into four ranges. The canal was fed by tidal water so it was not useful for irrigation. The four ranges of coast canal were as follows.

RANGE-III

1. It connected the Badga river, a branch of Rasulpur River in Hidgelee with Subarnarekha River, in Balasore District thirty one and quarter miles in length.

RANGE-IVA

2. It connected Subarnarekha River with Panchapara River seventeen miles in length.

RANGE-IVB

3. It connected Panchapara River with Burabalanga River seven miles in length.

RANGE-VI

4. It connected Burabalanga River with Matai River in Balasore District, thirty eight miles in length.

Each of these ranges was an open cut with level bed, provided with a lock at each end. During the dry season the canal was filled by tides and during the rains by surface drainage from the adjoining country. The canal was generally laid out parallel to the great line of sand-hills extending uninterruptedly along the whole coast from Contai in Hidgelee to Dhamra. Thus the canal was to a great extent protected the country from cyclone.

The northern terminus of the range III was placed on the south or right bank of the Badga River. It was located opposite to the village Surpai where a tidal creek connected Badga River with Contai, the headquarter of Hidgelee sub division of the Midnapur District. The southern terminus of Range III was on the left bank of Subarnarekha River. But due to excessive flood of the

Subarnarekha River, and the incapacity of its channel to carry off its maximum discharge, the southern terminus of the range III was placed Goocheeda River about one mile from its junction of the Subarnarekha River near Kalaburea.

The terminus of ranges No IVA and IVB and V were placed as to interfere as far as possible with flood sections of the rivers connected by them, viz. the Burabalanga and the Panchapara Rivers. There was inconvenience to the boat navigation owing to the termini not being exactly opposite to each other. The Southern terminus of Range No V was placed on the left bank of the Matai River, a little below Charbatia village. The Matai River was one of the finest natural tidal canals in Orissa. The average width of the river at surface of low water was over 130 feet and its depth was 12 to 15 feet.

The bed level of the canal was determined with reference to the average spring tide of the cold season, when the rise of the tide was the least. The minimum depth of water in the canal was 7 feet. But it was to be remembered that this minimum depth was only for about 8 or 10 days at the outside in the 12 months i.e., during the spring tides of December, January, and February. The interval between two successive spring tides was taken to be the period between the days that the tide raised to the maximum height to the period to the days that its rise was the least. Or from the first or 14th day of the moon to the 10th or 24th day, according as spring tides due to new moon or full moon.

The bed level of the different ranges of the canals was fixed in accordance with the calculations given below.

Range III -	101.50	
IVA -	99.00	Plus datum
IVB -	98.00	
V -	101.00	

The datum line used in all the levels connected with these coast canals was the mean sea level at Karachi, as used almost all over Bengal and upper India. The mean tidal level on the coast here, where as it was actually three to four feet below it.

The canal originally had a minimum bottom width of 40 feet. But to raise the side banks in several places above the flood level and also increase the width near the terminal locks, the mean bottom width of the several ranges was considerable more. The following table indicates the bottom width of different Ranges of the coast canal.

Table-1
Different Ranges of Coast Canal.

Name of the Range		Bottom width
Minimum width		Mean Width
Range No. - III	40	50.00
Range No. - VA	46	56.08
Range No. -IVB	36	40.00
Range No. -V	40	43.00

The average depth during the cold season was eight feet and during remainder of the year ten feet. The minimum depth in No III and V was experienced once or twice during 12 month and it was continuing a day or two in the tide. The average minimum mean width of the canal at the water surface at the cold season was 64 and 74 feet. The average minimum mean width during rest of the year was 70 or 80 feet, according as the base of the canal was fixed at 40 to 50 feet. .

Range III in prolongation of Range-I and II of the Hijli canal was opened in July 1885 and the first return from the revenue shown in 1885-86. Ranges IVA and V were temporarily opened for traffic from 15th July to 31st December 1886.

The entire length of 92 miles was opened on 1st Sept 1887.

But with the opening of railway in 1896 the canal became a dead loss to the Government. It failed to fulfill the expectations. The canal was being fed by tidal water, so it was not useful for irrigation. So it did not benefit the agriculture. It was a common complaint of landlord and raiyat, that its effects had been deleterious. It was difficult for one who was not a Civil Engineer to arrive at any conclusion upon this point. One of the popular view was that the embankment of the coast canal prevented free egress of the Subarnarekha flood and thus raised its depth on the western side from Pragana Kamardachour as far south as Sartha and also similar effects produced in Pragana Ankur. On the other hand, it was supposed that canal bank would afford protection against cyclonic eruptions of the sea. But on the other hand the water passed over the embankment and approached to within two miles of Balasore town.

So the coast canal did undeniable damage to the people. In Orissa, where the capacity of the river is often fraction of total volume of water to be disposed off, the excess water must necessarily pass to the sea over the surface of the land. In that circumstances, it was unwise to

deliberately interpose a barrier of 60 miles long (between the water and the sea). The result was that the formation of a reservoir of huge dimensions. So the proposal for numerous and large cross drainage planned but abandoned due to heavy expenditure. So the flood advisory committee of 1928 recommended the abandonment of canal. So the ranges of IVA, IVB of the canal were abandoned.

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Dr Ganeswar Nayak is a Lecturer in History in SKCG Autonomous College, Parlakhemundi, Dist Gajapati.



School students are tieing Rakhi on the wrist of Shri Murlidhar Chandrakant Bhandare His Excellency the Governor on the occasions of Rakhi Purnima on 5.8.2009.

Role of Sarva Shiksha Abhiyan in Empowerment of Elementary School Teachers

*Radhamohan Panda
Dr. Jagannath Das*

The Sarva Shiksha Abhiyan Mission strives to secure the right to quality basic education for all children in the 6 - 14 age group. The goals of the SSA Mission are :

- (a) Enrollment of all children in school, Education Guarantee Centre, Alternative School, "Back to School" camp by 2005.
- (b) Retention of all children till the upper primary stage by 2010.
- (c) Bridging of gender and social category gaps in enrolment retention and learning.
- (d) Ensuring that there is significant enrolment in the learning achievement levels of children at the primary and upper primary stage.

Mission Promotes

- (a) Empowerment of the children to be active participants in a knowledge society.
- (b) A result oriented approach with accountability towards performance and output at all levels.
- (c) A people centred mode of implementation of education interventions with involvement of all stakeholders, especially teachers, parents, community and Panchayati Raj institutions and Voluntary institutions.
- (d) An equity based approach that focusses on the needs of educationally backward areas and

disadvantaged social groups including children with special needs.

- (e) A holistic effort to ensure convergence of investments and initiatives for improving the efficiency of the elementary education system.
- (f) Institutional Reforms & Capacity Building to ensure a sustained effort for Universalization of Elementary Education (UEE).

Need of Inservice Education of Teachers and SSA :

SSA envisages provision for trained and committed teachers in all schools. It intends to improve the quality of pre-service and in-service teacher education.

The teachers working in primary and upper primary schools have carried back content and pedagogy knowledge, motivational skill, qualifications and level of training.

There is a need to design continuous in-service training programme for different category of teacher working in primary & upper primary schools, head teacher and teachers working at BRCs & CRCs etc.

Emerging Focus of Teacher Education :

Recommendations of National Curriculum Framework - 2005 concerning major shifts in Teacher Education Programmes are :

☉ Understanding the learner needs to be given priority. The learner needs to be seen as an active participant rather than a passive recipient in the process of learning and his/her capabilities and potentials are seen not as fixed but dynamic and could be developed through direct self experiences. Teaching-learning will be so designed as to provide opportunities to directly observe learner's questions and observations about natural and social phenomena ; insights into children's thinking and opportunities to listen to children with attention, humour and empathy.

☉ Learning is to be appreciated as a participatory process taking place in a shared social context of learner's immediate peers as well as wider social community or nation as a whole. Learning as essentially a self-experience-based process in which the learner constructs his/her knowledge in his/her own ways through absorption, interaction, observation and reflection.

☉ Teacher's role needs to be shifted from a source of knowledge to a facilitator of transforming information into knowledge / wisdom through multiple exposures.

☉ Knowledge is to be taken as a continuum, as generated from experiences in actual field through observation, verification and so on.

☉ Conceptual inputs in teachers training need to be articulated in such a manner that they are able to understand and explain an educational phenomena in terms of concepts, application - action points / tasks, learning processes and events.

☉ In teachers training adequate scope needs to be provided for viewing theoretical understanding and its practical applications in a more integrated manner rather than as two separate components. The teacher in the class needs to develop a critical sensitivity to the field approaches.

☉ Different contexts invite differences in learning. Learning in school is influenced and enhanced by the wider social context outside the school.

☉ The teacher-educators/resource persons should evaluate the teacher's ability to cooperate and collaborate, investigate and integrate and also evaluate competencies and originality in approach, presentation, so on and so forth.

☉ Several kinds of training appraisal take place in the form of self-appraisal, peer appraisal, teacher's positive feedback and formal evaluation at the end of the programme. All appraisal aim at improvement, understanding strength and weaknesses of the concerned programme.

Principles of Organising Inservice Education :-

While organizing in-service education of teachers the following guiding principles need to be followed :

☉ In-service training programmes need to be built on the basis of the felt needs and sharing of experiences of the teachers. There is a need to give teachers a space to develop and listen their own voices.

☉ Teachers as adults already possess a working professional identity and already have experiences of teaching and beliefs about learners, about colleagues and about teaching-learning process. Any in-service programme, whether it attempts to alter practice or simply provide content knowledge, needs to acknowledge and respect the professional identity and knowledge of the teachers. As adults and professionals, teachers are critical observers of the contents of in-service activities and the extent to which they learn from these training is a function of their assessment of its quality based on the extent to which the training programme relates to their needs.

☉ In-service training programme needs to be designed with a clear sense of the aims and how the strategies of the programme are going to achieve these aims. This condition alone can ensure that programmes remain on track and 'alive' rather than be routine when they are implemented. This would also require that every group of trainers directly participates in the designing of the programme, keeping in mind a specific group of teachers, or adapts a given programme for a specific group of teachers.

☉ In-service training programmes must establish and nurture the linkage with the academic disciplines of the teacher's interest.

☉ In-service training programmes that seek to develop or alter basic practices need to be planned based on extensive interactions over time with the teachers as well as the trainers.

☉ The content of in-service programmes must be such that teachers can relate to their own experience and also find opportunities to reflect on these experiences.

☉ In-service training programmes that compromise on the professional identity of the teachers and their autonomy, will be unsustainable in the long run, providing very little psychological framework/theory based on the process of learning and the aims of education.

☉ Interaction between the teachers must not be compromised on any account. The use of electronic media in place of human interaction is non-negotiable. However, electronic media should be used in a way that it supports teacher's interaction.

Formulation of Training Objectives : -

Keeping the following broad objectives in view, the State / Uts / districts may formulate training objectives based on local needs. Specific training objectives could be formulated on the

basis of identified training needs of the concerned target group by local level training institutions like DIETs / BRCs / CRCs. The general objectives for providing in-service training to the teachers of elementary schools are :

☉ To orient the teachers in the goal, philosophy and strategies of SSA with respect to formulation of strategies for - (a) Enhancement of enrolment, (b) Regular Attendance and retention of all children in the school, (c) Minimizing the social gap (girls, SC, ST, other socially disadvantaged groups)

☉ In-service training of teachers should have a special focus on training of teachers for Grades I and II as these grades are most important for building a strong foundation in basic reading and numeric competencies.

☉ To facilitate the achievement of quality in learning by adopting content-cum-methodology approach wherein use of activity based strategies, reading materials, multi-media, demonstration, joyful learning methods (such as folk songs, folk dance etc.), innovations, experimentations, information and communication technology, local specific contextual strategies, peace and other values, remedial instructions, environmental issues, continuous and comprehensive evaluation etc. are meaningfully integrated.

☉ To sensitize the teachers about the need of accountability to the community, to enable them to work in close collaboration with parents, community and VEC / PTA and to mobilize community support for the schools.

☉ To orient the teachers in the methodology of developing habits, attitudes, values and life-skills necessary for cultivating good citizenship among the children.

☉ To help the teachers in undertaking action research and reflect on suitability of interventions

- ◎ To orient the teachers to transact teaching-learning in multi-level, multi-grades, large sized classes and tribal context.
- ◎ To help the teacher to act as a reflective professional who engages children in critical thinking, problem solving and meaning making.
- ◎ To develop in the teachers needed counseling skills and competencies for performing effective facilitating roles in finding solutions to day-to-day problems related to educational, personal-society situations.
- ◎ To provide an opportunity to the teacher to explore, reflect on and develop his / her own practice.

Dimension of Different type of Teacher Training in Orissa :

In Orissa, the following group of teachers have been identified.

- ◎ Trained Regular primary and upper primary teachers : 20-days training in a year through different type of modules.
- ◎ Trained newly-recruited teachers : 30-days training is being imparted in a year.
- ◎ Untrained regular and newly recruited teachers are receiving training for 60-days in a year through distance mode by TE & SCERT, Orissa.

Module used in Orissa for In-service Training of Regular trained and newly recruited teachers : ACHIEVEMENTS :

FOCUS OF DIFFERENT TEACHER TRAINING MODULES

Target Group	Focus
Primary School Teachers UNMESH-I (7-day)	(a) Understanding children
First General Round	(b) Activity - its nature and elements
	(c) Teaching Language through activity based approach
	(d) Teaching Mathematics through activity based approach
	(e) Teaching EVS/Science through activity based approach
	(f) Integration of different subjects/contents
	(g) Preparation of lesson note
	(h) Learners' Evaluation
	(i) Development of School Improvement Plan
	(j) Preparation of plan for activities after training.
Primary School Teachers UNMESH-II (7- day)	(a) Class room transaction based on imagination and experience of the child
Second General Round	(b) Learning activity based on child' nature and ability
	(c) School Climate Building with focus on Health, Sanitation and Hygiene

	(d) Management of Multi level situation
	(e) Subject specific demonstration and practice (language, Math., Science, Social Science)
	(f) Continuous and comprehensive evaluation
	(g) Preparation of Unit test and use of unit test data
	(h) Learning Achievement Tracking System and Identification of training needs
	(i) Building resource centres
	(j) Mainstreaming of children passing out of EGS and AIE centres
Primary School Teachers	(a) Sharing of experiences and self introduction.
UNMESH-III (7- day)	(b) Understanding children - Why & How
Third General Round training	(c) Understanding MGML situation
module on MGML situation	(d) Nature and elements of activity in MGML situation
Theoretical orientation - 3 days	(e) Types of activity & its multifarious use
Hands on - 3 days	(f) Classroom management in MGML situation (demonstrated by the Resource Person)
Consolidation - 1 day	(g) Planning for activity preparation & classroom management (by the participants)
-----	(h) Classroom management in MGML situation (by the participants) and follow up discussion
Total - 7 days	(i) Consolidation and group presentation
	(j) Evaluation of the support system
Primary School Teachers	(a) Learner and Learning Achievement : Constructivism (As per NCF guideline), Sources of learning, Characteristics of Learning activity, Local experiences and Materials, Evaluation process
UNMESH-IV (5- days)	(b) Constructing Learning Experiences : Indoor /outdoor activities of the school
Second General Round	(c) Designing Learning Activity in basic subjects : Mathematics, Science, Environmental Science, Social Studies, Language
	(d) Planning : ADEPTS, Lesson Plan, Activity Schedule
	(e) Follow - up action

- | | |
|--|---|
| Upper Primary Teachers
UDAYA-I (7-day)
First General Round | (a) Understanding Upper Primary school children
(b) Problem of the focused group
(c) How children learn
(d) Activity-its nature, preparation and use
(e) Learners' Evaluation |
| Upper Primary
Teachers UDAYA-II (7-day)
Second General Round | (a) Using the results of LATS for improving the performance of Upper Primary children
(b) Identifying the learning needs of the children with the help of LATS and developing strategies to address these needs
(c) Developing the skills of textbook analysis and organizing activities for difficult sub-concepts
(d) Developing worksheets in different subjects
(e) Orienting teachers on importance of continuous evaluation and acquainting them with the techniques of development of test items.
(f) Analyzing test items, identifying specific weakness areas of each child and providing remedial teaching |
| Upper Primary
Teachers UDAYA-III (7-day)
Third General Round | (a) Understanding children
(b) How children learn
(c) Resources for learning and learning environment
(d) Learners' evaluation - What, Why & How
(e) Preparation of subject-wise question papers in groups for learners' evaluation
(f) Continuous and comprehensive evaluation
(g) Basic problems of classroom situation
(h) Preparation and presentation of activities for language, Math., Science, History & Civics and Geography teaching
(i) Identification of visible indicators of the school
(j) Conduct of concurrent evaluation |
| BRCC-SANJOJKA-1(6-day) | (a) SSA Programme
(b) Educational problem of the block
(c) Types and sources of data |

- (d) Dimensions and preparation of block level plan
- (e) Plan implementation in the block with focus on pedagogical activities
- (f) Monitoring and academic support
- (g) Visioning of a good BRC
- CRCC- SANJOJIKA-II (7-day) (a) SSA and DPEP Programme
- (b) Educational and Social status of cluster
- (c) Activity-Preparation and use
- (d) Preparation of TLMs and their use
- (e) Management of activity-based classroom
- (f) Integrated textbook and THB
- (g) Evaluation of learners' achievement
- (h) Problems of the focused group
- (i) Innovation in SSA
- (j) Monitoring academic support
- (k) Identification of educational needs and training needs of teachers
- (l) Visioning of a good School and good CRC
- SANJOJIKA - III (a) Causes of success and Failure of different programme of SSA
- (b) Components of Quality Education
- (c) Planning for Quality Education
- (d) Preparation and Implementation of School Development Plan
- (e) Scope of BRC
- (f) How children learn
- (g) Analysis of Textbook
- (h) National Curriculum Framework,2005
- (i) Activity-Preparation and use
- (j) Action Research at school level
- (k) Finalization of Action plan for BRCCs
- SANJOJIKA - IV (a) Analysis of the situation in the context of quality education

	(b) Monitoring and Evaluation of School & Classroom transaction
	(c) National Curriculum Framework-2005
	(d) Evaluation of learners' achievement
	(e) Model school
	(f) Planning for Cluster Resource Centre
For newly recruited teachers -	(a) Understanding children
JAGRUTI - 30-days	(b) How children learn
	(c) Activity-Nature, necessity, preparation and use
	(d) Transaction of Activity-based textbooks
Induction - 15 days	(e) Management of Multi-grade and Multi-level situation
Hands on - 15 days	(f) Learners' Evaluation
	(g) Preparation of Blue print
	(h) Preparation of Lesson Note
	(i) 10-days pedagogical practices in the concerned school
	(j) 5-days consolidation and sharing of experiences
Primary School Teachers	(a) Awareness raising on learners' problem and teachers' problem
(ENGLISH) (5-day)	(b) Listening and Speaking skill(Class-II-V)
	(c) Reading Skill (Class-II-V)
	(d) Writing Skill (Class-II-V)
	(e) Vocabulary Skill (Class-II-V)
	(f) Integration of different Skills (Class-II-V)
	(g) Classroom management
	(h) Teaching vocabulary through activity based approach
English Training Programme for	(a) Awareness raising on learners' problem and teachers' problem at U.P. Level
Upper Primary Teachers	(b) Importance of Vocabulary
	(c) Listening and Speaking skill(Class-VI-VII)
	(d) Reading Skill (Class-VI-VII)
	(e) Writing Skill (Class-VI-VII)

- (f) Vocabulary Skill (Class-II-V)
 - (g) Integration of different Skills (Class-II-V)
 - (h) Classroom management
 - (i) Teachers' skill
 - (j) Questioning Skill
- Integrated Module for all teachers
(Girls Education, SC & ST
Education, CWSN & Pedagogy)
- (a) Situation analysis of girls education, CWSN, SC & ST education
 - (b) Major issues of girls education, CWSN, and SC & ST education
 - (c) Provisions for education of girls, CWSN, SC & ST children
 - (d) How to address the general and specific problems of girls education, CWSN, SC & ST education
- Rupantar
- (a) Attitude of teachers towards tribal education
 - (b) Collection of local resources : Types, sources
 - (c) Social life and Education
 - (d) How children learn
 - (e) Exploration of village tradition and language
 - (f) Educational values of local stories, folklores, games, songs etc.
 - (g) Use of local experiences and knowledge of children
 - (h) How tribal children learn language in their family and village.
 - (i) To understand the tribal children
 - (j) Attitude of tribal children towards education
 - (k) Qualities of a teacher

**Achievements in Teachers Training
(2006 - 07)**

	Physical Target	Physical Achievement	% age
In-service Training of Teachers (20-days)	1,22,287	1,14,547	93.67
Trained Newly Recruited teachers (30-days)	32478	24637	75.85
Untrained Teachers	-	-	

(2007 - 08)

	Physical Target	Physical Achievement	% age
In-service Training of Teachers (20-days)	1,25,431	1,08,422	86.43
Trained Newly Recruited teachers (30-days)	26516	24308	91.67
Untrained Teachers	9288	8571	92.28

(2008 - 09)

	Physical Target	Physical Achievement	% age
In-service Training of Teachers (20-days)	1,22,250	97459	79.72
Trained Newly Recruited teachers (30-days)	9054	3582	39.56
Untrained Teachers	11429	7456	65.23

Conclusion

It is felt that there is a specific need of in-service training for teachers to meet the public demand in the changing norms of educational values in the society. In-service training has shifted the teachers' role from a source of knowledge to facilitate the transmission of information into knowledge / wisdom through multiple exposures. The teacher in the class has developed sensitivity to the field approaches. A continuous approach to the teacher through different need based modules will enable them to reach at the gaps of the child and assist them to contract the knowledge of the child to enrich him to heal it at proper time.

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Message of

SHRI M. C. BHANDARE,

HIS EXCELLENCY THE GOVERNOR OF ORISSA
ON THE OCCASION OF
INDEPENDENCE DAY-2009

Dear Sisters and brothers,

I extend my warm greetings to all my brothers and sisters of Orissa on the auspicious occasion of the Independence Day.

On this day, India attained freedom from the British rule. Independence was achieved under the able guidance and leadership of Mahatma Gandhi, the apostle of peace and non-violence. The long cherished dream of the people of India became a reality with the advent of freedom from foreign occupation.

2. On this occasion, every year we recall the heroic struggles of our freedom fighters, whose supreme sacrifices brought us independence. History bears witness to the selfless sacrifice and invaluable contributions made by the great heroes of Orissa like Jayee Rajguru, Buxi Jagabandhu, Chakra Bisoyi, Veer Surendra Sai, Chakhi Khuntia, Birsa Munda, Laxman Naik, Baji Rout, Raghu-Dibakar, Utkalmani Gopabandhu, Pandit Nilakantha, Godavarish Mishra, Acharya Harihar, Gopabandhu Chowdhury, Harekrishna Mahatab, Biju Patnaik and others.

3. We also recall with immense gratitude the courageous deeds of our valiant soldiers and other defence personnel in defending the borders of our nation and preserving its territorial integrity. Many Jawans from Orissa have attained martyrdom while fighting the foreign army, the terrorists and infiltrators from across our borders. We pay our respectful homage to all those great souls.

4. Post-Independence era has witnessed many changes on socio-economic fronts of our country. While rebuilding the nation we have already initiated many people-oriented programmes to better the standard of living of the poor people of the

State. Our State also has forged ahead in inducing changes in the infrastructural development sectors.

5. Orissa in the 21st century holds plethora of possibilities. Endowed with rich natural resources and skilled manpower and a conducive climate for inclusive growth and prosperity with equity and justice, our State has exhibited a strong commitment to improvement of the public delivery system. Policies & Programmes have been put in place targeting a robust growth and sustainable development.

6. In ameliorating the living condition of 40% population of our State who belong to Schedule Tribes & Schedule Castes, holistic development approaches are being ensured consistently. Providing hostel accommodation for more than one lakh ST & SC girl students, putting in place 19 educational complexes for the children of primitive tribal groups and implementing Orissa Tribal Empowerment and Livelihood Programme are some important steps in this direction.

7. Schemes like Mission Shakti, Gopabandhu Grameen Yojana, Mo Kudia, Biju Krushak Yojana and Biju KBK Yojana have already yielded tangible results. In harnessing natural resources the State has also created conducive atmosphere for all investors making Orissa a favoured destination. Rural Development programmes including roads, power, pipe-water supply and sanitation are being pursued vigorously to transform the scenario of rural Orissa. Panchayati Raj System is also being encouraged to take forward the participative development initiatives of the Government.

8. Success of any Government only hinges on the active participation of the people in general. It should, therefore be our endeavour to work together to attain welfare objectives of the State.

On this auspicious occasion of the Independence Day, I urge upon all of you to come forward to usher in a brighter and prosperous Orissa.

Jai Hind



Message of

SHRI NAVEEN PATNAIK,

HON'BLE CHIEF MINISTER OF ORISSA

ON THE OCCASION OF THE
INDEPENDENCE DAY - 2009

To-day is the auspicious Independence Day. On this occasion I extend my best wishes and felicitations to my dear brothers and sisters of the State.

Independence Day carries pride and glory for all of us. It reminds us the sacrifice and patriotism of our freedom fighters. I offer my heartiest homage to innumerable freedom fighters who joined the struggle for Independence under the leadership of Mahatma Gandhi, the Father of the Nation.

Orissa contributed significantly to the freedom struggle of India. Under the leadership of great leaders like Utkalamani Pandit Gopabandhu Das, Gopabandhu Choudhury, Maa Rama Devi, Nabakrushna Choudhury, Malati Choudhury and Saheed Laxman Naik, many freedom fighters from Orissa participated actively in the freedom struggle of our country. On this occasion, I pay my humble tribute to all of them.

After Independence our country has achieved success in different sectors. To-day India has established herself as a powerful country of the world.

Our efforts are on to transform our State Orissa as a prosperous State in the country. We are continuing to accord priority on the development of Agriculture, Industry and Infrastructure alongwith many social welfare and employment programmes.

Agriculture is our mainstay. Therefore, the development of agriculture is our prime responsibility. This exercise will help strengthening economy as well as creating ample scope of employment in rural areas. The New Agriculture Policy declared by the State Government envisages promotion of agriculture in all fronts.

In the field of seed distribution we have already registered a record during the current year. Our State has also achieved much success in the seed production of ground-nuts. While meeting our own need we have also been successful to provide these seeds to other States. I solicit the co-operation of my farmer-brothers and all other connected with this field to transform Orissa an advanced state in the Agriculture sector.

Development of Agriculture has a direct bearing on the Rural Development. We are laying much emphasis on Road Communication, Energy and provision of clean drinking water in the rural area. Along with these, we are making all out efforts to make available new technologies for rural people.

Irrigation is an important input for Agriculture. Our motto is to extend irrigation facility to more cultivable land. Therefore, we have taken steps for early completion of different irrigation projects.

Our State is endowed with rich mineral resources. I have always accorded priority to harness these resources for development of the State and its people. There is a proposal for investment of more than Rupees six lakh crore in the steel, aluminium, power and cement sectors. There is a production of ten million tons of steels in our State now. Steps have already been taken to establish downstream industries. It has created employment opportunities for our youths. According to the World Bank Report, Bhubaneswar occupies the third place among the cities of our country for business activities. ITIs are being opened up in each block of our state targeting the needs of upcoming industries. We intend to create one lakh technically skilled persons a year.

It is the most important programme of my Government to ameliorate the condition of tribal people along with the development of backward areas like KBK. Steps have already been taken to provide road connectivity, drinking water along with education and health. One thousand hostels have already been constructed to accommodate tribal girl students. Another one thousand hostels are targetted to be constructed for the accommodation of another one lakh girl-students during the current year. All these programmes seek to improve the living standard of scheduled tribes and bring them into the mainstream of all activities. Similarly, more funds are being provided to WODC.

Women constitute a vital section of our society. They have already gathered new awakening under Mission Shakti Programme. They are actively participating

in different social development programmes with the positive changes in family fronts. We have to encourage them all. On this auspicious occasion I especially congratulate our mother community.

Now there is an improvement in our economy. Our growth rate is more than the national average. We have launched many social welfare programmes with our own resources. Social welfare holds the key for development imperatives. Development of poor becomes the prime tasks of our society as well as the Government. To forward this move many welfare programmes are being implemented by our Government. It is a matter of great satisfaction that these initiatives have reposed trust and confidence among the poor people.

The aim of Independence was to establish a society free from exploitation, based on justice and equality. We can pursue these ideals by peace and prosperity. Let us work together to attain this goal.

Jai Hind



Message of

SHRI PRAFULLA SAMAL,
HON'BLE MINISTER, PANCHAYATI RAJ,
INFORMATION & PUBLIC RELATIONS
ON THE OCCASION OF THE
INDEPENDENCE DAY - 2009

Dear Sisters and Brothers,

I extend my heartiest greetings and good wishes to the people of the State on the auspicious occasion of Independence Day.

15th of August is a memorable day for every citizen of India irrespective of caste, creed and religion. For the sake of Independence the Martyrs who laid down their lives, will be ever remembered. On this sacred day I alongwith all countrymen pay respectful homage to those immortal souls. Many valiant leaders of Orissa sacrificed their valuable lives by their active participation in the freedom movement. As a result of indomitable struggle by great sons of Orissa like Jayee Rajguru, Buxi Jagabandhu, Veer Surendra Sai, Birsa Munda, Utkal Gaurab Madhusudan Das, Utkalmani Gopabandhu Das, Raghu-Dibakar, Laxman Naik, Pandit Nilakantha Dash and many others we have attained Independence. To uphold our Independence we have to toil hard unitedly.

Our State Government is consistently endeavouring to establish social justice by ensuring the social and economic development for the poor section of the society, and improvement of status of women. To upkeep the on-going reformation your active co-operation is imperative.

On this auspicious occasion, let us take oath in the name of our motherland and join hands to work for the over-all development and prosperity of our country and our State.

Jai Hind

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