ORISSA DAY AND VEER SURENDRA SAI SPECIAL

ORISSA REVIE


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INAUGURATED by
SRI JANAKI BALLAV PATNAI
CHIEF MINISTER, ORISSA
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VEER SURENDRA SAI

Born : 23-1-1802 *Died : 28-2-1884*

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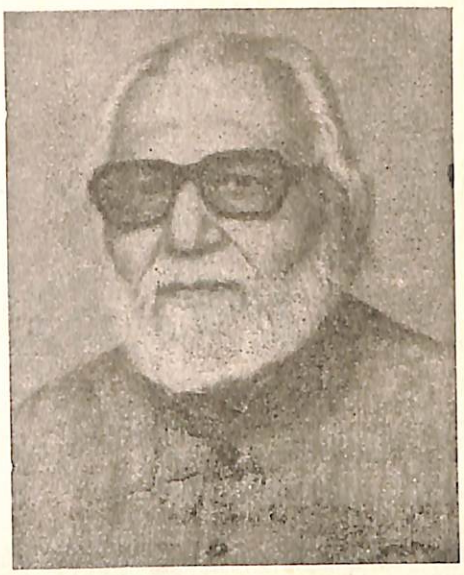


Governor's Message

The first day of April is a historic day in the annals of Orissa. After long years of struggles and sacrifices under the stewardship of veteran leaders like Utkalmani Pandit Gopabandhu Das, Utkal Gourab Madhusudan Das, Shri Krushna Chandra Gajapati Dev and others, Orissa redeemed its lost glory and attained independent identity in the political firmament of India on April 1, 1936. Though turncated, the formation of a separate province of Orissa boosted the morale of the people. It was yet another mile-stone in the chequered history of Orissa people. The State acquired its present form only in 1948 with the amalgamation of princely States.

The history of Orissa is adorned with glorious records. The greatest epic Mahabharat mentions about Oriya community. In the pre-Christian era, the land of Oriyas known as Kalinga was a powerful Kingdom. Till about 15th century A. D., this land flourished in trade, commerce and its economy was vibrant. In art, literature and culture, the people of Orissa had made their immortal marks not only in India but also in the neighbourig countries. However, during the British rule, Orissa lost its past glory and degenerated into a backward State.

In its present form, Orissa represents nearly 4 per cent of the area with almost identical percentage of population of the country. But in the sphere of socio-economic advancement, Orissa is far behind than other States of our country. It is a paradox that with abundance of natural resources in the shape of minerals, forests, land, water and man-power, the State was relegated into backward one. But thanks to the efforts of enlightened people of Orissa and the State Government's concerted efforts the tempo of Orissa's development has been accelerated. But considering the magnitude of the problem, there cannot be any let-up nor any room for complacency. The people of Orissa have to march ahead with redoubled vigour. In this task, both the people and the State Government have to contribute their share. There is no reason why a State with so much of natural resources and man-power should remain backward.

On the occasion of the celebration of the Orissa Day, I offer my respectful homage to the great sons of Orissa, who fought for achieving separate Statehood for the people. I also call upon all sections of people irrespective of their political complexion to rise above prejudices and work unitedly for the development of the State so that Orissa becomes a progressive State contributing its rightful share for the total development of the country.

B. N. PANDE

Governor. Orissa,

Veer Surendra Sai

Dr. Nabin Kumar Sahu

Veer Surendra Sai was a descendant of Raja Madhukar Dev (1630—1650) the fourth Chauhan Raja of Sambalpur. Aniruddha Sai the second son of Madhukar Dev received the villages—Khinda and Rajpur as maintenance from his father. It was during the time of Tej Singh the great grandson of Aniruddha Sai that the Sai family left Sambalpur and lived at Khinda and Rajpur. Dharam Singh the son of Tej Singh was a very simple and honest man and was being greatly respected by the people of Khinda and its neighbourhood. His son Surendra Sai was born in 1809. Surendra Sai and six brothers—Udanta Sai. Ujjal Sai, Dhruba Sai, Chhavila Sai, Jajjala Sai and Medini Sai all of whom were deeply attached to Surendra Sai and were prepared to do anything at his command. Mitrabhanu Sai was the only son of Surendre Sai. He was born in 1840 when his fathar was taken to Hazaribagh Jail being sentenced to life imprisonment. Surendra Sai and his brothers received general education during boyhood from their uncle Valaram Sai, who also gave them military training and taught them the technique of jungle wars.

When Surendra Sai was a young man of 18, Maharaja Sai the Raja of Sambalpur died in 1827 without leaving a male heir to succeed him. The British who had then great influence on the administration of Sambalpur made direct interference in the problem of succession to the throne. There were several claimants, prominent among whom were Surendra Sai the descendant of Madhkar Sai, the fourth Raja of Sambalpur and Ranjit Singh the great grandson of Chhatra Sai (1691—1725) the 7th Raja. The Brirtsh authorities set aside the claims of all these persons and allowed the widow Rani Mohan Kumari to take charge of the administration of Sambalpur. The rule of Rani Mohan Kumari was marked by nepotism and corruption and the powerful tribal Zamindars of the kingdom who were great supporters of the Raja had their privileges highly hampered. They united and broke into rebellion under the leadership of Balaram Sai the uncle of Surendra Sai and it was in course of this rebellion that the young Surendra Sai took a prominent role. The rebellion was against the rule of Rani Mohan Kumari but it was mainly directed against the British power which was the real source of maladministration. Gobinda Singh, the son of Ranjit Singh who was also a claimant to the throne of Sambalpur joined this rebellion.

The British tried their utmost to supress the rising. Lt., Higgins who was then in Sambalpur with a detachment of Ramagarh army failed to control the situation and Capt. Wilkinson who came from Hazaribagh with a strong force tried to supress the rebellion, but was unable to restore peace. The British authorities found that the situation would not improve as long as Rani Mohan Kumari was assuming the administrative control. The Rani was deposed in 1833 and in her place the British made one

Narayan Singh an old Imbecile person, the Raja of Sambalpur on the 11th October 1833. This administrative arrangement was highly arbitrary and did not satisfy any section of the people in the kingdom. The rebellion calmed down for the time being, but preparation was made for a more formidable rising against the British.

Raja Narayan Singh found that the main cause of trouble in the kingdom was Surendra Sai and he made elaborate plan to capture and arrest him. When Surendra Sai was taking rest in the fort of Debrigarh in the Barapahar range with his trusted friend Balabhadra Deo, the Gond Zamindar of Lakhanapur a strong force sent by Raja Narayan Singh suddenly attacked them. There was a skirmish in which Balabhadra Deo was killed, but Surendra escaped with some injuries. Durjaya Singh, the Rajput Zamindar of Rampur gave full support and help to Raja Narayan Singh to capture Surendra Sai. In 1840 Surendra Sai and his uncle Balaram Sai invaded Rampur and although Durjaya Singh fled away to save his life, some members of his family were killed and his house burnt to ashes. Shortly after this Balaram Sai, Surendra Sai and his brother Udanta were arrested by the British and all these three rebels were sent to Hazaribagh Jail to be detained there as life prisoners. Balaram Sai died in the prison cell of Hazaribagh and Surendra Sai and Udanta Sai remained in confinement for long 17 years.

In the meantime Narayan Singh died on 10th September 1849 without leaving male issue to succeed him and Sambalpur was annexed to the British empire in pursuance of the Doctrine of lapse of Lord Delhousie.

The great Indian rebellion broke out in 1857. The sepoys of Hazaribagh rose in rebellion in July 1857 and they broke open the Hazaribagh Jail on 30th July and set all prisoners free. Thus Surendra Sai and his brother Udanta Sai came out of the Hazaribagh Jail. They found that the whole contry was then ablazed in rebellion against the British. Surendra Sai, however, decided to return to his home land, Sambalpur to take up his future course of action against the British. At Gangpur the Sai brothers were given hearty welcome by the people. Surendra Sai reached Sambalpur in the middle of September 1857. The news of his return spread like wild fire and he was given rousing reception by the tribal Zamindars and Gauntias who were groaning under British tyrancy. On 13th October 1857, Surendra Sai with large number of friends met Capt. Leigh, the Senior Assistant Commissioner of Sambalpur and demanded that the sentence on him and his brother be remitted at once and that he should be recognised as the Raja of Sambalpur. Capt. Leigh get nervous and panicky and promised to forward his representation to the Commissioner of Chhotanagapur. In the meantime, the Senior Assistant Commissioner wrote to the Commissioner of Cuttack to send reinforcement to Sambalpur immediately and in August two companies of 48th Madras Native Infantry came from Cuttack to Sambalpur under Capt. Hawkins. The residence of Surendra Sai at Sambalpur was strongly guarded and his movement was closely watched. Surendra Sai and his friends were surprised at the huge military preparation of the British Government at Sambalpur. There was no alternative but to fight against the British. The decision of rebellion was taken on the 31st October 1857 and the entire territory rose to their call.

For fighting against the British who were very powerful and were equipped with modern weapons Surendra Sai mostly resorted to jungle wars. He divided his army into groups and stationed them at strategic places. Udanta Sai with a strong group was quartered at Jharghati Pass, 12 miles from Sambalpur on the Chhotanagapur road and this group were able to cut off connection of Sambalpur with Hazaribagh and Ranchi. The Zamindar of Loisingha with another group was placed in charge of Barhpati pass where he could obstruct the communication of the British on the route to Cuttack. Madho Singh the Zamindar of Ghens guarded the Singhora pass which was a very strategic pass on the road to Nagpur. The important forts guarded by the rebels were at Paharsirgida, Papanga hill and Moula-Bhanja near Rengali. Their central stronghold was at Debrigarh situated at the height of 2,267 Ft. on the Barapahar range near Lakhanapur.

Kamal Singh, Nilambara Singh and Khageswar Singh, the three brothers of the Zamindar family of Lakhanapur were in charge of this important fort. Surendra Sai was the guiding spirit of the entire military organisation. He had indomitable courage and energy. From Debrigarh fort he was able to supervise Singhora pass in the west, Jharghati pass in the north and Barhapati pass in the South-East in the same night. His powerful organisation and his inspiring leadership baffled the British Officers and foiled all their military schemes.

The British, however, were determined to meet the situation at any cost. Large forces under Capt. Knocker commanding Paik company and Capt. Hadow of Madras Artillery were sent against the rebel strongholds. The British generals went to Khinda and Kolabira but found the villages completely deserted. The house of Surendra Sai at Khinda and of the Zamindar of Kolabira were completely destroyed, but they could not reach any rebel strong hold. On 25th November 1857 Dr. Moore and Dr. Hanson who were coming from Cuttack to Sambalpur with a strong force recruited from Ganjam hill regions, for taking medical care of the British officers of Sambalpur, were attacked by the rebels led by Madhu Gauntia of Jujumura. Dr. Moore was killed on the spot and Dr. Hanson could escape with great difficulties. A detachment of Ramgarh bettalron stationed at Sambalpur, was sent towards Jujumura to punish the rebels but many of them were killed and severely wounded in the jungle. The incident was a great blow on the prestige and power of the British.

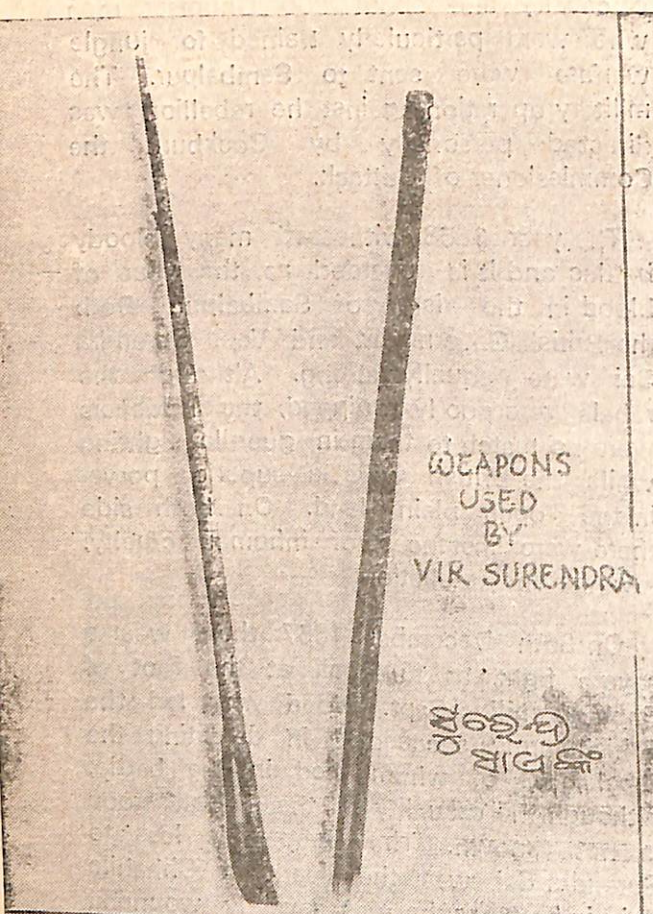
After this the British Government took some strong measures to meet the threatening situation. Strict warnings were issued to the Rajas of the feudatory States and the Zamindars not to extend help to the rebellion. More and more reinforcements were sent to Sambalpur. In December 1857 Capt. Woodbridge and Lt. Vallance reached there with a strong force from Cuttack. Capt. Sweeny of the 32nd Madras Native Infantry was also sent. Major Bates, the Officer Commanding, Cuttack himself came to Sambalpur. it was by that time that Capt. Wood also came from Nagpur with a troop of cavalry and about 600 Ghumsar man who were particularly trained for jungle warfare were sent to Sambalpur. The military operation against the rebellion was directed personally by Cockburn the Commissioner of Cuttack.

The year 1858 witnessed many bloody battles and it is regarded as the year of blood in the history of Sambalpur. Both the British Government and Veer Surendra Sai were equally strong. Although the rebels were poorly equipped, the Britishers were no match to them in guerrlla fighting while the British were a superior power in the open plain land. On both side there were instances of inhuman cruelty, revenge and retaliation.

On 30th December 1857 there was a severe fight at Kudopali at the foot of Papanga hill. Capt. Wood who led the British army succeeded in defeating the rebels, 53 of whom died in the battle, although the casuality of the British troop is not known. The irreparable loss to Surendra Sai was the death of Chhabila Sai his brother who was severely wounded and while running away to mount his horse was shot dead on the back.

The Kundopali battle enhanced the confidence of the British. After that Capt. Shakespeare attacked Singhore pass but was unable to occupy it. Major Bates succeeded in occupying the Jharghati pass defeating Udanta Sai and got the Ranchi-Sambalpur road cleared. Several attempts were made to occupy the Debrigarh fort but every time the Birtish force was repulsed with heavy loss. In February 1858 a great fight took place at Pharsirgida, where the rebels secured prestigeous victory and the British Capt. Woodbridge was killed with large number of officers.

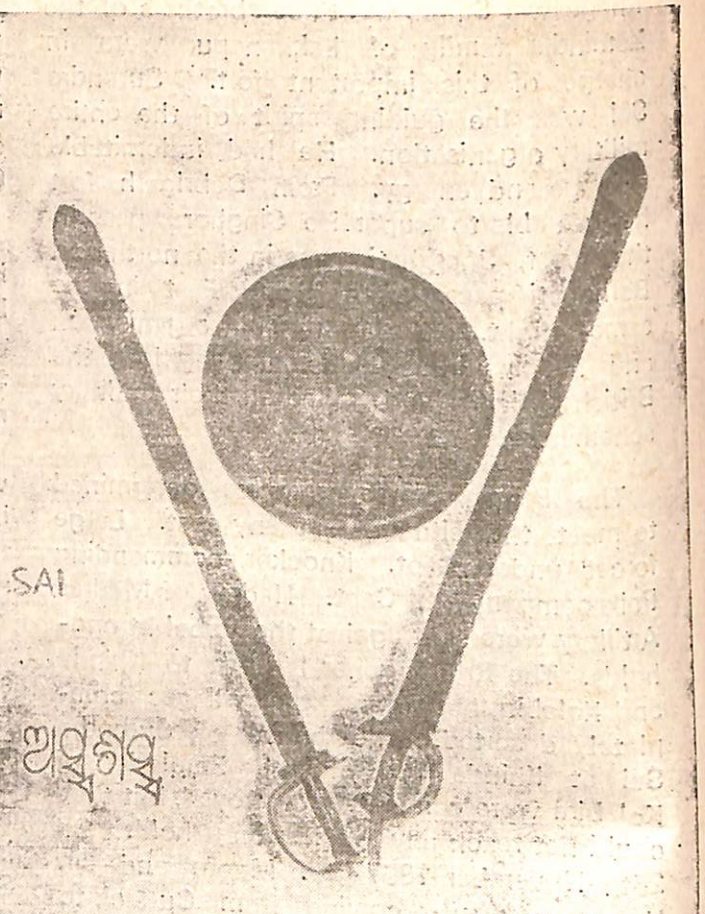
As situation did not improve and many army officers died either in the battle or beause of excessive exhertion of jungle wars the British Government was forced to make many administrative and military changes in Sambalpur. Col. Forster was given both civil and military authorities of the rank of a Commissioner and further reinforcement was sent to Sambalpur from Cuttack and Nagpur. Col. Forster started



WEAPONS
USED
BY
VIR SURENDRA SAI

ସୁରେନ୍ଦ୍ର
ସାଏଙ୍କ

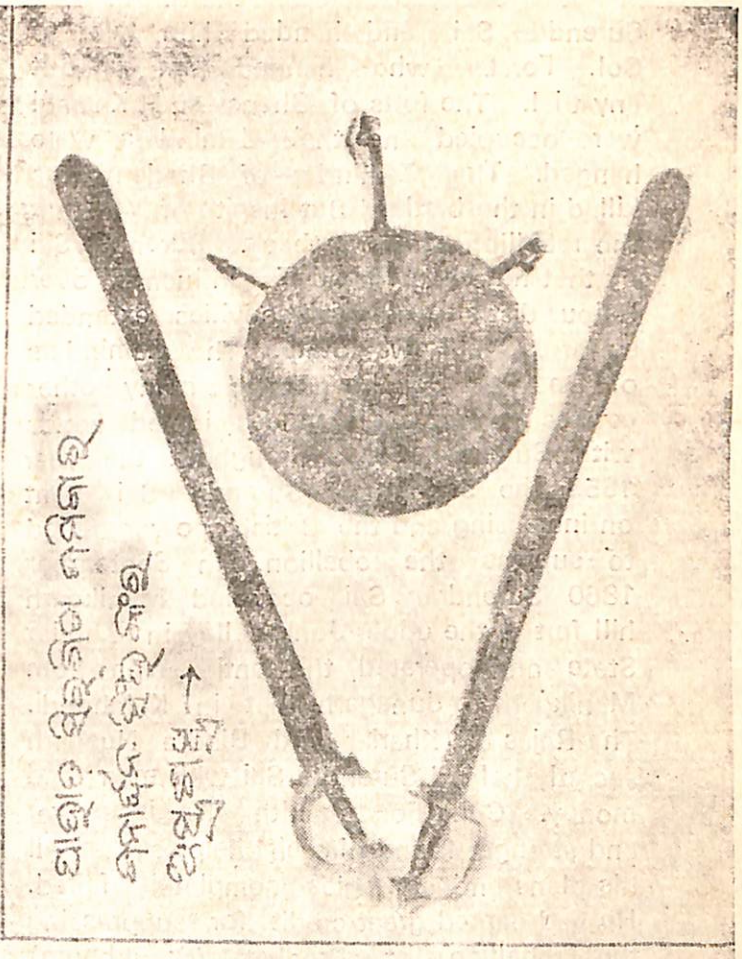
ଅସ୍ତ୍ରଶସ୍ତ୍ର



ମାଣିକାଗଡ
ଦୁର୍ଗର
ପ୍ରାଚୀନ

ଦିବ୍ୟମୂର୍ତ୍ତି...

ବୀର ସୁରେନ୍ଦ୍ର ସାଇଙ୍କ ତରବାରି



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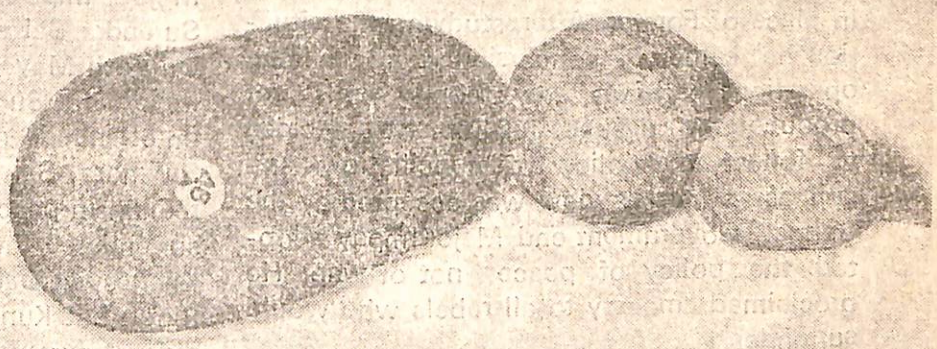
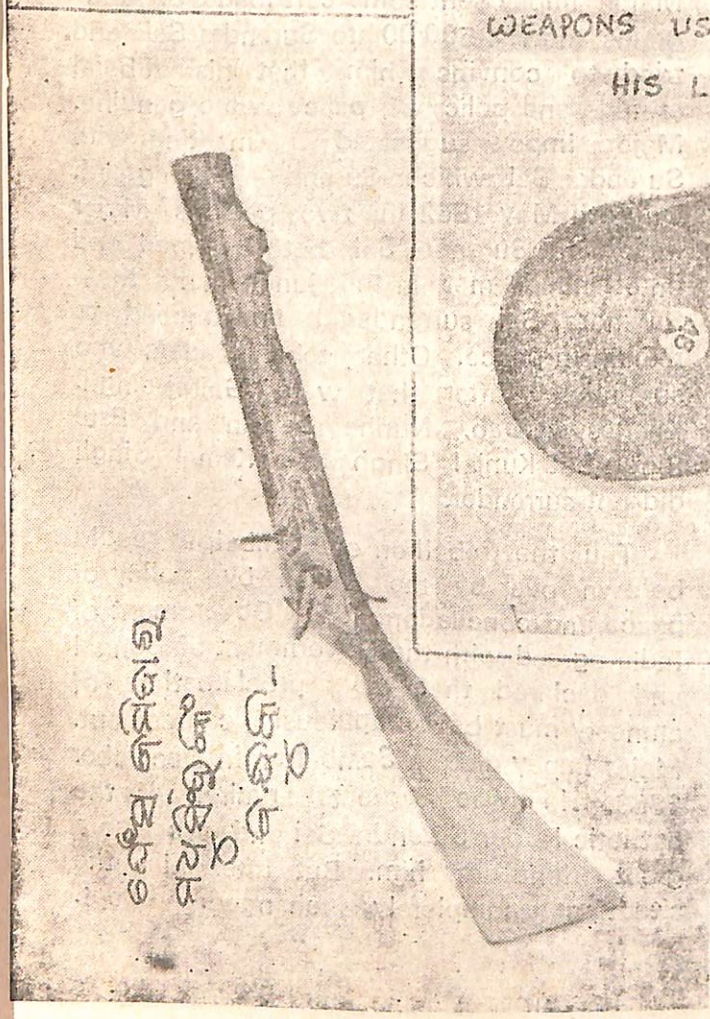
WEAPONS USED BY VIR SURENDRA SAI
&
HIS LIEUTENANTS





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ମାଣିକ ଗଡ଼ ପର୍ବତ ପାଦଦେଶରୁ
ସଂଗୃହୀତ, ସୁରେନ୍ଦ୍ର ସାଇଙ୍କ
ସ୍ମୈନ୍ୟ ସାମଗ୍ରୀର
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the reign of terror in Sambalpur. The Raja of Patna betrayed Ujjal Sai the brother of Surendra Sai and handed him over to Col. Forster who hanged him without any trial. The forts of Ghens and Kharsul were occupied and their Zamindars were hanged. The Zamindar of Bheden was killed in the battle. But inspite of all that the rebellion had no setback. Surendra Sai by that time had spread his influence over Raipur district and his activities extended as far as the Rewa State. The Zamindars of Deoree, Sonakhan and many other estates in Central Provinces joined hands with Surendra Sai. Throughout the year 1859, the strength of Surendra Sai went on increasing and the British power failed to supress the rebellion. In September 1860 Surendra Sai occupied Manikgarh hill fort in the upper Jonk Valley in Khariar State and operated the entire area from Manikgarh to Junagarh-ghat in Kalahandi. The Rajas of Khariar and Bindra Nuagarh secretly helped Surendra Sai with men and money. Col. Forster with all his power and strength found himself helpless as all his plans and strategies completely failed. He had earned great credit for suppressing the rebellion at Proahat (Singhbhum) but he was completely discredited at Sambalpur.

In April 1861, Major Impey was appointed Deputy Commissioner of Sambalpur in place of Forster. After studying the situation he came to conclusion that military operations against the rebels will not produce the desired results. He decided to follow the policy of conciliation and appeasement. His view was accepted by the Bengal Government end Major Impay adopted the policy of peace not of war. He proclaimed amnesty to all rebels who would surrender.

His new policy of peace satisfied and attracted large number of rebels who were tired of forest life and wanted to settle peacefully with their families. In October 1861 Surendra Sai, Kunjal Singh and Hathi Singh could be traced in their secret stronghold at Guru pahar on the borders of Khariar and Bindranuagarh, but Major Impey did not want to fight with them and disturb them, in order to maintain the policy of peace, Unfortunately when the Zemindar of Kolabira Karunakar Naik surrandered he was executed by some British Officers but Major Impey who was shocked at the incident expressed great regret for the breach of faith. Ultimately the policy of Impey was crowned with success, and many rabels, Zemindars and Gauntias surrendered, were pardoned and allowed to get back their confiscated estates. Mitrabhanu Sai, the son of Surendra Sai met Major Impey on 7th January 1862 and was very coardially received by him. Dhruba Sai the brother of Surendra Sai who had a large family wanted to live in peace. He and his sons approached Udanta Sai and prevailed upon him to surrender on 17th January 1862. After that Major Impey tried to win back other leaders and even Surendra Sai. He tried to put confidence in their minds about his own sincerity of purpose. He declared liberal pension to member of the Sai family, Hathi Singh of Ghens surrendered and was received with dignity, his Zemindary was restored to him. Surendra Sai by that time was not in good condition, he and his followers had no provisions to maintain themselves and they were living on roots and fruits of the forest as no help came from any source. Taking advantage of that Major Impey sent some cart loads of food-grains and Rs. 500·00 to Surendra Sai and tried to convince him that his liberal attitude and policy of peace were genuine. Major Impey suggested a meeting with Surendra Sai which Surendra Sai agreed. On 16th May 1862 the two persons Major Impey and Surendra Sai both unarmed and un-ettended met in the jungle and there Surendra Sai surrendered and agreed to remain in peace. Other rebel leaders who surrendered after that were Gajraj singh, Khageswar Dao, Nunha Dewan and Fate Singh but Kunjal Singh and Kamal Singh did not surrender.

Thus the reballion of Sambalpur could be own over by the British by policy of peace and concilation. The Government of India agreed with the Government of Bengal and declarad that the proclamation of amnesty must be scrupulously carried out. Major Impey died in Sambalpur in December 1863. He was a great admirer of the patriotic leader Surendra Sai and was also a great friend of him. But after him the situation completely changed. Capt.

Cumberlege, who was appointed the Deputy Commissioner of Sambalpur in January 1864 reversed the policy of Major Impey and made elaborate plan to arrest Surendra Sai. The Police Officer Capt. Stewart and Mr. Berill helped Cumberlege to carry out the arrest. In the night of 23rd January 1864 at about 11 O clock the house of Surendra Sai was surrounded and the inmates were taken by surprise. Surendra Sai his son Mitrabhanu Sai and his adviser Dharani Mishra were arrested. In the same night Lokanath Panda at Rampella, Udanta Sai and Medini Sai at Talab, Dhruba Sai and his son at Talab and Khageswar Dao and his brothers at Bonda were all captured and arrested. On 26th January 1864 the convicts were sent to Raipur. Shortly afterwards Padmanabh Guru, Mrutyunjaya Panigrahi and Jagabandhu Hota were also arrested and sent to Raipur to be tried with Surendra Sai. The Commissioner of Chhatisgarh who was also Sessions Judge heard the case on 23rd June 1864 and passed the following sentences:—

(*a*) Surendra Sai, Udanta Sai and Khageswara Dao were transported for life under section 122 of Penal Code.

(*b*) Dhruba Sai, Medini Sai, Mitrabhanu Sai, Lokanath Gauntia, Sraddhakar Mullick, Mrutyanjaya Panigrahi and Jagabandhu Hota were transported for life under sections 109, 122 and 123 of I. P. C.

and

(*c*) Minakatan Dao, Mohan Dao, Dharani Misra and Padmanabha Guru were transported for seven years under section 123 of I. P. C.

The accused filed an appeal against the order of the Commissioner, Chhatisgarh in the Court of Judicial Commissioner John. Scarlett Campbell who after careful investigation reversed the judgement of the Seasions Court and set all of them free. But inspite of the verdict of the Judical Commissioner, Surendra Sai and six other prisioners were detained at Nagpur under Regulation III of 1818 by the order of Chief Commissioner. They were detained at Nagpur and subsequently in April, 1866 were removed to the fort of Asirgarh. In the fort of Asirgarh Medini Sai, the brother of Surendra died in 1876. Dhruba Sai, his other brother and Mitrabhanu Sai were released on the first January 1877. The details about the last days of Surendra Sai in the Asirgarh Jail are not known. This great hero passed away on the 28th February 1884 at one A. M.

Adviser in Archaeology

20-POINT PROGRESS REVIEWED

1 lakh 34 thousand 674 families have been benefited under the Integrated Rural Development Programme during the current financial year till the end of January 1984. 27,436 Scheduled Caste and 32,480 Scheduled Tribe families are included under the above beneficiaries. Under the National Rural Employment Pragramme, 96 lakh 77 thousand mandays were created on development work during the said period. Employment opportunites were given to the economically weaker sections. Besides this, rehabilitation of 3,733 bonded labourers, 65,450 Scheduled Caste and 57,880 Scheduled Tribe families were economically assisted till the end of January 1984 during the current financial year.

Veer Surendra Sai as a Strategist

Shri Sahadeva Sahoo

It was Raja Ranjit Singh who once said, 'that whole map of India shall become red'. The territories under occupation of the East India Company were being shown in red ink in official maps. It is futile to imagine that Veer Surendra Sai could have driven the British out of Sambalpur when the British forces were subjugating one territory after another. History shows Surendra Sai as the first crusader against the British intervention in Indian states and the only fighter who tormented the British forces for a long period of 36 years, beginning in 1827, 30 years before Sepoy Mutiny took place, and ending in 1863, 5 years after Sepoy Mutiny was suppressed. It was his military strategy which enable Surendra Sai to continue his struggle for freedom for such a long period.

Military strategy in those days was dependent on the geographical peculiarities of the place. It was the commander's intelligence which made full use of these peculiarities and drew strength therefrom. Training of soldiers, their deployment and course of fighting—all these were the handiwork of the leader or commander. One cannot today imagine how dense the forests were throughout the length and the breadth of the country, tigers stalked the 'Raja' Hills and the Brooks Hill areas, and hills were not visible in dense growth of forests. There was no map to guide anybody not even the British. There was no road in the modern sense of the term. Travellers followed the tracks beaten by the tribals in crossing one village to the other. By experience the tribals had found the lowest points in a range of hills. This was known as a pass or in Oriya. 'Ghati'. The traveller was very vulnerable to attacks from the top of the hill or from within the dense forests. A bandit would barricade the road with a few boulders and way-lay a traveller who could be killed easily by releasing a big boulder from the hill top where it is held tied to a siali creeper or to a tree through a siali rope. A pocket knife could cut the rope and the boulder would go crashing timed to hit the traveller. The jungle was so dense that the British soldiers found from their experience that their bullets or cannon balls could only hit the trees and got ricochetted to more trees. On the other hand the bandits or attackers found it easy to hide in the dense forests and hills. All these conditions made Sambalpur area ideal for guerilla warfare. He heard from his uncle how Sivaji with a united force and guerilla warfare often defeated the Mughal army.

It was in 1827 that the British East India Company installed Queen Mohan Kumari on the throne of Sambalpur when Maharaja Sai died issue-less. Many princes, particularly from the branches of the royal family at Khinda and Jharsuguda put forth their claim to the throne. To forestall any trouble

on the issue of succession to the Samblpur throne, the British rulers brought soldiers from Hazaribag. Surendara Sai was hardly 19. He was not only the eldest of the seven sons of Dharam Singh, he was also the most intelligent. It was he who could read the intention of the British and found that an internecine war would bring the throne within the reach of the British. Surendra Sai could by his arguements, persuade quarreling princes of both Khinda and Jharsuguda branches of the royal family into one anti-British camp of which he took the lead. Trained by his uncle Balaram Singh, Surendra Sai had proved to be one of the outstanding warriors of the time. From his uncle he had known the tactics and strategy which Sivaji employed in holding the Mughals at day. He also knew the power of unity of the local princes if there has to be a fight against an external enemy. Having won over the princes Surendra Sai built up his strategy.

All the princes were hard-working and of good physique. Moreover, they knew every nook and corner of Sambalpur. Some of them were expert in equestrian events. With their help he won many villages to his side. Gountias and Zamindars rallied to the common cause. Among his supporters were Zamindars of Lakhanpur, Ghess, Jeypur (Kolabira), Kudobaga, Bharen, Kharsala, Mandomahula, Paharsirgida, Patakulunda, Loisingha and Bargarh. Almost all the Zamindars were of tribal origin. They knew each tree in the jungles and each stone in the hills. None could excell the tribal in archery and in hand-to-hand fight. The tribal paiks were well-versed in bows and arrows, and sabre fighting, though Surendra Sai had a few others well trained in use of pipe guns and matchlocks.

With the guerilla warfare that Surendra Sai raged, the British found it difficult to hold on to Sambalpur without reinforcements. Lt. Higgins of Ramgarh battalion drove off Surendra's men from the precincts of the Sambalpur fort. But the revolt could not be contained. As Surendra Sai's army went into hiding, the British rulers harassed the villages which supported his men with rations and hide-outs. Capt. Wilkinson arrived with Hazaribag battalion. Lieutenant Higgins and Capt, Wilkinson were much harassed for over six years. Capt. Wilkinson felt that there would be no end to trouble as long as the Rani remained on the throne. So he installed Narayan Singh, a Babu and not a prince, that too, a very old man, on the Sambalpur throne. Secondly through a stratagem the British took Govind Singh of Jharsuguda a prisoner. Capt. Wilkinson's hopes were belied. Surendra Sai could convince the people that installation of Narayan Singh who had no claim to the royal blood is second step in the British move to annex Sambalpur.

Surendra Sai made his stronghold at Debrigarh the highest point in the Barpahar range of hills about 20 Kms. from Sambalpur. Any village or Gountia who supported the British was subjected to torture, loot, arson and even murder. Surendra Sai made it a point to meet Zamindars and all important Gountias personally to collect paiks and ration. This strategy ensured everybody's support to him. In the meantime the British rulers pressed their forces on Barpahar and at last succeeded in killing the Gond Zamindar of Lakhanpur, Balabhadra Deo at Debrigarh. On the other hand they released Govind Singh and returned him his lands free of rent on the condition that he would not join the rebels. This was intended to be an example to other rebels that if they gave up revolt they would also be treated with similar leniency. Their hopes were again belied. Surendrs Sai doubled his attacks on the British in 1839 and the British relied more on spying to know his moves. A few Zamindars helped the British. To teach these treacherous Zamindars a lesson Surendra Sai made Durjaya Singh, Zamindar of Rampur a target, With a large army Surendra Sai raided Rampurgarh, killed Durjaya Singh and his sons and burnt the whole of Rampur village to ashes in 1840. He found that the mighty British did not intervene to save Durjaya Singh and his families.

Here for once Surendra Sai made a wrong reading. He thought that Baritish are no match to his forces and power, Surendra Sai made a triumphant march openly from Rampurgarh to Patnagarh via Sambalpur ostensibly to seek help from

Patnagarh. This was a challenge to the British authorities at Sambalpur. Major Osely, the Assistant Commissioner, Sambalpur intercepted his march at Raja hills (now Budharaja). Unable to face the artillery barrage of the British troops, Surendra, Udwant, Ujjala, Chhabila and Balaram became prisoners. While they were acquitted of treason, they were given a life term on the charge of murdering Durjaya Singh and sent to the Hazaribag jail.

Apparently the flame of revolt appeared extinguished but the smoke did not. In 1849 the British annexed Sambalpur after Narayan Singh died issue-less. Till 1854 there were two settlement in 5 years which increased land rent 5 times and abolished free Jagirs. This was the background when on July 30, 1857 the Sepoys mutined and forced opened the Hazaribag jail releasing Surendra Sai and his party. On reaching Sambalpur by end of August Surendra Sai received unprecedented ovation and about 1,500 rebels joined him. As the rumour of mutiny spread some British Sepoys native recruits serving as soldiers under the British also joined his ranks. This not only swelled the ranks but supplied Surendra Sai with modern weapons.

Senior Assistant Commissioner Capt. R. T. Leigh became terribly affraid of the growing might of Surendra Sai. He sent Chhakadi Mohapatra as a messenger of peace suggesting that if Surendra Sai gave up arms and claims to the throne he would be pardoned of the remaining term of his life sentence. It required a person of the stature of Surendra Sai to go alone before Capt. Leigh and agree to the above condition. This is the second time that Surendra made a wrong reading, Capt. Leigh could not keep his words because his superiors did not approve of offering pardon to Surendra Sai whom they considered 'a dangerous criminal'. Capt. D. E. Dalton, Commissioner of Chotanagpur wanted Surendra Sai get out of Sambalpur while agreeing on commuting the life sentence. G. F. Cockburn, Commissioner, Cuttack insisted on deportation. In a climate of indecision, Surendra Sai remained in house arrest from which he escaped in the night of October 31, 1857 and jointed the local paiks at Khinda.

By now Surendra Sai had realized that he had committed mistakes in his strategy. It was foolish to meet the British forces equipped with (the then) most modern weapons, The best way was to cut off all lines of communication and supply to the British at Sambalpur and force them to come to his terms. He planned 5 fortresses, the main citadel being at Debrigarh the highest point in the dense forests and vast range of hills known as Barapahar. Kamal, Nilamber and Khageswar the three sons of late Balabhadra Deo, Zamindar of Lakhanpur, were kept in charge of Debrigarh fort. Surendra Sai anticipated more British help from Nagpur and, therefore, established two fortresses on the road from Sambalpur to Nagpur. One was Singhoda Ghati, beyond Sohella, which was manned by the Zamindar of Ghess, Kunjel Singh and Hatte Singh and his paiks. The other was the fort at Paharsirgida within 20 Kms. of Sambalpur which was fortified to cut off supply which might escape the ambush at Singhoda Ghati. To cut off supplies and men from the Cuttack Commissioner, Surendra Sai fortified Badapati (or Gadaghati) which was at the pass in the Mundher—Loisingha ranges. The road to Hazaribag was taken care of by rebels stationed at Jharghati which was improvised into a fortress. We have now-a-days one road to both Ranchi and Hazaribag but in those days there were two different roads. The second road to Ranchi passed through a hill pass of Maulabhanaja range (near present Rengali). To take care of all these four roads, namely Nagpur, Cuttack , Hazaribag and Ranchi Surendra Sai not only fortified his fortresses by high and thick walls made of boulders, he also put advance guards to watch the movement of the British. One gets a hood picture of the type of fortesses he raised from the description of Ensign Warlow who mounted an attack on Paharsirgida on February 14 to recover the dead body of Capt. Woodbridge. At the base of the pass between two high hills was a boulder wall 7 feet high and 30 feet long. Beyond it about halfway between the base and the top of the pass, lay a second stonewall and at the top of the hill pass was the third stonewall of similar

dimension. These walls were so built that the guards could see the lower wall from the upper wall. All the trees lining the pass were clean felled so that any enemy could be spotted from a long distance and would not escape a bullet or an arrow because he got no tree to hide. Surendra Sai's men became a menace to the British at Sambalpur so much so that entire territory lying beyond a radius of 3 to 4 miles of Sambalpur was virtually under the control of the rebels. The dak road to Nagpur or Bombay was cut off. Surendra Sai's men were so courageous that once on November 18, 1857 they mounted a night attack on British forces in Sambalpur town, inflicting two casualties and wounding 8 others.

The British Rulers felt isolated and sent an S. O. S. to Calcutta, Cuttack and Nagpur. Army reinforcements came from Madras Government, Realising the gravity of the situation the British Government tranferred Sambalpur from the control of Chhotnagpur to the control of Cuttack Commissioner. Commissioner, Cuttack who was also the Superintendent of the Cuttack Tributary Mahals organised a massive relief and reinforcement drive. 12 elephants were sent to Sambalpur to help fight the rebels. Hundreds of bullock-carts, bhanghy bearers and bullocks of burden carried provisions from Cuttack to Sambalpur. 40th Madras Native Infantry and Madras Artillery Unit came to Sambalpur with light mountain guns. When the Commissioner of Cuttack G. F. Cockburn came ta Sambalpur he brought with him a part of 5th Madras Infantry. 20 days before his arrival at Sambalpur, i. e. on December 30, 1857, Capt. Wood of Nagpur Irregular Cavalry had not only reached Sambalpur but abacked Surendra Sai's party at Kudopali killing Chhabila Sai and hundreds of his paiks. But the main target, Surendra Sai, escaped.

The strategy of the British was to rage all the fortresses of Surendra Sai to the ground and keep the roads open, Major Bates destroyed Jharghati fort killing hundreds of Paiks. Kolabira was subdued and Kolabira Zamindar was hanged. Thus, the road to Ranchi was made safe for the British. Capt. Shakespeare of Nagpur Cavalry drove away rebels from Singhodaghati, but Paharsirgida fort could not be subdued without Capt. Wood Bridge becoming a casualty himself on February 12, 1858 and Ramgarh Infantry Unit being almost annihilated at the hands of Surendra Sai's forces. Yet the British Rulers at Sambalpur did not give up their hope of capturing Surendra Sai. Warlow of whom we have spoken earlier mounted an attack on February 14 by outflaking the bolder walls of Paharsigaida and recovered Wood Bridge's corpse while the rebels fled. At this point of time Cockburn decided that until Barpahar was reduced there was no hope of Sambalpur insurgency' coming to an end. As soon as Capt. Shakespeare had left Paharsirgida, Surendra Sai reoccupied it from Debrigarh. Capt. Nicholls with 5th Madras Native Infantry organised a successful attack on Barbahar and confiscated all the stores and provisions of the rebels and yet could not catch Surendra Sai.

Now the sole aim of the British Rulers was to isolate Surendra Sai by hook or crook from his followers. In April 1858 Col. Forster called a meeting of all the neighbouring Kings and Zamindars and threatened them with dire consequences if they continued to support Surendra Sai. Thus, Surendra Sai lost support of several of the Kings and Zamindars on whom he had relied so long. The British Rulers also harassed the common people of the villages which supported either directly or indirectly Surendra Sai's forces. They even burnt villages suspected of helping Surendra Sai and did not even spare women and children. To this divide and rule policy they added another. They offered pardon. They offered pardon to anybody who gave up revolt and undertook to lead a life of peace. Anybody who did not avail this offer of pardon was to be treated a criminal. Major Impey had taken over the charge of Deputy Commissioner, Sambalpur. Though his hands were strengthened by British forces withdrawn frow neighbouring areas because the "Sepoy Mutiny" was long over. Major Impey convinced the rebels that he intended to pursue a policy of pardon. Encouraged by the successful surrender of Uddant and Dhruba Sai on January 18, 1862 Surendra Sai saw the futility of continuing the


STRATEGY OF SURENDRA SAI.
OPEN BATTLE
LAKANPOOR
BAR PAHAR
DIBRIGUR
PAHAR SIRIGADA
ATTADIRA
BARAGARH
NAGPUR
BAGDIA
SINGORA
TO SAMBALPUR
HUMA
DAMA
MANDOBANI HILL
MAULABHANAJA
JHARAGHATI
SALUT
SASON
GHATAKON
RAJ HILL
SAMBALPUR
KUDOPALI
MANESWAR
BADAGHATI
GUNDERPUR
MUNDHER HILL
MAHANADI RIVER
EEB RIVER
TO RANCHI
LUPONGA

struggle and subjecting the innocent villagers to untold misery. He surrendered in May 1862 to lead a common citizen's life in his village. Consequent on merger of Sambalpur on April 30, 1863 with the newly created Central Provinces the people of Sambalpur saw in it a design of the British Government to harass the citizens again and therefore made a mass petition to the British Rulers to return the throne of Sambalpur to Surendra Sai. The Chief Commissioner, Central Provinces Sir Richard Temple suspected in it Surendra Sai's hand though history does not support his suspicion. As a result, on January 23, 1864 his birthday, Surendra Sai was arrested from his house in a pre-midnight scoop. Simultaneous arrests were also made of other leaders in different villages. Surendra Sai was kept in Asurgarh Jail, 1,000 Kms. away from Sambalpur. He died a prisoner on February 28, 1884.

It is not a few days or a few months. For a long period of 36 years the warrior who kept the British authorities on tender hooks deserves our salutation. The activities of a youngster who at the age of 19 gave up all the enjoyments of the royal family and dreamt of a war for freedom from the British deserve to be recorded in golden letters in the history of our country. His military strategy confounds a modern strategist. That his army of bows, arrows and swords could keep the British forces of guns and artillery at bay for a long 36 years bears ample testimony to Surendra Sai's military planning. From the age of 19 to 53 he planned his campaigns without any modern aids, even a map, and in such details that the mighty British could not succeed in defeating him. The fact that they had to allure him into surrendering speaks volumes of his courage as fighter and of his strategy as a commander.

Revenue Divisional Commissioner
Northern Division, Sambalpur-768001

URBAN SANITATION PROGRAMMES IN ORISSA

Various Sanitation Programmes are now implemented by the Urban Development Department of Orissa with the financial assistance of UNICEF and Government of India.

A special Sanitation Programme has been taken up in Banki NAC areas at a total cost of Rs. 4,06,300 including UNICEF aid of Rs. 2,62,000. The Programme envisages construction of latrines and drains and provision of Garbage disposal system and Health education.

Similarly UNICEF has assisted for implementation of Sulava Sauchalayas Scheme in the towns of Cuttack, Bhubaneswar, Puri. Berhampur and Sambalpur to provide 22 Public Toilets and 1,100 Private Sanitary Latrines. Under UNDP Global Project, 9 towns have also been selected for taking up full conversion of dry Latrines to Sanitary ones, During the current financial year, 700 demonstration latrines are under construction at a cost of Rs. 7 lakhs.

Besides, under Liberation of Scavenging Scheme, Central assistance to the tune of Rs. 3,07,800 has been received for full conversion of 513 dry latrines in the Bhubaneswar Municipality area.

IDEAS HAVE WINGS

Dr. H. K. Mahatab

Many ideas occur in the human mind but most of them do not take any shape. But some ideas take shape which goes down to history as of great significance. It is interesting to record how the idea of observing the Utkal Divas day on the 1st of April occurred first to Smt. Nandini Satpathy when she was the Chief Minister. In 1974, when Jaiprakash Narayan was agitating against the Congress rule under the leadership of Mrs. Gandhi, he was scheduled to hold a public meeting at Bhubaneswar which was to be a huge one. To counter act this meeting it occurred to Smt. Nandini Satpathy to observe the first of April as the Utkal Divas on a grand scale. On that date in 1974, two functions were held in Bhubaneswar—One Jaiprakash's meeting and the other Utkal Divas day. Since then this day is being observed regularly by the successive Governments. Again it is interesting to note how the idea of a separate province occurred in unforeseen circumstances. It is wrong to believe that the idea of a separate State was originated by the Utkal Sammilani under the leadership of late lamented M. S. Das. In fact all the Resolutions of the Utkal Sammilani till the end was amalgamation of the Oriya speaking tracts under one administration and also the idea was this amalgamated tracts may be attached to any nearby State preferably Bihar with which Orissa was tagged in 1912. In the Central Legislature it was Sachidananda Sinha who ably moved the Resolution that the Oriya-speaking tracts should be amalgamated and placed in the province of Bihar and Orissa. This Resolution was very ably seconded by Rajendra Narayan Bhanja Deo then a Member of the Imparial Council. In course of the debate it was Surendranath Banerjee who pointed out that the problem of Oriya-speaking people would not be solved if they came under the Bihar Government. He forcefully suggested that the Oriya-speaking tracts should constitute a separate province altogether. Thus the idea came from an unexpected quarters. The idea caught imagination of the Raja Bahadur of Kanika. Then when he became the Member of the Executive Council of the Bihar and Orissa Government he utilised his office fully to give effect to that idea. It is he who organised demonstration and welcomed the Simon Commission which was then an exception in India because the whole of India was then boycotting the Simon Commission. It was impressed on the Commission that the Oriya-speaking tracts should form a separate province by themselves. The Commission appointed a Sub-Committee under the Chairmanship of Major Attley. The members were Mr. Gajnabi of West-Bengal and Tarunnram Fukan of Assam. Both of them were sympathetic towards Orissa. The Committee recommended a separate province for Oriya-speaking tracts with some adjustments with the princely States surrounding the districts. Then to press the points of view in the Round Table Conference it was the Raja Bahadur of Kanika who got Maharaja of Parlakhemundi nominated by the Bihar and Orissa Council to the Round Table Conference as representative of the landlords of the State. In fact Maharaja of Parlakhemundi was the landlord of Madras but he had a small Zamindari

in the district of Puri. Taking advantage of this he was put up as the candidate for landlords and he was elected. In the Round Table Conference although the question was not in the agenda Maharaja Parlakhemundi used all his influence to discuss the question of Orissa with the permission of Ramsay Macdonald who was Prime Minister of England and presiding on the Conference. He made a historic forceful speech in support of a separate State which was ultimately sanctioned by the British Government. This is the interesting story of Orissa being a separate province in 1936. On the occasion of the Utkal Divas we should remember the services rendered by late lamented M. S. Das who dispelled the inferiority complex of the Oriyas and made them proud of being Oriyas which they were shy to mention in those days. His work was subsequently taken up by Pandit Gopabandhu Das who in the end brought out the province from the narrow stream to the high sea of Indian politics. That is a different story altogether. This year Surendra Sai's birth centenary is being observed throughout the State particularly in the district of western Orissa. Again here it is very unfortunate that Surendra Sai although he was a great Indian leader of the rebellion of 1857 his reputation was restricted to the State of Orissa only because his whole history was never researched nor published. It is for this reason his name is not to be found in the list of revolutionaries published by the Government of India. It is difficult to ascertain how the idea of a rebellion occurred in 1857 and how it spread throughout the north and central India. The history of north India is more or less well known. But the history of the rebellion in central India has not been researched. Therefore, it is not widely known. In central India the districts of Sambalpur and Raipur were the centres of rebellion. In this Surendra Sai played a significant role. Recent research regarding Madho Singh Bariha, the Zamindar of Ghes in the district of Sambalpur who was executed for his participation in the rebellion of 1857 has shown that after his execution his sons Huttee Singh and Kunjal Singh and another brother continued the struggle. Kunjal Singh was either hanged or jailed of which records are not available, but Huttee Singh was transported for life and he died in Andamans prison. From this record it is known that Surendra Sai's brother was killed in an encounter with the British Army on the border of Bargarh and Raipur. Again it is known that his volunteers assassinated one loyalist Zamindar of Raipur in his home and they were invited and taken to Raipur by Kunjal Singh. These two incidents will show how Surendra Sai was involved not only in Sambalpur but also in the rebellion of Bargarh and Raipur. The research further shows how in the two districts in desperation the then Government of India first granted amnesty to all the rebels and then for some unexplained reasons they withdrew the amensty and put all of them in Jail. This was the fate of all rebels including Surendra Sai. Thus it will be seen that the records of Surendra Sai's rebellion has not yet been fully researched and published. Fortunately the Centenary Committee has asked Dr. Nabin Kumar Sahu to publish the full history during this year and for which I was asked to supply him materials. Now difference has arisen with regard to the birth place of Surendra Sai. The present descendant of Surendra Sai claims with family records that Surendra Sai was born in a village near Saraikalla in his maternal house. His activities in Sambalpur also have not yet been fully researched. Some of his associate Zamindars of Sambalpur were hanged and persecuted in many ways. When the full history of Surendra Sai is published it will be seen how he was one of the great leaders of the so-called Sepoy Mutiny of 1857. In this connection it is to be noted that it is the circumstances which put forth an individual as the most eminent person of the period. But for the struggle for freedom in India Mahatma Gandhi's eminence could not have been established. The same is the case with regard to all eminent personalities. In the case of Surendra Sai the circumstances of those days were not taken into account but only his personal life and activity became the subject matter of his life. However, on the occassion of his centenary let us remember the sacrifice which he made and the following he collected not only in Sambalpur but in the district of Raipur

also should be the guideline of the present day youths.

In the history of Orissa there have been actully three rebellions. One was in 1820 when the people of Khurda rebelled against the British and many officers of the British Army were killed and many rebels also were either killed or hanged. In the Khurda rebellion Jai Rajguru, the central leader was hanged in Midnapore. His name is forgotten to day. Buxi Jagabandhu led the movement for some time. But at last he came to terms with the British and died as a pension holder. The second is the rebellion carried out by Surendra Sai in Sambalpur in 1857. Surendra Sai did not yield and preferred to die in prison rather than submit to the authorities. The third is the rebellion of Arjun Singh the Raja of Podahat in Singhbhum who was an Oriya king. His Dewan named Jagu Dewan was hanged. Arjun Singh was deported to Benares where he died. In the history of these rebellions it will be noticed that there were many who tracherously supported the Government and were subsequently profusely rewarded. But they were known by the people and called as NIMAK HARAMS. On this occasion while we pay our respectful tribute to Surendra Sai we pay tribute to all those who sacrificed themselves for the cause of freedom of the country.

RAPID INDUSTRIALISATION

Industries Department tableau exbileited in the Republic Day, 1984 symbolises outstanding success achieved by the State in accelerating the pace of industrialisation. Orissa had little over 9,000 small scale industries till the year 1979-80. During the last 3 years, 7,783 small scale industries have been set up in the State with an investment of Rs. 5,853·00 lakhs. These units provide employment to over 50,000 people. 3,180 units have been set up during 1982-83 alone. During the three years of 1980—83, 1,80,352 artisan based units have also been set up generating employment for 3,00,092 persons. During 1982-83 alone 83,839 artisan units have been set up with an investment of Rs. 1,770·00 lakhs and employing 1,49,808 persons.

The State have achieved the distinction of occupying 1st place in the country in 2 successive years i. e. 1981-82 and 1982-83 in importing largest number of new units per D. I. C. and providing maximum employment per D. I. C. It has also achieved the Ist place in promoting maximum number of artisan based units per D. I. C.

The State's 6th plan target is to set up 14,000 small scale industries and 2,43,000 artisan based units. Considering the outstanding achievement of the past years the great upsurge in the pace of industrialisation, a very dynamic and pragmatic industrial policy of the Government and the keen interest evinced by the entrepreneurs of the State to set up industries, this target is well within our reach.

ଆପଣଙ୍କ ପାଇଁ ସୁବର୍ଣ୍ଣ ସୁଯୋଗ

ଗୋଟିଏ କିମ୍ବା ଦୁଇଟି ସନ୍ତାନ ପରେ ଗର୍ଭନିରୋଧ ଅସ୍ତ୍ରୋପଚାର କରାଇଲେ ଆପଣ "ସବୁଜ ପତ୍ରିକା"ର ଅଧିକାରୀ ହୋଇପାରିବେ

ତା ୧୯-୧୦-୧୯୮୩ ଠାରୁ ରାଜ୍ୟରେ ଏହି ଯୋଜନା କାର୍ଯ୍ୟକାରୀ ହୋଇଥିବାରୁ ଏହି ତାରିଖ ପରେ ଅସ୍ତ୍ରୋପଚାର କରାଇଥିବା ଦମ୍ପତିମାନଙ୍କୁ ନିମ୍ନଲିଖିତ ସୁବିଧା ସୁଯୋଗ ଦିଆଯିବ ।

(୧) ରାଜ୍ୟ ସରକାର କିମ୍ବା ଗୃହ ନିର୍ମାଣ ସଂସ୍ଥା ଦ୍ୱାରା ନିର୍ମିତ ଗୃହଗୁଡ଼ିକ ମଧ୍ୟରୁ ଶତକଡ଼ା ୫ଟି ଗୃହ ଏଭଳି ପରିବାରକୁ ଯୋଗାଇ ଦିଆଯିବ ।

(୨) ଘର ଗୃହ ନ ଥିବା ଏଭଳି ପରିବାରକୁ ପ୍ରଚଳିତ ୪ ଡେସିମିଲ ପରିବର୍ତ୍ତେ ୮ ଡେସିମିଲ ଭୂମି ବିନା ମୂଲ୍ୟରେ ଯୋଗାଇ ଦିଆଯିବ ।

(୩) ନିମ୍ନ ଆୟ ବା ମଧ୍ୟମ ଆୟ ଗୋଷ୍ଠୀର ଲୋକମାନଙ୍କୁ ଦିଆଯାଉଥିବା ଗୃହ ନିର୍ମାଣ ଋଣରୁ ଶତକଡ଼ା ୫ ଭାଗ ଏ ଧରଣର ପରିବାର ପାଇଁ ସଂରକ୍ଷିତ ରହିବ ।

(୪) ମେଡିକାଲ, ଇଂଜିନିୟରିଂ, ପଲିଟେକ୍‌ନିକ୍ ଓ ଆଇ. ଟି. ଆଇ. ପ୍ରଭୃତି ଶିକ୍ଷାନୁଷ୍ଠାନମାନଙ୍କରେ ଶତକଡ଼ା ୫ ଭାଗ ସ୍ଥାନ ଏପରି ପରିବାରର ପିଲାଙ୍କ ପାଇଁ ସଂରକ୍ଷିତ ରହିବ ।

(୫) ଏହି ପରିବାରର ସ୍ୱାମୀ କିମ୍ବା ସ୍ତ୍ରୀ ସରକାରୀ କର୍ମଚାରୀ ହୋଇଥିଲେ ତାଙ୍କ ଦରମାରେ ଅଗ୍ରିମ ଦୁଇଟି ଇନ୍‌କ୍ରିମେଣ୍ଟ ପାଇବେ ।

(୬) ସବୁଜ ପତ୍ରିକାଧାରୀଙ୍କ ପାଇଁ ଦଶ ହଜାର ଟଙ୍କାର ଏକ ବାର୍ଷିକ ଲଟେରୀର ସୁଯୋଗ ଅସ୍ତ୍ରୋପଚାର ହେବାଠାରୁ ପାଞ୍ଚବର୍ଷ ପର୍ଯ୍ୟନ୍ତ ଉନ୍ମୁକ୍ତ ରହିବ ।

ଏ ବିଷୟରେ ଅଧିକ ଜାଣିବାକୁ ଚାହିଁଲେ ନିକଟସ୍ଥ ପରିବାର କଲ୍ୟାଣ କେନ୍ଦ୍ରର ପରାମର୍ଶ ନିଅନ୍ତୁ ।

ପରିବାର କଲ୍ୟାଣ ନିର୍ଦ୍ଦେଶାଳୟ

ଓଡିଶା, ଭୁବନେଶ୍ୱର

CHILKA :

The pride of Orissa

Shri Prafulla Kumar Mohanty

As a State, Orissa is born on first April, 1936 before which it was a part of Bihar and Bengal. It extends from 17° 49′ N to 22° 34′ N latitude and 81° 27′ E to 87° 29′ E longitude on the eastern coast of the Indian Peninsula, covering an area of 1,55,707 Sq. Km. It is chiefly divided into two natural divisions : (1) the coastal plain and (2) the north-western plateau. Washed by the water of Bay of Bengal on the Eastern Coast, Orissa has the distinction of being endowed with bounties of nature as panoramic view and the glorious achievements of its great heads. Orissa embraces 13 districts out of which four like Puri, Cuttack, Balasore and Ganjam constitute the coastal plain. As a maritime state the coastal line enjoys 482 Km. along the blue water of the Bay of Bengal. Three different lakes like Chilka, Ansupa and Sara have tracked their origin in different places of Orissa. The lake 'Ansupa' is situated in the district of Cuttack under Banki subdivision, covering an area of 432·28 decimils. It is the second largest lake of Orissa, which is mainly fed by Mahanadi river system and the lake bottom consists of mud mixed with sand. The lake 'Sara' is located near Malatipatpur, almost 10 Km. away from the district of Puri. During Summer it dries up completely since it is shallow. A small river "Nuanai" has been chanalised from it to the sea.

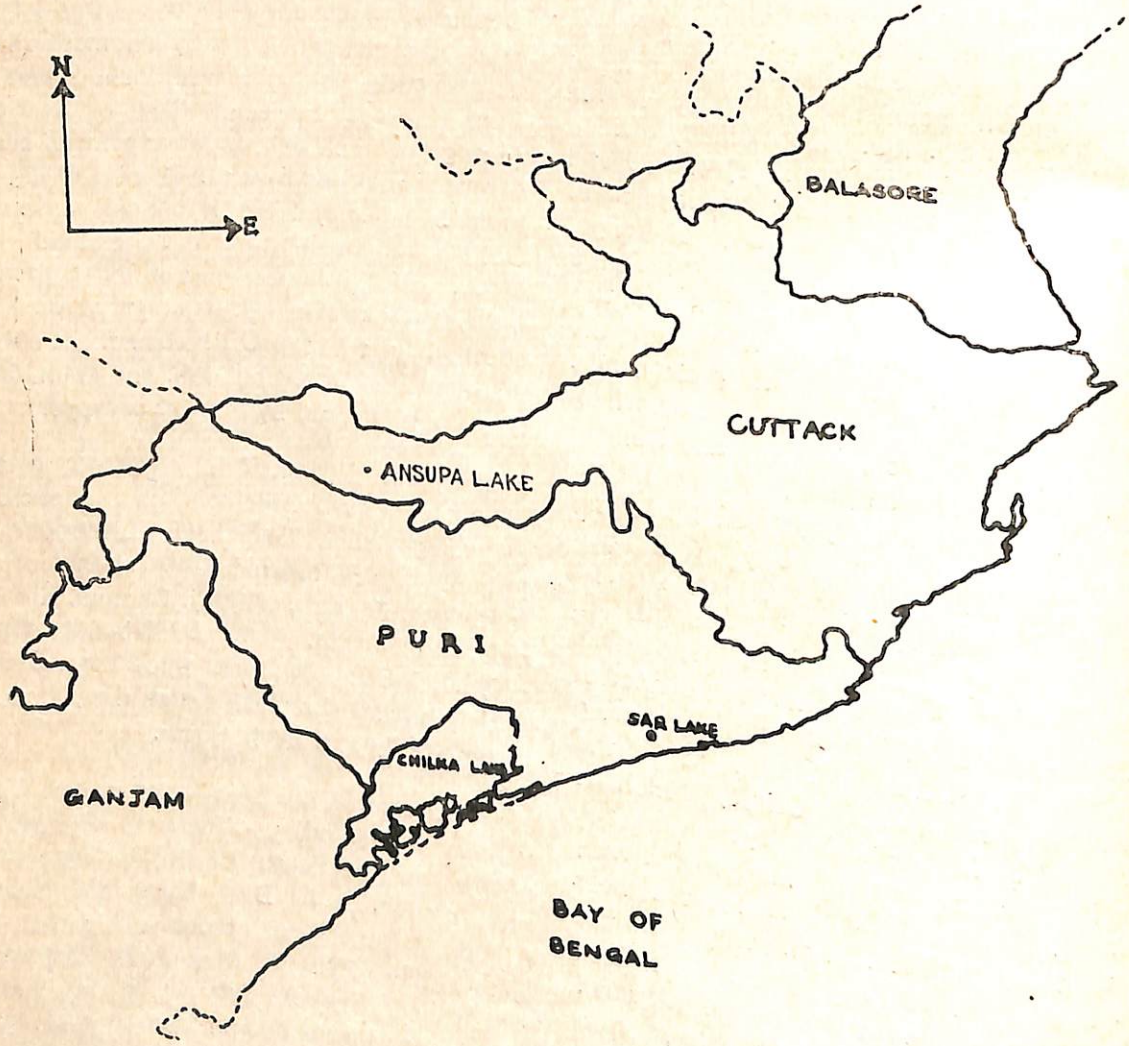
The continuous coastal part is having a great notch, where the largest lake Chilka has occupied a royal throne. Chilka is regarded as the largest lake of India which is a lagoon in true sense of geography. Because a lake may be defined as a large area of water enclosed by landmass where as a lagoon is a salt water lake separated from the sea by sand bank or coral reef (a ridge of rock built by an organism, coral) or water enclosed by a toll (a type of lagoon built by corals). So it should never be confused or named as lake instead of a lagoon. As a largest salt water lagoon in India, Chilka is situated towards the southern part of the Orissa coast. It covers an area of 1,100 sq. Km. and opens into the Bay of Bengal by a small passage.

The lake "Chilka" is situated in the district of Puri which is chiefly enciced by villages like Ghiakhala, Lambodorpur, Rahanbeli, Brahmanakosali, Bankiapalee, Mathapur, Kanduri, Karadi, Dangua, Khetrapala, Patharakata, Bairi, Baulabandh, Haripur, etc. Out of above three lakes Chilka is only having brackish water i. e., mixture of both salty and fresh water.

Of course, Chilka is very unique from various stand point. There is a seasonal change in the depth of Chilka depending on the rain fall. But there are certain islands (a piece of land surrounded by water) like Parikud, Malud and Bajrakota which are never submerged by water. A good number of people have permanently settled there with their family. Apart from that there are various hills like Jatia,

Bhaleri, Solori, Mamu bhanaja, Chadheihaga and Kalijayee. Kalijayee is famous for its history as described by the poet Godavarish. Out of all these hills first three are located almost few distance away from the shore but Chadheihaga is at the middle of the lake.

Chilka is not only famous for its Kalijayee Hill or Kalijayee temple but also for the migratory birds in particular, for which it has been an attractive tourist spot in Orissa. Birds come through northwest from between lake Baikal and the sea of Aral in Siberia. Some storks come from West Germany. Birds from Mangolia and Chinese Turkestan fly straight across the Himalayan range. Flocks of ducks and other birds visit Chilka during winter. The small hill island of Kalijayee in the Chilka serves as the breeding ground of many species of birds notable among which are the white belied sea eagle, the little cormorant, the open billed stork and the green heron. The winter visitors are ospery, Eastern golden plover, the wood sand piper, the red shank, the great black-headed gull, the laughing gull, the Flamingo and the Brahmin duck. During boating trips to Chilka the Ruddy Sheldrake or Brahminy duck swimming gracefully in pairs with the erect head or sitting on the sandy margin of water is clearly observed. They have a peculiar habit of resting during the day and foraging in night, during which they often separate. This has given rise to the legend of they being accursed lovers—"Chokowa"—"Chokowi"—who have to remain saparated in night. Moreover, the small island known as "Nalaban", a play ground for migratory



LAKES OF ORISSA

birds from Siberia is a protected bird sanctuary. Here is an expense of water which beckons the youth for adventure and exploration. It could also be an ideal ground for water sports.

Of course, the main cause of bird migration is to escape the bitter cold and limited food supply. Water birds get no food in winter when the water freezes. The cause for migration in spring is the availability of nesting sites and the need to escape summer heat. Chilka is the important site to solve these problems which is the cause of migration of birds to this place. On the other hand this has been a successful tourist site for the visitors and biologists. The scene of flocks of swiming birds in the lake is ever charming. The hill Chadheihaga which is absolutely white in appearance from a great distance due to the defaecation of birds gives a clear evidence of birds' palace.

Another alluring status of the lake Chilka is the productive source of food supporting a rich fishery. The peculiar physiography of this lake provides diversified ecosystem for the fishes to live and breed. The lake receives fresh water from river Daya, one of the deltaic branches of river Mahanadi and several local streams. It is one of the largest open estuarine lakes in India. The major portion of fish landings comes from the in-shore water. The offshore and deep sea water are practically untapped. The fishery resources of Chilka lake comprise prawns, Mullets, Clupeids, Perches, Thread fins, cat fishes, Belones and many other miscellaneous fishes. The favourite fishes of local people are Khanga, Ilishi, Khuranti, Chandi, Patua and especially Chilka Crab. Balugaon which is located at the bank of Chilka is an important business centre of fishes. Fishes from this place are exported to Calcutta and many other places. It has been reported that 3,800 tons of fish are exported from Chilka annually.

In toto, Chilka is glorious for its migratory avian fauna, fish fauna, Kalijayee temple and particularly for the sunrise and sunset alongwith its colourful dazzling reflection. The quest of finding adequate facilities for attracting tourists to the State of Orissa continues. To facilitate the tourist spot Chilka a Tourist Bungalow has been put up at Rambha right on the lake where one could stay and take a cruise in the lake to see its beautiful islands and the rich and varied marine life. Thus, Chilka on the east coast is a vast natural lake and a prime tourist attraction throughout the year. However, this charming panoramic and bounteous nature and the morvels created by human hands of Orissa in the shape of flourished architecture would certainly drag the attention of more and more tourists of different countries for which Orissa could as well be a paradise for them.

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SSI UNITS AND ARTISAN BASED INDUSTRIES

100 Small-Scale Industries at an investment of 77·40 lakhs and 2,304 artisan based industries at an investment of 29·73 lakhs have been installed in the district of Balasore during the current financial year up to the end of December, 1983. Employment potential created for 5,143 persons through these industries.

ORISSA: A TEST CASE FOR ANTI-POVERTY DRIVE

CHIEF MINISTER CALLS FOR DETERMINED WILL TO MEET THE CHALLENGE

In view of her heavy concentration of population below the poverty line Orissa should be regarded as a test case for eradication of poverty in the country, the Chief Minister, Shri J. B. Patnaik, said here today. This posed a challenge to the administrators as never before to work with a determined will for removal of poverty at the grass-root level, he added.

Inaugurating a three-day seminar on "Integrated Rural Development Programmes in Orissa" organised by the Gopabandhu Academy of Administration at Bhubaneswar the Chief Minister said that Orissa, which was condemned to be the most poverty-stricken region in the country with about 66 per cent of her population below the poverty line, called for a more determined and speedy implementation of the various anti-poverty schemes. In this, removal of rural poverty, which involves as high as 40 per cent of the population belonging to the Adivasi and Harijan communities, posed a serious problem to the administrators. While the Central leadership had come forward in a big way to the rescue of the poverty-stricken we must rise to the occasion and strive to solve the growing problem of rural poverty through intensive implementation of the rural Employment Programmes, he added.

The Chief Minister gave an outline of the various anti-poverty programmes in progress in the State and suggested that action must begin from the poorest of the poor. He emphasised the supervision and monitoring of the implementation of these programmes at the grass-root level with officials visiting remotest villages and making night halts there. He called for decentralisation of the action programme to the village and panchayat levels now that the panchayat elections had taken place after a long time. We have no dearth of funds or manpower, what we need is a determined will to deliver the goods, he added.

Delivering his key-note address Shri P. R. Dubhashi, Director of the Indian Institute of Public Administration, New Delhi, said the development workers must feel that they were a vital instrument in shaping the country's destiny. We must not go by the progress reports alone, but by the impact the programmes had created on the beneficiaries, he added. Dr. R. B. Jain, Professor of Political Science, Delhi University, who presided over the inaugural function, stressed the need to streamline the administration and make it truly responsive to the needs and aspirations of the people. Earlier, Shri B. Gobardhan, Commissioner in charge of the Academy, welcomed and introduced the distinguished guests.

The role of Surendra Sai in India's First War of Independence

Shri Aswini Kumar Pujari

Many people in India do not know that the person who was at the same time the first to take up arms against and the last to be captured by the British in India's First War of Independence was Surendra Sai of Orissa. As long as India had not attained freedom the British had tried to blanket him out from history, because it highly injured their vanity to find a man in a remote corner of Orissa resisting the great British power for many years more after they had supressed the uprising in the rest of India. Hence, though students of history knew the name of the Rani of Jhansi, Nana Saheb, Tantia Tope, Kuanr Singh and other leaders of the uprising, they were ignorant of the role Surendra Sai played in it. But as will be evident from the following few lines, the role of Surendra Sai was the greatest among them all.

The struggle of Surendra Sai was divided into two phases. The first was from 1827 to 1840. At the age of only 18 he gave the clarion call for the future massive uprising throughout India by attacking British garrisons and arsenals located at Sambalpur. The British failed to suppress his activities for 13 long years between 1827 to 1840. At the last in 1940 when Surendra Sai was returning from one of such raids he was suddenly met in an open field by a large contingent of British troops armed with guns and cannons. Surendra Sai and his small band of followers, consisting of untrained Adivasi youngmen, were armed only with swords, spears and bows and arrows. In spite of this they gave a valient fight to a vastly superior force. Ultimately, however, Surendra Sai was wounded in the fight and captured. The British Government did not dare to keep him in any prison in Orissa, but sent him to far off Hazaribag in Bihar.

Surendra Sai languished in the Hazaribag Jail for long 17 years from 1840 to 1857. The so called Sepoy Mutiny broke out in May, 1857 and Surendra Sai was freed from the jail by the mutinee sepoys. It was surprising, however, that the long confinement in the prison had not waned a bit the indomitable spirit of Surendra Sai or his deep desire to see his country free. Instead of flying away to an unknown destination to evade fresh arrest, he marched straight to Sambalpur immediately after he left the Jail. It is on record that the British garrison then at Sambalpur consisted of only 200 men, whereas 1,500 freedom-fighters had accompanied Surendra Sai. Capt. Leigh, the British Assistant Commissioner of Sambalpur, sent words to Surendra Sai to come inside the fort, alone and unarmed, to talk terms of a truce as there were women and children inside the fort. If Surendra Sai had chosen to attack, the entire fort would have been razed to the ground and the women and children buried under it. Surendra Sai was kind at heart in spite of his terrible exterior.

But as soon as he went inside along and unarmed, the treacherous Capt. Leigh had him arrested.

British historian-*cum*-officers have shame facedly given but the version that Surendra Sai voluntarily surrendered. But can it be beleived that a man, at the head of a numerically superior force, would come to surrender, knowing fully well that he would be sent to the prison again ?

However, his confinement inside the prison this time was very shortlived. He escaped once again on the 31st of October, 1857. A chapter from history about Sivaji escaping from Moghul prison was repeated.

Thereafter started the second phase of Surendra Sai's fight against the British and it continued unabated till the year 1864. From a local hero Surendra Sai became a National Hero. Now his fight assumed really very serious proportions, because he had got hold of some shot guns and ammunitions from his raids on British arsenels at Hazaribag and Sambalpur. Major fights with the British occured at Gadpati, Jharghati, Dwarghati, the Barpahar mountain range and other places of Sambalpur district. In one of the fight the enemy killed his brother Chhabila Sai and hung his chopped off head from the branched of a tree. Surendra Sai took suitable revenge by killing two British Army Officers—Capt. Woodbridge and Lt. Hedo in two other fights. Surendra Sai was a superb general. His uncanny foresight in manoevering his troops can be compared to that of a general like Nepoleon. He thwarted enemy attacks again and again with much inferior arms. For the purpose of repulsing enemy cannons he used to hang huge boulders from top of trees by means of twines made of creepers and when the creepers were cut off boulders rolled down the hills smashing the enemy cannons and crushing their troops.

By the year 1859 the War of Independence had ended throughout India except in Sambalpur of Orissa. The Rani of Jhansi died in action, Nana Saheb was captured and hunged, Tantia Tope absconded and the other leaders of the War had either been killed in action or imprisoned or gained over by the British by offer of rewards. The British, being free from engagement elsewhere, had amassed all their resources in Sambalpur their top commanders, much of their armaments and a major part of their troops. On the other hand most of the former comrades of Surendra Sai had deserted him. Imagine, therefore, a Surendra Sai carrying on the fight for another five years against a much superior enemy with depleted men and materials, but still not vanguished. That was the stuff Surendra Sai was built with the lone fighter and the last fighter.

There was a period between 1862 to 1864 when Surendra Sai was so much overcome with grief at the reign of terror let loose on the people of Sambalpur by the British as a reprisal to Surendra Sai's freedom struggle that he kept aloof from the fight and retired to his village Khinda after handing over the reins to his lieutenants, Kamal Singh and, Kunjal Singh. But it was only an eye-wash. He still was at the helm of affairs.

When the British found that they would not be able to capture Surendra Sai by straight means, they contrived to arrest him by crooked means, as will be narrated hereinafter.

Though Surendra Sai was the great grandson of Madhukar Sai, the fifth Chowhan king of Sambalpur, he never wanted to be a puppet king under the British masters. Had he wanted to be so, it would have been difficult for the British to refuse it, because there was no nearer claimant to the throne and the people wanted him so. Sir Rechard Temple, the then Chief Commissioner of Central Provinces, has himself admitted how much the people loved him. In letters of the year 1860 and 1863 he wrote to the Deputy Commissioner of Sambalpur, that innumerable petitions were being sent to him by responsible citizens of Sambalpur praying that Surendra Sai be immediately placed on the throne because he alone was capable of bringing about peace and order in the country. On the other hand, the real purpose of Surendra Sai's struggle was to see his country free. The word "democracy" was not known in those days. Freedom of the country meant self-rule for the country and a free king embodied that self-rule. If Rana Pratap and Sivaji cannot be called aspirants to the throne, Surendra Sai also cannot be called so.

But the British usurpers of the throne instead of conceding the people's demand, made secret plans to arrest him. They bribed Dayanidhi Meher, a former associate of Surendra Sai, to administer narcotives to him through the Prasad of his family deity. Dayanidhi Meher secretly mixvery this narcotic in the Prasad, which Surendra Sai and fourteen of the inmates of the house partook of in complete ignorance of its contents. They lay senseless when the Deputy Commissioner, Major Cumberlege, the Superintendent of Police, Mr. Stuart, and a posse of police arrived at the residence of Surendra Sai. Naturally, they could offer no resistance when they were suddenly pounded upon by the invaders. The Deputy Commissioner in his report to the Chief Commissioner admitted that on a midnight of January they stealthily proceeded to the abode of Surendra Sai and simultaneously launched and completely surprised its inmates (Letter No. 217, dated the 26th January 1864), so that they were arrested before any residence could be offered. But Major Gumberledge very cunningly omitted to mention that it was the narcotics secretly and treacherously administered to them which made them so helpless to offer any resistance. After arrest they were not taken to the headquarters at Sambalpur, but were immediately removed to Chhatisgarh and produced before the Sessions Judge there, for, in the words of the Deputy Commissioner, "As long as one of the family of Surendra Sai is here, it will be impossible to maintain peace or restore order". In the trial that ensured Surendra Sai was acquitted of all the charges levelled against him. But the executive did not see eye to eye with the Judiciary. The so called "Defence of India" Act was clamped on Surendra Sai and he was thrown into a dark dungeon of the Asir Garh fort in the former Central Provinces to rot there till the end of his life. Towards the last part of the 20 years he was intered there became totally blind due to the unhealthy surrounding and the combind physical and mental torture. Ultimately he breathed his last inside the jail on the twenty-eighth day of February, eighteen eighty-four.

Surendra Sai had spent twenty years of his life in deadly fight against the British and thirty-seven years in their prison. During the period of his fight his abode was in dark terrains of jungles and the hill tope, his food consisted of bamboo shoots and drink the water of brooks, and his bed was only rugged stones and dead leves of the forests. In spite of all this suffering he never could see the sun rising over a free India, though his faith in the ultimate deliverance of his country from foreign domination was never shaken. This great man had all the qualities of a Nepoleon, a Sivaji and a Rana Pratap rolled into one.

It is, therefore, high time that the people of entire India should know about the real significance of Surendra Sai's struggle and give him due recognition in this year of his death centenary.

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A DENT ON ORISSA'S POVERTY

In Orissa, where about 70 per cent people live below the poverty line, a significant dent has been made on its abysmal poverty through successful implementation of 20 point programme. 1984 augured well for Orissa. From a review it is learnt that by the end of January, 1984 a total of 134,674 persons including 32,480 scheduled tribes and 27,436 scheduled castes have been benefited under the Integrated Rural Development Programme. This is about 71·4 per cent of the target of 188,400 beneficiaries to be covered under the Programme during the current financial year of 1982-83. Also by the end of January 1984, 9,677,000 mandays were generated against a target of 18,200,000 mandays under National Rural Employment Programme which constitutes 53 per cent of the target.

One of the salient reasons for Orissa's poverty and low *per capita* income is its overwhelming backward population which is about 33·3 per cent of the total population However, a comprehensive and integrated family-oriented programme of economic development is under way to assist at least 50 per cent of the Scheduled Caste and Scheduled Tribe families in the State to enable them to cross the poverty line. With this objective in view, the State Government have fixed the target to assist 4 lakhs scheduled caste and 5·5 lakh scheduled tribe families through various income generating schemes during the Sixth Plan period.

With the implementation of such programmes through I. R. D. P., E. R. R. P., Special component plant, 65,450 scheduled caste families out of a target of 10,255 families have been rendered economical assistance by the end of January, 1984 during the current financial year. This achievement is about 63 per cent of the target, Again with the implementation of various programmes such as I.T.D.P., I.R.D.P. E.R.R.P. and Special Micro projects and M.A.D.A., the total number of Scheduled Tribe families benefited is 5,788 out of a target of 131,915 by the end of January, 1984 which constitutes about 43 per cent of the target for the current financial year.

In respect of providing drinking water facilities in the identified problem villages, the target of 5,060 during the year 1983-84 has been exceeded with providing such facilities in 5,599 villages. either fully or partially covered.

In respect of allotment of free house sites to the weaker section of the society, the target of 20,000 for the year 1983-84 has also been exceeded since 39,456 persons have been provided with house sites till the end of January, 1984. Assistance for construction of houses has been given to 3,034 persons against a target of 4,000 which is about 75·8 per cent.

Considerable progress has been made in the field of rural electrification. As against a target of 1,239 villages to be electrified during the year 1983-84, 638 villages have been electrified by the end of January, 1984. Also 1,873 pump sets have been energised out of a total target of 7,900 during this period.

Industrial boom in Orissa, particularly in the field of small and village industries continues. Against a target of 3,200 during the current financial year, 1,827 small industries have been set up by the end of January, 1984. Providing self-employment to the educated youth. Also against a target of setting up 60,000 artisan based industries, 55,026 units have been set up during this period providing gainful employment to the village artisans and rural youth.

People's participation in Development : An experiment in Social Forestry

Two sisters—the Binjagiri and the Malati hills—are situated at 12 kilometers away from Nayagarh in Puri district of Orissa. Both of them were abounding with flora and fauna and streams used to flow and dance on their laps. In course of time they became the helpless victims of people's greed and exploitation. This process of mindless exploitation of the bounties of nature hastened since Independence. People were ignorant of the indispensability of maintaining ecological balance. The green hills slowly and steadily became bald and brown. They cursed their exploiters by drying up their ever flowing streams and filling up their farm lands with sand and pebbles. There was acute shortage of fuel and fodder. Sub-soil water went down considerably. The fauna disappeared. Within a generation had come a sea change for the worse.

A new chapter opened. Some educated sons of the soil and perceptive villagers of the locality started a revolution in 1971 for rejuvenating the beauty and bounty of the Binjagiri and the Malati. Kesarpur village was the starter and the centre of this revolution. In 1974 the villagers took a decision to protect the forests. In 1978 Summer, the National Social Service Wing of the Nayagarh College held a camp for afforestation in Kesarpur at the repeated requests of the local people. The N. S. S. volunteers planted some saplings along with the villagers. The Forest Department came forward to assist people in their voluntary bid for social forestry. From 1978 the Kesarpur villagers met the challenge of deforestation as one man. They made a forest beat by voluntary labour but very soon realised that without people's active protection their efforts would be of no avail. They adopted 'Thengapali' (stick-turn)—an innovation in social engineering. Every evening two sticks used to be kept on the verandah of two households which meant that it was their turn to go round the hill throughout the day and keep vigil on the tresspassers. This was done by turn and on voluntary basis. The sanction of the directly elected village council (an informal Panchayat) was behind this decision. They also decided to sell their goats as they caused fatal harm to the growing plants. This was not a small sacrifice for the poor villagers, considering the economic value of the goats.

While the efforts at rejuvenating the Binjagiri continued, some people from the neighbouring villagers continued to plunder the remaining plants including the roots and graze cattle which affected the growing plants. During the summer of 1979 thinking sons of the soil went around the 13

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villages sorrounding the Binjagiri hill and explained to them the need for preservation of forest wealth and sought their co-operation in this noble endeavour. A number of meetings were organized in different villages and people from all walks of life—intellectuals, social leaders, administrators, forest officials and uneducated but sensible villagers harped consistently on the theme of preservation of the forests and the baneful consequences of deforestation. In village after village, the poor asked one question: "If we cease to bring fuel wood from the forest what alternative remains for us". The protectors of the forest, inturn asked them as to what would they do when the Binjagiri hill would be as barren as the Malati which stood nereby. They had no answer. They were poor people who were really being tortured by an acute fuel problem.

The men and women of the villages gave serious consideration to whatever they heard from different speakers at different times and realised that they were being asked to work for a common cause. The movement in Kesarpur gradually caught the imagination of the neighbouring villagers and the issue of the preservation of the forest was discussed and debated in their village meetings and halting steps were taken to protect their portion of the forest. From various meetings the following consensus emerged : people can take only useless plants like 'Pokasunga' for their fuel; cattle would not be allowed to graze on the portions of the hill where plantation had taken place and the goats and the sheep, the chief destroyers of the growing plants, would be sold away.

After about five years Binjagiri wore a new green look. The regeneration of left out roots and growth of new plants gave a green look to the Kesarpur side of the Binjagiri. The growth of plenty of grasses provided fodder to the cattle. There was substantial reduction in the flow of soil and pebbles into farm lands. Children ran to the hill to feast on the nuts found in abandance. The most heattening thing was that poor Harijan women in Kesarpur collected nuts and sold them in the nearby villages. Children and women collected dry leaves and used these as fuel. A number of streams which were dead since many years reappeared. The stream water in Kesarpur is being used to fill up the tanks and to water farm lands. Wild life came back. Bears, rabits, Kotoras, Juinkas, monkeys, pythons and storks lived there.

This new look of the protected portion of the Binjagiri continued to attract the prying eyes of some of the neighbouring villagers. They started plundering plants from the protected forest of Kesarpur. Hunters came to hunt the new found wild life. This opened up a new dimension to the movement.

Motivators went around the villages sorrounding the Binjagiri hill to seek people's support for and involvement in the movement. Sustained efforts were made to bring back unity in some of the villages, because deforestation was found in faction-ridden villages. Fasting was resorted to by a university teacher from Kesarpur to make moral appeal. People in those villages were sincerely moved. The village councils made sincere promises to protect their portions of the forest. Stringent rules were enforced in some villages. People played the role of forest guards.

The plight of the younger sister—the Malati hill—had been much worse than the Binjagiri over the years. She had been made completely barren by the rapacity of the sorrounding villagers, In 1978, July 4,000 saplings were planted under the auspices of the Forest Department through the untiring efforts of some young men in Manapur village. This plantation was deemed as a threat to the livelihood of the people engaged in quarrying. One rainy night some of them mercilessly unrooted the saplings. The youngmen who had taken the initiative to plant the saplings found that their dream had been shattered. A School Teacher from Manapur bitterly wept over those uprooted plants. Subsequently they ran several times to the Revenue authorities in Nayagarh to persuade them to stop the auction of the hill for quarrying. They were ridiculed and their motives were suspected. They were threatened with dire consequences for pursuing their plantation efforts on Malati's bare body. They fought with conviction and moral feavour. Finally, with the intervention of

the Chief Conservator of Forests, the Collector, the S. D. O. and many others, they succeeded in making major part of the hill available for plantation.

In July, 1983 the N. S. S. Unit of the Sarankul College was scheduled to hold a camp on the foot hill of the Malati for plantation. But they failed to turn up due to certain difficulties. The organizers went from village to village, from school to school and from door to door and begged people to come forward to dig pits in an area of 22 acres and plant the saplings provided by the Forest Department. The school children from Kesarpur and Manapur M. E. & U. P. Schools were the first to come forward. The children struggled very hard to dig the soil all day. Suddenly came heavy rain in the afternoon and there was great joy and relief for them and they continued planting with renewed vigour. This had an electrifying effect on the entire area. Men and women, young and old in their hundreds from sorrounding villages came forward to plant saplings in the next few days. This was a sight for the Gods to see. This 'Bana Mahotsav' (Festival for afforestation) continued for eight days. People from far and near wondered at this un-precedented involvement of women and children in a sacred endeavour. A few youngmen dedicated their lives for the protection of the Malati and the battle for bringing back the lost glory of the Malati still continues.

Many eminent persons including top forest officials administrators, lovers of nature, educationists, political leaders and environmentalists have come to witness the progress of the movement for regenerating the Binjagiri and the Malati. The Swedish International Development Agency (SIDA) which visited the area in June, 1962 was very impressed by the prevalence of a just and stable political order in Kesarpur which provided both the motive force and sanction behind the movement. The Unity of the village maintained by the informal village Panchayat provides the foundation for all sorts of community development Projects. The people of the locality were very fortunate to have in their midst the famous 'Chipco Movement' leader Shri Sunderlal Bahuguna on the 9th December 1983. His presence created unprecedented enthusiasm and suphoria among the people. His moving words touched a responsive chord in the hearts of the rural folk. His visit has redoubled the people's zeal to strengthen the movement for the protection of the environment. The visits of all these eminent people have helped the people to strengthen their convictions about the utility of the programme as well as helped them to discover and realize that what they have been doing is something laudable and moreover, indispensable for the survival of man.

A voluntary organization—"Brukshya O' Jeebar Bandhu"—has taken birth from the plight of the Binjagiri and the Malati. In 1982, a workshop was organized with the association of the Orissa Environmental Society, the National Social Service Organisation of the Utkal University with its branches in the Nayagarh and the Saranakul Colleges and the Forest Department in Nayagarh. From 22 villages (at the rate of four from each village) participants came and discussed and debated the issue of forest preservation. This workshop led to considerable awakening among the people, the social leaders and the Government officials who participated in it. A number of Resolutions that emerged from the deliberations in the workshop would provide an impetus to the movement for social forestry in the whole country—

(1) The 'Anabadi' forests or fields at the foot of the hills should not be given to any person on lease.

(2) Quarrying in hills and mountains through governmental auction should be stopped.

(3) Hunting should be prohibited in areas under social forestry.

(4) The villagers should be involved in plantation programmes so that they would develop a stake in their preservation.

(5) Goats and sheep, considered to be deadly enemies of the growing plants should be disposed of by the villagers. People should be encouraged for poultry and pisciculture to augment their resources.

(6) To meet the needs of fuel, firewood should be provided by the Forest Corporation to villagers at a reasonable price. Other alternative sources of energy for cooking be popularised to lesson pressure on the fast depleting forest wealth.

(7) People should be motivated for family planning to lesson the pressure of the growing population on the forest resources.

(8) Forest should be under the management and control of fhe people.

This creative and spontaneous movement has given meaning and purpose to the life of many men and women in the locality. For almost a decade this 'Bana Jagyan' has continued through thick and thin. The Binjagiri and the Malati—in the process of rejuvenation—will attract many more people for witnessing the silent social revolution that goes on unabated in the locality and will be places of pilgrimage for people from far and near. The story of the rejubenation of the two sisters spoken so far is only a sketchy one. The real story portraying the trials and tribulations, the sacrifices and the sufferings, the inspiration and the suphoria that the movement has generated would, indeed constitute a volume.

ORISSA RENEWABLE ENERGY DEVELOPMENT AGENCY FORMED

Orissa Government has registered recently the newly formed Orissa Renewable Energy Development agency for development and promotion of all renewable energy programme in the State.

This is a field wing of the Department of Science and Technology which will implement and maintain the various alternative source of energy projects in the State.

Dr. Gopalakrishnan, the General Manager of Research and Develepment Division of BHEL, Hydrabad with a team of officers from the Division made a three-day survey of Dhenkanal district since the 15th February, to find out the possibility of application of photovoltaic system in which the solar energy can be converted into electric energy. This system along with other alternative source of energy such as biogas, and windmill will bring about an integrated development in the tribal and backward areas of Dhenkanal. They have identified seven villages in the district such as Sorisapada, Banranuda, Poijhar,Bania, Jahnitaila, Baniapada, Janteribol, Anlabereni where there is scope for development of alternative source of energy which will change the life style of the peopla in that area. At Sorisapada, it is proposed to set up a community centre, which can have a photo voltaic television, a handicraft production-*cum*-training centre based on the locally available raw material, adult education centre, etc. In some of these villages there is a scope for setting up windmills for irrigation purposes, Also at Janhitaila, the people are eager to have a big biogas plant, for cooking and lightening purposes.

The Union Minister of State for Defence Shri K. P. Singh Deo, discussed with Shri Gopalkrishnan on the 14th February at Dhenkanal about the various aspects of proposed Integrated Development Programmes, which is linked with the application of alternative source of energy.

Mr. Gopalakrishnan also had a discussion with Shri S. Mishra, Secretary of Science and Technology Department about further survey in Dhenkanal, Nayagarh, Rourkela, Athgarh, Keonjhar, about the application of alternative source of energy.

BHEL, a Government of India Undertaking is expected to provide technical know-how to all these projects and the funding will be done by Government of India and State Government on 80:20 basis respectively, after approval of the project report.

Mahatma Gandhi's Visit to Orissa

Shri Sushil Chandra De

Mahatma Gandhi had a very soft corner in his heart for the people of Orissa who were mostly poverty-stricken and subjected to recurring depredations of Nature in forms of flood, cyclone, drought, etc. His first link with Orissa was Govind Chandra Misra of Dasapalla, who had been accused of having connection wrth the Khond rising of 1914. He escaped from Orissa to avoid arrest and took shelter in the Sabarmati Ashram under Mahatma Gandhi's protection. He supplied detailed information to Gandhiji about conditions prevailing in Orissa and the wretched condition of most of the people. Gandhiji's sympathy for the poor and down-trodden people was his weak point. Pandit Misra touched that point, naturally, Gandhiji became inquisitive to know hard facts about the conditions of the people of Orissa. For that purpose he sent Thhakkar Bappa (mritlal Thhakkar) to Orissa, for on-the-spot enquiry and report and for setting up some organisation for helping the poor people in their distress. Thhakkar Bappa, in course of his tour in Orissa, came in close contact with Pandit Gopabandhu Das whose first mission in public life was to organise means for helping the poor in distressed conditions. Gandhiji became acquainted with the activities of Pandit Gopabandhu Das through Thhakkar Bappa.

Gandhiji, however, was anxious to visit Orissa to see for himself the conditions of the people of Orissa. His political activities kept him so busy that he found no time to visit Orissa. Despite his heavy preoccupation in organisation of non-co-operation movement in India he managed to make time to visit Orissa on the 22nd March 1921 when non-co-operation movement was in full swing in Orissa.

He was given a rousing reception at the Cuttack Station when he arrived there by Puri Express. He stayed in Swarajya Ashram Pandit Gopabandhu Das looked after the arrangements for his stay and other programmes.

On the 23rd March he addressed a vast mass meeting held on the sands of Kathajodi river near Hathigadaghat, which was named as Gandhighat in memory of the first public meeting of Mahatma Gandhi held there. The place, so to say, was sanctified and all subsequent mass meetings organised by the Utkal Congress in Cuttack were held there.

Gandhiji's presence and his inspiring speech created an atmosphere of dynamism Congress workers, thereafter, carried on the Congress programme with fresh vigour and enthusiasm. People in large numbers from all over Orissa, even from remote interiors, came forward to join the movement.

Gandhiji remained in Orissa till the 31st March 1921. He visited Bhadrak, Satyabadi, Puri and Berhampur and addressed mass meetings in the places he visited. He had, thus, opportunity to come in contact with the people of Orissa and satisfy his curiosity about their conditions.

His second visit was at the invitation of Utkalgaurava Madhusudan Das. Mahatma Gandhi came to Cuttack on the 19th August 1925 and started for Madras on the 20th night. He was the guest of Mr. Das He visited Utkal Tannery and appreciated the project as a big venture in the field of cottage industry in Orissa. He addressed a mass meeting in the Municipality compound and visited spinning centres in Swarajya Ashram.

The third visit of Mahatma Gandhi was in connection with propagation of Khadi. Besides Mahatmaji wanted to have the first-hand knowledge about the condition of the people in the villages. Gandhiji reached Berhampur on the 5th December 1927. Berhampur was the Headquarters of the Utkal Branch of All-India Spinners' Association. On the 6th he started for Aska. He visited the villages of Rasulkonda, Belguntha and Purusottampur. On the 7th he started for Khallikote and visited Boirani and Polsara. On the 8th he reached Bolgarh. He had developed high blood pressure due to extreme exertion. Dr. Bidhan Chandra Ray, C. F. Andrews and many others came to Bolgarh on receipt of the news of Gandhiji's illness.

Gandhiji took rest for three days (9th, 10th and 11th, December 1925) in the District Board Dak Bungalaw. During his stay there a small incident, seemingly very insignificant, took place, and it left a deep and permanent impression on the mind of Gandhiji. Some very poor people, clad in pieces of loin cloth came to have *darshan* of Gandhiji. They were so emaciated that he looked like skeletons. Gandhiji talked with then for some time. The skeleton-like emaciated figures of those people made such deep impression on the minds of Gandhiji that he gave up wearing *dhoti*, *Kurta* and *topi*, his usual dress, and took to wearing loin cloth, evidently in sympathy with the poor people of Orissa. He gave vent to his feeling of anguish in the following words in the Young India. "The skeletons of Orissa still hunt me in my dreams". The above sentence gives an indication of the depth of feeling of Gandhiji for the poor people of Orissa.

After 3 days' rest, in Bolgarh Gandhiji visited Khurda and Jatni on the 12th and came to Puri on the 13th. After a stay for one day at Puri, he came to Balasore on the 14th. From Balasore Gandhiji came to Bhadrak on the 16th and stayed in an interior village called Charbatia for 2 days. He left from Cuttack on the 10th and started for Madras on the 21st December 1925. Thus Gandhiji remained in Orissa for a fortnight during which period he not only collected funds for Khadi propagation, he also made propaganda for use of Khadi wherever he went and gathered firsthand knowledge about the social and economic condition of the people of Orissa. He wrote extensively on the wretched condition of the people of Orissa in the 'Nawajiban' and 'Young India'.

Mahatmaji came to Orissa for the fourth time in the month of May 1934. It was his last visit to Orissa in connection with Harijan movement. Gandhiji first came to Sambalpur where there was a rowdy demonstration by the Volunteers of the Sanatan Dharma Mahamandala. Swami Lalnath was the leader of the Sanatanists.

From Sambalpur Gandhiji came to Puri on the 8th May; when the Talcher train in which Gandhiji was travelling with his party in a 3rd Class compartment reached Cuttack Station a vast crowd that had gathered there welcomed him. There were also some black flag demonstrators, the followers of Swami Lalnath. The demonstration however made no impression or the people who were anxious for a *darsan* of Gandhiji who obliged them by coming to the door of the Compartment. He stretched out his hand for collection of contributions to the Harijan Fund. A substantial collection was made at the Station.

At Puri, Mahatmaji and his party stayed in the Bhagalpur house on the sea-shore. There was a strong remour that the Sanatanists were planning to employ *goondas* against Mahatmaji. However, Gandhiji was indifferent to the remour and announced that he would not enter Jagannath Temple unless the Harijans were allowed to accompany him. A vast mass meeting was held in front of the Lion's gate of the temple. A curious thing

happened. The main gate of the Jagannath Temple was closed. Such a thing never happened in the past, except, as legend goes, on the occasion of invasion of Puri Temple by Kalapahar.

Next morning Gandhiji announced his intention to march through Orissa on foot. This decision of Gandhiji caused consternation in his party; because he was, at the time in frail health and it was high summer. But Gandhiji was adament, because, as he said, Buddha, Nanak, Chaitanya and other religious reformers moved on foot for propagation of their mission. He would follow them in order to fulfil his mission in some substantial measures. So arrangements were made for the foot-march.

Gandhiji and party walked on foot along the Jagannath trunk road. He walked 5 miles in the morning and took rest and again 5 miles in the evening and then rested for the night. Whenever he rested he addressed meetings there.

After reaching Cuttack he left for Patna by train to attend A. I. C. C. meeting there. He again came back from Patna and resumed his foot-march from the Byree Railway Station. He marched along the Cuttack-Chandbali road to Kendrapara, then to Indupur, Kalyanpur and Jajpur. From Jajpur he marched to Bhandaripokhari and from there to Bhadrak. As rains had set in he went to Balasore by train on the 8th June and addressed a meeting near the railway station and left Orissa by the same train.

Another very significant fact about Gandhiji's foot-march in Orissa was that a German Nazi named Kurt Butto was in Gandhiji's camp. He used to explain to Gandhiji Hitler's National Socialism and send to his authorities in Germany all facts relating to Gandhiji's doctrine of non-violence and his philosophy based on it. He presented to Gandhiji a copy of 'main Kemf' of Hitler and sent some books on Gandhiji to Germany. It is not known what effect Gandhiji's doctorine of non-violence had on Hitler, but it is certain that Hitler was interested in the theory and practice of non-violence, which was antithesis of Hitler's theory of violence. History may reveal something about the impact of Gandhiji's doctrine on Hitler's mind.

Gandhiji's depth of feeling for the people of Orissa will be well evident from the aforesaid facts. His historic foot-march in Orissa in the cause of the Harijans is as much significant as his march in Noakhali during communal riots. Full history of this historic event together with details of other three visits of Gandhiji ought to be compiled in form of a book with facts collected from all sources, that is, from the reports of those who accompanied Gandhiji, police reports, writings of Gandhiji, etc. The effect of Gandhiji's visit to Orissa on social, political and economic conditions of Orissa should be duly investigated and recorded in the proposed compilation. It will be a fitting memorial to Gandhiji and it will provide source of inspiration to us in our dark days.

Gandhiji's solicitations for the welfare of the people of Orissa has taken the concrete form of our Hirakud dam. During the foot-march Gandhiji, while staying in village Patpur near Salepur in the Cuttack subdivision, thought of flood control in Orissa. He requested Sir Biseswaraya to draw up a project for flood control in Orissa. Sir Biseswaraya prepared a project. Gandhiji consulted Perr Caresole, the famous Hydro-electrical Engineer of Switzerland. He approved of the flood-control project as drawn up by Sir Biseswaraya. This project was sent to proper authorities for necessary action. In due course time the Hirakud dam materialised. So long Hirakud exists the people of Orissa will remember Mahatma Gandhi and his deep sympathy for the people of Orissa.

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Surendra Sai and the then Judiciary

Shri Murari Prasad Mishra

Praises of the tact, zeal and earnestness of Deputy Commissioner Major Impey, by the Governor General-in-Council, and the satisfaction and commendation by Her Majesty's Government at London, for his success in obtaining the surrender of Veer Surendra Sai, the adamantine belligerant of Sambalpur, with all his chieftains, except four, by 16th May 1862, must have aroused jealousy of his fellow officers in India. For, the 'Lion of Sambalpur' and his chieftains, who could not be captured inspite of wild chase of the reinforced British army for a considerable period of about four years even after the so called 'Sepoy Mutiny' (Insurgence for Independence) was stamped out elsewhere, could be allured by him through his declaration and persuations to surrender, although after much deliberations and consultations.

However, Kunjal Singh, Kamal Singh, Mohan Singh and Salegram Bariha, the four who had not surrendered, created havoc in 'Dakhin Teer' (i.e. Southern Sambalpur). J. N. Berill, the new Superintendent of Police at Sambalpur, alleged that Surendra Sai and other rebels even after their surrender, grant of pardon and award of pension, have blinded Major Impey and were behind the fresh disturbances, and were gloves in hand with them in preparing for waging another war against the Government. Major Impey had acquired by them implicit faith, regard, and confidence on Surendra Sai. Yet it became difficult for him to convince the authorities in defending his stand.

The conflict of views between the two appears to have assumed greater magnitude when Richard Temple, Chief Commissioner of Central Provinces, had to visit Sambalpur for an on the spot verification. Thousands of signatories, among whom there were many influential zamindars and gountias, presented to him a memorandum for restoration of Chauhan rule at Sambalpur for restitution of tranquility. The Chief Commissioner formed his own opinion and returned to Headquarters. In the exertions of his elaborate operations in Barapahar area for capturing the remaining four rebels at large, to prove the justification of his stand by the tranquility that would follow their capture, poor Major Impey died at Sambalpur in December 1863. At this juncture, to fit in with the stand of Berill, Major Cumberledge, a ruthless Deputy Commissioner was posted at Sambalpur who joined on the 19th January 1864. The entire policy was reversed with unusual rapidity. Capt. Stewart, D. I.-G. of Police of Chhatishgarh and Commissioner Chhatishgarh camped at Sambalpur.

During their closed door conferences they came to conclude, on the basis of informations received from Dayanidhi Meher, the spy engaged by Berill since September 1861, and other intelligence, and also some seized letters, that the plan of the 'conspirators' was approaching maturity and that a sudden masive attack on Sambalpur from all sides was imminent. On the return of Mitrabhanu Sai from Chhotanagpur, the authorities in a determined and planned operation, which was kept strictly secret till 10 P. M. on 23rd January 1864, they captured Surendra Sai, Mitrabhanu Sai, Udant Sai, Dhruba Sai, Medini Sai,

four legitimate sons of Dhruba Sai and two sons by a kept, the valiant Khageswar Deo and his two brothers, Lokanath Gartia, Dharanidhar Mishra, Murdhan Sai and Sradhakar Mallick from different places during the night and by sunrise the first phase of the operation was complete. Padmanabh Guru was arrested from Sonepur during February 1864. The date of arrest of Mrutyunjoy Panigrahi and Jagabandhu Hota is not known. Kunja Singh, Hatee Singh, Boiree Singh and Salegram Bariha could be arrested only towards June 1864. Kamal Singh however could not be arrested for a pretty long time when in 1866 the Raja of Sarangarh, in whose capital he was moving disguised in the garb of a Fakir, arrested him and got reward from the authorities for the same.

The first batch of 17 prisoners including Surendra Sai were forwarded on 26th January 1864 under heavy escorts to Raipur Jail.

As per the provisions of Section 35 of the Criminal Procedure 'Bill', John Scarlett Cambell the Judicial Commissioner of Nagpur transferred the case (Government versus 'Soorender Sahi' and others) charged U/s. 122 of Indian Penal Code 1860, from the Court of Deputy Commissioner, Sambalpur to the Court of Deputy Commissioner, Raipur, for committal enquiry. Excepting the '4 lads' (minor sons of Dhruba Sai) who were discharged, the Deputy Commissioner, Raipur, after a brief enquiry committed the rest to the Commissioner, Chhatishgarh, who was then also Sessions Judge, to stand their trial on the following charges :—

(1) U/s. 122/109 I. P. C. for preparing to wage war against the Queen.

(2) U/s. 123/109 I. P. C. for abetting the preparation of waging war against the Queen.

(3) Concealing the existence of a design to wage war against the Queen.

After their trial the Commissioner, Chhatishgarh-*cum*-Sessions Judge delivered his judgment on 23rd June 1864 convicting Surendra Sai, Udant Sai and Khageswar Deo U/s. 122 I. P. C. and sentencing them to transportation for life and forfeiture of all their properties. Dhruba Sai, Medini Sai, Loknath Gartia, Sardhakar Mallick, Mrutyunjaya Panigrahi and Jagabandhu Hota were found guilty of both the later charges but were awarded the same sentences. Mitrabhanu Sai, Mohan Dao, Dharni Misra and Padmanabh Guru were found guilty of the 3rd charge only and sentenced to imprisonment for seven years.

On behalf of all the accused persons convicted and sentenced, an appeal was preferred before the Judicial Commissioner, which was then the principal court of Appeal in Central Provinces. Quite contrary to the executive expectations, the Judicial Commissioner, John Scarlett Campbell in reversing the judgment and orders of the Sessions Judge-*cum*-Commissioner, Chhatishgarh, acquitted all the prisoners on the 18th August 1964, and made telling remarks that the investigation was conducted in a Police way and the Police who could not be able to cope with Kamal Singh and others who were alleged to be committing Dacoities, thought the next best thing for them to do was to rope in those whom they considered to be friends of the dacoits and get them punished under major charges of treason on concocted and got up evidence. He declared therein both the documentary evidence as well as the oral evidence as fabricated and got up to entangle the accused persons.

As many as twenty witnesses had been examined in the case and equal number of documents had been exhibited to bring home the charges against the accused persons. The witnesses examined included amongst them Capt. Stewart, the D. I.-G. of Police, Chhatishgarh, Mr. Berill the S. P., Sambalpur, Inspector Ram Mohan Singh, Chief Constable Baldev Tewari, Head Constable Hari Sohar and Gobind Bahadur, the spy Dayanidhi Meher (who was later rewarded with the village Tabla), and others named as Nakula Sai, Pandaba Pandey, Abhagi, Narayan, Phagu, Bhuban, Dama, Sukru, etc. The documents exhibited in the trial included to letters alleged to have been seized from the abode of Surendra Sai at Bargaon alleged to have been written by Kamal Singh and Kunjal Singh to Surendra Sai, one more letter alleged to have been

written by them to Rup Rai, another letter written by one Maitru Baida to Salegram Bariha, the fifth letter which was alleged to have been written by the Raja of Jaipur (in Koraput) to Surendra Sai, and the sixth letter which was alleged to have been written by Surendra Sai himself to Kamal Singh. It is interesting to note the detailed analysis made by the Judicial Commissioner, J. S. Campbell in assessing the evidentiary value of the documents exhibited and in coming to his conclusion that these were some fabricated documents got up for the case, especially when the Indian Evidence Act (1872) had not seen the light of the day.

It is significant to note and indeed a matter of reverence that British Justice and respect for law existed even more than hundred years ago, and to administer the same just and fair minded persons like John Scarlett Campbell, Judicial Commissioner, existed and stood up boldly when the British by dint of advanced scientific knowledge, and show of force through modern armaments annexed one after another all the native states of India, the last of which was Sambalpur where "the embers of the Mutiny of 1857 were finally stamped out."

The Judicial Commissioner's aforesaid judgment had a serious effect on the Executive and Mr. Temple, the Chief Commissioner, Central Provinces, while admitting that the executive was not competent to comment upon a judicial decision, tried to justify the action of the Executive in a long and argumentative letter.

However, immediately after the delivery of the judgment of their acquittal by the Judicial Commissioner, they were all again arrested and were detained under Regulations III of 1818, and they were despatched on 19th November 1864 to Nagpur Sitabuldi jail where from subsequently they were sent vide warrant of commitment dated the 17th April 1865 to the jail at Asurgarh Hill fort in Nimar, at 31 miles from Khandwa, for their "safe custody". (Surendra Sai breathed his last there on the 28th February 1884 at the age of 75).

One Mr. M. T. Pearson, Attorney for Surendra Sai and others, filed a petition on behalf of his clients to His Excellency the Governor General of India in Council against their illegal detention under the provisions of Regulation III of 1818, it was contended that although they had been acquitted in Appeal by the Judicial Commissioner, Campbell, they had been illegally detained under the Regulation. For, the Preamble of the Regulations only authorises detention of persons not tried under the law, the words being, "Individuals against whom there may not be sufficient grounds to institute any judicial proceedings or where such judicial proceedings may not be adopted to the nature of the case or may, for any other reasons, be inadvisable and improper". It was prayed that they should be released forthwith. Apparently since the Governor General in Council had no reason to meet the argument, they simply rejected the petition with a simple remark that they "saw no reason to modify the orders" of detention. But it is worthwhile to note that even then there were English Jurists like Mr. Pearson who could fight for the cause of Indian clients and place correct interpretation of the statute.

In short, neither the lawyer nor the Judiciary was 'committed' even then to the interest of the British Authority over India, and in the context of things one cannot but admire at the high values of the Independence of the Judiciary even then prevalent, which left exposed the activity of the Executive for the posterity.

Now that the Sraddha Centenary of Veer Surendra Sai is being celebrated for a year from 28th February 1984, it is expected that a lot of historical research work on him will be done during this period. it will indeed be interesting for students of law if they can get a copy of the judgment delivered by John Scarlet Campbell the Judicial Commissioner, Nagpur in the appeal together with a copy of the decision of the lower court and copies of the documents exhibited and evidence adduced.

Could any authority come forward and help the students of Law in the matter !

Tribal Languages of Orissa : Some Reflections

Prof. Kh. Mohapatra

The tribes in Orissa are ethno-linguistically grouped under three families of language—Austroasiatic (Munda), Dravidian and Indo-Aryan. A tentative inventory of the tribal languages may be drawn up as follows :

Austroasiatic (Munda) Group

1. Remo (Bonda)
2. Gatah (Didayi)
3. Gutob (Gadba)
4. Ho
5. Juang
6. Juray (Sora)
7. Kharia
8. Kol
9. Karmali (Santali)
10. Koda (Mundari)
11. Lodha (Sora)
12. Mahali (Santali)
13. Mirdha (Kharia)
14. Mundari/Bhumij
15. Gorum (Parenga)
16. Santali
17. Sora

Dravidian Group

1. Dharwa (Parji)
2. Gondi
3. Jataph (Kondh)
4. Kisan (Oraon)
5. Konda/Kui Kubi
6. Oraon (Kurukh)
7. Olari (Gadba)
8. Parji
9. Pengu

Indo-Aryan Group

1. Bagata
2. Bathudi (Bhuyan)
3. Bhuyan
4. Bhatri
5. Desia
6. Halbi
7. Jharia
8. Kurni (Kurmali)
9. Laria
10. Matia
11. Omonatya
12. Pentia
13. Saunti
14. Sadri

2. It appears from the above list that the 62-tribes in Orissa use as many as 40 languages and dialects. However, all these languages are not of equal status. This is conceivable from several aspects, such as, numerical strength of the speakers, primitiveness of the tribe, use of separate script, oral literary tradition, influence of other languages, prevalence of bilingualism, tendency towards organisation, adaption of

inter-tribal regional oriya dialects at inter-tribal level, etc. As a result of such considerations tribal languages are being differentially treated now as major/minor, autonomous/semi-autonomous, pure/pidgin, literary/ordinary and recognisable/ignorable, etc. It is better to categorise the languages under some sort of typological classification of the following types :

(*a*) Autonomous languages with definite tribal identity (e. g. Santali, Remo, Kurukh, etc.)

(*b*) Semi-autonomous dialects with an established tribal indentity (e. g. Bhuyan, Bhati, Jharia, etc.)

(*c*) Semi-autonomous dialects with no particular tribal identity but with inter-tribal functions (e. g. Desia, Sadri, etc.)

It may be noted that most of the languages of the Munda and Dravidian group fall under typology—(*a*) and all the languages of the Indo-Aryan group came under typology (*b*) & (*c*). Some of the tribes, such as, Lodha, Mirdha, Bhumij, Jatapu, Dharwa, Bagata, Pentia, etc. do not have distinctive linguistic identity and tribes like Juray, Kondh, Kisan, etc. have only dialectal distinction from autonomous languages like Sora, Kui, Kurukh, etc. Above all, most of the tribal languages are getting so rapidly and heavily organised or being supplanted completely with Oriya, the problem of identification and classification becomes crucial.

3. The tribal Orissa is in fact represents a microlinguistic area as we find here three different ethnic and linguistic communities divided into sixty-two separate tribes live together and use one language at intra-tribe level or mix up one with the other at both the levels. Hence, for having a clear picture of the linguistic situation, first of all, a survey of tribal dialects of Orissa is essential. The scope and objects of the survey may be as follows:

(*a*) Reconnaissance of dialectal variations typological and areal.

(*b*) Identification and classification of speech varieties.

(*c*) Grouping of different forms of speech on the basis ot structural and geneological affinities, mutual intelligibility and geo-physical distributions.

(*d*) Collection of lexical, grammatical and textual materials.

(*e*) Evaluation of bilingualism its nature and extent.

(*f*) Use of script and adaptation of writing system.

(*g*) Assessment of adaptability of Oriya or its local dialect as common language and the process of organisation/Tribalisation in operation.

The results of this survey is likely to minimise the confusion over the status of and obligation towards any tribal dialect. The preliminary inventory of 40 languages may be reduced to a manageable number for getting proper attention and promotion at administrative, academic and socio-cultural spheres.

Three of the tribal languages—Santali, Sora and Ho, are now being written in separate scripts innovated recently. Like the languages, the scripts also reflect their own identity. The question of creating new scripts for each language or adaptation of an available script, like Oriya, with necessary modifying marks and symbols is another important issue. The recognition of the Santali script 'Ol ciki' by the West Bengal Government may have some impact on this issue in Orissa. But unless the craze for identity through the script interferes either Oriya or Roman scripts should be acceptable.

4. The Government of Orissa has reasonably set up an Academy of Tribal Dialects and Culture. It is supposed to take care of the problems relating to study and promotion of tribal languages. The Academy has taken up two vital programmes in this regard—(1) Preparation of reading materials on tribal languages and (2) Establishment of Language Training Centres in tribal areas. Under the first programme there are plans to prepare in each language three types of dictionaries

(Tribal language to Oriya/English, Oriya to Tribal language and English to Tribal language) grammar and texts (collection of folk-literature). These books will be useful for both tribal and non-tribal persons for language learning. Under the second programme intensive coaching is to be given at selected centres to the officials working in tribal areas. It seems if both these programmes are successfully implemented a great deal of the language problems of the tribals will be solved.

5. Finally, it may be mentioned as a test case that a tribe like Bonda live in seclusion. It is a wonder that even to-day they live in a classic 'Primitive' state and their mountainous country, the Bonda Hills, forms a formidable block to the march of civilization. The Bonda character is so individualistic and strait jacketed and their attitude towards material prosperity is so now commital and detached that for the purpose of acculturation no plans and projects can yield full result without their willing participation. The only way to win over them is to make gentle approaches in clear dialogue. The message of the time should reach them in their own language for not being lost or misunderstood. The problem is that their language is unknown to others and they know very little of the local inter-community level 'Desia' dialect as their contact with the outside world is limited to weekly visit to markets for some salt or such things. In this circumstances, the communication gap with the Bondas is wider than with other tribes. Hence, the study of Bonda language is an essential prerequisite for successful implementation of the Development Plans in the Bonda Hills.

It is an entirely wrong notion to think of any tribal language poor in vocabulary and weak in grammar. Each of these languages are in certain respects more equipped and have the structural mechanism to express all sorts of concepts and objects by means of complicated and stylistic formation and ordering of words. Once the languages are harnessed for literary purposes their functional viability should pass through the tests.

Santiniketan-731235
West Bengal

POWER SUPPLY RESTRICTED

Government of Orissa have directed its Electricity Board to reduce supply of energy to some specified consumers from the 10th February 1984 noon as the water level of Balimela, Machhakund and Hirakud reservoirs has gone down. This step has been taken to ensure continuity of power supply till better time comes. The restriction will not be applicable to cement industry, railway traction, Mining, Defence establishment, Ports and cold storage and large industries. Contravention of any of the provisions shall render the consumer liable for disconnection of service line without notice and payment of tariff will be collected at double the rate for the excess energy consumed. The industries affected by this restriction are—Rourkela Steel Plant, F. C. I., Talcher, INDAL, FACOR, IMFAL, IMCL, FM, Plant (goda), J. C. L. (Caustic and Sodium Hydrosulphide Plant, Ganjam), Ferro-chrome Plant (Jajpur Road) and OPM (Caustic Soda), Brajarajnagar.

VEER SURENDRA SAI—

MAN OF IRON WILL

Prof. A. P. Padhi

Veer Surendra Sai, a descendant of the Chauhan dynasty of Sambalpur is equally famous in history and legends for his patriotic and untiring zeal to drive out the British forces against heavy odds and at the cost of great sacrifice. For having waged the nationalist struggle as leader of the tribals and non-tribals during 1827 to 1840 and 1857 to 1863 he had to encounter the wrath of the colonial Government and suffered prolonged imprisonment in two spells for a total period of 37 years. But notwithstanding the torture inflicted upon him as a State prisoner, Surendra Sai, exhibited uncommon fortitude and patience to keep the smouldering fire of nationalism ablaze.

Surendra Sai was a man of principle who never compromised the ideals of nationalism for power and comforts. Had he wished he could easily have lived amidst pomp and splendour.. But he preferred to suffer the hard life of a prisoner for almost four decades rather than seek self-interest and ignomity. His long confinement deprived him the solace of family life as he could not even get his sister and daughter married. A man of unflinching courage and strong determination he always placed nation before self.

In the history of India's struggle for freedom during the 19th century we rarely come across a more skillful organiser than Surendra Sai. His strategy and deployment of the tribal followers against the much superior and well equipped British Army appear quite amazing. He could sustain his fight for more than twenty years (1827 to 1840 and 1857 to 1864) inflicting upon the enemies heavy casualties and loss. It was impossible for the British Generals to capture him alive or dead in the inacessible Borapahar range of hills wherein the rebels had established their stronghold at Debrigarh. In January 1864 due to the treachery of a trusted follower named Dayanidhi Meher that the British could capture Surendra Sai along with his close associates. Such examples of treachery have always led this country to critical situations paving the path for foreign domination.

Surendra Sai was a great humanist besides being a staunch nationalist. He never lost any opportunity to serve the cause of the poor peasants against social tyranny and agrarian exploitation. It fact, the peasants found in him a great liberator from feudal oppression and exploitation of the money-lenders. He took special care to serve the community at the time of natural calamities. It was this feeling for the mass that endeared Surendra Sai to the general public and no wonder, therefore, that he received a tumultuous welcome at Sambalpur after his release in 1857 from the Hazaribagh Jail.

To summarise the qualities of Veer Surendra Sai it may be said that he was a man of iron will, steel nerve, unwavering decision, firm resolve and definite objectives. India today requires man and woman of his calibre and nationalist zeal. The leaders of today should emulate his sterling leadership qualities in order to make our country strong and prosperous.

Professor and Head of the Department of Political Science and Public Administration, Sambalpur University.

Festival of Odissi Dance and Music

Dr. Priyambada Mohanty

A festival of Odissi music and dance, the first of its kind held under the auspices of TANAYA, a leading cultural organisation of Orissa, was a landmark in the cultural history of Orissa which has had a lasting impression on the artists, connoiseurs and artlovers alike. The festival was inaugurated by the Chief Minister Shri J. B. Patnaik, who praised the efforts of the organisers for arranging such a festival and encouraged the artists by attending the two-day function. The chief guest for the occasion was Shri P. V. Krishnamurthy, Vice-Chairman Central Sangeet Natak Academy who as the ex-Director of All-India Radio, Cuttack, had improved the standard of music broadcasted from Cuttack Station, had composed music for many dance-dramas and promoted the cause of Odissi dance during the struggling period.

Chief Minister Shri J. B. Patnaik inaugurating the function

The four artists who participated in the festival are artists of national and international repute: Sangeet Sudhakar Shri Balakrushna Dash, Padmashree Kelucharan Mahapatra, Shrimati Binapani Mishra and Guru Shri Pankaj Charan Das.

The festival opened with a vocal recital by Shri Balakrushna Dash whose name is synonymous with Odissi music. He charmed the audience with Odissi and Champu in Raga Kirbani Mishramukhari and Kamodi. He expanded on the characteristic association of *bhasa* and *bhava* of Odissi music with remarkable effortlessness. He concluded his recital with a bhajan written by Chief Minister Shri J. B. Patnaik, in Raga Misrapahadi which cast a devotional spell on the audience. He was assisted by the able accompaniment on Pakhwaj by Shri Banamali Maharana, on tabla by Shri Sarat Chandra Pani and on harmonium by Shri Ramahari Das.

The next attraction was the dance recital by Padmashree Guru Kelu Charan Mahapatra who from the beginning till the end kept the audience spellbound by his abhinaya on three different themes starting with Mangalacharan to the "Sarpa Janan" of Kabisurya Baladev Rath where a devotee takes his God to task. Next he did abhinaya to the lyrics of Jayadeva "Sakhi Keshi Madana Mutharam". The concluding item was the "Kewat prasang" from Tulasi Ramayana which was replete with lucid and outstanding interpretations of the impatient young Laxmana, the regal and unperturbed Rama, Serene Sita and especially the simple and devout Kewat. It was an experience of a life time and the audience gave him a standing ovation. The programme was further enhanced by the accompaniment provided by Suramani Raghunath Panigrahi and Shri Rakhal Chandra Mohanty (vocal); Shri Banamali Maharana and Shri Ratikanta Mahapatra on Pakhawaj; and Padmashree Sanjukta Panigrahi on manjira, Shri Bishnumohan Pradhan on Sitar and Shri Y. Rama Rao on violin.

The second day's programme started with an outstanding vocal recital by Shrimati Binapani Mishra. Shrimati Mishra started with an Odissi "Mita Basanta Asila" where she demonstrated the scope for expansion of Odissi music based on "Sancharis", the interpretation of the bhavas of the lyrics through variations in music as well as tala. This was followed by a Champu by Kabisurya. She rendered "Nindati Chandana" from Gita Govinda in a remarkable pure Odissi style replete with "Padis", characteristic of Odissi music. She ended with a lilting "Kirtan" much to the delight of the audience. At the special request of the audience she ended with a "Janana". Shri Umesh Chandra Kar and Banamali Maharana enhanced the recital by their accompaniment on Pakhwaj and Mrudanga respectively. This was followed by the much awaited appearance of "Guru of Gurus" Shri Pankaj Charan Das. It was overshelming to watch him in the Mangalacharan "Nartana namabali" in traditional style and as a Canadian viewer put it "Watching him dance was like going back in time scale to the Origin of Odissi". This performance was marked by the pure traditional stylistic movements. This was followed by an item "Pallavi Gati bilasa" which was skillfully performed by his youngest disciple : Ahalya—An item which stunned the audience. Guru Pankaj Charan Das is known for his innovations, within the shastric tradition but this can be considered as the "Piece de resistance". Based on the "Dasagati" (ten movements) of Natyashastra, Guru has used the typical movements of different animals in the most imaginative way where the "walk of a lady" (Manabi) is as balanced as the "leap of the frog" (Manduki gati). Ahalya deserves all the praise for mastering this most different complex rhythmic pattern effortlessly at such an young age. Then Guru presented his disciple Ritha Devi, a dancer of International repute who interpreted the "Ritu Samhara" of Kalidas. Her lucid interpretation and presentation was praiseworthy. The concluding item was the highly emotional and masterly abhinaya by Guru Shri Pankaj Charan Das to the song "Bansi Taji hela" which touched the audience who gave him and his disciples a thundering applause. The able accompaniment was provided by well known vocalists Shri Ghanashyam Panda, Shrimati Bhubaneswari Mishra on flute by Surmani Mohini Mohan Patnaik. In addition, his accompanists included Shri Ramhari Das (Vocal), Shri

Niranjan Patra on Pakhwaj and Shri Ramesh Chandra Das on violin.

On this occasion eight artists were felicitated for their contributions to Odissi Music and dance such as Shri P. V. Krishnamurthy, Guru Shri Pankaj Charan Das, Sangeet Sudhakar Balakrushna Dash, Guru Shri Kelucharan Mahapatra, Shrimati Rita Devi, Shrimati Binapani Mishra, Surmani Raghunath Panigrahi and Nrutya Prabina Shrimati Sanjukta Panigrahi.

According to experts this two day "Odissi music and dance festival" was the best music and dance festival ever held. Shri P. V. Krishnamoorthy in his concluding remarks expressed the feeling of the whole audience in saying that this unique happening is one of the best such festivals that has ever been held and Shrimati Jayanti Patnaik, the president of the exclusively ladies cultural organisation "TANAYA" should be congratulated for arranging such a festival.

This festival was possible due to the able guidance and sincere dedication to the cause of Odissi Music and Dance of Shrimati Jayanti Patnaik, M. P. She was ably assisted by other members of TANAYA well known music director Shri Santanu Kumar Mahapatra assisted in the successful execution of the festival.

Guru Shri Pankaj Charan Das

The Call of our times :

COMMUNAL AND LINGUISTIC HARMONY IN INDIA

Shri Indu Bhusan Kar

Since time immemorial, man has dreamt to live in peace and amity but our hopes are belied on the rock of harsh realities of life. If we make an in-depth study of the human civilization, we find that many civilizations have become extinct due to inner contradictions of groups and tribes, leading towards social disharmony. When man disobeys the universal laws of progress and disrupts the harmony of community living, he invites chaos and disorder and thereby, social peace and progress are hampered. So, the disharmony breeds contempt among different classes, which are again subdivided on the fanaticism of religion, caste, creed and language. That is why we find innumerable instances of indignities and social upheaval. Despite many pessimistic outlooks on human progress, revealed by historian like Oswald, Spengeer, man still cherishes, the faith in the human capacity of maintaining social harmony and progress. Still there are creative minorities, who believe to face the challenges of modern communal and linguistic disharmony, and restore peace and amity in the society. With this optimistic outlook in life, let us examine the causes of communal and linguistic disharmony in India.

It is believed that established societies in India fostered a sense of community which gave strength and vitality to live in peace and harmony. From the beginning of history, India has been striving hard to maintain her age-old tradition of unity in diversity. Despite many misfortunes and calamities in the glorious period of Indian history, we have endeavoured to observe the principles of "Sarbadharma Samannya". The emperors like Ashok, Harshavardan and Akabar tried to establish the principles of religious tolerance and social justice irrespective of caste and creed and tried to infuse the spirit of oneness amidst diversity. During the period of National Movement, there was an upsurge of remarkable spirit of unity among the people of different castes and creeds to free the nation from foreign yoke. Inspired by Gandhiji's principle of non-violence, love and rebust patriotism of leaders like Nehru, Subhas Bose, Tilak, Gokhale and a host of national leaders, India found strength in their valiant struggle for freedom. But unfortunately, on the eve of Independence, the communal riots at Noakhali, Lahore and Calcutta shattered the dream of peaceful co-existence between Hindus and Muslims. The germ of communal hatred lay in the British colonial policy of "Divide and Rule" leading to the Muslim League's stubborn demand for a separate homeland for the muslims by the partition of India. The serious Muslim and Hindu riots during 1947 foiled all attempts of bringing unity and peace. Thus, the rise of communalism

stood on the way of social progress and harmony in India.

Sociologists, after making an in-depth study of communal relations between Hindus and Muslims have come to a conclusion that intrigue of colonial rule coupled with "Unconscious psychic symptoms" of religious communities created this evil spirit of separatedness. The symbols and myths of religions interpreted mischievously for sustaining social estrangement, very often stand in the way of communal harmony. Hence, religious fanaticism based on the hierarchical caste system like Brahmans, Khatriyas and Baisya, Scheduled Castes and Scheduled Tribes can be dubbed the root cause of communal sporadic violence in Meerut, Pune, Kanpur and other parts of India. There are also some other socio-economic factors which breed social disharmony & hatred. The uneven development communitywise leads to a stage when "Inter-communal Cohesive Class Structure" does not develop. It breeds inter-class strife both in the fields of employment, and acquisition of communal land. The loss of identity and security haunts the minds of both haves and have-nots in the developing economy. The recent example of social class conflict was the heinous mass killing of eleven Yadavas by people of Dhanuk caste on 4th January 1984 at Piparia (Bihar) that brought shame and shock to us. The militant assertion of communal identity is recent offshoot of communal disharmony. Recently we have witnessed its extreme inglorious manifestations in Assam and Punjab. Despite age-old history of co-existence between Sikhs and Hindus in Punjab, Assamese and Non-Assamese in Assam, this sudden outburst of communal disharmony on-recent years is nothing but a product of man-made politiking mixed with linguistic and religious fanaticism.

Another important factor of communal disharmony is the sharp decline of moral values in society and deteriorating educational standards. The sociologists allege that role of under-world-gangs supported by rival political parties for capturing power and economic benefits fuel the fire of communalism in India. The communal riots at Baroda. Jamshedpur and Moradabad are the glaring examples of involvement of anti-socials supported by local politics.

Besides, the linguistic harmony has also been jeopardised since the reorganization of States on the principle of language in 1956. Though Indian Constitution has provided statutory provisions for development of regional languages, still the linguistic zingoism has whetted the greed of regional chauvinism. Different regional "Bhasa Parishads" have developed partisan attitudes, resulting in agitationist approach. The pernicious attitude created language feuds and hatred in different regions. In a multi-lingual multi-racial Indian society, equal respect to all regional languages is imperative to foster social harmony. There should not be any attempt to belittle the importance of English as an associate official language as English is the international language for dissemination of modern scientific knowledge. Linguistic harmony can be mantained in India If our approach to literature and language becomes pragmatic and practical instead of doctrinaire.

The solutions of communal and linguistic disharmony lie in imparting the virtues of composite culture the importance of national integration, and above all the essence of oneness of Indian citizenship. In all schools and colleges, this spirit of modern scientific and secular outlook has to be infused in the minds of youth from Kashmir to Kanyakumari. Many economists suggest that rapid and balanced regional developments can also reduce communal frictions as it will remove the fear of losing identities and facing danger of social insecurity. It is to be admitted that economic integration will contribute largely to the national unity. No citizen can overlook the dire necessity of maintaining and nourishing social harmony in such a first developing stage of Indian economy. The security of our country depends not only on rapid industrial development but also on the communal harmony and social solidarity. If we Indians with pride of our glorious cultural heritage can fight with three categories of social evils like communalism, casteism and religious fundamentalism, we can progress rapidly and can face the challenges of internal and external threats. In the words of "Dr. Radhakrishnan" we can face great powers on

equal terms if we bear in mind that "great issues and small minds can not go together". *"We need penetrative minds, creative ideals and a burning conscience for a nation to grow, the people must have a knowledge of having worked together in future".* Our Ancient Rishis have stressed the importance of communal harmony. Thus a Rigvedic verse emphasizes the same universal truth—"Common be your aims and your hearts united, your minds be one, so that all may happily live together".

Administrative Officer,
Orissa State Civil Supplies Corp. Ltd.,
101, Sahid Nagar, Bhubaneswar.

MEDICAL CARE TO INDUSTRIAL WORKERS

Medical care has been provided to 1·37 lakh industrial workers and their family members in Orissa by the Employees' State Insurance Corporation. This E. S. I. Scheme operates in 10 districts of the State baring Phulbani, Balangir and Mayurbhanj. It is estimated full medical care is provided to about 5 lakhs beneficiaries through 28 centres.

During January 1984, a sum of Rs. 7,95,367·80 has been paid to the insured workers and to their family members for different purposes. A sum of Rs. 4,97,098 has been paid as sickness benefit which is the largest amount in the said month. Towards permanent disablement benefit a sum of Rs. 1,03,794 has also been paid. In Orissa E. S. I. hospitals with a total bed strength of 287 have been constructed at Choudwar, Kansbahal, Rajgangpur and Jaykaypur. Plans are also underway to construct a 50 bed hospital at Rourkela.

The General Purpose Sub-Committee of E. S. I. Corporation, headed by the D. G., E. S. I. Corporation, New Delhi recently visited Orissa and had discussion with the Orissa Government for improving the working of E. S. I. Scheme in the State.

THE MARTYRDOM OF VEER SURENDRA SAI

Shri M. K. Purohit

Surendra Sai was born on 23rd January, 1809 in Bargaon in the district of Sambalpur. The relatives of Surendra Sai who are alive, say that Surendra Sai was born in the house of his maternal uncle in Bargaon of SAREIKELA. His mother was a distantly related princess of the royal family of Sareikela. He had either little or no schooling at all in his childhood. Yet he was neither illiterate nor uneducated. His uncle Balaram Singh, a noted wrestler and warrior of those days, trained him in horse riding, wrestling, archery, sword-fighting and in the technique of guerilla warfare. In 1827 his mettle and art were put to severe test in the real battlefield.

After the death of Maharaja Sai, the king of the erst-while Hirakhand Empire, Princess Mohankumari of Bamanda was seated on the throne of Sambalpur. She was made the nominal head of the state. In fact, the independent kingdom was annexed to the British Empire. Surendra Sai, a prince of the Chouhan dynasty of Sambalpur and kins man of late Moharaia Sai was the rightful owner of the throne. But his claim was ignored. The enlightened people of Sambalpur raised a strong voice of protest against the injustce of the British rulers. Surendra Sai became their new leader. Then he was only ninteen. But he had astounding power of organisation and admirable skfll in fighting. There was something about him that drew men to him, perhaps it was the sheer goodness of this youngman, his generous and forgiving nature. Man from all walks of life, particularly the tribal chiefs and their soldiers rallied round their young, energetic and promising leader. As their leader he had most difficult part to pay-more difficult because he had to fight against the greatest empire of the world with a handful of untrained and inexperienced warriors. Yet he had fulfilled that part nobly, honestly and wisely.

The movement caught fires. The British administrators felt concerned. They made up strategy of counter-attack and suppression. It was not possible for the revolutionaries to enter into straight fight against the far superior enemies. The guerilla warfare was necessity to match the might of the opponents. Two platoons British army brought from Hazaribagh were permanently stationed at Sambalpur to frighten away the rebels. Surendra Sai hid himself in the inaccessible stone towers of Debrigarh. The tribal Zamindars and Gountias and their subjects came forward voluntarily to participate actively in the struggle for freedom. Training in the technique and methods of Guerilla warfare was imparted to soldiers in the insurmountable training centres of Barapahad the Twelve mountains.

In the 1840 the leader was taken captive. He was imprisoned in the Hazaribag Zail. Yet the movement did not die. A seething discontent aroused by Dal-housie's policy of abolition of Zamindari rights, increase in land revenue and such other repressive measures inroduced by the foreign government inflamed the already born movement.

On : July 1857 Surendra Sai rippled open the gates of Hazaribag jails in collaboration with the Sepoy of the famous Sepoy Mutiny and escaped.

The news of Surendra's return spread like wildfire in the nook and corner of the kingdom. They came in large number to receive their hero and pledged their support to the movement. Innumerable people irrespective of caste and creed joined the army of Surendra Sai, whom they honoured as the Saviour of their kingdom. Surendra Sai occupied the dilapidated fort and re-established himself as the benevolent ruler of Sambalpur.

Captain Leigh, the then Pesident of Sambalpur made a correct assessment of the strength of Surendra Sai and refrained from plunging into direct war with him. He sent a deceit-ful proposal of peace and invited him to a round table conference to discuss the term and conditions of the treaty. Though Surendra Sai had taken recourse to war out of necessity he was a firm believer in the tremendous power and efficacy of non-violence. He acepted the offer of Capt. Leigh unhesitatingly. A brave and fearless general as he was, he came to attend the conference alone and unarmed. In flamboyant disregard to the accepted cannons of peace treaty, Capt. Leigh arrested Surendra Sai and threw him into a dungeon. But Surendra outwitted Leigh by his miraculous escape from the dungeon. The traitor was paid back by his own coin.

With the return of the leader the revolution so long burried in embers once more flared up, spreading its flames to the adjoining areas. The law and order authorities took drastic steps to suppress the revolution. Freedom fighters were arrested beaten and put to death but to no effect.

In 1861 Major Impey announed a policy of pacifism. He requested the leaders of the movement to surrender unconditionally in return of which he promised on behalf of the Government, to restore to the owners, their confiscated estates and property. Some leaders were tempted to accept Impey's proposal. They went to the extent of advising Surendra Sai to surrender. But he remained firm in his decision not to surrender. Major Impey did not know what to do. He was at his wits end. Yet he was a gentleman. He wrote a letter entreating Surendra Sai in courteous language to accept his proposal if not in his own interest, at least in the interest of the innocent people of his country, who suffered.

Surendra Sai was a far sighted strategist. He knew that it was no more possible for him with a handful guerilla fighters to fight against the world's mightest Empire—the Empire in which the sun never sets. The Sepoy Mutiny which had diverted the attention of the Government for such a long period had been suppressed. All the might of brave Jats, the Rajputs, the Sikhs and the Marattas had been ruthlessly crushed. The authorities had already taken this movement as a prestige issue. They had planned to mobilise all their resources to put down this revolution. Some of his followers and supporters had deserted him either by death or by surrender. Poor and innocent soldiers had started groaning under poverty and starvation. It seemed to him as if fate was against him. Under these circumstances he had no other alternative.

Towards the end of May, 1862 Surendra Sai went back to Khinda, his native place to live in peace among his near and dear ones. But the revolution did not die. Leaders like Kamala Singh, Kunjel Singh had gone underground. The rebels continued to agitate here and there sporadically. The higher authorities did not approve of Major Impey's policy. They decided to suppress the revolution of Sambalpur once for all. With that end in view they arrested Surendra Sai surreptiously in the midnight when he was enjoying peaceful slumber in his own residence in Khinda. That very night they arrested Kamal Singh, Kunjel Singh, Nilamani Singh, Hatte Singh Lokanath Panda, Mrutunjaya Panigrahi, Padmanav Guru, Jagabandhu Hota, Pravakar Mallick Dharani Mishra under the Defence of India Act. They were convicted as dangerous political rebels and sentenced with lifelong imprisonment.

Surendra Sai was kept in the Asurgarh Jail of Madhya Pradesh. He was tortured there. His eyes were destroyed. The lion lived in fetters for twenty-one years, in the agony of the heart and the soul. On 23rd January 1884 his soul liberated from the bondage of the body mingled with the supreme soul. He laid down his life for the freedom of his country. The memory of his martyrdom would remain an everlasting source of inspiration in the younger generations of our country in the years to come.

Vice Principal
G. M. College, Sambalpur

From the Editor

Orissa Review extends hearty congratulations to its readers on the 48th anniversary of the formation of Orissa. To highlight Veer Surendra Sai's contribution to Indian freedom struggle we have included in this issue articles by Dr. Nabin Kumar Sahoo, Shri Sahadeva Sahu, Professor A. P. Padhi, Shri M. K. Purohit and Shri Murari Prasad Mishra. Our Chief Minister Shri J. B. Patnaik has chalked out a special programme to celebrate Surendra Sai centenary in a befitting manner.

"Ideas have wings" by Dr. H. K. Mahatab, "Chilika: The Pride of Orissa" by Shri Prafulla Kumar Mohanty "Mahatma Gandhi's visit to Orissa" By Shri Susil Chandra De, "Tribal languages of Orissa: Some reflections" by Professor Khageswar Mohapatra and "The call of our times: Communal and Linguistic harmony in India" by Indubhusan Kar are thought-provoking contributions which deserve readers' attention.

Satyananda Champatiroy

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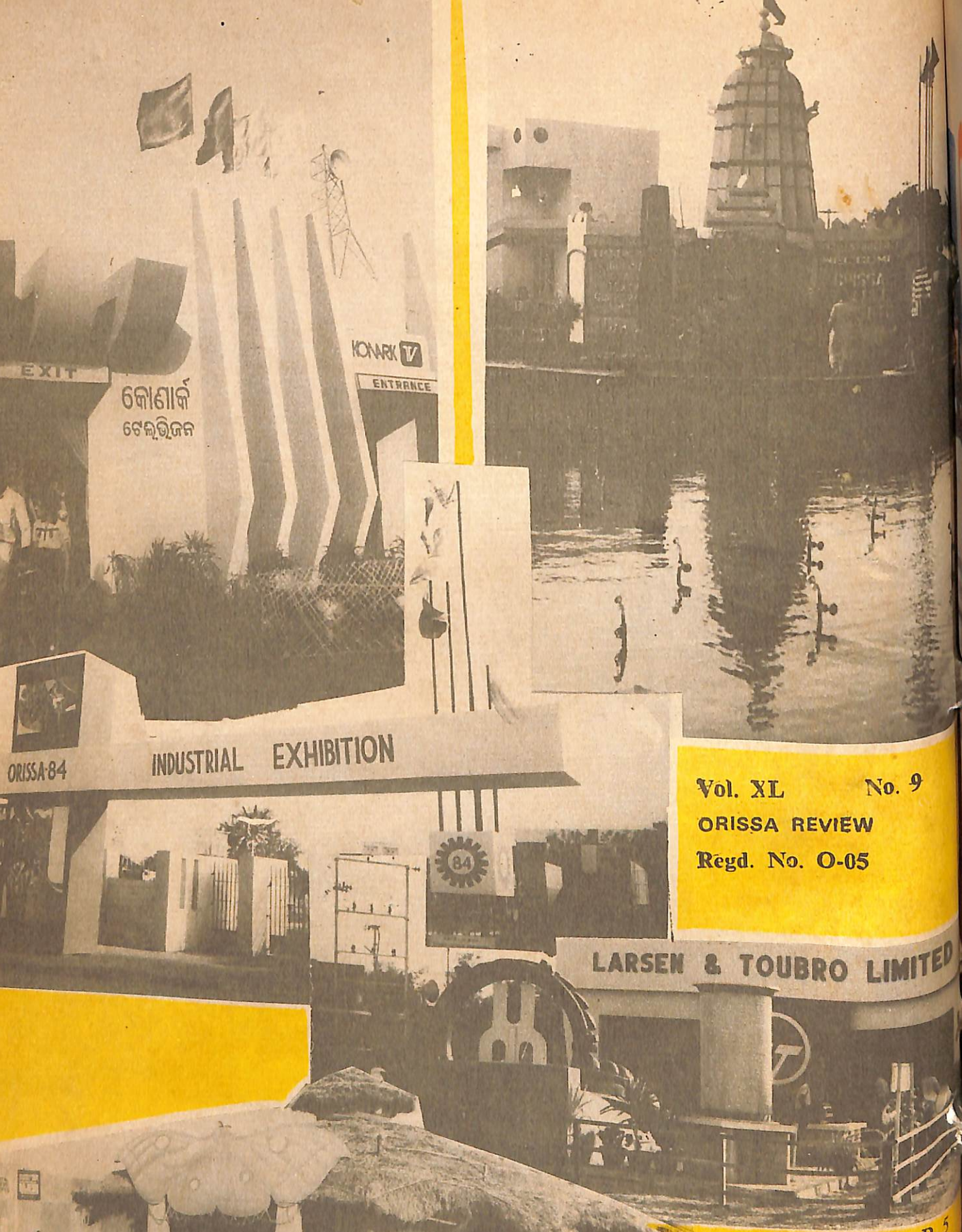

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