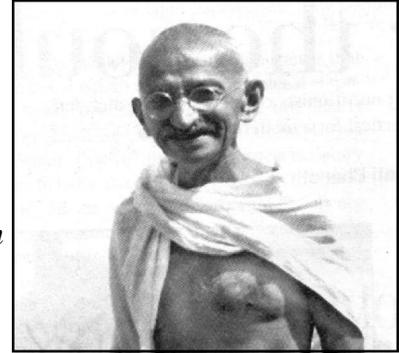


Freedom Movement in Jajpur

Dr. Atul Chandra Pradhan



"Imperialism built a system which interlocked its rule in locality, province and nation; nationalism emerged as a matching structure in politics." Though freedom movement in any locality was a part of the all India Movement in Gandhian era and should be assessed in terms of the policies and programmes of the Indian National Congress, yet the nature of mobilisation which was dependent upon local milieu, situation and leadership should not be lost sight of. So far as local leadership was concerned, in many areas there were miniature Gandhis. The work which Mahatma Gandhi was doing at Sevagram near Wardha was being done by Gopabandhu Choudhury at Sebahar in Bari area of Jajpur district (then a sub-division of Cuttack district) who earned the epithet 'Gandhi of Bari'.

In terms of source material as well as actual mobilisation and work Jajpur is entitled to have an important place in the historiography of freedom movement in Orissa. Researchers on freedom movement consult the memoirs, diaries and private papers of active participants in freedom struggle besides the official records and newspapers. Though such accounts are subjective in character and likely to have been coloured by personal feelings and bias, yet they give us intimate knowledge about the events in which freedom fighters were actively involved. About freedom

movement in Jajpur we get such knowledge from the memoirs of three key figures - Ramadevi, Manmohan Chaudhury and Annapurna Maharana.¹ Some years back a freedom fighter of Jajpur, named Arttabandhu Mahanty who died in 1989 and his associate Dasarathi Samal (a patriotic singer, dramatist and actor) compiled data on freedom movement in Jajpur which was later on edited by Sharat Chandra Maharana and published at Koraput. This book, entitled *Mukti Sangramare Bari Anchala* gives an account of freedom movement in Bari (which is now a constituency of Orissa Legislative Assembly), as well as biographical notes and, where possible, personal statements, of freedom fighters themselves. In his biography of Gopabandhu Choudhury, entitled *Dhuli Matira Santha*, (Vidyapuri, Cuttack, 1985) Gopinath Mohanty, the well-known Oriya novelist has given some data about constructive work in Bari, collected from a journal, called *Gandhi Sebasangha Patrika*, edited by Gopabandhu Choudhury, which was being published from Bari.

The Gandhian movement alternated between agitational activities like Non-cooperation and Civil Disobedience Movement and constructive work. Constructive work, apparently meant for social reconstruction or nation building also had a strategic - revolutionary

significance, because it roused awareness among the people and the constructive workers also often took active part in agitational activities. Constructive work could be sometimes carried on within the framework of semi-authoritarian and semi-hegemonic colonial government. For example, after the inauguration of provincial autonomy experiment in Gandhian scheme of Basic Education was launched with Government approval.²

Against the background of all-India nationalist movement, the movement in Jajpur district can be divided into three phases - 1930-34, 1934-39 and 1940-45.

In 1930 Ramadevi addressed a large gathering in Bari. During the Civil Disobedience Movement some meetings and processions were organized in Jajpur. Some people engaged themselves in such activities as opium-picketing and cutting of date trees. Prominent among those who participated in Civil Disobedience Movement at Jajpur were Balaram Pati, Bipin Bihari Mahanty, Gadadhar Dutta, Padmanabha Roy and Bhagaban Sahu. In 1931, for the A.I.C.C. Session, proposed to be held at Puri, volunteers were recruited from Jajpur district, particularly from Bari. That Session could not be held because of resumption of Civil Disobedience Movement by Congress soon after Mahatma Gandhi's return from the second session of Round Table Conference and the volunteers, recruited at Bari, among whom there were a number of women such as Krushna Kamini Devi, Pramila Sundari Devi, Nirupama Devi, Hiranmayi Devi and Priyambada Devi participated in the resumed Civil Disobedience Movement and went to jail.

After the withdrawal of Civil Disobedience Movement Gandhi advised Congressmen all over the country to take up rural reconstruction. At

the end of his *Harijan padayatra* in Orissa, at Bhadrak, he advised Congress workers to go back to villages. In response to this advice while Krupasindhu Hota and Gunanidhi Mahanty took up work in Beraboi village near Delang railway station, and in Dadha village near Barang railway station respectively Gopabandhu Chaudhury, and Ramadevi chose as the area of their work Bari, the flood-prone area, situated between the Kharswan and Brahmani rivers, where Chaudhury had done relief work as deputy magistrate during the days of Non-cooperation Movement. In August 1934, when the river Brahmani was full Gopabandhu and Ramadevi with a band of seven young women (Sushila Devi, Mangala, Shova, Godavari, Manika, Tulasi and Annapurna) came by boat to Bari, leaving behind his weeping old mother and other family members at Bakhrabad, Cuttack. Initially they stayed in the *choupatty* of Baman Charan Das, a local Zamindar of the Bagda village and later established their Ashram in a mud-built thatched house in a plot of land donated by this zamindar. The Ashram was named as *Sebaghar* (abode of service) by Mahatma Gandhi.

While Gandhians took up constructive work in villages, the Congress Socialists started peasant movement in the villages. They tried to organise the peasants as a class and set them against the Zamindars, as they aimed at abolition of zamindari. In Sukinda, Dharmasala and Gadamadhapur the socialists organised the non-tribal and tribal peasants. Nabakrushna Chaudhury, Malatidevi, Gouranga Charan Das and Surendra Nath Dwivedy addressed peasants in these areas. In Dharmasala there were local peasant leaders like Paramananda Mahanty and Baladeva Lala. On 1 and 2 September 1938 Cuttack district peasant conference was held at Jenapur. The second day of the conference was celebrated as 'Dhenkanal Day'. On that day

thousands of peasants from Dhenkanal attended the conference. The Jenapur rally gave momentum to the Prajamandal Movement in Dhenkanal State.

While the socialists were mobilising the peasants against zamindars, the Gandhian constructive workers were giving moral support to the oppressed peasants some of whom happened to be untouchable Hindus (Harijans) so that they would be able to withstand the zamindars oppression on their own. The Gandhians also tried to settle disputes between the zamindars and peasants in amicable ways. They were able to settle the long-standing dispute between the Ratnagiri zamindar and his tenants.³ The very presence and activities of the Gandhians created a spirit of understanding between zamindars and peasants. Ramadevi writes - "We did not feel any necessity to organise the peasants against the zamindars' oppression. The latter's exploitation and oppression ceased automatically."⁴ A local Congress worker observes; "Ever since Gopabandhu came to Bari all oppression has been stopped, and people have become courageous."⁵

Constructive work which included such items as clearing, horticulture, dairy farming, preparation of gur (out of the juice from date trees), apiculture, Khadar, tanning, removal of untouchability, spread of Hindi and communal harmony aimed at making people economically self-dependent, and society free from inequality and exploitation. It had considerable social significance so far as the uplift of women and Harijans was concerned. Most of the workers of Sevaghar were women who were more capable than male workers of working among village women because of gender identity. Village women were also coming to Sevaghar to listen to

discussions. Some girls, mostly daughters of Congressmen were coming to Sevaghar for receiving training on constructive work. In August 1938, according to *Gandhi Seva Sangha Patrika* there were ten woman trainees in Sevaghar out of whom three were workers wives.⁶ Sevaghar was surrounded by Harijan villages. Bari area also had a considerable Harijan population, most of whom were tenants at will and exploited by the zamindars. The Sevaghar activities roused self confidence among the Harijan tenants who learnt to shed fear of zamindars. Some Harijans like Akrur Jena, Ratnakar Jena, Arjun Jena, Bhima Jena and Sounti Mallik became active participants in freedom movement. The Sevaghar workers - Binod Kanungo and Surendra Pattanayak worked in the Harijan villages. The Harijans were allowed to enter the family temple of the zamindar Baman Charan Das.

The experiments in basic education was quite popular in Bari. Some people donated lands for basic schools. The free atmosphere of basic schools was liked by the students. They were not afraid of their teachers as in ordinary primary schools.⁷ The schools were attended by boys and girls of all castes, caste Hindu as well as Harijan, though sometimes the caste Hindu guardians raised objection to sitting of their children with the Harijans.⁸ The failure of Basic Schools during the Second World War was due to the provisional nature of the scheme and withdrawal of Government's sanction from 1 March 1941. The closing of Basic Schools by the Government of Orissa which was attributed by some to the alleged 'political bias' behind this system of education and by some to Governor Hubback's personal dislike for Biswanath Das who as premier had introduced Basic Education and because of whose opposition to the appointment of I.R. Dain, the Commissioner as the acting Governor, the former could not avail

four months leave caused surprise in some circles and was considered hasty by no less a person than Sir Maurice Gwyer, the Chief Justice of India.⁹ In other provinces of India such as Madras, Bihar, U.P., Bombay and Central Provinces the Basic Schools were not closed in spite of resignation of Congress Ministries after the outbreak of the Second World War. After the official closing of Basic Schools Utkal Maulik Shiksha Parishad was formed with Acharya Harihar Das as President, Gopabandhu Chaudhury and Sharat Chandra Maharana as Secretary and Assistant Secretary respectively. (There were other members like Lingaraj Mishra, Laxminarayan Sahu, Radhanath Rath and Ramadevi Chaudhury etc.) and some Basic Schools were run on non-Government basis. After the launching of the Quit India Movement these schools were closed and most of the teachers and some students of these schools participated in the movement. After the release of teachers the schools were started once again.

Two important features of Quit India Movement in Jajpur district are large scale mobilisation of masses and popular militancy which resulted in subversive activities. On 27 August 1942 thousands of people (ranging between 10,000 and 30,000) entered into the compound of S.D.O's office in Jajpur. In August 1942 the revolutionary mob set fire to police uniforms in 26 places, 6 revenue offices, 4 post offices, 5 excisable articles, 6 zamindari kutcheries, and 4 P.W.D. bungalows. It is held that neither Gopabandhu Chaudhury nor Ramadevi nor their close associates, Gandhians as they were, incited the people to indulge in violent activities. On 26 August 1942 at Kalamatia before four people succumbed to police guns, Annapurna Maharana was persuading the agitated mob to avoid conflict with armed policemen who had already arrested some

people. Popular militancy during Quit India Movement was a general phenomenon due to lack of leadership and official repression. Gandhi's call to do or die sounded militant to the people. About Gandhi's mind-set before the movement, which was communicated to Congress workers at Bari by Gopabandhu Chaudhury after the latter's return from Sevagram in July 1942 Annapurna Maharana has given the following description :

Under these circumstances in July 1942 Gopababu went to Sevagram. On return he called a meeting of workers of Bari area at Sevagar. In that meeting he told that Gandhiji is contemplating giving a call to countrymen to launch a movement. He has not yet worked out the programme of the movement. But the movement will be more severe than all others. His speech indicated that although this movement would be a non-violent one, he would not withdraw it even if acts of violence like Chaurichaura occurred. After this discussion we got mentally prepared for the movement.¹⁰

Constructive work itself was capable of rousing the spirit of confidence and fearlessness among the people in rural areas. This is very well attested by the participation of larger number of people from Bari area in the Quit India movement as compared with other parts of Jajpur. As pointed out by Annapurna Maharana, while giving a call to Congressmen to go to villages at the end of Harijan padayatra at Bhadrak, Gandhi told them an allegory the hidden purpose of which was that by working in the villages the Congress workers could make the rural people conscious of their leonine identity.¹¹ Distribution of leaflets, urging people to set fire to police stations, kutcheries, police uniforms, violate forest laws and loot in the

houses of rich men, which was organised by such leaders as Surendra Nath Dwivedy, Nishamani Khuntia, Surendra Pattanayak, Binod Kanungo, Bhagirath Das, and Krushna Rout roused the militant spirit of people, as pointed out by Gobinda Samal, a local Congress worker.¹² A number of meetings were organised by Congress workers, which made the people restless.

An important legacy of freedom movement in Jajpur was the revival and continuation of Basic education in post-independence era. In 1949 fifteen students were sent to Sevagram for having post-Basic training. In 1952 a Post-Basic School was opened at Gamu near river Birupa in a 26-acre plot of land, donated by a Zamindar, named Motilal. It was shifted to Ramachandrapur in October 1953. Subsequently the experiment in Basic education fizzled out for different reasons. Freedom movement in Jajpur produced some social activists such as Krushna Prasad Basu, Birakishor Roy, Bhagirathi Das, Banchhanidhi Das, Paramananda Mohanty, Bipin Bihari Mohanty, Gadadhar Dutta, Baidyanath Das, Santanu Kumar Das and Brundaban Tripathy who played important roles in public life. From other areas of the undivided Cuttack district and other districts a number of Congressmen such as Acharya Harihar Das, Krupasindhu Hota, Harekrushna Mahtab, Gunanidhi Mohanty, Rajkrushna Bose who had been assigned the task of organising Congress movement in Jajpur in Non-cooperation days by UPCC, Naba Krushna Chaudhury, Malati Chaudhury, Surendra Pattanayak, Binod Kanungo, Surendra Nath Dwivedi, Manmohan Chaudhury Sharat Chandra Maharana, Annapurna Maharana, Baikuntha Nath Mohanty, and Parvati Giri were actively associated with freedom movement in Jajpur

district. A considerable number of women, belonging to Jajpur and other districts took part in the movement at Jajpur, particularly in constructive work and Basic education programme. The constructive work at Bari brought into focus the role of women as social workers. Ramadevi became a role model for them. The following women from other areas were involved in freedom movement and constructive work in Jajpur - Ramadevi (Cuttack, Mangala Sengupta (Dacca), Sunamani Devi (Puri), Parvati Giri (Sambalpur), Kshama Mahanty (Kujang), Sumitra Devi (Puri), Rambhadevi (Bihar), Tungavidya Devi (Balasore), Krushnapriya Devi (Rajkanika), Nirmala Dutta (Remuna), Basanti Mishra (Patkura), Annapurna Maharana (Cuttack) and Annapurna Das (Balasore).

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1. See Ramadevi Chaudhury, *Jiban Pathe (Oriya)*, (Granthamandir, Cuttack, 1984);
Manmohan Chaudhury, *Kasturi Mrugasama (Oriya)* (Kahani Prakashani, Cuttack, 1995) and Annapurna Maharana, *Amruta Anubhava (Oriya)* (Shiksha Sandhan), Bhubaneswar, 2005).
2. On 15 June 1938, at the direction of Shyamacharan Tripathy, the Director of Public Instruction, Government of Orissa, Mahesh Chandra Pradhan (Principal of Cuttack Training College), Sharat Chandra Maharana, Sub-Inspector of Schools, Cuttack Sadar Circle and Raghunath Mahanty of Bakhrabad, Cuttack went to Wardha for having orientation in Basic Education. Subsequently others were sent to Wardha for training in Basic Education. The Government of Orissa constituted the Board of Basic Education with Gopabandhu Chaudhury as President and Mahesh Chandra Pradhan as Secretary. Initially its office was opened in Cuttack Training College. Fifteen Basic Schools were started in Bari with the financial help from Government. On 1 June 1939, at Ramachandrapur, on the northern bank of Brahmani a training school and a Practising

School were started. The Basic Schools had been started on an experimental basis. Because of the experimental nature of the Basic Schools most of the teachers who joined them initially subsequently relinquished their jobs. On 26 November 1939 P.T. Mansfield, the Chief Secretary, Government of Orissa came to the then inaccessible Bari (by motor car up to Indupur and from Indupur by cycle) to inquire about the Basic Schools, and recommended the continuance of Government sanction for fifteen Basic Schools upto 30 March 1941. Actually the sanction was withdrawn from 1 March 1941. By that time except Sharat Chandra Maharana (the Secretary of Board of Basic Education) and Kanhucharan Mohanty, the Headmaster (both of them were on deputation from Government) all teachers had left the training school at Ramachandrapur.

3. Ramadevi, *Jivanpathe*, p.119
4. Ibid, p.118

5. Gopinath Mahanty, *Dhulimatira Santha* (Oriya), p.213.
6. Ibid, p.184.
7. Manmohan Chaudhury, *Kasturi Mrugasama*, p.190.
8. Ibid.
9. Sharat Chandra Maharana, "Swadhinata Purbaru Odisare Maulika Shikshara Prayoga" in S. Nath, et.al (ed), *Odisare Maulika Shikshara Prayoga*, Shiksha Sandhan, Bhubaneswar, 2001, pp. 41-80.
10. Annapurna Maharana, *Amruta Anubhava*, p.273.
11. Ibid, pp.221-2.
12. Gopinath Mohanty, op.cit., p.252.

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ERAM

Swetapadma Mohapatra

The year 1942, can never be forgotten
 Many were born that year,
 Alas ! many left us without fear
 Many will come and go
 That is the universal go

But who will wipe the tears of their families ?
 Who will offer them sympathies ?

Like brave sons, they,
 Slept on mother's lap
 Desiring to bridge the gap.

Our twentynine brothers
 Laid down their lives
 By shots from British guns & rifles
 "Eram" is reality not a mystery
 Aclarion call to all
 That reaches out to soul.

Swetapadma Mohapatra is a student of Bhadrak College, Bhadrak.

Agitation Against British Raj in Orissa

Dr. Janmejy Choudhury

By the middle of 1942, the congress strategy changed from individual civil disobedience to general mass movement. By this time, large number of Oriyas were working in Burma and when the situatuion deteriorated there, most of them poured down to Orissa as evacuees. They spread alarm in the Province. The British reluctance to establish national government during the world war-II forced the Congress to take resort to such a course. The people had suffered a lot as a result of the war, in which they had nothing to gain. Under such circumstances Gandhi gave his call for 'Quit India Movement'. In July 1942, a meeting of the Congress working committee at Wardha passed the resolution to launch civil disobedience in mass scale, if the British did not withdraw from India. In the mean time central and local governments adopted all possible measures to forestall such a revolt.

With the fall of Rangoon on 8th March, 1942, the war situation become extremely complicated. Only four days after the fall of Rangoon, Churchill had announced the Cripps' Mission which aroused much interest in the political circles. In this connection the Governor-General desired to know the reaction in Orissa. "While Cripps' visit is welcome," Lewis reported, "the general feeling in the government side is that

care must be taken to see that congress does not get away with it, and that in any changes that are made, the land holders' interest is protected." The ministry was anti-congress and predominantly pro-landlord. As there were no Hindu-Muslim complications in Orissa, that part of the problem and solution had no effect on local leaders. The failure of Cripps' Mission gave a new turn to the Indian Political situation. In that critical juncture, the danger of Japanese invasion loomed large in the horizon of Orissa. Some British ships were wrecked in the Bay of Bengal off the Orissan coast by enemy action in April 1942. That incident led to drastic security measures in the province. With the rigorous enforcement of these orders, the people became miserable and a situation of panic prevailed in the coastal districts of Orissa. The Government records were removed to far off Sambalpur for safety and security. In order to boost the moral of the people, Pt. Nilakantha Das, the provincial organiser of the National War Front, toured different parts of Orissa. He also sought the support of the people for different war measures adopted by the British authorities.

The Congress leaders of Orissa were not silent spectators of the scene. They formed voluntary defence organisations throughout the province in order to counter false propoganda

and instill fearlessness in the minds of the people. At that time Gandhi sent Mira Ben to work in Orissa who stayed in the Swaraj Ashram at Cutack and worked for about one and half months.² Thus the people of Orissa were being prepared to meet the enemy if they ever invaded the province. In the meantime, the congress working committee in their meeting at Bombay, adopted a long historic resolution in the night of 8 August 1942, popularly known as the "Quit India Resolution" which initiated a new phase of the freedom struggle in the country. The next day all the Congress leaders of Orissa who had attended the Bombay congress session were arrested. They were Harekrushna Mahatab, Radhakrushna Biswas Roy, Malati Choudhury, Sardar Surendra Das and Surendra Nath Dwivedy.³ In Orissa, the publicity officer of the Government started intensive propoganda against the proposed civil disobedience of the Congress through loyalist associations like the Oriya People's Associations, Oriya Muhammadan Association, All Orissa Bangali settlers' Association, Domiciled Bengalis Association, Womens League of Service, Orissa Mill Owners' Association, Womens' League of Service, Orissa Mill Owners' Association, Gunjam Land-holders' Association, Orissa National Association, Andhra Mandali and Oriya Samaj of Ganjam. At the sametime, in Orissa, the Government by Gazettee notification declared all the Congress institutions in the province as illegal. All the Congress workers in Orissa were seized by police by 10th August 1942. All the district level Congress workers were arrested by the Police. As there was no visible opposition to the arrests of important Congress leaders or seizures of Congress institutions in province from the people in the first instance, the government officials believed that the storm had subsided. But it was not so. It was only a lull before the storm which

broke out in the province with all its fury in the third week of August. The novel feature of the August Revolution was the people's resistance in the far off villages where the government was caught unprepared and its authority could not be easily defended. Mob violence occurred especially in the districts of Cuttack, Balasore and Koraput.⁴

In the district of Cuttack, the movement began from the town itself, and the students of the Ravenshaw College launched a strike which was followed by other educational institutions in the town. On 14th of August, some students of the said college set fire to the office room of college which damaged records and furnitures. A few students were arrested and put in jail. Elsewhere in the districts, particularly in Jajpur and Kendrapada sub-division, violent activities took place in several areas under the leadership of Gopabandhu Choudhury. In the districts of Balasore, the August violence took a drastic turn at several places and caused maximum casualties in Orissa. The people of this area not only disobeyed the laws of the Government, organised hartals and carried on picketing in the front of government offices and courts, but also set fire to dak bungalows, post offices and police stations, cut telegraph lines and in some places also stopped the payment of taxes and revenues. They were not prepared to tolerate the British Raj any more.

The Quit India Movement assumed the character of a formidable mass uprising in the backward district of Koraput which is mostly inhabited by the *Adivasis*. They became so furious against the British authorities that they threatened to demolish all Government institutions. On 21st August 1942, hundreds of Congress volunteers, led by prominent local Congress leader Radhakrishna Biswasroy and Laxman Nayak, had assembled to observe August Violence.

Finally Laxman Nayak and 38 other revolutionaries were arrested.⁵ Subsequently Laxman Nayak alone sentenced to death on 29 August, 1943 due to direct involvement against British Raj.

Even after the arrest of the most of the main Congress leaders in early August, some of them still remained in the underground and tried to give leadership to the mass movement in those critical days of the revolution by secret organizations. Most notable of them was Surendra Nath Dwivedi. An underground organisation also functioned in Orissa under him. He secretly remained in the Cuttack town itself and established links with many Congress workers in the province and supplied them with cyclostyled bulletins for their guidance and necessary action. He could manage to stay only for two months and was arrested on 12 October 1942. He and 15 others were involved in what was popularly known as the 'Orissa Conspiracy Case' and were tried in the court of J.E. Maher, Special Judge of Cuttack in early 1943. 14 of them were sentenced to various terms of imprisonment. In the secret bulletins circulated in Orissa, the clarion call for open rebellion was given. It said :

*"Despite the violent laws of Government, carry on meetings and processions in towns and Muffasils. Close the bazars, like revolutionaries rise in excitement, burn the police station, law courts, post offices and other offices of the government. Remember that salvation lies in destruction. If you retreat Gandhiji's life will pass away."*⁶

Such bulletins, no doubt, raised public sentiments and excited mob violence in many parts of Orissa. But the repressive measures of the government had succeeded to curb violent activities by October 1942. In the middle of the October, the government stated in a press conference that under the Defence of India Rules, besides a large numbers of Congress workers, 15 members of Orissa Assembly and its Deputy Speaker, Nanda Kishore Das, had been arrested. At the same time some pro-government papers were granted liberal subsidy to carry on anti-Congress propaganda.

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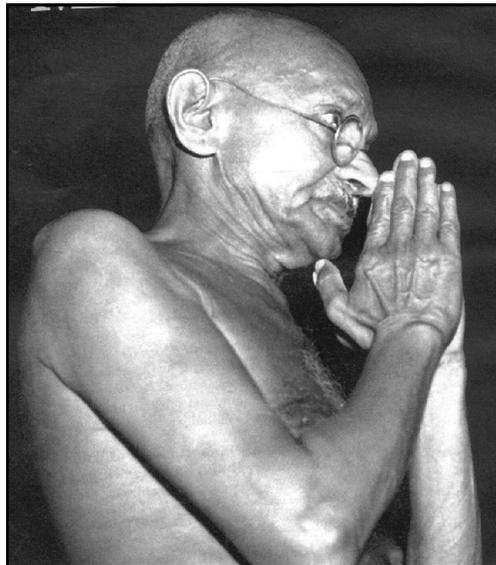
Quit India Movement in Orissa

Balabhadra Ghadai

The Quit India Movement was the expression of India's last push towards its "tryst with destiny." No wonder that the Congress Working Committee, at its meetings at Wardha (6-14 July 1942) adopted a resolution demanding that "British rule in India must end immediately." Should this appeal fail, "the Congress will then be reluctantly compelled to utilize all its non-violent strength for a widespread struggle." Here was the forerunner of the historic Quit India Resolution passed by the All India Congress Committee (A.I.C.C.) at Gwalia Tank field in Bombay on 8th August 1942.

The next day all the Congress leaders from various parts of India who had assembled at Bombay were arrested. Dr. H.K. Mahatab, the eminent Congress leaders of Orissa was one of those leaders who was arrested in Bombay and sent to the Ahmadnagar Jail. Quit India Movement in Orissa was the most successful mass agitation in the region because of its anti-colonial and anti-feudal nature. The Govt.

of Orissa declared all Congress bodies, their offices and other allied organisations unlawful and the police took possession of those notified places as quickly as possible. Within two weeks, the arrest of the important leaders of Orissa caused a strong resentment among the people. Local Congress Workers became free to choose their



own way of action. Gandhian way of non-violence was no longer strictly followed. Anguish of the people was at its zenith. It also became difficult on the part of the local leaders to control them. Brutal police atrocities in villages made the people more violent. Large number of people congregated in different places and set the Govt. institution on fire under the leadership of local leaders. The bravery and boldness of the people, who

were once very submissive and inert, could prove the success of a Gandhian technique of mass mobilisation.

The Quit India Movement assumed the character of a formidable mass uprising in the

district of Koraput, mostly inhabited by the Adivasis or aborigines. Carrying Congress flags the Satyagrahis circulated inflammatory pamphlets. A daring incident took place at Mathili police station in Koraput district when a mob under the leadership of Laxman Naik tried to capture the police station. But the mob was mercilessly beaten up. During the scuffle, a forest guard was killed and the police opened fire killing five on the spot. Laxman Naik was falsely accused of beating the guard to death. Later on, he was sentenced to death on 29th March 1943 in Berhampur Central Jail. Right upto his very last breath, he was found to have chanted "Mahatma Gandhi Ki Jai," which reverberated the Jail campus. In the Papadahandi area of Nawarangpur Taluk, police shot dead 15 persons and injured many more.

The arrest of veteran leader like Gopabandhu Choudhary and Ramadevi infuriated the people of the Kaipada area of Jajpur. The violent mob crossed the river Baitarani and gathered at Kaipada. In order to disperse the mob the police resorted to firing which resulted in the death of three people on the spot.

At Nimapara in the Puri district, police resorted to firing when the public held a meeting on 16th September 1942 and resolved not to pay taxes to Government. Following this, they proceeded towards the police station and persuaded the police personnel to quit Government service and join the movement. Despite the warning of the police, the mob set fire on the police station. Then the police opened fire killing one person and injuring several others.

An open field called Chandiaposi, adjacent to the village Lunia, witnessed a police firing on 22nd September, 1942 in which nine people died and five injured. At Tudigadia and Kahiradhia also, two persons were killed and one was injured due to police firing.

The most ghastly massacre that took place at Eram in the Balasore district is a memorable event in the history of India's Freedom Struggle and it is befittingly called the Jallianwala Bagh tragedy of Orissa where 28 persons were killed and 56 persons were injured. It is true that nowhere in India, so many people were killed in a single police action during the Quit Movement for which Eram has been named as "Rakta Tirtha."

At Cuttack Surendra Nath Dwivedi started underground activities. He circulated revolutionary bulletins which recharged the atmosphere with high patriotism. But he was spotted soon and was arrested.

In Gadjat States of Orissa the Quit India Movement had its deep impact. In Talcher, the people gave up non-violence and started guerrilla fighting against the ruler's force. In Dhenkanal, the Satyagrahis started armed skirmishes with the police. Jail, Police Station and Institutions were burnt. The people of Nayagarh, Athagarh and Mayurbhanj started agitations. These movements though followed violence, were more or less Gandhian in nature. Gandhiji's photographs were taken out in processions and the war cry was "Mahatma Ghandhi Ki Jai".

Though the Quit India Movement came to close by the middle of 1945, it occupies the same place as do the French Revolution and Russian Revolution in the history of their respective countries and the active role played by Orissa is unique. Despite the excessive British repression, the supreme sacrifice and the spirit of nationalism exhibited by the Oriyas is exemplary for all time to come.

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The Year 1857- Orissa Spearheads

Dr. D.D. Pattanaik

The year 1857 is tumultuous in the annals of modern Indian history and Orissan history as well. Orissa contributed to it much prior to the outbreak of mutiny and continued to struggle for the cause, till the climax and even after.

Not even a year passed since the dawn of 19th century when the East India Company was not resisted by the natives. Orissa was the last but Punjab, to come under the spell of the Company rule in the year 1803. The valiant resistance by Jayee Rajaguru, besides others, provides ample testimony to it. Revolt by the 'Paaikas' of Khordha, led by Baxi Jagabandhu Vidyadhar in the year 1815, constitutes a phenomenal legend by itself. But the struggle was shifted to western Orissa in the thirties being spearheaded by Veer Surendra Sae (1809-1884) in Sambalpur region and beyond, which synchronised with the great upheaval of 1857, which is euphemistically and pejoratively inscribed as the "Sepoy Mutiny" by the motivated historians of British inkling but unflinchingly acknowledged as the veritable people's movement by the nationalist writers par excellence.

Kingship of Chavan dynasty, largely believed to be the scion of the historic Prithviraj Chavan (of 1192 A.D. episode), dates back to Sambalpur in the Year 1575. It continued unabated till 1827 on the principle of

primogeniture, beset with as many as twelve monarchs. But a crisis surfaced in 1827 when Maharaj Sae passed away without begetting a prince-heir for succession. In the mean time the Britishers through the contrivance of East India Company had stretched their claws in the administration of Orissa. They placed Mohan Kumari, the widow of Maharaj Sae, on the throne as a pawn ignoring the successive family chain. It was also discerned by the people at large as a violation of tradition to adorn the throne with widow. Another point to be noticed is that the heinous Doctrine of Lapse by Lord Dalhousie had not surfaced then. The natural successor as per tradition was Surendra Sae, the eldest son of Dharam Sae, the Zamindar of Khinda and brother of Maharaj sae. The issue was apparently not so simple. But Surendra Sae's claim received popular support. This is the genesis of the dissention then. It ensued a kind of revolt against the Firangi Raj causing sporadic skirmishes in different areas relating to Sambalpur monarchy and even beyond. The struggle continued from the state of Banai in the north down to Rampur in the south stretching almost 300 kilometers. It was basically a tribal movement; but can hardly be insulated this way, so much so, that the caste Hindus also threw their might to buttress the native cause of self-esteem and restoring justice.

The family feuds and mutual intrigues of varied Zamindars are real tragedy of the chain of events. This factionalism was assiduously compounded by the factor of "pro and against to the Company Rule". In the Year 1849 Surendra sae along with his brother Udant Sae intruded upon the palace of Rampur and killed three persons. As a sequel they were sentenced to rigorous life imprisonment and caged in Hazaribagh jail.

In the mean time, the so-called "Sepoy Mutiny" or the war against the British broke out. The starting point was Kanpur on 10th May 1857; but virtually occurred on 29th March 1857 when the dreaded Mangal Pande, a soldier in the Bengal infantry, defied the order of the British Sergeant Major Hussain and rather killed him instantly. The message of revolt, in the army initially, became widespread. In the events to roll, the revolutionaries devastated the two jails of Hazaribagh on 30th July 1857. This may well be compared with the fall of Bastille in the course of the great French Revolution. This date (July 30) also a reminiscence of the civil war in England when the despot Charles I was beheaded by the people in 1649.

By that time, one Captain Lee had assumed the office of Assistant Commissioner of Sambalpur who held a key position. He favoured a kind of rapprochement with Surendra Sae in order to extinguish the popular skirmishes. However, while Captain Lee was all set for resorting to peace, he did not recommend the claim of Surendra Sae to throne for resorting to peace. Yet an apparent agreement for peace was sought on 8th October 1857. However, it is not to be construed as a matter of compromise on the part of Surendra Sae, but a diplomatic strategy to leap forward. Instead of this, he led a life of house arrest at Sambalpur. But then came the fateful auspicious

night of "Kartik Chaturdashi" preceding the "Raas Purnima", ie, 30 October 1857 in English calendar the whole situation changed; Surendra Sae accompanied with vigilant guard rushed to the river Mahanadi for having a holy deep. But he was lost to the crowd, lost to the darkness and mist and took the opportunity to disappear to the utter disenchantment of the British intelligence. His second battle commenced thereby.

The second round is really spectacular in term of stratagem, weaponry skill and above all evoking valour among the mass. Surendra Sae moved from invincible Debrigarh hill-rock of Barapahad down to other adjacent areas of Sambalpur such as Khinda, Kolabira, Rampur, Kodabaga, Machida and the likes. However, he did not receive expected support from Rajbodasambar, for which he failed to bridge Barapahada with Gandhamardan which would have cost the British too much. Yet there was spectacular support from the Ghes zamindari, just south to Rajbodasambar. In fact, the supreme sacrifice of the ghes zamindar family goes a long way in the blood-bath history of Surendra Sae. The zamindar Madho (Madha) Singh assassinated Captain Woodbridge, and for which he was hanged at Sambalpur on 30th December 1858. His son Kunjal singh also faced the same fate. His eldest son Hate (hati) Singh was deported to Andaman in 1865, and he remained there till his last breath. Fortunately his name finds place in P.N. Chopra's "Who is who of Indian Martyrs" published by the Government of India.

The battle of Laxmi Dungri on 17th December 1857, of Kudopali on 30th December 1857, and of Pahad Sirgida in February 1858 are counted as high voltage thrillers. As many as 53 revolutionaries were killed in the battle of Kudopali. Later six detenues from Kudopali battle were hanged. As a sequel to the pro-active role

of Kharsal Zamindar Dayal Singh in the battle of Pahad Sirgida, he was hanged on 3rd March 1858. The Zamindar of Bheden was killed in the battle of 1958. The fierce armed conflict of Papanga hill is also on record.

Albeit the movement was primarily a tribal complexion in term of mass mobilization, the caste Hindus threw their lot in the form of money and other practical cooperation. Jagat Bandhu Pattanaik, a pleader of Sambalpur, was hanged in 1861 on the charge of joining the rebels. He had hosted a clandestine meeting of the sympathizers.

Major Impe's induction as Deputy Commissioner of Sambalpur in April 1861 unfolded a new episode in the direction. He realized that instead of employing force, peace could be resorted by means of rapprochement. During 1857-61 entire administration was seized upon with suppression of mutiny instead of maintaining law and order and working for the welfare of the people. So Major Impe submitted a number of peace proposals on 22nd August 1861 including granting pardon to the revolutionaries who would surrender and return back the seized property. As a matter of goodwill gesture he released all prisoners of Sambalpur and Cuttack. He also declared a pension package to the members of the royal family including Surendra Sae. A number of revolutionaries really surrendered under the changed circumstance in national politics. Therefore, it is needless to eulogise Impe too much, as had been calmed down in the mean time; and the British Crown, Queen Victoria had assumed the Indian administration directly under her tutelage under the proclamation of 1858. The Indian Council's Act, 1861 had been enforced. Sambalpur had been incorporated with the Central Province under the same Act.

Nonetheless, Surendra Sae did not budge from his stand. Ironically, Indian history is replete with the fifth columnists like Jay Chandra, man singh and Mir Zafar. One Dayanidhi Meher acted as a spy of the British and caused for the arrest of Surendra Sae on 23rd January 1864 night at 10.30 P.M. In fact, the British never won any frontal fight, but blatant conspiracy was their recipe to win a game plan. On 26th January 1864, Surendra Sae along with fourteen others were sent for internment in far away asireswar fort jail. He breathed his last there on 28th February 1884. During his last life Surendra Sae was feeling very shy, feeble and disheartened.

It is to be envisioned that Surendra Sae lived in jail for long 39 years - taken the two spells into consideration, which is much more than Nelson Mandela who was in jail for 28 years and Swatantrya Veer V.D. Savarkar who was in jail for 27 years. In fact, it is the longest span in jail ever consumed by any political prisoner of the world. Can a person suffer so much exclusively for the throne? A man of this kind of psychology could have been a camp follower of the corridor of power, i.e. the British government and, and retired with a handsome pension (Rs. 1200 per annum during those days) and enjoying the loaves and fishes of life. Fact is that he was more concerned with self-esteem, concern of the motherland and concern of the people. His supreme sacrifice and toil dispel the lamentation that he was mere a throne-monger.

Chivalrous history of Surendra Sae has been graphically dealt with by host of historians, viz., Prof. Nabin Kumar Sahu, Shiba Prasad Dash, Dr. Jagna Kumar Sahu, bureaucrat Anirudhha Dash besides many others. Sri Radhakanta Mishra has massively compiled the correspondence and official documents entailing the movement launched by Surendra Sae. He has

also taken pain to cover the documents from the much-sought British Museum. The Orissa Museum contains certain original documents to this intent for further study. This dimension finds due space in the Orissa History authored by Dr. Harekrishna Mahatab. It is during the centenary observance of martyrdom of Surendra Sae in 1984 that he was acclaimed as a national hero to reckon with in the freedom struggle. A complete work on him was sketched by Prof. N.K. Sahu published under the auspices of the Government of Orissa; and a full size horse ridden, sword raising statue of Surendra Sae was erected in the jail square of Sambalpur and unveiled by the then Governor Biswambar Nath Pandey.

While these facts are on record, the present author would like to underscore certain fundamental perception on the said struggle so much so that it is very often dismissed as mere isolated regional movement of its kind. It is true that Laxmi Bai aspired for not to let lose Jhansi; so also the case with Begum Hazrat Mahal of Avadh (Lucknow); and Nana Saheb would have been content with a pension inherited after his foster father Peshawa Baaji Rao. Surendra Sae is also viewed from this chaste plane. But this kind of analysis is over-simplistic and hence erroneous. All these episodes taken together do constitute a definite stream of its own. How is it pragmatic at operational level that all these incidents occurred at a definite epoch and identical in form and manifestation ? Though their objectives and slogans were meant to liberate the locality of their own from the scourge of the British, they had an underlying unity of purpose. Local Swaraj would ultimately mean national Swaraj. This is not only arguably justified by being historically correct. It is evident that the native kings like Kharabela had sent their respective garrison to King Porus to resist the invasion of Alexander.

A revolutionary and authority like Savarkar hastened to believe that the upheaval was meant to accomplish "Swaraj and Swadharma". He entitled the same nomenclature for the very first chapter of his masterpiece "The War of Indian Independence" published in 1907 on the occasion of observance of half centenary of the same in London.

The revolutionaries in the entire wavelength of western Orissa used to take vow in the name of goddess Sambaleswar. Thus Sambaleswar became the icon of unity - a perfect case of cultural nationalism indeed ! Similar was the case in the movement in the rest part of the country. It had unleashed cumulative effect.

Further, it is be underlined that though there were innumerable kingdoms in India they had an "underlying silken bond", an expression articulated by Jawaharlal Nehru to dissipate the apparent diversity. Vincent Smith and Prof. Radha Kumud Mukherjee have beautifully narrated the fundamental Indian unity from cultural dimension as distinguished from the political nationalism of western paradigm.

It is to be recalled that right from Santal Pargama of Jharkhand down to the Andra tribal belt encompassing the whole range of western Orissa and Chhatisgarh the atmosphere was charged against the Raj. It was ofcourse led by the tribal lords but actively participated by others equally. Surendra Sae not only aimed at retring his lost throne, but to earn people's confidence, and thus he resorted to mobilize the mas. Thus it was virtually a people's movement with nationalistic fervour. The tone and temper of the slogan "Jai Sambalpur" also meant "Jai Bharat". It is only myopic view that mitigated to localism and we fell to John Bukll's prey when we ourselves emulate them and call it "sepoxy mutiny". Moreover, it was not a mutiny since the British rule itself was deceptive and illegitimate.

In entirety, the whole range of 1857 unrest was a nationalistic move in perusal study, a potential popular mobilization, and thus hardly sectarian as conceptualized by the colonial super-structure. The movement was jettisoned owing to the communication lapse beside other organizational deficiencies. But it proved as a pyrrhic victory for the British. It had unleashed formidable impact over the emboldenment of national consciousness. This positively vindicates the logic that the movement had nationalistic basis. The post 1857 scenario witnessed increasing emergence of religio-reform movements on one hand, and cropping up of native Indian Associations launched by the rising middle class intellectuals which were getting shape in the form of Indian National Congress. The movement obviously provided an orientation to Pan Indian national awakening, and thus served as a sublime milestone to the cause.

It is heartening to notice the spectacular contributions of Orissa in the realm of national

struggle under the astute leadership of Surendra Sae involving innumerable local native rulers and people at large. It is the moral duty of the present generation to pay homage to the great movement which was engineered 150 years back. Another revolutionary son of Orissa, Subhas Chandra Bose, whose date of birth falls on the same date as Surendra Sae, rightly stated on the eve of his fast unto death in Presidency jail, "There might be no immediate tangible gain, but no sacrifice is ever futile. The eternal law prevails that the blood of the martyr is the seed of the church". Surendra Sae is yet a source of inspiration for national rejuvenation. V.D. Savarkar has well founded basis to comment, "The nation ought to be the master and not the slave of its own history".

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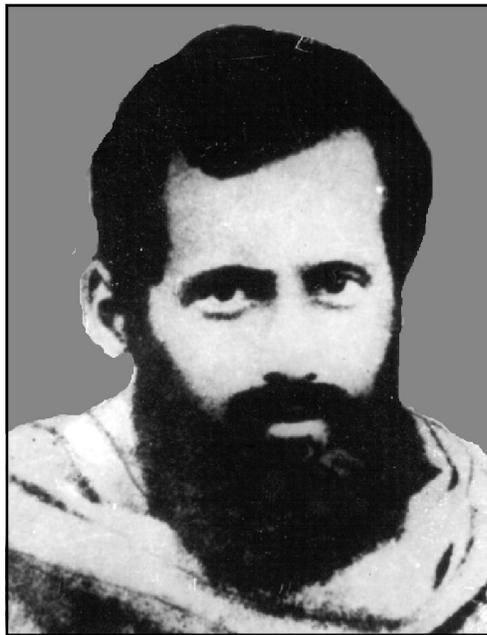


Hon'ble Chief Minister Shri Naveen Patnaik reviewing the progress of development of Agriculture and allied activities at Secretariat on 25-7-2006.

Utkalamani Gopabandhu Das as the Harbinger of Social Modernisation

Satya Narayan Sahu

The predominant image of Gopabandhu Das embedded in our mind and consciousness is that of a freedom fighter, poet, educationist, founder of leading Oriya daily the Samaja, legislator and above all a selfless and self effacing person ever dedicated to the cause of suffering humanity. The numerous records on his epoch making life and deeds celebrate this enduring image of Utkalmani and none less than Mahatma Gandhi, copiously referring to Gopabandhu's highminded ideals, underlined that defining image and even went to the extent of writing in 1921 that if there were 100 such people in the country, Swaraj would be certain over a period of one year. Even Gopabandhu's supreme selflessness manifested in his decision to survive only on rice and dal after the non-cooperation movement stunned Mahatma Gandhi. When Gandhiji asked him "...Whether this poor diet would not affect his health" Gopabandhu replied "Should we not submit to this privation



for the sake of swaraj?" Mahatma Gandhi in his article "My Orissa Tour" written in the Navajivan on 10th April 1921 exclaimed at Gopabandhu's reply and observed "I was silenced". It is worth noting that Mohan Das Karam Chand Gandhi who attained the exalted status of Mahatma for his service and sacrifice and for identifying himself with the humblest of the human beings was never silenced by a mere answer from any national leader of great accomplishment, reputation and stature. Such rare observations of Mahatma Gandhi constituted historic tributes to Gopabandhu and possibly are unparalleled in the annals of our struggle for independence. Mahatma Gandhi after returning to India from South Africa in 1915 had not given such stirring remarks even as he met and closely interacted with towering personalities like Gopal Krishna Gokhale and Bal Gangadhar Tilak. In fact when Bal Gangadhar Tilak, the author of the rallying slogan of our freedom movement "Swaraj is my Birth Right"

and one of the best known examples of a man acclaimed for self service, came late to a function in 1917 Mahatma Gandhi noted that such late arrivals would inevitably delay our Swaraj. The comments of Mahatma on Gopabandhu and Tilak are not only contrasting but also revealing and enable us to understand the stature and standing of Utkalmani at the national level on account of his dedicated services to the lowly and the lost. The inspiration Gandhiji got from Gopabandhu and the confidence and optimism he displayed to attain Swaraj within a year after seeing Utkalmani's sacrifices and suffering for the cause of Swaraj testified to the remarkable saga of his selfless service to people, society and nation. While the people of India and particularly the people of Orissa reverentially commemorate his life of exceptional service and sacrifice and often cite his hallowed name as the shining example of a man devoted to wipe out every tear from every eye of the victims of flood and famine, they are insufficiently aware of his robust social vision and modern mind.

The dearth of literature and research on Gopabandhu's worldview is a sad reflection on our intellectual tradition which has failed to adequately appreciate and make people aware of the genius of Utkalmani as a fine exponent and practitioner of a movement for modernization of our social tradition.

We must be mindful of the fact that India in its long history was repeatedly subjected to foreign invasion and control not due to its economic deprivation and poverty but because of the social factors which restricted our outlook, fostered blinkered approach to life and narrowed our understanding of society and universe. India was shining through its wealth and riches and the radiance of the shining India very powerfully drew the attention of rest of the world. Not only the

mysticism of the land but also the authentic celebration of life in all its splendour made India the center of attraction and all attempts were made by the Europeans to exploit its treasure. While the restlessness of mankind to reach the shores of India was finding concrete manifestation in the attempts of Vasco da Gama and Columbus to explore sea routes to this enchanting land we in our own country were confined to inhibition of social taboo and prohibition to undertake sea voyage. This regressive social custom combined with the rigidities of caste and religious dogma constituted the single most important factor behind the degeneration and decline of India in her history. The sensation of renaissance felt in many parts of the country and the mighty struggle for independence under the leadership of Mahatma Gandhi represented, among other things, the deeply felt desire of our people to change society along progressive lines and initiate processes so that modernization of society, outlook and attitude could take place. After all it is only through the processes of social modernization that the consciousness of the people could be awakened and their worldview broadened.

The downfall of India despite its glorious heritage of science and technology can be attributed to the way education and talent was appropriated by particular castes for centuries. In a way there was hundred percent reservation, in diverse fields of life, on the basis of caste. Swami Vivekananda in one of his insightful writings observed that the monopolization of education and intelligence by a few was responsible for the decline of India. The low levels of literacy rate in India for thousands of years in spite of the millennia old tradition of worshipping the God and Goddess of learning Ganesh and Saraswati respectively highlighted the social factors that retarded the progress of mass

education and resulted in all round backwardness of the nation. During our freedom struggle it was progressively realized by our leadership that there is no better way to change society and nation than educating people, expanding their abilities and inculcating among them the values of service, nationalism, sharing, fellow feeling, compassion and understanding. Gopabandhu spearheaded a movement for social modernization through education. It was silent and unspectacular but had revolutionary implications for society. His approach remained far above narrow confines of caste and religion and covered the whole nation. It is well known that in 1909 he established the Satyabadi Bana Vidyalaya which possibly became the first ever experiment in our country for conducting open-air school. Mahatma Gandhi wrote appreciatively on this effort. A celebrated educationist of that time Sir Asutosh Mookerjee understood its significance for the nation when he wrote "The promoters of this school have set a laudable example to the country...one cannot but wish that every village in Bengal should possess a genuine place of instruction like the Satyabadi School". The thoughtful observation highlighted the nationalistic and universal approach of Gopabandhu whose ideas are of immense importance for our age.

A survey of his writings brings to light his wide ranging ideas and his modern approach and educates us about his farsighted vision. A thorough study and understanding of Gopabandhu's life and work help us to understand that he was a refreshingly modern person and had the innate desire to modernize society and broaden the attitude and outlook of people. At the heart of that path breaking approach remained education.

On 16th September 1912 i.e. three years after he established Satyabadi School he

addressed the Puri District Educational Conference organized at Satyabadi and said "Education is the well spring of all national development". (*Siksha samasta jatiya unnatira muladhar*). A man committed to national development through education was obviously perturbed to see caste based organizations becoming the nucleus for the spread of education. In the address cited above he painfully observed that Brahmana Samiti, Karana Samiti, Kayastha Samiti, etc. were engaged in extending educational facilities to the members of their respective castes. In the second half of the twentieth century sociologists like Rudolf and Rudolf focused attention in understanding the role played by caste in promoting the cause of modernisation. They interpreted that tradition in spite of its apparent contradiction with modernization process has the potential of advancing it. By way of example they referred to the construction of schools and hostels by caste associations for students belonging to particular castes for availing modern educational facilities. But Gopabandhu in the beginning of the twentieth century had indicted caste based approaches to impart education and remarked that howsoever noble the objective of such associations might be their attempts based on narrow considerations could not promote the educational advancement of the nation as a whole. His observations "these associations are communal, not universal", "*Ehi sabu Samiti Sampradayika- Sarvajanin Nuhen*", brought out the limited scope of caste associations and therefore advocated and pursued the wider vision free from all constrictions. He specifically emphasized on spread of education among all castes and communities and the establishment of Satyabadi School was a splendid example of his broad minded approach to education. He carefully analysed the report concerning spread of education in India and learnt

with a heavy heart that for every five villages of India there existed only one school. Referring to the Puri district he said with lot of sadness that in 10, 25 and even 50 villages one hardly heard of the pronouncement of the alphabets. He informed that the first syllable represented by AA and AAA was never uttered in those villages. Continuing to reflect on the deepening ignorance of people in remote villages he told that the dim ray of education had not reached there. He entertained the doubt that in hundreds of villages of Orissa people even would not be aware of the basic fact that they were being ruled by the British authorities. To day we talk of the division of society in terms haves and have nots. In 1912 Gopabandhu talked about division of society in terms of literates and illiterates. The cause of the dichotomy was obviously due to lack of education among vast masses of ordinary men and women. He therefore expressed the opinion that efforts should have been made much earlier to dispel ignorance among people. He forcefully argued for a campaign in all villages and among people of all castes and creed to make them understand about the value and utility of education for them. He favoured for broadening the scope of the campaign to include in it not only book learning but also vocational education. For he believed that excessive reading of books puts heavy burden on the brain and therefore suggested that public instruction should give equal emphasis on the use of hand, feet, ears and eyes to make mind steady, stable and focused. In 1921 Mahatma Gandhi wrote a book for school children called Bal Pothi in which he wrote that household work is education. Elaborating it further he explained that both boys and girls by doing house hold work could exercise their hand, feet, eyes, muscles and brain and grow up as healthy and balanced human beings. The comprehensive understanding of education by Gopabandhu Das and Mahatma

Gandhi and the stress they laid on both the physical, intellectual and spiritual development of the student need to be followed by the present generation which is plagued by the decline of values and crisis of standards of behaviour.

One of the distinguishing features of the movement for spread of education in twenty first century has been to make education accessible for those who are in the margins of society. Utkalmani Gopabandhu Das had nurtured that vision at least nine decades back and much before Mahatma Gandhi reached the shores of India from South Africa. Keeping in mind the special concerns of the people belonging to the labour class he specifically wanted that they would be taught about the new methods for using their skills in local industries.

The fact that his campaign for education covered all communities and castes and the fact that he wanted special education for the labourers, established his credentials as the arch advocate of inclusive society and Sarvodaya. Above all he wanted that education be made the principal instrument for building our national character. The all encompassing approach and the nobility of the challenging vision of Gopabandhu contained the seeds of total literacy campaign which took the form of a mighty tree in Ernakulam district of Kerala in the 1980s and gradually branched out to different parts of India including Orissa and emerged as a giant movement for spreading literacy in the country. The current focus at the national level on Sarvasiksha Abhiyan embodies the vision of Gopabandhu Das which covered all communities and which emphasised on their inherent right to be the recipients of knowledge and wisdom. The ideal of fraternity enshrined in our Constitution can only be realized in full measure only if the objectives set by Gopabandhu to educate every citizen of the

country are realized in practice. It is only by effective and quality public instruction that we can put an end to divisions caused by caste, religion and community and promote social solidarity, national unity and integration. Any attempt to ensure equality of opportunity for the spread of education would be a powerful step for social modernization. After all the essence of social modernization demands that people must nurture an open mind free from the fetters of narrow identities, stretch their arms to embrace new ideas and be governed by the ideals and practice of liberty, equality and fraternity. The historic efforts of Gopabandhu Das in the early part of the twentieth century to spread education among people cutting across contrived barriers of caste and creed constituted a rarest of rare instance of a leader so passionately dedicated to the spread of education in the face of countless difficulties and hindrances caused by foreign rule. His heroic efforts and his pioneering contributions make him one of the forerunners of social modernization and builder of modern India.

In my talk On Gandhi and Gopabandhu delivered on 27th March 2006 at Gopabandhu Bhavan, Cuttack, I had referred to the Education Code of Japan which prescribed opening of schools at every village of that country. That code, I stated, was responsible for spread of mass education and played a determining role in the emergence of Japan as a modern and industrialized country in the twentieth century. I made that statement without referring to Gopabandhu's collected works and then said that he by establishing the Satyabadi School had had the similar vision for the people of Orissa and India.

Later when I read the first volume of Gopabandhu's collected works it was instructive to know that Gopabandhu in his speech at the Puri District Education Conference in 1912 had

referred to the Education Code of Japan announced by the Emperor of that country. He said that the code outlined the vision of the modern Japan in which not a single subject would remain unlettered and deprived of education. Stating that Japan laid the foundation of its national development the day it announced and implemented the code, he asked with a heavy heart "When would our so called benevolent Government announce such a code for us?" That stirring question represented the agitation of his mind and his restlessness for liberating the people of India from the thralldom of ignorance which paralyzed their mental faculties and crushed their spirit even as they struggled to physically survive. It also meant that had Gopabandhu's desire to have a Education Code been implemented, Orissa and indeed the whole of India would have had the indices of development no less significant than that of Japan.

The fact that Gopabandhu was aware of the Education Code of Japan, the fact that he attributed the phenomenal progress of Japan to that code which accelerated the spread of education among people reveals his deep understanding of the matters concerning advancement of education in other countries and its role in completely transforming them as modern and front ranking nations of the world. His breadth of vision was an eloquent testimony to his modern approach. His fervent desire that the British Government of the day should introduce such a code amply demonstrated his eagerness for a revolutionary development of our society and nation through education. Much later Dr. B.R.Ambedkar the principal architect of the Constitution underlined the value of education by saying "We may forego the material benefits but not education". The modern studies in twenty first century have revealed that the GNP of a nation can be appreciably increased more by

educating people than by investing in any other sector of the economy. The numerous Human Development Reports of the United Nations Development Programme (UNDP) now emphasise on spread of education for building human development and the Secretary General of the United Nations Dr. Kofi Annan has made education a key component for achieving the Millennium Development Goal for the humanity. A rudimentary understanding of Gopabandhu Das's profound thoughts and his intensely practical action for the cause of education make us aware of his role as one of the leading torchbearers of social modernization in Orissa and the country.

While dwelling on the role played by Gopabandhu Das in setting the process of social modernization one is struck by his ability to assimilate ideas from different sources. Earlier I referred to the Education Code of Japan and the way Gopabandhu cited it as a model for our own country to introduce education and quicken its process for the larger advancement of the people and nation. It was indicative of his all embracing mind which was receptive to ideas from different sources, be it foreign or indigenous. A man all the while engaged in addressing the miseries of the starving people and serving society had also the deep concern for changing society along modern lines. While doing so he remained tuned to the developments in the sphere of education in other parts of the country and wrote about them to inform and inspire people to follow those examples. It was indeed characteristic of Gopabandhu Das to look at the bright spots of learning, in the midst of pervasive illiteracy, and derive appropriate lessons for educating the masses. In a moving piece written in Satyabadi in 1916 on the theme "Education in the Indian States", Desiya Rajyare Siksha, he glowingly referred to the eloquent statement of Gopal Krishna Gokhale that the first and foremost

requirement of India was education. Adding that Gokhale made that statement in the context of the spread of primary education he lamented that the British Government did not pay heed to the pronouncements on the ground that those were impossible to implement. However, Gopabandhu happily cited the example of Baroda State where the impossible was made possible. Writing that several attempts were being made to spread education in many other Indian States, he proudly mentioned the campaign launched in Mysore which apart from establishing schools for primary education set up libraries for promoting mass education, made special provisions for the upliftment of the neglected sections of society and put massive efforts for the improvement of agriculture and industry. Giving the shining example of Travancore State, he outlined the noteworthy features such as the establishment of a school in every three square mile, enrolment of half of the eligible boys and girls in the school and even the registration of all the students in the school of a particular Taluk. The exemplary success in generating momentum for the spread of education among people gladdened the heart of Gopabandhu and he wrote about them to mobilize people and public opinion in Orissa to show similar results. To motivate people to pursue education he used to explode the popular myth that education was a luxury for them. In fact, when a district authority declared that 'secondary education is a luxury, those who want it must pay for it' Gopabandhu rejected the argument by saying that education is indispensable and whether it is primary, secondary or higher education it would be wrong to categorise it as luxury for the human being. He then stated that the divinity of the beast like human being could only be brought out by education alone. Declaring that the principal objective of education is concerned with the organization of a well ordered life he added that

such lofty goals could not be achieved either by developing logical reasoning or getting awards through excellence in the field of cricket and football. The role models for our youth to day are not those whose life is well ordered or based on values but those who have achieved name, fame and positions of strength and power. The role models are the cricketers and accomplished sports persons who are being deified for their success irrespective of their worth as human beings. To day when values are being disintegrated in wild pursuit of hedonism the remarks of Utkalamani Gopabandhu Das stirs our conscience to reevaluate our approach for nurturing our younger generation and inculcating in them the ideals and standards of a conscientious citizen.

A sensitive and caring person he had the ambition to refine the administrative machinery by educating people. To day when alarming levels of corruption have affected the administrative machinery and made it unresponsive to the needs of people and society we need to hark back to ideas of Gopabandhu Das to search for solutions to the problems besetting the governance. It is, thus, evident that he wanted to achieve a larger goal through education- a goal which went beyond removal of ignorance of people, augmenting their earning capabilities, empowering them and covered in its scope the enrichment and rejuvenation of life.

Earlier, it has been mentioned that the modernization of society is much more long drawn out and arduous than the modernization of industry and economy. Modernization of society involves dealing with subtle aspects such as mind and attitude of the people as compared to the modernization of economy and industry which can be achieved by introducing new machines or the new methods of production. While the former concentrates on the realm of culture and values,

the latter grapples with the more mundane world amenable to change and transformation with the help of new variety of instruments and implements. Therefore, social modernization requires patient toil and slow processes of training for changing the human behaviour and mental outlook. The enlightened ideas, prejudice free mind and willingness to change one's mindset in the light of new knowledge and thoughts are indispensable intangibles for transformation of society. It essentially means evolution of new consciousness in tune with liberal values, cultivation of humanism at the comprehensive levels of individual and society and tolerating the views and faiths of others. It can be achieved by the instrumentality of education, the content of which has to be infused with progressive thoughts and views. Gopabandhu was conscious of the fact that spread of education is the surest way to realize the goal. He was aware that primary and secondary education by itself would not be sufficient unless accompanied by higher education and research. After all the college and university teaching combined with technical and engineering education provide access to higher levels of knowledge and enable the recipients of such education to be well abreast of the latest trends and developments of academic endeavour at the national and international level. He, therefore, demanded the establishment of an Engineering School in Cuttack and due to his untiring efforts his demand was fulfilled and an Engineering School was established. He, thus, remained in the forefront of a movement for the introduction of modern and technical education in Orissa.

It is lesser known that Utkalamani Gopabandhu Das fought with a crusading zeal for introduction of higher education in Orissa. For he realised that without it the people of Orissa would not be able to make much progress in quest for a better quality of life. It is a historic coincidence

that the resolution demanding a separate State of Orissa and the resolution for a separate University for the State were introduced at the meeting of the Utkal Sammilani convened in Paralakhemundi under the leadership of Krishna Chandra Gajapati during 26th and 27th December 1914. It is indeed enlightening to note that the moving spirit behind the resolution for a separate university was none other than Gopabandhu Das. The year 2006 is the 150th anniversary of the establishment of the modern universities in India. The cities of Chennai, Kolkata and Mumbai had the distinction of leading the country in this respect. It is important to recall that Gopabandhu Das started a movement for the establishment of a modern university for Orissa. The country knows him as the founder of several trend setting institutions including the Satyabadi Vana Vidyalaya. Emphasising on primary and secondary education and combining it with the demand for a University for Orissa he emerged as a mighty force for an educational renaissance of the State. It is, therefore, important to be adequately educated about his role in demanding the introduction of higher education for the students when the freedom movement was gaining momentum and the struggle for a separate Orissa State was at its peak. The way he went about achieving it was fascinating and revealed his efforts for digging out facts concerning establishment of the universities in Europe and cogently making a similar case for Orissa. Only a few days after the Samaja was established i.e. in October 1919, he wrote a piece forcefully pleading the cause of a University for the State and sensitizing people and seeking their active support in achieving it in practice. He cited the Government decision to establish a University in Nagpur and Dhaka even though there was only one college in each of those places. Unearthing information from the pages of history he understood that many European countries had the

distinguished record of founding universities for spreading higher education in spite of the fact that only one college existed there. Rejecting the specious plea that the existence of only one college was a limiting factor for starting a new university he exhorted the authorities to look at their own example of establishing universities in other parts of the country primarily on the same ground. He was perplexed as to why the case of Cuttack would be ignored when cities like Nagpur and Dhaka were being favourably considered for opening Universities there. He marshaled facts from the report of the Patna University Committee and the observations of Lt. Governor of the Bihar Province, Lord Gait to the effect that a University at Cuttack was being considered. When it was argued that Cuttack would get a University only after two or three colleges were established there Gopabandhu asked the question through the columns of the Samaja "What is the necessity of waiting for the setting up of two more colleges when there were precedents in India and abroad of having a University to cater to need of a single college?" He then wrote "Convert Ravenshaw College to a university". Let us pay tribute to the vision of Utkalmani who wanted, as early as 1919, the conversion of Ravenshaw College to a University. The dream of Gopabandhu Das has come true after more than eight decades. The Ravenshaw College has been conferred with the status of a Unitary University and a new chapter has been created in the history of educational development of Orissa. The present generation gratefully acknowledges the role played by Gopabandhu Das as the progenitor of this historic movement.

Gopabandhu in spite of the constraints imposed by the paucity of resources never privileged one type of education over another. For instance while emphasizing on primary and secondary education he was not limiting his vision

to promote college and university education due to inadequacy of monetary resources. In fact, the hallmark of his personality was his integrated vision covering all types of education. He disagreed with the proposition that by promoting higher education we might cut down on resources for educating the masses. He wrote about it in the Samaja on 8th November 1919. Noting the concerns expressed in some quarters that investments in establishing Universities might deplete the funds for the cause of primary education he however forcefully stressed on making higher education available to more and more people regardless of the hindrances on the way in the form of insufficient resources. His spirited arguments for the cause of higher education and his relentless use of the columns of the Samaja to drive home the point spoke volumes of his creative use of mass media for cause of social modernization through education.

One is struck by the boldness of his approach when one traces in his Rachanabali (first volume of his writings) his daring suggestion that Oriya students should be sent abroad for getting more modern and advanced education in the foreign soil. The land of Orissa described by Mahatma Gandhi as the land of sorrows and tears had hardly any funds for promoting primary education let alone sending students overseas for getting themselves enrolled in the institutions of higher learning and research. The fact that Gopabandhu had that courageous vision spoke of his undying spirit to reach beyond the frontiers of the country and explore the vistas of knowledge and scholarship for changing the destiny of our society and nation. To materialize that bold idea he suggested that an Education Fund (Siksha Panthi) be set up to finance the students for their studies in foreign countries. He then referred to the existence of such a fund in Ganjam, exhorted people to replicate it in other areas and use it for

the promotion of education for dispelling ignorance, reaching out to the new frontiers of knowledge in India and abroad, building human resources and changing society. His desire to overcome all barriers including financial for the cause of education represented the triumph of spirit over material deficiencies. Let us be inspired by Utkalmani's wisdom to carry forward the noble mission of spreading the light of knowledge and learning, uplifting people from the depths of ignorance and providing them access to the higher levels of education.

Utkalmani Gopabandhu was an avid worshipper of the ancient ideals of India based on our composite culture, rich literary tradition and spiritual ethos. He wanted those ideals to be integral part of our national curricula of education for developing the mental faculties of the students and ensuring the wholesome growth of their personalities. He wrote about it several times and Satyabadi Vana Vidyalaya was an exemplification of his lofty desire to teach the younger generation the values and morals which constituted the foundational philosophy of the ancient method of learning and scholarship. It may be clarified here that social modernization does not mean the rejection of all that is part of our tradition and which has contributed to the cultural refinement of our people in spite of their lack of exposure to formal education. The process of social modernization depends as much on imbibing the modern values as on harnessing the ancient wisdom which philosophically understood the unity of life and the oneness of diverse approaches to truth. Utkalmani Gopabandhu Das in an essay (written in 6th volume of Satyabadi) evocative of the grand alliance of the ancient and modern vision accorded priority to our spiritual and civilisational heritage and at the same time underlined the imperative need to learn English language, modern science and western literature. The blend of both

the modern and the ancient in the architecture of his education and his ability to assimilate ideas being generated by the vibrant intellectual traditions elsewhere in the world, made him one of the forwarding looking leaders who learnt from his times, added value to the secured wisdom and broke new grounds in transmitting them to the wider society. Two examples of institutionalization of his vision will validate the point. While the establishment of a Sanskrit toll in Puri owed to the untiring efforts of Gopabandhu and brought out his passion for advancing the learning of this ancient language the setting up of the Engineering School at Cuttack outlined his modern mindset to embrace the science and technical education. Understanding Sanskrit enables us to understand the modern language. It was Mahatma Gandhi who had said on 17th March 1940 that study of Sanskrit is an aid to the study of modern languages. In twenty- first century more studies conducted by linguists reveal that the Sanskrit language is more computer friendly than any other language. Utkalamani Gopabandhu's exhortations not to reject English language, medical education and western literature testified to his modern approach. His liberal and integrated vision fascinates the twenty first century mind and prompts us to recapture that spirit which evolved in the trying circumstances of colonial modernity imposed by the foreign rulers.

No discussion of social modernization through education would be complete without referring to the efforts to educate women and providing them their legitimate space to be the leaders and architects of a massive movement for educating the whole society and nation. It goes without saying that education of women cuts deep into society. In fact graded inequality ingrained in the caste system and extremely low status enjoyed by women in our society were primarily responsible for the degeneration of India down

the ages. What was true of India was true of the rest of the world. No revolution including the American revolution and the French revolution accorded the equal rights to women. John Adams was a key member of the Constituent Assembly of the USA who went on to become the President of that country. He played an important role in drafting the American Declaration of Independence which proclaimed that all men are created equal. His wife wrote a letter to him appealing to incorporate the rights of women in the American Constitution. But it was not heeded to. The proclaimed ideals of Liberty, Equality and Fraternity which remained at the heart of the French Revolution were guaranteed by the fundamental law of the land only to the male component of the population and the non-slaves. The French Philosopher Jean Jacques Rousseau whose seminal ideas provided the intellectual basis to the mighty French revolution declared that ignorance was entirely beneficial to women. Against this backdrop what was done by Mahatma Gandhi and Gopabandhu Das was nothing less than epoch making and the relevance of which is more than that of the great revolutions and movements of history for unchaining women from the bondages through education and expanding opportunities for them so that they played their due role in shaping the destiny of the nation. In the later part of the twentieth century it was declared that if development is not engendered it would be endangered. One can take liberty and modify it to say that if spread of education is not endangered it would be endangered. That was what Gopabandhu Das did when in his sociologically significant article on "Nari Siksha" (Education of Women) written on 6th December 1919 he commented, "If girls are not educated there would not be any improvement of the education of the country". The fact that Gopabandhu Das was taking up the women's

education at a time when he was fighting both for India's independence and the separate State for Orissa on the basis of language make his contributions more noteworthy. A cursory glance of that article makes us understand the sociologist in Gopabandhu Das explaining the sociological roots of educational backwardness of women. He outlined the social factors that prevented women to pursue education and condemned them to the depths of ignorance and illiteracy. He asked the question "How would education among women improve?" "Stri Siksha Brudhi Paiba Kipari"? He said that our social tradition did not encourage women to go to school. He then asked as to how a family would take interest in the education of the girl child when it knows that she would leave the family on attaining adulthood. He then explained that the social tradition enjoining the women to exclusively take up the responsibility of the household work came on the way of their educational advancement. Gopabandhu deserves to be hailed as a feminist for his perceptive analysis of the root cause of illiteracy among women. Attack on such social traditions constituted important steps for the emancipation of women. After all modernization of society could be best promoted only when women are given equal opportunities in the field of education. To day we clamour for gender equality and make empowerment of women the central plank for progress and development. At the core of such efforts remain the equal treatment of women and application of same standards for them as is being done for men. One is reminded of the

question of Gopabandhu to his well wishers when they repeatedly pursued him to get married again after his wife's unfortunate and untimely death. Gopabandhu sharply asked, "Would you have asked my wife for remarriage if I had breathed my last?" The question of Gopabandhu silenced them. But his profound question contained in it the more revolutionary issue of equal treatment of women for creating a good society. He extended that notion from his personal life and applied it in the larger context of society for promotion of education of women.

By attacking caste based approach to promote education, by taking up the cause of universalisation of primary education and promotion of secondary and higher education, by stressing the importance of learning English and the other streams of modern knowledge and instruction imparted through English language and above all by according importance to educate women and liberate them from the oppressive social tradition, Utkalamanai Gopabandhu Das became the harbinger of social modernization in Orissa in the first quarter of the twentieth century.

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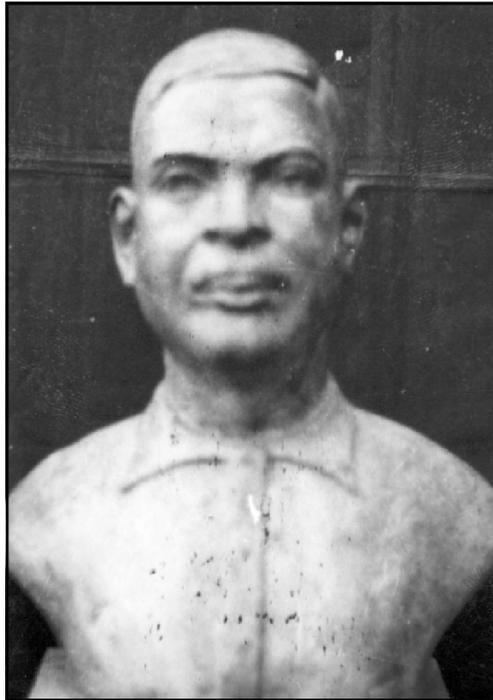
Laxman Naik : The Leader of the Leaders

Dr. N.P. Panigrahi

Tribal resistance movement was an integral part of freedom struggle and the heroic role played by many distinguished tribal leaders like Laxman Naik of Koraput, Ratna Naik of Keonjhar, Surendra Sai of Sambalpur and scores of others. They had identified themselves with the mainstream freedom struggle against heavy odds and at the cost of their lives and princely career.¹

There are few important aspects of the tribal resistance movement which deserve mention. One is that the tribals have their own social, cultural and religious identity, their own taboos, make beliefs and peculiar compulsion of lifestyle and therefore, any attempt of the administration of an alien rule to make an inroad into the tribal society by way of reformatory and correctional changes, however laudable, is bound to be resisted by the tribals with all their individual and collective might.² The most dominant characteristic of the tribal resistance movement

was that it was essentially a movement against the foreign rulers and in that sense could be adjudged to be the precursor of the national liberation movement which took a definite shape and gathered momentum under the inspiring leadership of Mahatma Gandhi nearly one century later.



There is a long and illustrious list of tribal resistance movement took place in different parts of Orissa. But nothing could be more inspiring and edifying than the saga of heroic struggle and sacrifice of one single tribal leader of Koraput whose feats and exploits till today are unparalleled.³ This great man is no other than Laxman Naik of Koraput District.

Laxman Naik was born on 22nd November, 1899 in Tentuligumma of Malkangiri. His father was Padlam Naik. He belonged to a Bhuyan tribe. He fought single handed against the oppressive foreign rulers with consummate skill and a rare passion and fervour

of a fighter. He was the very fountain of grit, courage and strength to countless followers and co-workers and shone by rare brilliance. He stood up like a rock with only one supreme truth as his polestar, the freedom of his mother land. He sacrificed all his creature comforts and ultimately consumed himself but did not break or bend a bit before the wily machination of the foreign usurpers.

This innocent tribal hero Laxman Naik was attracted towards the National Movement, when the message of Congress Movement reached Koraput. He became an active member of the Congress in enrolling as⁴ *charanna* member of the Indian National Congress. He received all kinds of physical education and learnt about national integration. He organized the tribal people to fight against old and inhuman practices like bonded labour. He played a key role to popularize Congress programme in Koraput. The tribal people of Koraput and its surrounding like Malkangiri, Tentulipada accepted him as their hero and devoted themselves for the cause of national freedom. He promoted 'Khadi' and made people aware of the Congress plan of action.⁵ He tried to inculcate a sense of unity among people for the freedom. The subaltern perception of people's participation found its subtle manifestation in this part who fought for freedom. It was more insistent in case of the illiterate villagers than that of the elitists of town. The mass participation of tribals in this area took a new dimension in the Congress movement after congress formed ministry in 1937.⁶ They get a sense of fresh courage which led to some minor incident of rioting. The best example is killing of a sub-inspector with an axe when he removed a Congress flag while hoisting. Violence in a non-violent movement like Indian National Movement could be seen from such incidents.

Laxman Naik took the charge of President of the Congress primary committee at Matili in Koraput in 1942.⁷ He managed to mobilise the tribal people for various development works like construction of roads, building bridges and establishing schools. He asked the villagers not to pay any tax. He spearheaded the fight against oppression, sufferings and exploitation. During the Quit India Movement 1942, Laxman Naik was nominated to represent Matili. He used non-violence as a main weapon against colonial power. The tribal people called him "Gandhi of Malkangiri."⁸

The tribal movement created an unprecedented public awakening in Koraput. The message of Quit India Movement was circulated in the whole of Koraput.⁹ The Bonda tribes of this region were violent and belligerent and seized Matili police station under the leadership of Laxman Naik. In 1942, August, Laxman Naik and Congress workers attacked liquor shop at Kongrabeda, Muntipalli, Sindhabela.¹⁰ He led a long procession to Matili police station. It was on August 21, 1942, tribals from different villages moved towards matili, holding a Congress flag and chanted 'Ramdhun' and proceeded towards police station. They entered the compound of police station and tried to hoist the flag at the top of the Police Station.¹² Laxman Naik was not allowed to hoist flag, as the magistrate Mujibur Rahman ordered 'Lathi' charge on the demonstrators.¹³ The angry demonstrators gave patriotic slogans. Two police officials Ram Murty and constable Mohanty were injured. As the police opened firing, 5 died on spot and 17 injured. The injured Laxman was thrown into the ditch near the compound.¹⁴ It was a blessing in disguise for the police to involve Laxman in a murder case of forest guard G. Rammaya. He along with his son and other Congress workers were arrested at Matili police station and were sent to Koraput

jail. The trial of Laxman Naik was made at the Additional session court of Koraput. V. Ramnathan, the Additional Session judge, Koraput sentenced Laxman Naik to death under section 302 of IPS.¹⁵ He was then sent to Berhampur Jail for execution.

Laxman Naik was in the cell since November 16, 1942. When his execution date drew nearer, he wished to see his fellow prisoners and eat what they were given. All the inmates of Berhampur jail offered prayer. His fellow prisoners wept throughout night of March 28, 1943.¹⁶ At the break of dawn on March 29, 1943 by 5.30 a.m., Laxman Naik gallantly marched towards the Gallows. He wished his last. "If the sun is true, and so is the moon, it is then equally true that mother India shall be independent."¹⁷ Rammurty, the Zamadar of jail pulled the lever bringing the iron plate under his feet down.¹⁸ There ended his life, and he was buried inside the jail compound.¹⁹

Though Laxman Naik did not live to see free India, he remained imprinted in the minds of millions of people of India as the leader of leaders.

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Madho Singh : An Associate of Surendra Sae

Saroj Kumar Panda

The freedom struggle of India marks a great landmark in the history of mankind. Because it shook the very foundation of the colonial empire of the mighty British. The first hundred-year rule of the British from 1757 to 1857 began to crack from the Sepoy mutiny of 1857 which was considered as the first war of Indian Independence. Because the genesis of the freedom movement of India lies in the great revolt of 1857 and its aftermath. If we look into the vast panorama of the revolt of 1857, we come across stories of the heroic sacrifices of people both from the national and regional level. One such great hero was Veer Surendra Sae who dedicated his whole life for the greater cause of the motherland. Mother and motherland is superior to heaven, was his belief and nationalism was his religion, which inculcated a deep sense of patriotism among the people of the western Orissa who were greatly inspired by his message and heroism. Madhab Singh Bariha, the Zamindar of Ghens who followed the footprints of Veer Surendra Sae, was a great patriot. The heroic sacrifice of Madho Singh and his family was not only sensational but an unforgettable



chapter in the history of India's freedom struggle. Dr. Harekrushna Mahatab has very rightly observed, "the revolt of Madho Singh was far greater than the revolt of Surendra Sae". But neither in the history of Orissa nor in people's mind, he finds a place of that significance. The life of Madho Singh and his sons was a relentless struggle against the British. Though they suffered defeats in the hand of the British, their names will be recounted in the pages of history with glory.¹

Veer Madhab Singh Bariha is known from British records as Madho Singh. He is mentioned as Madho Singh in all historical documents.² His father Arjun Singh Bariha made necessary arrangements to make him proficient in the art of warfare. It is learnt that he became a martyr at the age of 72 in 1858. So, he must have been born in the year 1786. He inherited the value of honesty and integrity from his predecessors. His indomitable courage, love of freedom and his altruistic nature made him a great revolutionary.³ Seeing his courage and capacity, his father handed over the zamindari of Ghens in his favour, which consisted of twenty small villages. Those were : 1. Ghens,

2. Petupali, 3. Ghumuripali, 4. Jhankarpali, 5. Tileimal, 6. Barpadar, 7. Turimunda, 8. Badmal, 9. Katapali, 10. Kuchipali, 11. Sidhira, 12. Kalagapali, 13. Nuapali, 14. Videshpali, 15. Brahmanipatha, 16. Balipatta, 17. Beherapali, 18. Tumerpali, 19. Bandpali, 20. Charhapali. These were known as Khalsa"⁴ Madho Singh had five sons. They were Hati Singh, Kunjal Singh Bairi Singh, Airi Singh (Uday Singh) and Narayan Singh. His second son Kunjal Singh had got five villages as dowry. Those were : Grinjal, Budhamal, Kendumudi, Kendumudi, Rengali and Biripali.

Madho Singh was independent minded, who never desired to remain under the control of the Marathas and the British. He hated them for their exploitation of Indians. He hated the British as 'Bendra'⁵ (a low caste) and his feeling towards the British was echoed in those villages, which remained under his zamindari. He was convinced about the strength and shrewdness of the British. Yet he dared to fight against them. The reasons for which Madho Singh raised sword against the British are widely known. Firstly, the attitude of the British towards Veer Surendra Sae wounded the feeling and sentiment of Madho Singh. Because the lawful claim of Surendra Sae for the throne of Sambalpur was set aside by the British. Further Sae killed Duryodhan Singh, the zamindar of Rampur, who was found to be a seditionist. His (Duryodhan's) son Dariar Singh fled away to Hemgiri and saved his life and brought this act of Surendra Sae to the notice of the British. Veer Surendra Sae and his followers were victimized. Life imprisonment was inflicted on them. Madho Singh regarded this act of the British as a great threat to the independence of the region. He became a firebrand revolutionary against the British. Further the British attitude towards Narayan Singh, the Zamindar of Sonakhan influenced the mind of Madho Singh with strong

reaction against the British. Narayan Singh was the son in law of Madho Singh. A great famine occurred in Sonakhan in which people died out of starvation.

Narayan Singh requested Seth Makhanlal of Kharod to provide food grains for the famished people. But Makhanlal was reluctant to provide any help at this time of adversity. It infuriated Narayan Singh. He looted wheat and rice and distributed among his hungry people. For this, Narayan Singh was convicted and sent to jail. This act of British added fuel to the fire. Madho Singh and his whole family took a pledge to drive out the British. Further the policy of increasing revenue collection made the situation volatile. It over-burdened the people. A Govt. report reveals that in the year 1849, when the Gountias and Zamindar of Sambalpur were required to pay Rs.8800/-, it increased to Rs.74,000 in 1854.⁶ Such was the trend of revenue collection. Further the British made an announcement that all kings Zamindars and Gountias belonging to Sambalpur area were required to come down to Sambalpur to deposit their revenues. It certainly hunted the vanity of the kings, Zamindars and Gountias. But they could not defy the order. However, the community of Gond and Binjhal deadily opposed to pay the revenue. He decried this measure of the British. He did not want to rob peter to pay Paul. He stopped collecting land revenue from his subjects. He did not care for the demand of the British. Such act of Madho Singh was taken as a blatant disregard to British authority. Commissioner C.F. Cockburn Esq made an announcement for the confiscation of property of those who had declined to pay revenue to the British. The announcement was published in Sambalpur on 25.08.58. A list of defaulters was prepared in which Madho Singh was at the top.⁷ Another incident which conflagrated the situation was the dispute over Bhatibahal region. The

Zamindar of Bijepur was very clever. He immediately rushed to Sambalpur to justify his claim over Bhatibahal. The British supported his claim to amalgamate the region with his estate. It infuriated Madho Singh and his son. They made violent protest against the act of the British. So, all those events convinced him that a war against the British was inevitable.

Madho Singh was a man of farsightedness, courage and resourcefulness. He gave his head and heart to make an organization of the soldiers. He instilled the youths of 'Khalsa' in the spirit of nationalism. The gospel of nationalism spread to the nook and corner of the 'Khalsa'. A field situated between Budharaja Gudi and Banyan tree of Ghens was chosen for the training of the art of warfare. The youth belonging to the Kondh, Binjhal, Gond, Chauhan and other communities participated in the training. All expenses towards the training was borne by Madho Singh. The training programme was carried out from the full moon day of the month of Pousa till the last tuesday of Chaitra. The last tuesday of Chaitra, when the training was over, was followed with feasting and merrymaking. A sense of unity and self-respect was fostered among the people. The voice of Madho Singh reverberated throughout the length and the breadth of Ghens. The people of Ghens rose in revolt against the foreign domination, and it was the inspiring leadership and guidance of Madho Singh, which made this movement widespread and prominent. He made Ghens the breeding ground of nationalism.

On 30th July 1857, the Sepoys rose in Hazaribagh. They broke open the jail and liberated the prisoners including Surendra Sae and Udanta Sae. After that, Surendra Sae alongwith his brothers and son arrived at Sambalpur.⁸ The commissioner of Chotnagpur intimated about the incident to the commissioner of Sambalpur.

Immediately R.T. Leigh, the Asst. Commissioner of Sambalpur sent a 'Parwana' to all the kings and Zamindars to disassociate themselves from Surendra Sae. Madho Singh learnt about the arrival of Surendra Sae when the 'Parwana' was sent to him on 14.8.1857.⁹ He was overjoyed and made up his mind to revolt. For him, every movement was vibrant; every day was an adventure. But the British kept him under supervision and sent him a letter on 20.8.1857 and warned him to keep himself disassociated from Surendra Sae and his brothers.¹⁰ But the situation took a different turn when a spy of the Zamindar of Bijepur informed the British authority about the activities of Madho Singh. R.T. Leigh, the Asst. Commissioner of Sambalpur took preventive measure when he learnt that Madho Singh and his sons had already organized the Zamindars of Gond and Binjhal communities and were breeding revolutionary spirit in Rajbodasambar, KeSaepali, Patkulunda, Bheden, Padampur and Sonakhan etc. and championed the cause of Surendra Sae.¹¹ Madho Singh worshiped the presiding deity 'Pataneswari' of Ghens and took a pledge not to touch food till 120 heads would be sacrificed before 204 goddesses. Thus he started his campaign. The fire of revolt sparked in Sambalpur and soon spread like a wildfire throughout the nook and corner of western Orissa. The Gountias, Arakhit of Karondala, Markand Beriha of Kharmunda, Sri Krishna Behera of Bamanda, Pitambar Singh of Patakulunda, Zamindar Dian Sardar of Kharsel, Manohar Singh of Kuseikela, Chandan Gartia of Loisingha, Janardan Singh of Pahad Sirgida, Ananta Singh of Mudomahal, Anjari Singh of Kodabaga, Dhansingh of Machida, Kamal Singh, Nilambar Singh and Khageswar Singh of Lakanpur, Gond Zamindar Kama Gartia of Kolabira, Balabandhu Rao of Chandrapur Padampur, Rama Chandra Gauntia of Patrapali

(Rampur), Gountia Ioknath of Rampela, Adhagara and Kumbharbandh, Gountia Mrutyunjaya Panigrahi of Bargaon, Govind Singh of Sonakhan, Zamindar Lal Sae of Tanat, Jai Singh of Laida, Ganesh Upadhyaa of Singhabaga and many others gave a plunge into the fire of the revolt.¹² It was 7th October 1859 when all prominent revolutionaries gathered in the Barahampura temple and took a pledge to fight against the British. Also they promised to enthrone Surendra Sae. Later, thousands of rebels proceeded towards Junahjilla and captured it without bloodshed. It alarmed and perturbed the British. The ruler of Sambalpur finding no way out of this situation resorted to diplomacy. R.T. Leigh entrusted Chakodi Mahapatra with the responsibilities to settle for peace. It was only a pretension.¹³ R.T. Leigh promised Surendra Sae the *Gaddi* of Sambalpur. Leigh told him that it had been intimated to the higher authority which was of course a piece of lie. Then he appealed the revolutionaries to remain calm till the reply is arrived from the authority. Surendra Sae could not sense the shrewd move and he innocently believed in the British. On the other hand T.R. Leigh wrote to the higher authority to send soldiers. Also he organized an athletic meet in Sambalpur to divert the attention of the rebels. In the meantime, more and more soldiers poured into Sambalpur and when they moved, the revolutionaries became suspicious. One day the British soldiers made a surprise attack on the revolutionaries when they were taking bath in the Mahanadi. They fled away in utter panic. Their weapons were captured. However they could manage to escape. They again gathered on the hill of Budharaja. When R.T. Leigh came to know about the gathering of 1500 revolutionaries on the hill of Budharaja he made a planned attack with a large number of soldiers. The revolutionaries offered a stubborn resistance

after which the British soldiers got scared and fled away. The revolutionaries scored a tremendous victory, which gave a boost to their courage and aspirations for the future course of action.

The revolutionaries took the responsibility of guarding the Singodaghat and the Nishaghat. The Singoda Ghat, which was very much impregnable, was guarded by Madho Singh and his son Hati Singh, Kunjal Singh, Bairi Singh and Airi Singh. It completely hampered the movement of the British to Sambalpur. They faced a lot of inconveniences as their approach to Sambalpur was very much linked with these two passes. The British had no way out other than rescuing these (passes). The revolutionaries resorted to a guerilla warfare. The British soldiers received a great setback. They, therefore, gave up the idea of attacking through Sambalpur and planned to proceed through Nagpur.

So on 8.12.1857, Capt. E.G. Wood left Nagpur and reached Singoda Ghat after 19 days of strenuous journey. There was a contest between Madho Singh and Capt. Wood. Many English Soldiers were laid to the dust and the captain escaped and saved his life. On 29.12.1857 he reached Sambalpur. The news spread terror in the camp of the British soldiers and they dared not to bring the Singoda and Nishaghat to their control. On 30.12.1857 Capt. Dyer reached Sambalpur with British soldiers. He attacked the nearby Ghats of Sambalpur. He made a constant search of Udanta Sae. Both Capt. Wood and R.T. Leigh unitedly attacked the rebels and followed Udaya Singh and proceeded upto Kudopali where Chhabila Sae was shot dead. The death of Chhabila Sae shocked Surendra Sae. The incident made Madho Singh aggrieved. After that Madho Singh guarded the Singoda Ghat with great deal of care and seriousness.

The Govt. dispatched Shakespeare to recover the Singoda Ghat. He made two attempts. He failed in his first attempt¹⁴ and during his next attempt, he had to encounter Hati Singh. Hati Singh was severely injured but he managed to escape. Hati Singh, Kamal Singh, Govind Singh and Salegram Beriha again captured Singoda. The situation made Madho Singh more aggressive. He proceeded to Ghana Ghati to collect weapons. But the British made sustained efforts to recover the Singoda Ghat. Capt. Wood Bridge and Capt. Wood were again sent for this purpose. They secretly learnt about the stay of Madho Singh in Paharsirgirah. The British had spread a rumor of the death of Hati Singh in his encounter with Shakespeare at Singoda Ghat. The British thought that it was the appropriate time to capture Madho Singh. They blocked the Paharsirgirah Ghat. But the attempts of Shakespeare ended in smoke when he was captured and beheaded by Madho Singh. His headless body was hanged on a tree. It was the incident of 12.02.1858. The incident terrified the men in the British camp in Sambalpur. The British did not dare to send soldiers any more to Paharsirgirah. However on 14.12.1858 Capt. Ensing Warlo proceeded to Singoda Ghat. He saw a ferocious scene on the top of the hill. Headless and naked corpses were seen hanging in the trees. Naked and headless body of captain Wood Bridge was also found among those of others. Warlo carried the body of Bridge with a horse and came back to Sambalpur.

The wrath of the British on Madho Singh knew no bounds. Major foster proceeded to Ghens with a huge army. There was deep silence in Ghens. No one was found. Everybody hid himself either in distant villages or in deep forest. That again infuriated the British soldiers. They burnt the entire village. This act of the British soldiers was intolerable for the people. There was again a face-to-face fight.

At this hour, Madho Singh had already grown old and fatigued. His constant and relentless struggle with the British exerted an adverse effect on his health. He spent many agonizing days and sleepless nights in the jungle. He wanted rest and while going to Matia Bhatt, he was captured by the British. It was December 1858. Madho Singh was hanged to death.¹⁶ The death of Madho Singh weakened the rebels. Even Surendra Sae was deeply shocked. Madho Singh passed away but his memory is still cherished in the heart of the people. The heroic deeds of Madho Singh gave inspiration to the future.

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Subal Paikaray : The Living Legend of Paika Akhada

Braja Paikaray

Once upon a time, the vast land of Orissan empire was stretched between river Ganga in the north, and river Godavari and Krushna in the south. Eminent Oriya emperors Kharvel and Kapilendra Dev were able to conquer and occupy the major parts of Indian territory and had become successful in all of their military expeditions due to the deep patriotism and unparalleled bravery of historically famous Paika soldiers.

Orissa lost its independence in 1568 A.D. due to the brutal killing of Gajapati Mukhunda Dev by a Muslim general Kalapahad of Bengal in the battle field of Gohira Tikiti. In the year 1570

A.D., Ramei Routray, the founder of Bhoi dynasty renamed himself as Gajapati Rama Chandra Dev-I and built the fort of Khurda at the foot of Barunei hill. In the initial period of his rule Gajapati Ramachandra Dev-I gave much emphasis on reorganising the Paika Akhadas of Khurda area in order to prepare an well organised, disciplined, and militarily trained Paika army which could be able to confront any sudden onslaught of the enemies.



In the historic Paika Rebellion of 1817 A.D., the valiant Paikas of Khurda had fought with the British army to protect the prestige, dignity, honour and independence of the motherland. Even the British historians had admitted and appreciated the deep patriotism, the indomitable courage and the excellent military skill of Khurda Paikas.

From the pages of military history of Orissa, it is ascertained that during Khurda Paika Rebellion of 1817 A.D., there were at least 74 *Gadas* (military strongholds) in the Khurda area and eighty thousand Paikas were ready to face the

enemies at the command of the then Gajapati king of Khurda. As per the military information gathered from "Paika Kheda" written by Late Kanhei Champatiray, the Paika youths were recruited as soldiers at the early age of 20 and were fighting in the battle field till their retirement at the age of 40. After their retirement from the battle field, those experienced Paikas were imparting military training to the Paika youths at 'Paika Akhada' centres as their teachers or Gurus.

Others were given the charge of guarding the forts from the onslaught of the enemies.

In the past, usual military training was imparted to the Paika youths of Khurda at different *Gadas* through Paika Akhada Centres. Though the indomitable courage of Paika army have become things of past, the flame of revolution is still burning in the hearts of the successors of their valiant forefathers. The Paikas are now struggling hard to keep up the old military tradition of Orissa through Paika Akhadas.

Among different *Gadas* of Khurda area, a village namely Gadamanitri which is only 20 km. away from modern Khurda town in the western direction is well-known as Manitrigada since long. Though people belonging to different castes and communities reside in this village, the majority number of persons belong to Paika or Khandayat community. As per the historical records of Khurda, once upon a time Gajapati Purusottam Dev of Bhoi dynasty had taken shelter in Manitrigada with the royal family leaving the fort of Khurda for self protection from the onslaught of Muslim aggression. The historical remains called "Raj Kachery" and the thached house temple of Lord Jagannath, Balabhadra and Subhadra are still existing in proof of the Gajapati Purusottam Dev's stay at Manitrigada. The Paikas of Manitrigada had also taken active part in the historically famous Paika Rebellion of 1817 A.D. and had fought against the British army to protect the honour and dignity of the motherland.

About hundred years back, three Paika Akhada centres had been established at different places of Gadamanitri namely "Martha Pada", "Akhada Tota" and a place under a huge Banyan tree adjacent to the temple of "Goddess Duarsuni".

Some 85 years back, under the direct supervision of the then Paika Guru late Mina

Paschim Kabat and late Achyut Baliarsingh, their disciples Mr. Subal Paikaaray, late Arakhita Dalasingharay, late Jogi Ranasingh, late Narayan Mangaraj, late Hati Paikaaray, late Ananda Paikaaray, late Dibakar Baliarsingh, late Kuber Chhotaray, late Bhagabat Jena and late Antaryami Jena were receiving training regarding the old military craft of Orissa called 'Paika Akhada'.

Mr. Subal Paikaray, the dedicated hero of "Paika Akhada" took birth on 21st April 1912 as the youngest son of late Ananta Paikaaray of village Gadamanitri and is still alive and except him all his old pals have left this mortal world since long.

As per the version and information gathered from Mr. Subal Paikaaray, the legendary figure of Paika Akhada, the Paika youths were practising rigorous physical exercises and receiving the training accordingly from the Paika Gurus at centres of Paika Akhada. They were learning different "Sunas", archery, sword and talwar fighting, "Banati Chalana" and "Pata badi Khel" etc. "Suna" means the skill of throwing of one's body with extra-ordinary physical control. The disciples or learners of Paika Akhada were taught "Bota Suna", "sampei" (the Suna which is performed forward without touching the ground), Kabuli (the "Suna" which is performed backward by touching the ground), "Karuna Suna" (the one sided Suna which is performed side way by touching the ground), "Ekatipi Suna", (the "Suna" which is performed in a particular drawn circle and the concerned Paika performs the art of Ekatipi Suna with extra ordinary physical balance so that at all the time he should be within the circle and should not go beyond the circle), "Bahu Suna" (the concerned Paika stands on the arms of another strong and stout Paika and performs the act of Suna), "Gadi Phopada", "Thaka Phopada", Hanumantia (to walk on the ground with the help

of hands raising two legs towards the sky) and practice of "Danda and Baithaks" (a special type of physical - exercises). Besides the above noted rigorous physical exercises, the trainees were also taught the art of "Banati Chalana", "Archery", "Mudgar Chalana" (club fighting), "Banka Chhuri Chalana" (the skill of curved knife fighting), the "sword fighting", "the talwar fighting", "the Patabadi Khel" etc. The skill of "Patabadi Khel" is of four different types namely 1. chari badi, 2. Hana Kata, 3. Saptaghar Kainche and 4. Mendha Ladhei.

The Paika Gurus use to impart the military training to their disciples at different centres of Paika Akhadas not to earn their livelyhood but with a missionary spirit. As per the custom and tradition, the idol of "Bhairab deity" (the battle God of Paikas) was installed at the centre of Paika Akhada and before practising the battle skill the learner had to offer respectful pranam both to their Guru and Bhairab deity as well. Usually in mid-summer day, the Paika military skills were being practised by the Paika youths. The battle drums were beaten by schedule caste persons having some elementary knowledge regarding Paika Akhada and battle cry. With the beating of drums (Dhola) different skills of Paika Akhada were being practised and at the end of the session, the learners use to perform heroic battle dance holding different battle weapons like katari, swords, talwars, clubs, battle axes, curved battle knives, pata badis (special prepared sticks) in their hands.

Mr. Subal Paikaray, who achieved excellency in Paika battle skills had taken rigorous physical training for eight long years from 1922 A.D. to 1930 A.D. and had acquired special skills in sword fighting physical balance exercises and "patabadi khel" due to his sincere dedication

towards Orissa's traditional battle craft i.e. Paika Akhada.

In the past "Magarmusha Palinki", "Juda Sasal", Horse riding Paikas and Paika Akhada troops were part and parcel in the marriage procession of Khandayat and kshyatriya bride grooms. It was considered as a symbol of status and aristocracy in the then feudal society to include Paika Akhada troop in the marriage procession of the bride-groom.

His disciples Sri Ramesh Chandra Paikaaray, Hrusikesh Dalasinghray and Naba Kishore Sundaray have achieved notable skills in swordsmanship in operating the curved dagger and Talwar with the direct supervision and teaching of Mr. Subal Paikaaray.

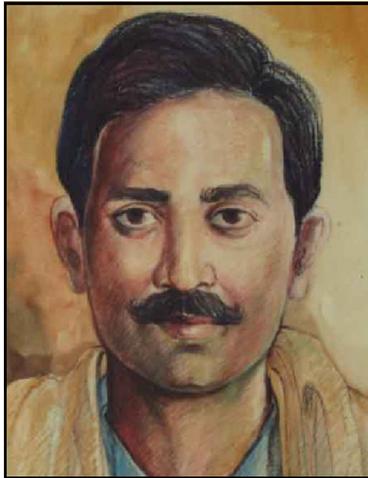
At present the Paika youths are less interested to learn the skills of Paika Akhada. Only at the time of "Durga Puja" or "Dashara" Paika Akhadas are being performed at different Gadas of Khurda area only to preserve the old custom and tradition of their forefathers. Mr. Subal Paikaaray who has already attained the age of 95 opines that the Paika Akhada might not survive in future without the sincere involvement of the Government of Orissa to keep up the same. Mr. Subal Paikaaray, who has dedicated his whole life for the cause of Paika akhada is still active in his day to day life recounting his glorious past. He has become a source of inspiration for the present generation of Paika youths for his unflinching devotion towards Paika Akhada.

Braja Paikaray is an Addl. Govt. Pleader, Bhubaneswar Court and he lives at 342/3, Jagamara (Barabari), Bhubaneswar- 751030.

The Saga of a Patriotic Family

Saudamini Paikaray

"Fight for justice", the inspiring message of Bisoi Samanta Harihar Parida invigorated his whole family to adopt a life of dedication and devotion for the cause of the nation. Harihar Parida lived in his ancestral village of Gadabanikilo in the feudatory state of Ranapur during pre-independence era. Well versed in both Hindi and Bengali, Harihar was a man of rare courage and determination who was always against autocracy, tyranny and corruption. He was appointed as the *Sarbarakar* (with whom the power of collecting revenue was vested) under the royal set up. Even while holding an office in State administration, he dared to file a suit against Daroga (Police Officer) Dinabandhu Mohanty who was directly involved in illegal transporting of rice to Khasmahal areas. The case had been compromised by the intervention of the then Dewan of Ranapur. He had launched an agitation against the king in 1898 for the rectification of maladministration and corruption of the amalas of the state. Harihar left the world in his forties keeping many hopes unfulfilled.



Harihara Parida

The untimely death of the father forced his eldest son Dibakar to give up his studies after matriculation and to find out some jobs. Born on 30th November 1911, Dibakar was a brilliant scholar, an astrologer, and eloquent speaker with poetic genius and a man of uncompromising nature. He inherited bold spirit of protesting against corruption and tyranny from his illustrious father. The exploitation, exaction and evil practices like Bethi, Bheti, Najarana, Magan and Rasad which were prevailing in the princely state of Ranapur at that period had worsened the living condition of the poor subjects. Above all, the heinous practice of human offering to the presiding deity Maninag Durga was the most hellish one. The injustice, autocracy, and tyrannical rule of the king touched him intensively and he left the job of assistant manager of Narendra Press owned by the king. He organised the underprivileged, down trodden and oppressed people of the state in order to raise voice against the king and to make the people free from the British. To emancipate the people from various exploitations and to end the despotic rule of the



Indumati Paikaray

jumped into it.

During the eventful year of 1938, when rebellion took its gigantic form under the guidance of the elder brother Dibakar, the younger brother Ratnakar and Chakradhar were involved in organising meetings and collecting information relating to the activities of the loyal subjects and tyrant amalas and also carrying messages to the Congress workers of gadajat and khasmahal areas. Younger sister Indumati and cousin Ananta Charan Organised the "Banar Senas" to collect funds for arranging public meetings. Warrants of arrest were issued against the two brothers, patriot Ratnakar and Chakradhar, and paternal uncle Banchhanidhi Parida. Ratnakar left Orissa and stayed incognito at Kolkata. The younger brother Chakradhar went to Kolkata and then to Burma (Mynamer) by ship. In order to suppress the rebellion, warrants of arrest were issued frequently against Dibakar Parida. To prepare the future plan, he often used to stay at Gadabanikilo. On one such occasion, about 50 sepoy encircled the house with a view to arrest revolutionary Dibakar in one early morning and knocked the door. Indumati, the 13 year old brave sister of Dibakar opened the door and witnessed the red turbaned sepoy being armed with lathis and guns. The king's sepoy asked the little girl Indumati

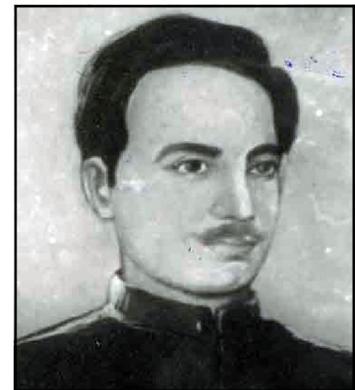
king Prajamandal was formed in Ranapur in 1937 and Dibakar became the organising secretary of the organisation. The voice of resistance spread like wild fire and thousands of common people

with a threatening voice, "where is your brother Dibakar? Tell him to come out of the house within a moment or else we would be compelled to enter forcibly inside your house to arrest him." Indumati was made of different stuff. She was bold and fearless like her brother. Indumati replied emphatically to the king's sepoy "Elder brother Dibakar has gone to Cuttack since yesterday and there was none inside our house except my mother and myself. But if you sepoy dare to enter inside our house forcibly I would cut you into pieces by sword." The king's sepoy became convinced that Dibakar was not present in the house and they returned back. With courage and presence of mind the young girl saved her brother from arrest.

The Prajamandal movement gained momentum in 1938-39 and in course of events the political agent R.L. Bezelgettee was beaten to death by the infuriated mob on 5th January 1939. Being accused of murder, Dibakar Parida and Raghunath Mohanty, the colonels of Ranapur Praja movement were sentenced to death and were hanged on 4th April 1941 at Bhagalpur prison.

At the same time uncle Banchhanidhi Parida was imprisoned and brutally tortured in Ranapur jail as a political prisoner for his active participation in Ranapur praja agitation. He was awarded one and half years of rigorous imprisonment and was freed after the execution of his illustrious nephew saheed Dibakar.

It was the time of second world war. The



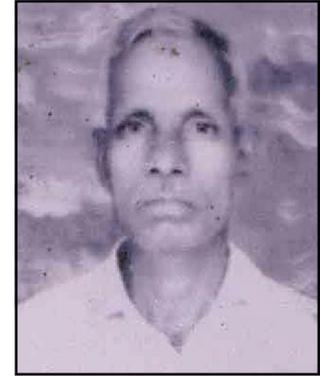
Dibakar Parida



Chakradhara Parida

soldiers of Japan had already invaded Burma on 11th December 1941. The Japanese soldiers made bombardment on an oil tank of Tabhei and razed it to the dust. The tragic scene of destruction and the wretched condition of Indian workers moved young Chakradhar's poetic heart and he expressed the miseries of the people in poetic verse known as "Henda mine Gita". On the way to Rangoon, Chakradhar and his friends were captured by Japanese soldiers and were deputed to Mianmiu (a town of Burma) where heavy battle was fought between the British and Japanese soldiers. From Mianmiu, Chakradhar travelled to Pegu town and then to Rangoon. At Rangoon, he first joined in an organisation called "Indian Independence League" which was working for the freedom of India. In 1943 the I.N.A., popularly known as "Azad Hind Fouj" was formed by Netaji Subhas Chandra Bose and war was declared on behalf of the "Azad Hind Government" against the Britishers. Chakradhar joined in the I.N.A. to fulfil his long cherished dream.

On 7th January 1944, Chakradhar met Netaji Subhas Chandra Bose at Kambei and revealed his identity. Netaji appointed him as a recruiting officer of Azad Hind Fouj. He got his military training at Kambei military training centre.



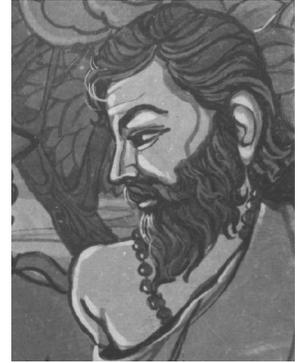
Ratnakara Parida

When the I.N.A. soldiers proceeded towards India with strong determination and occupied Kohima, Dimapur, Imphal and Didim mines areas of Eastern India, Patriot Chakradhar was fighting in "Netaji Brigade" under the command of Major Prem Singh. But in course of events the I.N.A. met the saddest disaster of defeat by the Britishers and patriot Chakradhar was taken captive as a war prisoner. He was imprisoned at Rangoon central jail - on 18th March 1945 and was set free from the prison on 24th March 1946 among other I.N.A. soldiers and returned to India by ship.

All others, except Indumati Paikaray (who has now turned 82 years of old) of this patriotic family have left the mortal world silently but their supreme sacrifice for the cause of Indian Independence shall certainly glorify the pages of Orissa history and inspire the coming new generations to fight against injustice and autocracy.

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Jayee Rajaguru



Jatadhari Mishra

Long before the occurrence of sepoy mutiny in 1857, two important events took place in Orissa at the time of British conquest in the beginning of Nineteenth century. In the year 1803 A.D. almost all the kings of the state opposed British rule in Orissa and the resistance movement started throughout. In the year 1804 A.D., people of the state launched the freedom movement and tried to liquidate the British power from our motherland. The revolution was not confined to the state alone, it spreaded to different parts of the country. Jayee Rajaguru made liaison with Marathas at Nagpur and other powers of the country and tried to unite all against British forces. This movement was not at all sporadic in nature, it was well planned and adequately thought with deep foresight.

The purpose of the revolution was not only to oppose the British rule but to release India from British clutches. Attempts were made to collect revenue from the British occupied praganas in Orissa and to merge the praganas with the territory of Khurda state.

The kings of Kanika, Kujang, Harishpur, Marichpur and other like mined states joined hands with Khurda and made the revolution very furious. Jamidars, businessmen, intellectuals, general public and even the tribal sectors participated in the revolution. The Paikas of Khurda came forward and became the harbingers of this movement. It alarmed the britishers for their existence. This sort of revolution first time took place in Orissa, even in India and created

sensation from top to bottom against the British administration in India.

The man who steered this movement was Jaya Krushna Rajaguru Mohapatra popularly known as Jayee Rajaguru. But unfortunately this revolution failed, the reasons may be many. But the revolution was not ended. The sparks inside the ashes again arose and launched another revolution by the tribal people of Ghumsar and tried to implement the spirit of independence in the year 1817 which is known as Paika Bidroh of Orissa.

Jayee Rajaguru was captured and confined at Midinapur. The entire anger of Britishers concentrated on him and he was brutally killed at Bhagitota. British soldiers brought two branches of a banion tree and tied the legs of Jayee Rajaguru and made the branches free. The entire body of Jayee Rajaguru turned into two pieces. But Jayee Rajaguru never bow down his head before the Britishers, rather he preferred sacrifice his life for the shake of his mother country.

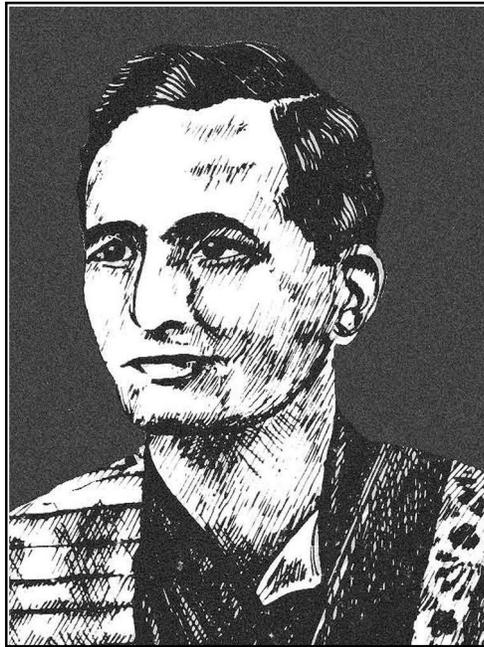
In the mean time two hundred years have been passed but the history has remembered the activity, heroism, daringness of Jayee Rajaguru as an undoubted hero of Indian freedom struggle which was first organized by him and in the early part of Nineteenth century.

Jatadhari Mishra is the Secretary of the Saheed Jayee Rajaguru Smruti Sansad, Birharekrushnapur, Puri.

Kantakabi Laxmikanta and Nationalist Poems

Dr. Soma Chand

The word 'Nationalism' is an age-old concept. Since ancient time, the world literature is replete with poetic descriptions related to the glory and heritage of the motherland. Especially in greek literature odes were specifically composed during pre-Christian period to depict the heroism of the soldiers, heroes and sportsmen. In the context of ancient Indian literature Vedas have made sporadic mention of fraternity, amity, national integration as elements for the worship of motherland. In *Prithvisukta* of *Atharvaveda* motherland had been reflected as *Kalyani*, *Sukhadayini*, *Vandaniya*, *Kavyamoyee* and was invoked for the service of the motherland.



In the *puranic* literature also the authors have vividly referred to the worship of motherland with patriotic fervour. *Brahma Purana*, *Skanda Purana* and *Garuda Purana* are more narrative in this regard. But this nationalism was free from political influence. With the march of time

patriotism got itself closely related to politics. The medieval period of Indian history was dominated by frequent foreign invasions, loss of unity, dormant attitude of the inhabitants for which nationalism could not get proper impetus to prosper. Its absence was conspicuously marked in medieval literary realm.

Very few references to nationalism are found in Hindi literature popularly branded as *Raso* composed in 13th and 14th century A.D. The Rajput communities like *Rathors*, *Chauhans*, *Solankis*, *Chandels* etc. were engaged in mutual warfares and war became a luxury for them. As a result India came under foreign yoke. Again in this background appeared

Rasos to inspire the masculine instinct of the people.

With the imergence of Indian renaissance in 19th century the dry veins of the Indians were surcharged with new feelings of patriotism.

Consequently Nationalism in literature was interpreted as a religion and reflection of *Bhagavat Satta*. The enlightened Indians now became ardent champions of national interest and the writers used their powerful imagination for the upsurge of nationalist overflow.

Coming to the Orissan scenario, the British occupied Orissa in 1803. Since 1568, the independence of Orissa was lost to Afghans, Mughals, Marathas successively and the British was last in the category. The glorious heritage, tradition and history of Orissa slowly and silently went in to oblivion. The Oriyas lost their identity in the veritable altar of western expansion. They became stagnant and slept in medieval slumber.

Till the last part of 19th century no concrete political organisation had originated in the soil. Due to absence of any political organisation, the problems of the commoners could not be highlighted and national consciousness was at its lowest ebb.

During this time the writers came forward, who with mighty swords gave intellectual leadership to the society. The message of nationalism and national integrity took a long slip forward.

The growth of nationalism in Orissa broadly developed in two phases : - From 1803 to 1903, that is from British occupation of Orissa to the establishment of Utkal Sammilani better known as the age of growth of national spirit. - From 1903 to 1936 till the establishment of separate province of Orissa is known as the age of spread of nationalism.

Laxmikant Mohapatra belonged to the second period. He was born on 1888 A.D. and breathed his last in 1953 A.D. As he was born on the particular day of worship of goddess Laxmi, was named as Laxmikanta (as gracious

as Laxmi). But it was an irony of fate that throughout his life he could not retain that splendour. On the other hand Laxmi's co-wife Saraswati (goddess of learning) prevailed his intellect. The fatal disease of leprosy brought an early end to his physical movement only to make his mind more active and intellectual. His fragrance of expression virtually permeated the entire literary surrounding with its mass appeal and glamour.

The second half of the 19th Century in Indian nationalist scenario was marked by the emergence of a luminary of patriots like P. Anandacharulu, C. Sankaran Nayar, T. Madhavrao, C. Narayan Swami, Bankim Chandra Chatterjee, Bal Gangadhar Tilak, Viresh Lingam and others.

These pioneers of Indian nationalism with their sacrifice and dedication instilled national feelings into popular hearts. The literateurs also accordingly took the advantage of the situation to preserve the instinct. The popular nationalist leader B.C. Pal has rightly remarked :

"The intense patriotic passion that breathed through his poems captured the youthful minds ... in a special sense, the poet of this new conflict and of the racial self-respect and sensitive patriotism born of it."

He had written it in the context of Bengali poet Hemchandra Banerjee (1838-1903). An equal feeling of importance, attachment and inclination is reflected in Laxmikant's writings. The contemporary social condition coupled with his pedigree inspired the poet for his immortal heart touching nationalist expressions.

The Non-Cooperation movement of 1920-21 and Salt Satyagraha of 1930 had their tremendous impacts on his family members. The clarion call of the master, Gandhiji - vibrated the flow of patriotism among the members of the

family. Laxmikant's father Bhagvat Prasad, sisters Kokila Devi and Janhavi Devi, younger brother Kamalakanta had actively participated in breaking the salt-law at Inchudi in 1930. Even the eldest son of the poet, green horn Nityananda Mohapatra had also played an active role in the movement.

But alas ! Invalid Laxmikanta had to confine himself to the four walls of the room - still could perceive the external world charged with nationalist fervour, smelled its flavour. He took his shelter in the pen. He had the might realisation that out of many branches of Literature like essay, story, novel, drama and poetry - the last one being most effective. To create inspiration and awakening among the people and the surrounding, poetry rightly plays the role of torch-bearer. So he took up poetry as the right medium for appeal to the people, call to the nation, offering to the motherland. Through these poems he now aroused the feelings of nationalism in innumerable hearts.

It was the period of Satyabadi Age in Oriya literature. The pioneers like Nilakantha Das, Godavarish Mishra spread the message of nationalism through the revival of glorious past, aristocratic background, and past heritage. On the other hand Gandhian ideologies and methods had their tremendous impact in enriching the nationalist sentiment. Being inspired by both, Laxmikanta now started composing powerful nationalist poems to reach the grass root level of the society.

Since the first phase of Gandhian era that is from Non-Cooperation movement Laxmikant had rightly performed the role of a writer-leader by the compilation of nationalist poems. These writings had their tremendous impact upon minds for direct involvement. Behind this direct popular

action indirectly lays the poetic inspiration of the literary presentations.

The year 1789 A.D. was the year of French Revolution in Europe. The people of France revolted against the prevailing socio-politico-economic system. But behind their revolutionary activities, the intellectual awakening was provided by Voltaire, Montesquieu and Rousseau. Accordingly, the writings of Laxmikant along with others brought echoes in the nook and corner of the state with the feelings of *Swaraj* and *Swadeshi*. The people came forward to participate in various phases of Gandhian call-either during the breaking of Salt law at Inchudi or Eram or by burning the police - station at Bhandari Pokhari. Behind the direct and indirect actions lay the intellectual inspiration of few poets like Kantakabi to make them possible.

The entire literary works of Kantakabi have been compiled in two volumes - *Kanta Sahityamala* volume -I and II. The last chapter of volume-II contains his nationalist poems. It includes thirty - three nationalist poems. Since *Vande Utkal Janani to Ke Kahiba aji Bharata Ke Kahiba taku dina* - the twenty six poems are written in one phase. Then *A Desha, Pralaya Dunduvi, Unmada, Aryabahini, Vijayavana, Jatiyapataka, Samara Sangeeta* - these seven poems are written in second phase.

Laxmikant's Nationalist poems are small in number. But more powerful is their inspiratory and emotional appeal. The main aim of these poems was to dispell the feeling of inferiority complex from the Oriya minds to develop a strong sense of self-confidence. The objective was to remind the stagnant Oriyas their lost glory and heritage to initiate the feeling of love and devotion for the motherland. Self-sacrifice and dedications are the two strong weapons for the service of the soil that is why he has porfrayed the calm, serene,

emotional and prosperous appearance of Mother Orissa in every stanza of the poem number eleven.

A very touchy episode is related with this poem. The district conference of the Pradesh Congress was going on at Bhadrak. The meeting was filled up by the august presence of local dignitaries as well as staunch Congress workers. This song was presented as the opening song of the meeting. The song produced its effective charm. This appeal of the poem had created an emotional and sentimental national appeal among the audiences. The calm and grave atmosphere of the meeting was virtually been made spell-bound. The prominent Congress leader Gopabandhu Das was present in the dais. With overwhelming heart he came down from the dais to embrace Laxmikanta and exclaimed. "Oh ! what poem have you composed, Laxmikanta"

This very line is sufficient. Rightly this single remark shows the magnetic charm of awakening of his poem. It creates a feeling for the country and beats the heart with a strong passionate rhythm. Automatically a feeling comes from the heart of hearts to do something for the motherland. These type of patriotic feelings have been nurtured in his poem *Aryabahini* which reflects the voice of Orissa's inner soul. It is really the big source of energy.

As a matter of fact the inspiration created by Laxmikant's lyrics and songs of revolutionary zeal made them priceless treasures of Oriya literature. Starting from Talapada village of Bhadrak it spread over distant parts of Orissa and touched the hearts of Rajas, Maharajas to poor, destitutes, oppressed to suppressed ones.

The Chief Stalwart of Freedom struggle was Gandhiji. His personality, leadership and direction had brought about new avenues in the thought process of the writers. Many of them

adopted him and his teachings as the driving force of their inspiration.

Laxmikant's sister Kokila Devi was a true follower of Gandhiji. Gandhi first came to Orissa in 1921 and under his wave a series of constructive works were inaugurated in Orissa in which Kokila Devi took leading part. Laxmikant started writing his serial "The autobiography of a non-cooperator" later published in 'Utkal Sahitya'. To make spinning *Charakha* and *Khadar* popular among the people he wrote :

*"O brother,
Spinning is your liberation,
See, your land is full of aliens
Watching and smiling with fun.
How long their servants will you remain
and go on toiling in vain ?"*

Laxmikant's aim was to make the Gandhian constructive works popular among the grass root level of the society. As expected the writings produced the desired effect people accepted *Charakha*, spinning, *Khadar* as part and parcel of Freedom Struggle.

It is the duty of the poets to give direction to the society by composing poetry befitting the times. In the nationalist poems of Kantakabi obviously we find this definite trend. The need of the hour was to fill the people's mind with a sense of inspiration and excitement for action. Kantakabi accordingly wrote with this expressive idea in mind. His poems made the commoners restless and surcharged, with the feelings of nationalism. They now came forward with the sense of action for the sake of the motherland.

Besides these types of awe-inspiring approaches of patriotism, there is another aspect of expression. It is lofty and sober approach which fills the human heart with a serene beauty, charm and attachment for the soil. This feeling of

oneness creates a niche in the reader's heart. There comes the spontaneous desire to worship the motherland and to adore the image of the land in the core of the heart. Laxmikant has rightly expressed this message in his famous *Vande Utkal Janani* poem.

The appeal of the poem is well known. The natural beauty and lofty expression melt the human mind with sense of reverence and awe. Even after the lapse of 58 years after independence the poem has lost none of its previous heritage. It has maintained equal feelings of vigour, reverence and patriotism in the popular mind.

And here only lies the fundamental characteristic of Katakabi's nationalist poems. This feeling had swayed the Oriya minds in the currents of the Freedom Struggle for a bright future.

Katakabi's literary pursuit covers a period of half a century. Among his various creations the number of nationalist poems are much limited. But they have their own fragrance and stylistic distinction. His language is simple and lucid. It has no intellectual barriers to overcome. Rather it is filled with natural expression of feelings and emotions.

"Carry on writing, go on with the spirit, the gold will remain and the residue will be burnt into ashes". This was the blessing of Fakir Mohan Senapati to Laxmikant to lengthen the pursuit of creation. As a matter of fact the sickly body of Katakabi has been burnt to ashes but his inner beauty as creator still dazzles like pure gold.

He died in 1953. From 1953 to 2006 - a gap of 52 years. The golden jubilee of Indian Independence is also over. A lot of achievements have lost their former glory with the march of time. But certain things have retained their eternal glow for their utility, dignity and heritage. The nationalist poems of Katakabi come under this category.

It is true that these poems were composed as per the need of the time. But even after the achievement of required results of independence of the country some of these poems have not lost their relevance in the 21st century. Especially his classic creation *Vande Utkal Janani* has become the state anthem of Orissa. It has its unique appeal for the young and old alike even today.

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*Shri Digambar Mohanty,
Commissioner-cum-Secretary,
Information & P.R. Department
inaugurating the "Jayadev Sangeet
Sandhya" held at Giridurga temple,
Unit-3, Bhubaneswar on 29.7.2006.*

Our Pride and Dignity

Om Prakash

National Flag



The National Flag of India is a tri-colour with three equal horizontal stripes : saffron (Kesari) at the top, white in the middle and dark green at the bottom. In the tri-colour, saffron implies bravery and sacrifices, white stands for truth, peace and non-violence and lastly green implies trust, daresness and heroism. A Chakra in dark blue having 24 spokes is superimposed on the middle white stripe. This emblem on the Flag is an exact reproduction of the Dharma Chakra on the capitol of Ashoka's pillar at Sarnath. The ratio of the width to length of the flag is two to three.

The National Flag of India was adopted by the Constituent Assembly on the 22nd July, 1947, and it was presented to the nation, on behalf of the women of India, at the midnight session of the Assembly on the 14th August, 1947.

Use of the Flag

- (i) The dipping of the Flag to any person or thing is prohibited.
- (ii) No other Flag or Emblem can be placed above or to the right of the National Flag. If hung in a line, all other flags are to be placed on the left of the National Flag. When flown or raised with other flags, the National Flag must be at the highest level.
- (iii) The flag is not to be carried flat or horizontally, but always aloft and free; when carried in a procession it is to be carried high on the right shoulder of the standard bearer and should be in front of the procession.
- (iv) The saffron stripe should always be at the top when the Flag is displayed by a staff projecting horizontally or at an angle from a window, a balcony or from the front of a building.

The use of the Flag is, however, unrestricted during the days of National celebrations such as Independence Day, Republic Day, Mahatma Gandhi's birthday and National Weeks etc. But recently the apex court of India has revoked this restriction and deligate permission for use of National Flag in prestigious purposes to common citizens. Normally, the National Flag is flown at some special points and

In frontier areas of Government buildings like; Rashtrapati Bhawan, Governor House, Parliament, Legislative Assembly, Legislative Council, Secretariate and all Courts.

National Anthem

The song Jana-gana-mana was adopted as the National Anthem of India on 24th January, 1950.

The song Jana-gana-mana was composed by Rabindranath Tagore and it was first published in January 1912, under the title "Bharat Vidhata" in the "Tatva-Bodhini Patrika" edited by Tagore himself. The song was translated into English by Tagore in 1919 under the title "Morning Song of India." The complete song consists of five stanzas and only the first stanza has been adopted by the Defence Forces and is usually sung on Government Ceremonial occasions. This recite should end in 48 to 52 seconds. It reads as follows :

*Jana-gana-mana-Adhinayaka, jaya he,
Bharat-bhagya-vidhata.*

*Punjaba-Sindhu-Gujurata-Maratha,
Dravida-Utkala-Banga,
Vindhya-Himachala-Yamuna-Ganga
Uchchala-jaladhi-taranga
Tava subha name jage,
Tava subha asisa mage,
Gahe tava jaya-gatha.*

*Jana-gana-mangala-dayaka jaya he,
Bharat-bhagya-vidhata.
Jaya he, jaya he, jaya he,
Jaya, jaya, jaya, jaya he !*

Its English rendering is as below :

Thou art the ruler of the minds of all people,
Dispenser of India's destiny.
Thy name rouses the hearts of the Punjab, Sind,
Gujarat and Maratha, of the Dravid & Orissa

& Bengal;
It echoes in the hills of Vindhya and
Himalayas,
Mingles in the music of Jamuna and Ganga;
And is chanted by the waves of the Indian Sea;
They pray for thy blessings and sing thy praise,
The saving of all people waits in thy hand,
Thou dispenser of India's destiny;
Victory, Victory, Victory to Thee.

National Song

The song "Vande Mataram" is the National song of India. It is older than Jana-gana-mana and was composed by Bankim Chandra Chattopaddhay and appeared in his novel "Anand Math" published in 1882. It was first sung at the 1896 session of the Indian National Congress. Its first stanza reads as under;

*Vande Mataram !
Sujalam, suphalam, malayaja shitalam,
Sasyasyamalam, Mataram !
Subhrajyotsna-pulakitayaminim,
Phullakusumita-drumadala-sobhinim,
Suhasinim, sumadhura-bhasinim,
Sukhadam, Varadam, Mataram !*

Its English rendering by Shri Aurobindo is as below :

Mother, I bow to thee !
Rich with the hurrying streams,
Bright with the orchard gleams,
Cool with thy winds of delight.
Dark fields waving, Mother of might, Mother free.
Glory of moonlight dreams,
Over thy branches and lordly streams,
Clad in thy blossoming trees.
Mother, giver of ease,
Laughing low and sweet !
Mother, I kiss thy feet,
Speaker sweet and low !
Mother, to thee I bow.

National Symbols

The National Emblem and Seal of the Government of India is a replica of the capitol (top part) of Ashoka's pillar at Sarnath. In the original capitol of the stone pillar, are carved out four lions, standing back to back with their mouths wide open. In the emblem, however, only three lions are visible - as it appears in print - because the fourth one remains hidden from the view. The capitol (top part) is mounted on an abacus (a flat slab or base plate). There is a Dharma Chakra in the centre of the base plate, on the right of which stands the figure of a bull and on the left that of a horse. The side-views (only the edges) of the



सत्यमेव जयते

Dharma Chakra, of the other right and left side, are visible on both ends of the base plate. The words "Satyameva Jayate" are inscribed below the base plate of the Emblem in the Devnagari script. The words Satyameva Jayate are taken from the "Mundaka Upanishad", meaning "Truth alone triumphs".

The original lion capitol of the pillar was designed by Emperor Ashoka between 242 to 232 B.C. to mark the hallowed spot where Mahatma Buddha first initiated his disciples in the eight-fold path of salvation. This was adopted as the National Emblem on the 26th January 1950, by the Government of India.

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Hon'ble Chief Minister Shri Naveen Patnaik inaugurating the BRCC building at Raghunathpur on 28-7-1006.

OTDC - A Success Story

Gopinath Mohanty

Orissa Tourism Development Corporation (OTDC), the owner of the largest chain of hotels in the State was incorporated in 1979. The Corporation has the primary objective of developing Tourism in the State by way of development of infrastructure and running few hotels and tourist transport on commercial basis to facilitate tourism. When these two activities were assigned to it, people in general did not consider them profitable during that time. Since its inception it has been incurring huge losses except a couple of years in which marginal net profit was made. This writer joined as the Managing Director in OTDC in July 2001 while the corporation was facing the worst time of its life. The Corporation's property, which included 12 Panthanivas, 2 catering units in Tourists' facilities at Konark and Satapada that was badly ravaged by the super cyclone, was under tremendous threat of closure along with numerous other problems.

Few of the problems are indicated below :

- * Out of Rs.962.00 crores of share capital investment by the State Government, Rs.660.44 was eroded by way of losses.
- * Corporation's property was severely damaged in the super cyclone of 1999 and was in need of repair and restoration.

- * The share capital assistance, which the corporation was receiving almost every year, was discontinued after the super cyclone.

- * Tourists were hesitating to come to the State and to stay in the ill maintained Panthanivas in particular.

- * Relation between employees and employer was strained due to non-payment of their legitimate salary, which led to poor service and bad work culture.

- * The turnover of the Corporation was dropping rapidly whereas the overhead expenditure was rising.

- * The accounts of the Corporation was in arrear for more than 8 years and the Annual Reports were not laid, since 1984-85 in the Orissa Legislative Assembly.

- * Huge liabilities towards staff salary and dues to outsiders were pending.

- * Corporation was over staffed.

- * In all the Corporation was ready to be declared as a sick unit.

This author was told that the months of July, August and September were lean months for business. Hence payment of salary was to be made from the fixed deposits. These fixed deposits were

made out of funds placed by the Tourism Department for executing certain items of work in the past years. Without undertaking those activities, the Corporation had deposited those funds in the Banks and earning some interest.

The headquarters had no knowledge of daily collection from its units. These units (Panthanivas) were running the trade and spending for their maintenance from their earnings. Head Office did not exercise any control over it.

There was no professional management of different activities. Though routine meetings of Managers were being held 3 or 4 times a year, it did not yield much result.

Chartered Accountants were engaged to audit the Accounts, but there was no internal audit by the financial wing. Assistant Managers (Accounts) were there in each unit, but they were under the control of the concerned Managers and hence, they could hardly exercise any control over the daily maintenance of records of accounts.

The Transport Wing was the worst managed unit. It was running 8 buses, of which two were air-conditioned. The air-conditioners were defective for a long time. Among the fleet of cars, 5 needed repair over the years. One trekker was stationed at Chandipur Panthanivas to promote Tourism in Similipal area and two buses were stationed at Puri to conduct daily services for tourists visiting Puri and nearby tourist places like Konark, Satapada, Nandankanan etc. When the demand for vehicles was going up, the Manager was meeting the demands by hiring vehicles from Travel Agents and private vehicle owners.

There is one building Division, which looks after maintenance of the panthanivas buildings. There was a time when one Junior Engineer (JE)

engaged on daily wage basis was running the division. Before 2001, one Executive Engineer from Works Department, two JEs from Housing Board were brought into it. But there was no money to spend under maintenance head. If at all they executed any work in any Panthanivas, the work was being supervised by the JE staying 100 kms away from the site and not by the Manager of the unit or his staff. There was one electrical JE brought on deputation from Works Department to look after electrical installations. He executed all the works departmentally. It was found that for repair of the electrical substation inside the Panthanivas, Puri he availed advances thrice for the same work and there was nobody to detect it.

There was rampant indiscipline among staff. Some of the unscrupulous employees were on long leave, but were having their heyday with the help of some of their colleagues stationed at the headquarters.

The cost of food in the tourist facilities was not only exorbitant but was varying widely from unit to unit also. There was no effort to rationalise it.

As Managing Director, this author wanted to bring about an improvement in the system. It was found all the managers had direct link with MD, and the post of General Manager (GM) was undermined. The hierarchy was strengthened by delegation of powers and assigning responsibility with accountability at different levels. A business like review system was introduced in the day-to-day functioning of the Corporation.

The OTDC day is celebrated on 20th November every year. On that occasion, the Managing Director held open meetings with all the employees of the head office and impressed upon them to extend their co-operation to make

the corporation a profit-making unit. The Managers and union leaders of various units were asked to sit together and take steps in the interest of their respective units.

Thus, the employees took resolution to transform the sick units to a model profit earning public enterprise. The following measures were taken to revamp and restructure the Corporation, which ultimately paid off subsequently.

* Diversifying its activities as well as checking pilferage, widened the revenue stream of the corporation. Daily monitoring of the revenue was done for the first time to have a close watch on the revenue collection at different units, which resulted in substantial improvement in turnover.

* Realising that the traditional business of OTDC has a limited scope, stress was given on diversification. With a modest beginning, OTDC started air-ticketing with a meager turnover of Rs.8,500/- in a fortnight. With continuous effort and planned marketing strategy, all the important clients like His Excellency, the Governor of Orissa, Hon'ble C.M. of Orissa, premier institutions like RBI, SBI, NALCO, SAIL were enrolled as regular buyers of air tickets through OTDC and the annual business was pushed upto 3.50 crores within a year.

* The Building Projects division that was in a coma stage was revitalized. At that time execution of most of the projects of the Tourism Department were being entrusted to State Agencies like IDCO, PWD, RD, DRD etc. This had resulted in delay in completion of the projects. During review meeting this was brought to the notice of Chief Secretary, Mr. Bagchi, and he agreed to bring back all the projects to OTDC. OTDC could be able to execute as many as 27 projects in a record time. This helped the

Corporation to increase its revenue substantially by way of supervision charges and interest in bank deposits. Besides, the projects which were languishing since 1992 could be completed in record time and Government of India grants to the tune of Rs.5 to 6 crores could be utilized for improvement of Tourism infrastructure in the State.

* Two innovative schemes of beach lighting, first of its kind in the country, could be undertaken. State Tourism Department made a budget provision of Rs.8 lakhs for Chandipur beach. It was electrified earlier but for non-availability of funds for paying monthly energy charges and maintenance cost it went into a bad shape. We decided to implement a novel idea of ensuring the participation of the beach hotels in running the project as it will also boost their business. The Electrical Engineer engaged as Technical Adviser, convinced the hoteliers. The beach was lighted in such a way that each pole was connected to one hotel and the latter paid for its monthly energy charges and maintenance. Success of this scheme made it to be replicated in Puri sea beach at a cost of Rs.30.00 lakhs sanctioned by GOI in 1994-95 and availed on 2004-05. The poles used for such lighting were fibre reinforced M.S. poles with the longevity of more than 100 years. To ensure quality work it was entrusted to an Electrical company, not to any licensed contractor.

* A floating restaurant project conceived in the year 1997-98 was under construction for the last 5 years. It was completed and could be put to use in Barkul which attracted the tourists.

* More boats were also added to water sports.

* Sikara type of houseboats as seen in Dal Lake of Kashmir could be introduced at Barkul for lovers/couples.

- * Food cost was exorbitantly high. It was rationalised and that resulted in profit.
- * Periodic Training was imparted to managers and staff to improve their efficiency.
- * Interaction was made with the private travel agents to improve business.
- * All the Panthasalas, Yatri Nivasas and Aranya Nivasas managed by Tourism Department were without catering facility as a result of which, tourists were hesitant to come to these units. Realising this weakness catering facilities were introduced in all of these under OTDC banner. This has resulted in augmentation of revenue of the corporation as well as better service to the tourists. Besides idle and surplus staff could be utilized fruitfully.
- * To utilize the idle and surplus staff, small revenue generating outlets were started like Servicing Center, Garage, Mobile Catering, Ice-cream Parlour, Health and nutrition Centre which not only substantially added to the revenue but have created a distinct image of the Corporation in the eyes of the people.
- * Publicity and marketing activities of the corporation was not very effective. Steps were taken to strengthen the marketing division. On-line booking, package tours, different discount schemes were introduced to increase capacity utilization and business of the Corporation. Tourism flourished with introduction of package tours. This concept was introduced because it helped tourists. OTDC not only made profit out of it but also its idle rooms could be utilized and turn over could be increased.
- * The accounts of the corporation, which was in arrears for more than 8-years, was streamlined. The Corporation could get commendation of Accountant General of Orissa for completing 3-year's accounts in one year and 5-year's accounts in 2- years. With up-to-date accounts, it became easier to make correct policy decision.
- * MIS was strengthened, which helped to monitor the performance of different units, taking different policy decisions. Correct and strict methods were implemented to punish non-performer and reward the star performers. This has resulted a sense of competitiveness among the Managers of different units. Awards were presented to the Best Managers every year on the OTDC Day Open Meeting.
- * Different management tools like SWOT analysis; CPM & PERT charts were effectively used to manage the corporation professionally.
- * MOU was signed between the Manager, Employees' Union and the Management for achieving the target both in turnover and profitability. This resulted employees active participation in the management.
- * The Sundry Debts of the Corporation was in a total mess and was piling up year after year. It was stopped and special drive was made to recover a substantial amount.
- * Credit policy was introduced to drop unauthorized credit and ensure timely recovery. Managers were made accountable for the credit.
- * The indisciplined employees were taken to task. As many as 21 employees booked for misappropriation and misconduct for years were removed from service. The yearlong inaction, which had resulted indiscipline and poor service, were set right with the above actions.
- * To motivate the workers, their legitimate demands were addressed.
- * To enhance the image of the corporation and to help out-bound tourists, MOU was signed

between the other State Tourism Development Corporations for reciprocal bookings and interaction of the employees to exchange ideas. This has enhanced the credibility of the corporation.

* To make the corporation's presence felt throughout the country, as many as 12 authorised booking agents were appointed for providing booking facilities to the tourists in their home towns.

* The corporation's property, which was asking for huge investment for restoration and creation of additional facilities, were given a new facelift out of its internal resources.

* To repair and restore the cyclone damaged property, an attempt was made to get financial assistance from SRC and after lot of effort, even though almost 4-years have passed after the super cyclone, OTDC could be able to get an aid of Rs.52 lakhs to restore its damaged properties. When Mr. R. Balkrishan, IAS was the SRC, he has supported the reform process in the capacity of Chairman, OTDC.

* To develop the USP in the State in the light of Kerala Tourism, a concept of health tourism was introduced. KAPL Ayur Clinic was started as a joint venture of OTDC, and KAPL, a leading Ayurvedic Therapy Institution of Kerala to provide health tourism service in the State.

* To provide different tourist services under-one roof concept, accommodation, catering, conferencing, sightseeing, health therapy and yoga facilities were provided at Panthanivas, Bhubaneswar to make it a model unit.

* Eco-tourism was not a new concept for the State Tourism. Since 1992-93, it was under

cold storage. Realising the fact that other states have made much headway in this line, the Forest Department and Tourism Department in collaboration with NALCO started eco-tourism activity in the State. The corporation started a weekly package to Chandaka sanctuary for which NALCO donated a coach to OTDC. State has enormous potential for adventure tourism to attract young tourists. For popularizing trekking destinations of the State, OTDC in collaboration with Youth Hostel Association of India, Forest Department and Sports Department started trekking programmes from Harishankar to Nrusinghnath in Bargarh District, in Kuldih forest in Baleswar District and in Barbara Forest in Khurda District.

* With the above efforts the result was quite obvious. The Corporation, which made a turn around from the net loss of Rs.102.87 lakh in 1999-2000 to book the net profit in the year 2003-04.

* The restructuring process was quite difficult and risky but had a sweet ending. The year-wise performance in terms of turnover, profit and loss is given below.

(Rs. in lakhs)

Year	Turnover	Cash profit / loss	Net Profit / loss
2001-02	560.50	(+) 19.26	(-) 19.11
2002-03	578.87	(+) 21.89	(-) 10.11
2003-04	622.69	(+) 43.98	(+) 11.98

Gopinath Mohanty lives at 4R-2/1, Unit-III, Bhubaneswar.



Influence of Gitagovinda on Orissa's Culture

*Ajit Kumar Tripathy
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In its lyricality, inspiration and expression, Gitagovinda undoubtedly is greater than all other preceding works in Sanskrit literature. Its poetic greatness is enhanced by its appeal of music, poetry and mystic spiritual content. Its popularity throughout India was so great that the book was adored, appreciated, imitated and even worshiped as a religious book.

Jayadev, the poet and the musician had himself tuned the songs of Gitagovinda in Ragas and Talas which are found mentioned above each song copied out in the later texts. Most of the commentators on Gitagovinda were learned scholars of Sanskrit but not equally proficient in the theory and practice of music. Therefore, they could not appreciate the impact of Gitagovinda on music and dance.

Songs or Gitas have been taken in India to be one of the best things that please God. It is an unquestionable truth that there has been the happiest blend of 'Pada' and 'Tala' in the composition of Gitagovinda and the performer has to introduce the blending of "Swara".

Due to the advent of Islamic rule and particularly due to the advent of Amir Khusro who introduced some confusion in to the field, the music of Gitagovinda could not find proper expression and its continuation in its pure melodic form was not possible. Too many people took to singing it in too many ways as its popularity went beyond the Guru Sisya Parampara.

In the languages of Orissa, Bihar, Assam and Bengal a large number of songs have been

composed by the Buddhist monks which are known as Charyapada which were esoteric and spiritual in content. Gitagovinda is almost a religious scripture for a large number of people and like Charyapada it has an inner different spiritual meaning under the apparently erotic garb. It had an appeal to saints and common men in equal measure. It is much more exoteric than esoteric.

All the medieval poetic compositions were intended either to be recited or sung. Thus, they were for accompanied by notes on the ragas and sometimes tala. Singing a piece of such poetry in that very recommended raga is a matter of respect for the poet and a matter of pride for the singer.

It can be seen that almost all the ragas of Gitagovinda have been used in compositions in Orissa earlier to Gitagovinda. Moreover, many of the ragas are now in vogue under some very similar names in Orissa.

The Gitagovinda Seva was being performed for centuries by the Devadasis or Maharies. The tradition of Devadasi is very ancient in India, particularly in Orissa, as can be seen from the Udayagiri Cave inscription of Kharvela in 1st century BC. Mahari is a local term used specifically for the women, who performed music and dance in the temples. The Gitagovinda which was composed by Jayadev was simultaneously performed by his wife Padmabati who herself was none else than a mahari or devadasi.

Evidences of temple dances also appear in the Saiva Temples built by Keshari kings. After

introduction of Gitagovinda seva in Jagannath temple, Saiva temples, Sakta temples and Vaishnav temples followed this all over the State. Thus, the temples and monasteries became centers for promotion of Arts and Crafts. The courtyards of temples became places where performing arts were enjoyed by the gathering devotees. Most of the best literary creations in Orissa after-wards were composed in the temples where the poet had his invocation of the presiding deity and then indulged in poetic creations.

Dance performance was a part of rituals in many temples, accompanied with singing of Gitagovinda. It is established that dance drama presentations were frequently held in the temple courtyards. Gitagovinda was performed as Gitinatya or dance drama to the accompaniment of songs as dialogue. The songs were composed under proper tala and raga befitting to the place, time and situation. It is on the modes of earliest type of traditional non-Sanskrit drama in India, usually understood and appreciated by the common viewer.

Avinaya has been the major aspect of the Gitagovinda dance as it is in the Odissi dance of today. Avinaya occupies the most eminent place in today's Odissi dance in which the dancer expresses very well the mood of theme. The Gitagovinda had tremendous impact on dance and drama and then crossed borders of Kalinga Empire. It reached all parts and corners of India from Kanyakumari in the south to Badrinath in the north and from Rajasthan in the west to Manipur in the east.

Gitagovinda marked a transitional stage between the pure lyric and pure drama. It was a lyrical drama which is the earliest primitive type of play called Suanga that survives still in Orissa and it is the predecessor of regular drama. Gitagovinda Yatra which has been also named as Krishna Lila and Rasha Lila has its narration, description and stage craft finely inter-woven with recitation and song. It is a combination of these two which creates a type, unique to Sanskrit

literature. That explains its popularity throughout India.

Thus, Gitagovinda dance, which is performed even now with proper Avinaya, matching with the subject and sentiments of the song, belonged to the family of traditional Odissi form. Its verses as well as songs guide, place, time, sing and sequence with the progress of the plot.

Dasa-avatara sculptures is one of the best traditions in India's cultural arts. But it achieved the highest popularity after the Dasa-avatara slokas were composed in Gitagovinda. Dasa-avatara images are noticed on the Jagannath temple of Puri, Madhav Temple of Niali Madhav, Manibhadreswar Saiva temple of Bhubaneswar, Bhagabati temple of Jeypore in Koraput district and Simanchal temple of Vishakhapatnam. Themes of Dasa-avata versions of Jayadev, depicts Krishna as one who has assumed ten avatars and this is due to the influence of Gitagovinda in Orissa's Dasa-avatara Sculptures.

Gitagovinda has influenced the arts, paintings, music and literature to a great extent in the whole of the country. In Orissa more than thirty illustrated Gitagovinda Palm Leafs have been collected and preserved in the State Museum.

It is said that Orissa, Gitagovinda and poet Jayadev are inseparable. Gitagovinda can not be discussed outside the cultural contexts of Orissa. The influence of Gitagovinda on Orissa's literary tradition and the palm manuscripts is substantial notwithstanding the religious affinity of Gitagovinda. Therefore, the cultural contents of Orissa in any form can not be properly appreciated except in its best influence of Gitagovinda of Jayadev.

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IT and Administration

Siddhartha Dash

In the history of civilisations, there have been technological changes which have had a profound all round impact. Industrial revolution and rise of capitalism completely changed the administrative systems of western countries and deeply affected the systems of others countries as well. Introduction of faster transport systems like railways and aeroplanes changed the economic scenario throughout the world, so did the introduction of the new telecommunication systems like telegraph and telephones. Similar epoch making change is now knocking at the doors of the world community. The advent of computerisation in the 60s ushered in a new discipline, IT, which is changing the way people communicate and interact with each other. Along with globalisation, privatisation, liberalisation, and knowledge expansion, Information Technology is one of the major factors influencing the way the countries and societies are governed. The impact of IT is so pervading that it is bound to bring profound changes in the public administrative systems. The applications of IT to government processes, E-Governance in short, can have a profound impact- on the efficiency, responsiveness and accountability of government, thereby, on the quality of life and productivity of citizens, especially the poor, and ultimately, on the economic output and growth of the country as a whole.

Potential Benefits of E-Governance

- Provides different services at one window often called single window clearance.
- Flattens organisational structure.
- Speeds up the operations and saves time.
- Reduces paper work.
- Improves team performance.
- Use of IT-based services to de-mystify procedures and improve the citizens government interface.
- Can facilitate a citizen's charter- delivered, recorded and measured continuously.
- Be available to public anytime, anywhere.
- Ensures accountability.
- Use of IT in enhancing the delivery of government services leads to a very responsive and transparent administration, facilitates empowerment of people and satisfies the right of information. In a nutshell, through E-Governance we can define the current ambition of achieving a Simple, Moral, Accountable, Responsive and Transparent (SMART) Government.

Stages of Implementation of E-Governance

United Nations has identified five phases for assessing a country's progress towards E-G.

Phase I- Emerging Web Presence:

This is the start-up phase of Passive/Passive relationship between the government and public. Government and its clients do not communicate on the Web. A country may have a single or a few official national government Websites that offer static information to the user. Laws, regulations and rules, guidelines, handbooks, directories etc are published on the Internet.

Phase II- Enhanced Web presence:

This phase represents an Active/Passive relationship; the government is active in disseminating information but users are passive. The number of government web pages increases as information becomes more dynamic with users having more options for accessing information. Users may be able to download specific forms.

Phase III - Interactive Web presence:

In this Active/Active relationship, interactions between government and public can be completed on the web. Users can obtain a tax form on the web, fill it on the web and send it back to tax authority through the web.

Phase IV- Transactional Web presence:

E-Government matures at this phase. Business transactions can be fully completed on the web, electronic filing and subsequent electronic funds transfer. Restructuring the government becomes imperative at this stage.

Phase V- Fully Integrated Web presence:

This phase represents the complete integration of all online government services through a one-stop-shop portal.

Scope of E-Governance

The state must concentrate on Digitisation of Public Domain Information and Citizens Services-Public Interface. But along with this, the revenue generating projects in Government to Government interface must also be taken up. In the first instance, use of e-mail, Internet and Word-processing should be encouraged to create the necessary IT Culture.

a) Government - Citizen (G to C)

- Digitisation of Public Domain Information.
- Citizens Services - Public Interface.
- Municipal Services.
- Services of Various Departments.

b) Government - Business (G to B)

- Filing of Excise and Taxation documents, Sale Tax, Returns etc. online.
- Dealing with the Industry in the Departments of Industry, Labour and Employment, Pollution Control Board etc.

c) Government - Government (G to G)

- E-mail and work Flow management applications.
- Voice, Video and Data connectivity applications.
- Executive Information System, MIS and Decision Support System.
- Authentication through Databases on Citizen, Property and Business.
- Personnel Management Information System.
- Departmental Applications.

Essential Infrastructure for E-Governance

- Connectivity, Internet, Public Access Infrastructure, Orissa Wide Area Network.

- State would need an IT backbone. The backbone could be implemented through Orissa wide Area Network through private sector participation and Government can pass for the usage.
- State needs to encourage ISPs to take internet connectivity to districts, towns, block and ultimately to villages.
- Help from Government of India to be required to establish shared connectivity and access infrastructure.
- Information Kiosks would be established through private sector participation.

Areas of IT Applications

- Urban services like water supply, electricity and telephone.
- Rural services like land records, schemes for the BPL families under various titles.
- Compliance and payment of taxes like filing of return on income tax, sales tax, house tax etc.
- Filing of complaints or FIR against violation of law.
- Managing traffic on roads.
- IT based models applied for planning and execution of development projects at all levels of government.
- Public Information: Employment Exchange Registration, Examination Results, Hospitals/Beds Availability/Services, Railway Time Tables, Airline Time Tables, Road Transport Time Tables, Government Notifications, Government forms, Government Schemes.
- Citizen-government interface can be improved.

Problems in Delivery of Public Services Through IT in India

- Limited resource is a big hindrance, as the introduction of computer to every department requires huge investments.
- In a poor country like India, literacy is a big challenge in computerization.
- Putting as much information as possible on to the Internet by all ministries and departments need speedy Internet.
- Rapid response to e-mail queries.
- Cyber laws and their implementation.
- India is a land of different languages. Most of the public can access information in local languages only, which needs regional language software.
- The most important obstacle is the mindset of the government servants, bureaucrats, politicians and public. Government servants have been accustomed to work only in the manual mode. Bureaucrats do not want to give up their discretionary powers and politicians want the patronage powers to retain with themselves. The example of AP shows that people want Roti, Kapda and Makan instead of IT.
- A working model for EG requires a network global economy.
- EG demands standards in all areas. Some of the key areas are Data Encoding, User Interfaces, Data Dictionaries etc.

Recipe for Successful E-Governance

- Political commitment is the most necessary but not a sufficient condition.
- Effective administrative leadership is also a necessary condition.

- Efficient handling of sensitive employees, related HR issues and involvement of staff at design stage.
- Meaningful and win-win partnership with IT industry and Private-Public partnership.
- An innovative funding strategy and revenue model.
- Appropriate administrative structure and institutional support mechanism within the government.
- Common infrastructure and database creation.
- Human resource development - training and motivation.
- Start Simple, Grow Fast.

E-Governance: Some Success Story

For a window into the potential of E-Governance, we need only to look at the effects of the initiatives already underway in India. Andhra Pradesh has computerized its land records down to the sub-registrars' level, reducing the time, corruption and the government's own transaction costs in providing this service. The twin cities of Andhra are getting E-Seva also. Karnataka's

Bhoomi Project is another excellent example of how the use of IT in the land records department has actually led to the empowerment of farmers. In Gujarat, there are Websites where citizens log on and get access to the concerned government department on issues such as land, water and taxes. Municipal authorities in Delhi are using a software that enables them to collect property taxes more efficiently. Pondicherry has computerized its ration card system. Orissa, at present is emerging as a major BPO hub as far as IT is concerned. It has already computerised land records. Computerisation of Indian Railways, Indian Airlines and Banks has always made the service people friendly. Litigants can now track the progress of their cases in the Supreme Court, and have access to all Judgments since 1952 on computer disc.

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Hon'ble Chief Minister Shri Naveen Patnaik addressing a gathering at Raghunathpur High School on 28-7-2006.

Archaeological Remains of Mohanty Sahi, Kaupur, Daising and Olanga of Bhadrak

Narayan Chandra Sahoo



*Buddhist Tara , Daising,
Bhadrak*

These villages are situated on the bank of river Salandi, at a distance of 12 kms to the north-west of Bhadrak town. Only Kaupur is known from the Purijha records, preserved in the Orissa State Archives. Close to the village in the dry sandy bed of the

Salandi, there is a hot spring called *Devarkund*, which is regarded as sacred. Thousands of people from different areas of this district visit and enjoy this sacred fare. This little village consists of three hundred people who basically depend on cultivation. From three kms west of this village, there is a well known Shaiva temple known as "Anija Mahadeva" and half km from the south, a modern Jagannath temple have been seen. There are nine modern pidha shrines that have been located within about one km. radius in this area namely -

- i) The Biranchi Narayan Temple (Mohanty Sahi)
- (ii) Kadambesvara Temple (Kaupur)
- (iii) Chandi Thakurani Deula (Kaupur)
- (iv) Gadachandi shrine (Kaupur)
- (v) Siva Mandira (Sunchara)
- (vi) Jagannath Shrine (Daising)
- (vii) Jagulesvara temple (Daising)
- (viii) Shiva Deula (Daising)
- (ix) Broken brick temple (Kaupur)

All these shrines are built with burnt bricks and design is in pidha. Among these deulas, the Viranchi Narayan temple and Chandi Thakurani deulas play an important role, because there are eleven sculptural remains found in these deulas.

Catalogue of the Antiquities of Kaupur

1. Tara in Varadamudra (Daising) (3'9" x 1'6")
2. Three images of Uma-Mahesvara (Mohanty Sahi) (2'2" x 2'4")
3. Two images of Surya (Mohanty Sahi) (3'9" x 2'1")
4. One image of Ganesh (Mohanty Sahi) 2'8" x 1')
5. A double sided sitting image of Garuda (Mohanty Sahi) 2 ½ x 1½)

6. One image of Narasimha incarnation of Vishnu (Mohanty Sahi)
7. Eight handed Devi Durga (Kaupur) 2'6" x 2'3")
8. Narayan image (Kaupur) 2'5½" x 2'3"
9. Standing Shiva (Kaupur) (2'6" x 2'3")
10. Two standing images of Parvati (Kaupur) (3'6" x 1'10")
11. One standing image with seven hooded snake over head (Kaupur) (2'1" x 2')
12. An unknown image (Kaupur) (2'3" x 2'1")
13. Jaina image (Olanga)
14. Ganesh image (Olanga)
15. Kadambesvara Siva Linga (Kaupur)(A)
16. Chandesvara Siva Linga (Kaupur)
17. Dadhesvara Sivalinga (Kaupur)
18. Bankesvara Sivalinga (Mohanty Sahi)
19. Jagulesvara Sivalinga (Mohanty Sahi)
20. Kadambesvara Sivalinga (Kaupur) (B)
21. Twenty-five pieces of broken scroll work (Kaupur)

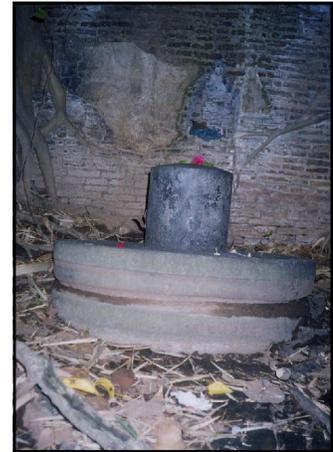
Sculptural Description



Surya Image, Mohanty Sahi

A m o n g the sculptural remains there is a fine image of *Tara* of the B u d d h i s t pantheon lying under a tree by the side of the road leading to the village. It is in a good state of preservation, a l t h o u g h exposed to the d e c a y i n g

agencies of nature. Standing on a double lotus pedestal, she displays *Varada Mudra* in the right hand and the left is placed close to it over a female standing with a lotus stalk. To the right, a devotee is seen in *anjali* in *anjali*hasta. Five *Dhyani Buddhas* are carved in a row at the top of the stone slab. The plain halo behind her head is flanked by flying gandharvas. She is adorned with beautiful ornaments such as - necklace, mekhala, yearings, anklets, bracerlates etc, and eyes, nose and mouth are decorated with modern silver ornaments. Its coiffure style in Jatamukuta. In the right side of this image there is an arrow shaped rock called *Bhima-Kanda* which is believed by the local people to have been an arrow head used by the epic hero Bhima, the third pandava of the Mahabharata fame. The sculptural work of the Buddhist image indicate that it is assignable to about 7th-8th century A.D.



Chandesvara, Kaupur

On the upper terrace of the river Salandi, over a ruined ancient platform stands a modern Shiva temple of Pidha design and is known as Kadamvesvara. Now, there exists a modern brick temple which is known as Viranchinarayana temple and it contains seven beautiful sculptures, such as - three images of Uma-Mahesvara, two images of Surya, one image of Ganesha and a two sided image of Garuda.

The Garuda image of this place is a unique sculpture. He is seated in *Padmasana* on a *visvapadma* cushion with his hands folded in *anjali*, a lotus in the hollow between his palms.

He wears serpents as ornaments around the neck, arms, wrists, and ankles. The wings are represented with horizontal bands and spread out from behind his arms. His eyes are down-cast and a medallion appears at the centre of his coiffure. His hair is arranged in *Karanda Mukuta* design consisting of tiers of tightly-coiled curls. His head is framed by an oval halo and a vidyadhara is at each upper corner of the back slab. It measures 33 x 23 inches. This image placed on a modern lotus throne inside the centre of the temple. Front side of the image is in good condition but unfortunately back side of the image is slightly broken and it is difficult to take photograph because it placed very nearer towards the wall. It is assignable to about 8th century A.D.

Beside the Garuda image, there are two similar Surya images. They are standing on chariots drawn by seven horses. The portions below their waist region are carved invisible in accordance with textual prescriptions as enumerated in the *Mastya Purana* and the *Brihat Samhita*. Both the figures are flanked by *Danda* and *Pingala* and display full blown lotus flowers in hands. *Danda* is pot-bellied with a staff in hand, *pingla* has pen and ink-pot in two hands. *Aruna*, the charioteer appears to be engaged in driving the horses. Both the Surya images had tall crowns on head and coat of mails on the chest. Their proto type can be found in the *Vital Temple* of Bhubaneswar. These images are placed both

left and right side of the Garuda image inside the sanctum.

Of the three Uma-Mahesvara images, the first one is in a fairly good state of preservation. Shiva is seated in *Lalitasana* with his right leg placed on Nandi kept below the pedestal. In the upper right hand, a trident is held while the lower right hand displays the *Vyakshyana Mudra* on his upper left hand Shiv embraces Parvati where as his lower left hand touches her chin. Parvati is seated on the left side of Shiva with her foot on the back of a couchant lion, her conventional mount. She turns her face gracefully towards her lord. Her left hand rests on the left knee whereas the right hand is kept on the thigh of Shiva. The matted locks of hair and decorative ornaments worn by Shiva are remarkably fashioned. Heads of both the figures are surrounded by a round plain nimbus. This period of this image is assignable to about 8th century A.D. This image is now placed outside of the niche of the temple.



A double sided Garuda image,
(Mohanty Sahi) Bhadrak

Another image of Ganesh is worshipped inside the sanctum of the main temple. He is seated on a Visvapadma cushion with his vehicle mouse. He holds different objects in his four hands namely Varchha (spear), rosary, flower and modaka. He is adorned with different ornaments such as, anklets, earrings, necklace, thread, bracerates etc. Prabhamandala has been seen behind his head. Some portion of his right breast is broken. Materials used in all images are chlorite



Surya Image (Mohanty Sahi), Bhadrak

and time period is probably 8th-13th century A.D.

In another part of the village are found two images kept under a tree, of which one is Narasimha incarnation of Vishnu. It has a terrific look with two long teeth protruding out on two sides. Of the four hands, the upper right one holds a lotus and the lower one is placed on the head of a figure in *Anjali hasta*. A round object is carved in relief on the back side of the figure. The wing type curly hair of the figure is noteworthy. The upper left arm of the deity is broken and the lower left one is placed on the head of a female figure holding a lotus in her right hand and a *gadu* (spouted jar) in the left. The main figure has a short *conical mukuta* on the head. There is a plain round halo around the head duly flanked by flying *gandharvas*. The two figures on the sides are *Chakra* and *Gada* personified. The round object on the back of the figure on the right side is wheel personified and the figure with club in her left hand is *Gadadevi* who is in-variably represented in sculpture as a female figure.

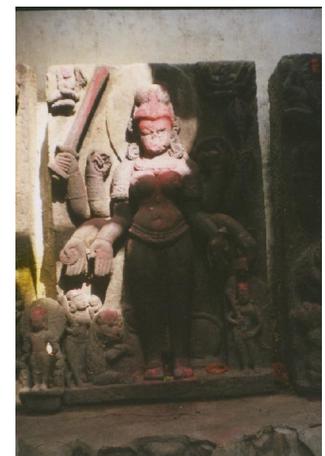
The other figure, kept near it is a four armed female deity. All her hands are damaged along with attributes held in them. Her mount, the lion, is carved below the pedestal. In the absence of attributes it is difficult to identify the image.

In the middle of the village there are three standing images and one Shiva linga worshipped in inside a close mandapa. Now the modern temple have been built by the Panchayat Secretary and the villagers. These images are, one standing Narayana, Shiva and eight handed Devi Durga

(locally known as Chandi). The right hands of the Devi hold different objects, such as *Sword, Mala, chakra* and *Varadamudra*, which the left hands are shown with *trident, dhala, ghanta* and *kutna*. The lion as well as two attendants are depicted below the pedestal. She adorned with different ornaments namely, twelve pieces of bangles has been seen all her hands, bracerates, earrings, a small crown on her forehead, three pieces of necklace, a beautiful mekhala, anklets etc. She also wear a low-relief sari on her body. Some portion of her face and left eye are slightly broken. In her right side image of Narayana and left side image of Shiva with his vehicle have been placed on a modern plinth. These images are assignable probably 10th-11th century A.D.

Besides, these beautiful images, there are two male and female images worshipped inside the sanctum of the modern pidha deula. Before these are worshipped under a big banya tree and locally known as *Gadachandi Thakurani*. All hands of the female deity are broken. There is a sleeping lion figure behind her legs. She adorned with ornaments such as, necklace, earrings, anklets, bracelets, bangles, mekhala design of her coiffure is very simple. Her both breasts are slightly broken and there is a circular *prabhamandala* behind her head. It's measurement is 94 x 52 x 8 cm and assignable probably 11th century A.D.

The male image in this sanctum is placed left side of the female deity, he also wear different ornaments and standing with



Astabhuja Devi Durga (Chandi) Kaupur

anjalinudra. The mudra touched of his chest. He also wear a simple dhoti. Prabhamandala has been seen behind his head. It's measurement is 92 x 52 x 17 cm and time period probably 11th - 12th century A.D.

There are many Shiva Lingas burried under ground and some are exposed. The Shiva Lingas are named as *Chandesvara*, *Kadambesvara*, *Vankesvara*, *Jagulesvara*, *Dadhesvara* or *Budhamahdeva* etc. Among these Shiva Lingas, near Dadhesvara, there are two stone images also worshipped. One is identified probably is *Narayan*, because this image holds different objects i.e. conch, chakra, lotus flower but other object is difficult to identify and there are also seven hooded snake has been seen over his head and standing on a visvapadma cushion.

Among the Shiva Lingas, Dadhesvara or Budhamahadeva, and Chandesvara are mostly famous in this area. Dadhesvara Mahadeva is placed on a high latrite stone structure. Unfortunately some parts of the structure became destoryed by the cause of the nature, so the Linga has been biased towards the south. Now this Linga worshipped under late Laxmidhara's personal land. Besides Dadhesvara, there is also another Shiva Linga has been worshipped in the middle of the village named as Chandeswara. This Mahadeva previously worshipped inside the sanctum of an ancient brick temple. But unfortunately the temple became demolished by the heavy banyan tree. Some sculptural vestiges have been found outside the temple below 10-12 feet. These sculptural remains are 10 pieces of scroll work, one piece of broken lotus design, two pieces of pillar brackets, one piece of broken

pillar base etc. These sculptural evidences has been discovered by me at the diging of the temple foundation of the Chandi thakurani on 3rd June 2006. Materials of the remains are Khandalite and assignable probably Somavamsi period.

This historic site of Kaupur was the religious centre during the Somavamsi period. The discovery of a large number of Shiva Lingas as well as Shiva images bear close testimony of it. Thus Kaupur is of great archeological importance.

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Sepoy Mutiny

(On the completion of one hundred and fifty years)

Tarakanta Mohanty

The Sepoy Mutiny of 1857 is otherwise known as the First Indian War of Independence to free Mother India from the yoke of English race. Each and every student, professors and presently alive freedom fighters can not forget that this year 2006, one hundred fifty years of completion of Sepoy Mutiny is celebrated across the length and breadth of our motherland. In the last month (July), a preparatory committee under the chairmanship of Hon'ble Prime Minister has been constituted for its celebration in a grand manner.

It may be recalled that on 29th March 1857 at Barrackpur, which is 16 miles away from Calcutta, Mangal Pande broke the lines and called upon his comrades to strike a blow for their religion. In the succeeding weeks and months, there were repeated apprehension of outbreak of revolt at Calcutta, and the Europeans were in a state of prolonged panic. Outside Calcutta, there were risings and alarm in many places, for example Birbhum, Bankura, Jaspura, Krishnagava, Malda, Dacca, Faridpur, Bakargang, Tipperah, Syehet, Chittagond, Khosi and Jaintia hills.

The sun of independence of India was set in 1757, when Nawab Siraj-Udaullah became a martyr in the battle of Plassey in 1757 in the bullet of Lord Clive due to the blatant treachery made

by Mir-Jafar. Then for the Britons, it was 'Rule Britannia Rule'. It took another 100 years till 1857, and the Britishers became successful in annexing many provinces in their conquered map and by their diplomatic policy of Divide and Rule.

But the reason of outbreak of First Indian War of Independence was the greased cartridge. The part played by the greased cartridge in bringing about the revolt is unduly exaggerated, some eminent historians opine. Major Buntein, commanding the department of musketry at Dum Dum, testified that even though the Indian soldiers were greatly agitated about the greased cartridges, when he paraded them, at least two-thirds of the attachment immediately stepped to the front, including all the native commissioned officers. In a manner perfectly respectful, they distinctly stated their objections to the method of preparing cartridges for the new rifled market. General law, member of the supreme council, writing about the irregular infantry of Oudh, stated : "It appears to me, that probably the main body of this regiment in refusing to bite these cartridges, did so, not from any feeling of disloyalty or disaffection towards the Government or their officers, but for a sincere dread that the act of biting them would involve a serious injury to their caste and to their future respectability."

But the greased cartridge was only one among the numerous grievances of the sepoy. Its introduction added to his apprehensions and aggravated his existence. But the fact is that in the conditions prevailing then, the normal state of the Bengal Army was mutiny. How could it be otherwise? Indian Sepoy was a pure mercenary. He joined the army partly because of his caste traditions and partly because the Indian armies, which had provided him with his living in the past, has ceased to exist and the company offered him regular pay and pension, and a perfection to which he was accustomed. Victories of the company's Army gave him a feeling of self-importance and in the early days he was treated on terms of equality which tended to evoke sense of personal loyalty and camaraderie. With changes in the system the situation changed for the worse and estrangement grew between the Europeans and the India.

The pride of the Indians was wounded. Royal families were humiliated. The nobility was divested of influence. The people lay prostrate before the might of the foreigner. The ancient sets of power were in ruins, the ancient ways and manners all in eclipse. New men of another race, when in religion, language, culture, lorded over the sons of the soil and heaped contempt upon them, is it surprising that both the civilian and the soldiers were exasperated and ready to take up arms against the foreign ruler? The time was ripe for rebellion.

Foreign rule by its very nature is repugnant to a conquered people. The British were aware of it. Sir John Shore had realised it, when he wrote, "whatever may be the benefit of the British system of government, the evil of foreign domination counter balances all this benefits. Macaulay had said, "The heaviest of all yokes was the yoke of the stronger." The government of the people by

itself has a meaning and a reality, but such a thing as government by one people over another does not exist. One people may keep another as a preserve for its own use, a place to make money in a human cattle farm, to work for the profit of its inhabitants, but if the good of the governed is the proper business of a government, it is utterly impossible that a people should directly attend to it.

Eminent political philosopher Wendell Phillips has aptly said, "Revolutions are not made. They come, yes they come; when time is ripe, it comes." So the causes of revolution of 1857 were numerous and requires a detailed study. But the synopsis is given below.

By the time Delhousie relinquished the reins of office, the British dominion in India had reached its natural limits. From the west to the east, it extended from Indus to Irrawaddy, and from the north to the south and from the Himalays to the Indian ocean. Over these vast conquered territories the British imperial genius built up a system of government which served a dual purpose. On the one hand, it ended the anarchy which prevailed in the country in the eighteenth century, established peace and security of life and property, and created conditions for the political unification of the Indian people. On the other hand, the British secured for themselves an empire unequalled in extent, wealth and resources which gave their small island kingdom of Britain, the hegemony of the world. The adventure which had commenced in the sixteenth century, under the mercantile forces for the achievement of wealth and power, had at last culminated in success unparalleled in history.

This extraordinary phenomenon had three phases. In its first phase, the East India Company's activities were confined to trade; in

the second phase, the company entered into armed conflict with its European rivals, established its trade monopoly and acquired political influence. In the third phase, which began with the battle of Plassey, the company combined commerce with conquest and in both achieved success beyond its dreams.

The character of the upheaval according to the British historians, the out break of 1857 was a mutiny. The fashion, in fact was originally set by the government of the day for the then Secretary of state for India, Earl Stanley while reporting the events of 1857 to the parliament used the term *mutiny*. Most English writers on the subject followed his lead. Thus it was that Charles Ball, G.W. Forest, T.R. Holmes, M Innes, J.W. Kaye, G.F. Macmunin, G.T.. Malleon, C.T. Metcalfa, Earl Roberts and other used the term 'mutiny' to describe the upheaval.

Bahadur Shah, in the manifesto which was issued on 25th August says, "It is well known to all, that in this age of the people of Hindustan, both Hindus and Muhammedans are being ruined under the tyranny and oppresion of the infidel and trecherous English" and then he goes in to explain the five main heads of accusations as follows (i) concerning zamindars (ii) concerning merchants (iii) concerning public servants (iv) concerning artisans and concerning pandits, maulavis and other learned persons.

He asserted "the Pandits and Maulavis are the guardians of the Hindus and Muhammedan religions respectively and Europeans are the enemies of both and therefore, they are bound to take their share in the holy war."

The proclamation draws attention to the political and economic evils of the British rule and shows that the sufferings of the upper classes - Land lords, higher grades of merchants, civil and

military officials and Hindu and Muslim learned men were the main cause of the Revolt.

Nana Sahibe addressed letters to the emperor of France which corroborates the charges enumerated by Bahadur Shah. Among the inequities of the English Government, he mentions, "the annexation of the Maratha Dominica by falsehood and deceit, the discontinuance of the pension promised to Baji Rao II and his heirs, the overthrow of the Indian Rulers by stratagem and political machinations; the establishment of courts which ruined propertied men by the heavy expenses of litigation and the promulgation of laws contrary to their sacred codes and offensive to their religious sentiments, the levy of heavy taxes on the proprietors of land and custom duties on the products of their fields, the arbitrary proceedings by which more than 200 princes became victims of their manoeuvres, the violation of treaties and promises made to the Raja of Nagpur, the plunder of his palace and the sale of previous articles by auctions, the ignominy heaped upon the emperor of Delhi and the ruling chiefs of the Deccan, and Sind, the dethroning of Dalip Singh, the minor successor of Maharja Ranjit Singh, the deposition of the king of Oudh in violation of the treaties and engagements, the dishonouring of women and the destruction of temples and mosques, the interference with the Hindu custom of adoption of sati, the resumption of endowments made for the support of temples and charitable establishments, and above all the plan to corrupt the religious rites and customs of the Indians, so that the sepoy's cried out with one voice; it is through us that the English have conquered all the countries in Hindustan, for what have their soldiers done?"

Is it in order to lose our religion and our rites that we sacrificed our lives and our existance ?

We shall continue to fight till our strength is totally exhausted and so long as a single individual remains, alive, Nana Sahib sum up the tale in one sentence. The act of injustice and perjury of the English Government blaze in all sides like the rays of sun.

Situation of Jhansi

Bundelkhand had been a part of Maratha dominion. It included Jhansi and Bunda, both under Maratha princes. Ganyadhar Rao of Jhansi died without an heir, and Delhousie in contravention of the treaty of 1817 annexed the principality. The widowed Rani, Laksmi Bai, remonstrated without effort. Feelings were further embittered when the grants to the temples were stopped. Frustration led to a desperation. On June 4, the sepoys incited by Laxman Rao, a Brahmin in the service of the Rani Begam to hurl defiance at their officers and committed violence and murder. The Rani was proclaimed the head of the state. She provided a spirited lead to the rebels and fought heroically against the British forces, meeting her death at battle field.

The Nawab of Bunda a scion of the Peshwas and house threw his lot with the revolutionaries and lost his estate.

It spread like a wild fire in Uttar Pradesh (then known as the North-Western provinces) and Oudh. The spirit of rebellion was most fierce. This was the homeland of the sepoys, the region which constituted the heart of the Mughal empire.

Here were the holy places of the Hindus and their famous centres of ancient and medieval culture - Delhi, Agra, Lucknow, Mathura, Ayodhya, Prayag and Banaras.

MEERUT - The outbreak in Meerut on May 10, 1857, was the signal for a general uprising all over the province. It also spread to

Kanpur, Banaras, Oudh and Lucknow, Pang, Sind and Rajasthan. It also spread to central Indian provinces like, Bihar, Chotnagpur and Rajputana then spread to Maharashtra and there were rising in Hyderabad, Madras, Assam and Orissa.

The Orissa condition were different. After its annexation by British in 1803, two third of the Oriya zamindars were completely wiped out and replaced by Bengali Zamindar. The Minister of Mukunda Deva III of Khurda was the first Oriya patriot. "Jayee Rajguru was the first Oriya patriot and became martyr in 1805. Just before the decades of Sepoy mutiny, in Orissa Buxi Jagabandhu Vidyadhar of Khurda had started a rebellion in 1817. For decades, Orissa has been in turmoil as the chiefs of Goomsar, Baud and Angul defied the suzerainty of the British. The Khords, an aboriginal tribe, who inhabited the region were another aggrieved factor.

In the year 1857, the dissatisfied elements joined hands and trouble began. The princes of Sambalpur, Surendra Sahi and Uggal Sahi, who had been held as prisoners in the Hazaribagh Jail, were rescued by the rebel, took the lead. The flag of rebellion was hoisted and the authority of the British challenged. The whole country in the neighbourhood of Sambalpur passed temporarily into herds of the insurgents and it was not till 1862 that Surendra Sahi surrendered and was deported. Even then the land lords petitioned the government to restore him to gaddi.

In the Zamindaris of Parlakhemudi, the savars and other aboriginal tribes of Ganjam led by Radhakrushna Dandasana rose in rebellion.

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Elephant Foot Yam : A Commercial Crop for Orissa

M. Nedunchezhiyan
Abhinav Saurabh & Nirakar Ranasingh

Amorphophallus paeoniifolius (Densst) Nicolson (Aracea), commonly known as Elephant foot yam, is a highly potential tropical tuber crop. The tubers are rich in nutrients. Pickles and many indigenous medicinal preparations are also made using its tubers. In India, it has attained the status of a cash crop and the area under its cultivation is increasing fast. It is a crop of South-east Asian origin, growing wild in the Philippines, Malaysia, Indonesia and Southeastern Asian countries.

Elephant foot yam, grows well in hot (25-30° C) and humid (80-90% RH) climate. Hot and humid climate is required at initial stages of the crop growth for vigorous growth, whereas dry climates facilitate tuber bulking at later stage. Well-distributed rainfall of 1000-1500 mm is helpful for good growth and tuber yield. The crop can be grown in any soil types by raising the crop in pits filled with well decomposed cow dung and sandy loam soil; although well-drained, fertile, sandy loam soil is ideal for elephant foot yam cultivation.

In India, this crop is traditionally cultivated in Andhra Pradesh, Gujarat, Maharashtra and Kerala States. Orissa climate is highly suitable for cultivation of elephant foot yam. It can be grown under rain-fed condition with protective irrigation.

Wild plant of elephant foot yam is found throughout Orissa. The tubers of wild plants are highly acrid, causing irritation in throat and mouth due

to excessive production of calcium oxalate present in the tubers. However, through research and development high yielding non-acrid varieties were released by different organizations.

Varieties

Gajendra: A local selection from Kovvur area of Andhra Pradesh is able to yield 50-60 t ha⁻¹. The tubers are non-acrid, well shaped and generally devoid of cormels or propagules.

Sree Padma: This variety was developed at Central Tuber Crops Research Institute, Trivandrum, has a yield potential of 40 t ha⁻¹. The tubers are non

acrid and generally have one mother corm and a few cormels or propagules.

Kusum: This variety was developed by Vidhan Chandra Krishi Viswavidyalaya (WB), has a yield potential and other features similar to "Gajendra".

Cropping season

Elephant foot yam is a long duration crop and generally attains maturity in 6-7 months. Under irrigated conditions, it is planted in summer (March) and attains maturity by November. Under



Farmer with elephant foot yam plant
(var. Gajendra)

rain-fed conditions, the crop is planted at the onset of monsoon, preferably in June. Depending on the market's demand, the harvesting can be started after 5-7 months. This crop has the sustainability to grow at any time of the year, provided, temperature is congenial and adequate soil moisture is available.

Size of planting material

Initial size of planting material plays most significant role in determining the final size of the harvested tubers. Results of research showed that 400-500 g size whole tubers were more suitable for raising a commercial crop. Tubers of 3-4 kg can be harvested after six to seven months. This size is most suitable from marketing and transport point of view.

Cut tubers of 50-100g sizes are used for producing the planting material of 500-1000 g sizes. Although cut tubers can also be used as planting material, the use of whole tuber is significantly superior over cut tubers in terms of sprouting percentage and overall yield. When cut tubers are used for planting, certain precautions and treatments are needed as cut tubers are prone to decay after planting due to possible presence of several soil borne pathogens. Cut tuber pieces 50-100 g are treated in thick cow dung slurry mixed with Mancozeb (0.2%) + Monocrotophos (0.05%) for 5-10 minutes, followed by drying in shade for 24 hours.

Planting method

The main field should be thoroughly ploughed, leveled and tilled before planting. The planting should be at 90 x 90 cm spacing for commercial crop. The pit size of 60 x 60 x 60 cm should be dug out and refill the same soil with manures before planting for facilitating tuber bulking.

Manures and fertilizers

Elephant foot yam has high nutrient requirement. Well-decomposed cow dung compost @ 20-25 t ha-1 mixed with soil should be filled in

pits only. A fertilizer dose of 100:80:100 kg N:P:K ha-1 has been found to be optimum. The fertilizer dose should be decided depending on the soil type and nutrient status.

After care

Mulching with organic waste or polyethylene sheets helps in reducing the weed growth and conserving soil moisture. For summer crop, a light irrigation should be provided immediately after planting. Depending on the soil moisture availability, irrigation should be given at regular intervals till the arrival of monsoon. Care should be taken to prevent water stagnation at every stage of crop growth. Irrigation should be withdrawn during the later stage of crop growth after 5-6 months of planting to allow the crop to mature.

Intercropping

During the initial period of 2-3 months after planting, crops like leafy vegetables, green gram, black gram, cowpea, cucumber; etc can be grown as inter-crop. Intercropping of elephant foot yam in banana, coconut and other newly planted orchards gives additional income to farmers.

Regional Centre of CTCRI

This Center has undertaken a massive programme on quality planting material of elephant foot yam production and supply along with other tuber crops. This program has been a great success and every year several metric tones are supplied to farmers and development agencies.

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EDITORIAL



In the historic freedom movement, many worthy sons and daughters of India have made supreme sacrifice. Their relentless struggle continues to stand as the rarest human movement in the history of the world. In this prolonged war of independence, the freedom fighters of Orissa had played a significant role. Even women from different parts of the state had joined this august struggle and contributed a lot. At last, the long cherished dreams of our freedom fighters came to a reality. The 15th of August remained a remarkable date in the whole process of functioning of a country like India. Developments in post-Independent India have been pursued rigorously. We have achieved success in basic fronts like food sufficiency, agricultural production and progress in science and technology. Keeping pace with the developments throughout the country, Orissa recorded a steady progress in improving the socio-economic condition of the common man. Many attempts are being targeted with the inspirations from our forefathers and freedom fighters to transform Orissa into a developed state. All these impressions have been embodied in this special issue of Orissa Review which, we hope, will be of much interest to our readers. We are also quite open to receive valuable suggestions from our esteemed readers in both the form and content of this issue.

Sibekamand Broul



Message of
Shri Rameshwar Thakur
His Excellency the Governor of Orissa
on the Occasion of the
60th Independence Day - 2006

Dear sisters & brothers,

As the Nation goes to celebrate the momentous occasion of Independence Day, I take the opportunity to extend my earnest greetings and felicitations to all of you.

2. The 15th of August 1947 heralds the arrival of a new, independent, vibrant and democratic India. The India that is destined to lead the world with its innate strength of peace and non-violence. On this auspicious day, we pay our homage to the Father of our Nation Mahatma Gandhi. Gandhiji led a national movement against the British Raj by uniting men and women of all regions and religions, and ultimately brought us our rightful place in a free India. We also pay our tribute to numerous freedom fighters who sacrificed their lives to attain independence. We show our reverence to Jawans who fight valiantly to keep us safe from external aggressions and terrorism.

3. Orissa too has made significant contribution in the national struggle for freedom. People from all walks of life joined the mainstream movement with invincible patriotism and courage. We also pay our tributes to those patriots.

4. Since Independence, we are ushering in to build the Orissa of our dreams. My Government is making all out effort to change the contours of our economic arena. Development initiatives are on to reduce poverty, increase employment generation and improve the general quality of life.

5. Orissa has abundant mineral resources. My Government is committed to transform Orissa into a vibrant industrial state. Orissa in recent years has emerged as a favourite destination for investors. As many as 46 memorandums of understanding have been signed with companies of national and international repute in steel and aluminium sectors. These include the 12 million tonne capacity steel at Paradeep by South Korean steel major POSCO with an investment of 12 billion US dollar. Recently, the largest steel maker of the world, Laxmi Niwas Mittal has evinced interest to set up a 12 Million Tonne capacity steel plant in Orissa with an investment of about Rs.30,000 cr. to Rs.40,000 cr.

6. The process of industrialisation however, has its effect on the perception of the displaced families. In finding a humane solution to these problems, the Government has put in place a pragmatic Resettlement and Rehabilitation Policy. This is a pioneer policy of my Government in respecting the sensibilities of the affected people.

7. My Government accords top priority to employment generation for the youth of our state. Apart from the investment driven employment opportunities, an Employment Mission has been set up under the chairmanship of Chief Minister to impart training to unemployed youths in various trades that has the potential for employment or self employment opportunities. National Rural Employment Guarantee Scheme (NREGS) has been launched in the state in 19 districts to provide atleast 100 days of guaranteed employment to rural people.

8. The Government is committed to make farming more lucrative and stable source of income and employment. Increase in productivity of agriculture and horticulture related activities will certainly improve the economy of farming community. National Horticulture Mission is in operation in our state to move ahead in this objective. My Government has recently announced a lucrative package for our farmers which will augment their income from agricultural and allied activities.

9. My Government has implemented an innovative system called Pani Panchayat, a participatory method of maintenance and operation of irrigation systems. Already 13,397 Pani Panchayats have been formed in the state covering an area of 10.40 lakh hectares. Under Biju Krushak Vikas Yojana, 500 new Lift Irrigation points have been completed last year creating an additional irrigation potential of 10,000 hectares. The Government aims at bringing minimum 35 per cent of the cultivable area under irrigation in each block within a time frame of five years.

10. The Government accords top priority to the development of scheduled castes and tribes. Orissa Tribal Empowerment and Livelihood Programme (OTELP) has been launched in the state to improve the income of tribal households and productivity of their land. My Government has taken a slew of steps such as Restoration of alienated tribal land to its owners, Regularisation of Pre-1980 forest habitations, withdrawal of minor forest and criminal cases against tribals, increase in procurement price of Kendu leaf and transfer of control over 60 minor forest produce to Gram Panchayats to facilitate all round development of tribal community.

11. Empowerment of women is on the top of my Government's agenda. About 1,76,000 Self Help Groups have been formed under a novel scheme known as Mission Shakti. Credit to the tune of Rs.370 crore has been given to 1.6 lakh of such groups. The scheme has been a resounding success in bringing economic self reliance to innumerable women of our state.

12. Promotion of Science & Technology is key to making rapid strides in any development process. My Government has entered into an MOU with IIT, Kharagpur to set up Orissa Technology Mission with the objective of promoting Bio-technology and Bio-Informatics. Steps have been taken to set up a Bio-technology Park in Bhubaneswar.

13. As we are increasingly moving towards a knowledge based society, the role of Information Technology is progressively getting pre-eminence. The State Government is making a headway in this direction. Appropriate IT policy has been formed to spread e-governance campaigns for better service delivery mechanisms. A core e-governance infrastructure, State Wide Area Network (SWAN) is under implementation to connect state headquarters with all district, sub-division and block headquarters. Software firms of repute like Infosys and Satyam have established development centres in Bhubaneswar and many more are in the pipeline.

14. Proper grooming of our human resources is essential to actualise our vision of a prosperous Orissa. For better planning and development of education and health of our children, the Government has taken up Orissa Child Census 2005. Sarba Sikhya Abhiyan has shown impressive performance in the state. An Education Satellite programme has been launched to support elementary and secondary education. In the field of higher education, Rs.35 crore has been allocated to different universities for development. The Government has entered into a Memorandum of Understanding with Vedanta to set up a world class University near Puri. Close to Rs.15000 crore will be invested for this University with a student capacity going upto one lakh. This will provide global standards of education in the field of Humanities, Basic Science, Health, Engineering, Law and Management education. It will spawn a world class township and create immediate benefit for the region.

15. In providing quality health care to the rural mass, National Rural Health Mission has been launched in the State. The Government has set up Infant Mortality Reduction Mission to bring down infant mortality to the national average. The Government is also looking forward to private sector in improving the health infrastructure of the state. 17 organisations have been given clearance for establishment of medical and dental colleges to meet the shortfall of doctors in the state. Recently, the Reliance Health Limited, a subsidiary of Reliance ADA Group has proposed to create a health city in Bhubaneswar with world class institutions like hospitals, research centres and medical education facilities.

16. Orissa is considered to be a pioneer in power sector reforms. It is one of the few states in India that produces surplus power. The state has sold surplus power to the tune of Rs.420 crore to Power Trading Corporation and National Vidyut Vyapar Nigam during 2005-06 by December 2005. As Orissa is marching ahead in industrial sector, the Government is making futuristic plans for our energy needs. Reliance ADA Group has evinced interest to invest over Rs.55000 crore to set up a 12000 Megawatt thermal power plant at Hirma in Jharsuguda district. The proposed project will be a giant leap forward in providing energy security to the people of Orissa and India as well.

17. In order to promote transparency and accountability in the system of Governance my Government has implemented Right to Information Act, 2005 in the state. Orissa Information Commission has been set up to streamline the regime of transparency. All the Government Departments are making information available through state Government websites as provided in the Act.

18. The multifaceted initiatives of my Government is certainly going to spread wings in the years ahead. In the face of accelerating pace of development, the Government is taking adequate measures on human resource development, infrastructure, agriculture, health, education and environmental issues to enable the people of Orissa share the actual benefits of prosperity. Throughout our endeavours, the Union Government has been very supportive and especially our Prime Minister has always been very sympathetic to the development prospects of Orissa. So it is time that we must think afresh, welcome new ideas and support new ways of doing things. We must work in tandem to create our own future by applying synergy.

19. On this auspicious day, let us take a solemn pledge to join our hands to build a better Orissa, a better tomorrow.

Jai Hind

Message of
Shri Naveen Patnaik
HON'BLE CHIEF MINISTER OF ORISSA
ON THE OCCASION OF THE
INDEPENDENCE DAY - 2006



Dear sisters and brothers,

I extend my heartiest greetings and good wishes to you all on the auspicious occasion of celebration of Independence Day.

Independence day is a significant day for all of us. On this day, we freed ourselves from the foreign rule. Many worthy sons of India were imprisoned and made supreme sacrifice to attain freedom. I offer my tributes to them.

The contribution of Orissa to the freedom struggle of our country is quite significant. Many great sons of Orissa participated in the freedom struggle. I also offer utmost respect to those freedom fighters of Orissa, who actively participated in the freedom struggle.

In post-independence era, we have made rapid progress in different fields. We are consistently endeavouring to transform Orissa into a prosperous state.

You all are aware, many investors have now expressed their interests for investment in different sectors. Investment to the tune of Rs.4 lakh crore in steel, aluminium, power and other sectors is on the anvil. Implementation of these projects, will usher in more generation of revenue alongwith creation of new employment opportunities.

Agriculture is the main stay of our economy. The livelihood of many people in our state hinges on agriculture. With a view to increase agricultural production and make farming profitable, my government have recently announced an attractive package for the farmers. This package provides excellent incentives

in agriculture, horticulture, fishery and animal-husbandry. It is programmed to set up 50,000 borewell and tubewell during the next three years and provide irrigation facility to atleast 35% of the cultivable land in each block within next five years.

The government have initiated many programmes for the poor, scheduled tribes, scheduled castes and weaker sections of our state. Land pass book has been introduced for the benefit of farmers. Many programmes are under implementation for education, health, communication, drinking water, energy and electricity in tribal areas. Much stress is being given for the development of rural areas.

My objective is to root out corruption from the administration. A Bill to constitute Special Courts to deal with cases of corruption has been passed by the State Assembly. It will help fight against corruption.

Progress of Orissa is our sole aim. We all have to work unitedly to attain this objective. I appeal all of you to resolve on this auspicious occasion of independence day to transform Orissa into an advanced state in the new century.

Jai Hind



Message of
Shri Debasis Nayak
Hon'ble Minister
INFORMATION & PUBLIC RELATIONS
SPORTS & YOUTH SERVICES
ON THE OCCASION OF THE
60TH INDEPENDENCE DAY - 2006

I express my heartiest greetings and good wishes to all sisters and brothers of Orissa on the auspicious occasion of 60th Independence Day.

Independence day carries much significance for all of us. 59 years back, on this memorable day of 1947, we attained freedom from foreign yoke. Orissa has a glorious chapter in the history of freedom struggle of our country. The history of our independence movement is replete with sacrifice, courage and heroic deeds of nationalism. Today, we remember the meaningful contributions of those great sons and daughters who made supreme sacrifice for the sake of motherland. I offer my sincere tribute with my countrymen to all those freedom fighters.

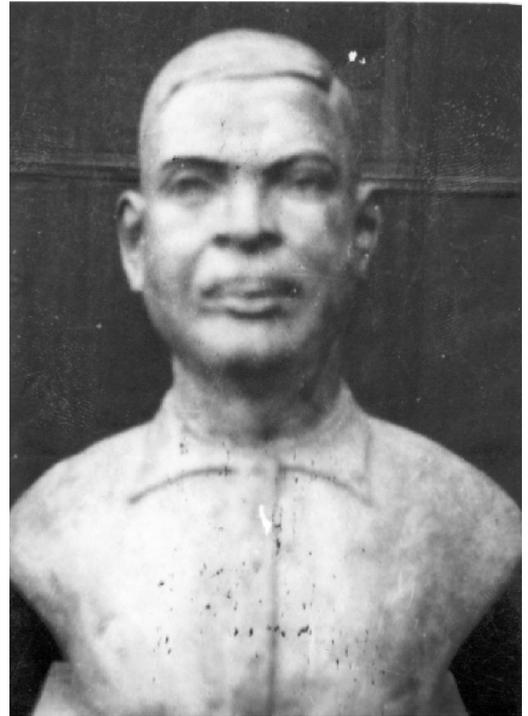
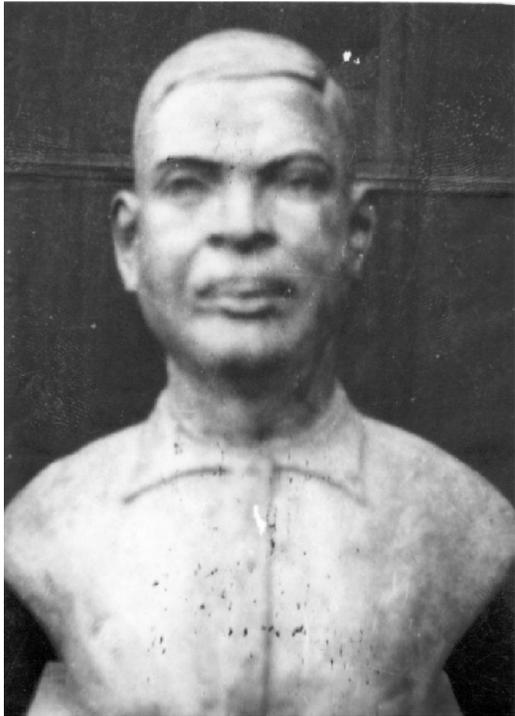
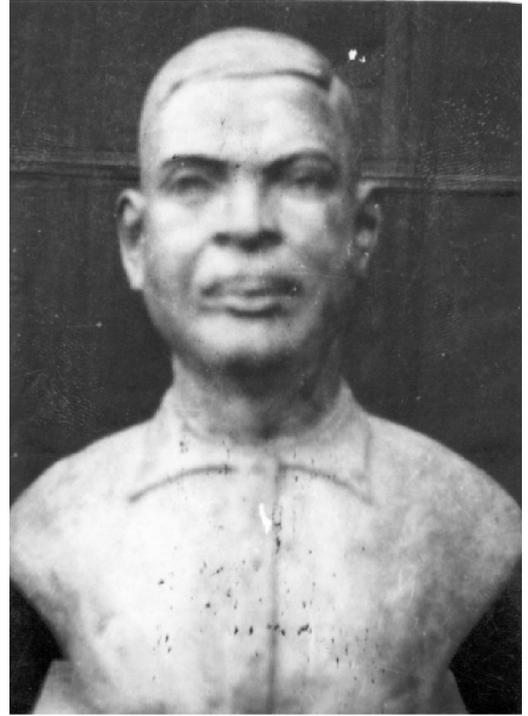
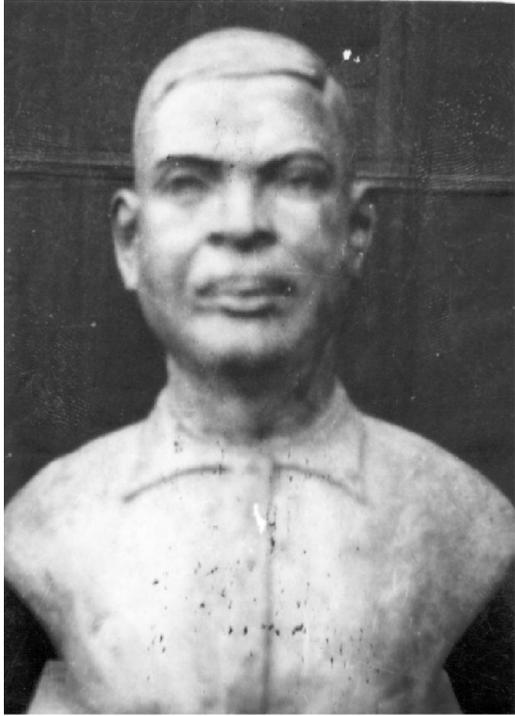
The people of Orissa participated actively in the freedom struggle. Places like Matili, Papadahandi, Salia, Khurda, Kuhudi, Ranapur, Nimapara, Kaipadara, Lunia, Taligadia, Nilagiri, Iram, Inchudi, Dhenkanal and many others bear the testimony of Orissa's great contributions.

We will continue to remember Jayee Rajaguru, Vir Surendra Sae, Birsa Munda, Baji Rout, Raghunath Mohanty, Dibakar Parida, Laxman Nayak and many others.

In post Independent era we have made rapid progress in different fields in our state. But frequent visitations of natural calamities have hindered the process of development. However, the Government of Orissa with these active participation and determination of the people have successfully faced there challenges. We have to work hard to lead a peaceful and prosperous life. The people in remotest corner of the land should realise the taste of the freedom. We have to rise over petty differences and narrow mindedness and work all together for all round development of the state.

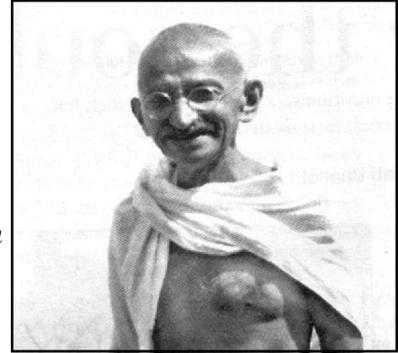
Let us rededicate ourselves on this sacred occasion to transform Orissa into a peaceful and progressive state.

Jai Hind



Freedom Movement in Jajpur

Dr. Atul Chandra Pradhan



"Imperialism built a system which interlocked its rule in locality, province and nation; nationalism emerged as a matching structure in politics." Though freedom movement in any locality was a part of the all India Movement in Gandhian era and should be assessed in terms of the policies and programmes of the Indian National Congress, yet the nature of mobilisation which was dependent upon local milieu, situation and leadership should not be lost sight of. So far as local leadership was concerned, in many areas there were miniature Gandhis. The work which Mahatma Gandhi was doing at Sevagram near Wardha was being done by Gopabandhu Choudhury at Sebahar in Bari area of Jajpur district (then a sub-division of Cuttack district) who earned the epithet 'Gandhi of Bari'.

In terms of source material as well as actual mobilisation and work Jajpur is entitled to have an important place in the historiography of freedom movement in Orissa. Researchers on freedom movement consult the memoirs, diaries and private papers of active participants in freedom struggle besides the official records and newspapers. Though such accounts are subjective in character and likely to have been coloured by personal feelings and bias, yet they give us intimate knowledge about the events in which freedom fighters were actively involved. About freedom

movement in Jajpur we get such knowledge from the memoirs of three key figures - Ramadevi, Manmohan Chaudhury and Annapurna Maharana.¹ Some years back a freedom fighter of Jajpur, named Arttabandhu Mahanty who died in 1989 and his associate Dasarathi Samal (a patriotic singer, dramatist and actor) compiled data on freedom movement in Jajpur which was later on edited by Sharat Chandra Maharana and published at Koraput. This book, entitled *Mukti Sangramare Bari Anchala* gives an account of freedom movement in Bari (which is now a constituency of Orissa Legislative Assembly), as well as biographical notes and, where possible, personal statements, of freedom fighters themselves. In his biography of Gopabandhu Choudhury, entitled *Dhuli Matira Santha*, (Vidyapuri, Cuttack, 1985) Gopinath Mohanty, the well-known Oriya novelist has given some data about constructive work in Bari, collected from a journal, called *Gandhi Sebasangha Patrika*, edited by Gopabandhu Choudhury, which was being published from Bari.

The Gandhian movement alternated between agitational activities like Non-cooperation and Civil Disobedience Movement and constructive work. Constructive work, apparently meant for social reconstruction or nation building also had a strategic - revolutionary

significance, because it roused awareness among the people and the constructive workers also often took active part in agitational activities. Constructive work could be sometimes carried on within the framework of semi-authoritarian and semi-hegemonic colonial government. For example, after the inauguration of provincial autonomy experiment in Gandhian scheme of Basic Education was launched with Government approval.²

Against the background of all-India nationalist movement, the movement in Jajpur district can be divided into three phases - 1930-34, 1934-39 and 1940-45.

In 1930 Ramadevi addressed a large gathering in Bari. During the Civil Disobedience Movement some meetings and processions were organized in Jajpur. Some people engaged themselves in such activities as opium-picketing and cutting of date trees. Prominent among those who participated in Civil Disobedience Movement at Jajpur were Balaram Pati, Bipin Bihari Mahanty, Gadadhar Dutta, Padmanabha Roy and Bhagaban Sahu. In 1931, for the A.I.C.C. Session, proposed to be held at Puri, volunteers were recruited from Jajpur district, particularly from Bari. That Session could not be held because of resumption of Civil Disobedience Movement by Congress soon after Mahatma Gandhi's return from the second session of Round Table Conference and the volunteers, recruited at Bari, among whom there were a number of women such as Krushna Kamini Devi, Pramila Sundari Devi, Nirupama Devi, Hiranmayi Devi and Priyambada Devi participated in the resumed Civil Disobedience Movement and went to jail.

After the withdrawal of Civil Disobedience Movement Gandhi advised Congressmen all over the country to take up rural reconstruction. At

the end of his *Harijan padayatra* in Orissa, at Bhadrak, he advised Congress workers to go back to villages. In response to this advice while Krupasindhu Hota and Gunanidhi Mahanty took up work in Beraboi village near Delang railway station, and in Dadha village near Barang railway station respectively Gopabandhu Chaudhury, and Ramadevi chose as the area of their work Bari, the flood-prone area, situated between the Kharswan and Brahmani rivers, where Chaudhury had done relief work as deputy magistrate during the days of Non-cooperation Movement. In August 1934, when the river Brahmani was full Gopabandhu and Ramadevi with a band of seven young women (Sushila Devi, Mangala, Shova, Godavari, Manika, Tulasi and Annapurna) came by boat to Bari, leaving behind his weeping old mother and other family members at Bakhrabad, Cuttack. Initially they stayed in the *choupatty* of Baman Charan Das, a local Zamindar of the Bagda village and later established their Ashram in a mud-built thatched house in a plot of land donated by this zamindar. The Ashram was named as *Sebaghar* (abode of service) by Mahatma Gandhi.

While Gandhians took up constructive work in villages, the Congress Socialists started peasant movement in the villages. They tried to organise the peasants as a class and set them against the Zamindars, as they aimed at abolition of zamindari. In Sukinda, Dharmasala and Gadamadhpur the socialists organised the non-tribal and tribal peasants. Nabakrushna Chaudhury, Malatidevi, Gouranga Charan Das and Surendra Nath Dwivedy addressed peasants in these areas. In Dharmasala there were local peasant leaders like Paramananda Mahanty and Baladeva Lala. On 1 and 2 September 1938 Cuttack district peasant conference was held at Jenapur. The second day of the conference was celebrated as 'Dhenkanal Day'. On that day

thousands of peasants from Dhenkanal attended the conference. The Jenapur rally gave momentum to the Prajamandal Movement in Dhenkanal State.

While the socialists were mobilising the peasants against zamindars, the Gandhian constructive workers were giving moral support to the oppressed peasants some of whom happened to be untouchable Hindus (Harijans) so that they would be able to withstand the zamindars oppression on their own. The Gandhians also tried to settle disputes between the zamindars and peasants in amicable ways. They were able to settle the long-standing dispute between the Ratnagiri zamindar and his tenants.³ The very presence and activities of the Gandhians created a spirit of understanding between zamindars and peasants. Ramadevi writes - "We did not feel any necessity to organise the peasants against the zamindars' oppression. The latter's exploitation and oppression ceased automatically."⁴ A local Congress worker observes; "Ever since Gopabandhu came to Bari all oppression has been stopped, and people have become courageous."⁵

Constructive work which included such items as clearing, horticulture, dairy farming, preparation of gur (out of the juice from date trees), apiculture, Khadar, tanning, removal of untouchability, spread of Hindi and communal harmony aimed at making people economically self-dependent, and society free from inequality and exploitation. It had considerable social significance so far as the uplift of women and Harijans was concerned. Most of the workers of Sevaghar were women who were more capable than male workers of working among village women because of gender identity. Village women were also coming to Sevaghar to listen to

discussions. Some girls, mostly daughters of Congressmen were coming to Sevaghar for receiving training on constructive work. In August 1938, according to *Gandhi Seva Sangha Patrika* there were ten woman trainees in Sevaghar out of whom three were workers wives.⁶ Sevaghar was surrounded by Harijan villages. Bari area also had a considerable Harijan population, most of whom were tenants at will and exploited by the zamindars. The Sevaghar activities roused self confidence among the Harijan tenants who learnt to shed fear of zamindars. Some Harijans like Akrur Jena, Ratnakar Jena, Arjun Jena, Bhima Jena and Sounti Mallik became active participants in freedom movement. The Sevaghar workers - Binod Kanungo and Surendra Pattanayak worked in the Harijan villages. The Harijans were allowed to enter the family temple of the zamindar Baman Charan Das.

The experiments in basic education was quite popular in Bari. Some people donated lands for basic schools. The free atmosphere of basic schools was liked by the students. They were not afraid of their teachers as in ordinary primary schools.⁷ The schools were attended by boys and girls of all castes, caste Hindu as well as Harijan, though sometimes the caste Hindu guardians raised objection to sitting of their children with the Harijans.⁸ The failure of Basic Schools during the Second World War was due to the provisional nature of the scheme and withdrawal of Government's sanction from 1 March 1941. The closing of Basic Schools by the Government of Orissa which was attributed by some to the alleged 'political bias' behind this system of education and by some to Governor Hubback's personal dislike for Biswanath Das who as premier had introduced Basic Education and because of whose opposition to the appointment of I.R. Dain, the Commissioner as the acting Governor, the former could not avail

four months leave caused surprise in some circles and was considered hasty by no less a person than Sir Maurice Gwyer, the Chief Justice of India.⁹ In other provinces of India such as Madras, Bihar, U.P., Bombay and Central Provinces the Basic Schools were not closed in spite of resignation of Congress Ministries after the outbreak of the Second World War. After the official closing of Basic Schools Utkal Maulik Shiksha Parishad was formed with Acharya Harihar Das as President, Gopabandhu Chaudhury and Sharat Chandra Maharana as Secretary and Assistant Secretary respectively. (There were other members like Lingaraj Mishra, Laxminarayan Sahu, Radhanath Rath and Ramadevi Chaudhury etc.) and some Basic Schools were run on non-Government basis. After the launching of the Quit India Movement these schools were closed and most of the teachers and some students of these schools participated in the movement. After the release of teachers the schools were started once again.

Two important features of Quit India Movement in Jajpur district are large scale mobilisation of masses and popular militancy which resulted in subversive activities. On 27 August 1942 thousands of people (ranging between 10,000 and 30,000) entered into the compound of S.D.O's office in Jajpur. In August 1942 the revolutionary mob set fire to police uniforms in 26 places, 6 revenue offices, 4 post offices, 5 excisable articles, 6 zamindari kutcheries, and 4 P.W.D. bungalows. It is held that neither Gopabandhu Chaudhury nor Ramadevi nor their close associates, Gandhians as they were, incited the people to indulge in violent activities. On 26 August 1942 at Kalamatia before four people succumbed to police guns, Annapurna Maharana was persuading the agitated mob to avoid conflict with armed policemen who had already arrested some

people. Popular militancy during Quit India Movement was a general phenomenon due to lack of leadership and official repression. Gandhi's call to do or die sounded militant to the people. About Gandhi's mind-set before the movement, which was communicated to Congress workers at Bari by Gopabandhu Chaudhury after the latter's return from Sevagram in July 1942 Annapurna Maharana has given the following description :

Under these circumstances in July 1942 Gopababu went to Sevagram. On return he called a meeting of workers of Bari area at Sevagarh. In that meeting he told that Gandhiji is contemplating giving a call to countrymen to launch a movement. He has not yet worked out the programme of the movement. But the movement will be more severe than all others. His speech indicated that although this movement would be a non-violent one, he would not withdraw it even if acts of violence like Chaurichaura occurred. After this discussion we got mentally prepared for the movement.¹⁰

Constructive work itself was capable of rousing the spirit of confidence and fearlessness among the people in rural areas. This is very well attested by the participation of larger number of people from Bari area in the Quit India movement as compared with other parts of Jajpur. As pointed out by Annapurna Maharana, while giving a call to Congressmen to go to villages at the end of Harijan padayatra at Bhadrak, Gandhi told them an allegory the hidden purpose of which was that by working in the villages the Congress workers could make the rural people conscious of their leonine identity.¹¹ Distribution of leaflets, urging people to set fire to police stations, kutcheries, police uniforms, violate forest laws and loot in the

houses of rich men, which was organised by such leaders as Surendra Nath Dwivedy, Nishamani Khuntia, Surendra Pattanayak, Binod Kanungo, Bhagirath Das, and Krushna Rout roused the militant spirit of people, as pointed out by Gobinda Samal, a local Congress worker.¹² A number of meetings were organised by Congress workers, which made the people restless.

An important legacy of freedom movement in Jajpur was the revival and continuation of Basic education in post-independence era. In 1949 fifteen students were sent to Sevagram for having post-Basic training. In 1952 a Post-Basic School was opened at Gamu near river Birupa in a 26-acre plot of land, donated by a Zamindar, named Motilal. It was shifted to Ramachandrapur in October 1953. Subsequently the experiment in Basic education fizzled out for different reasons. Freedom movement in Jajpur produced some social activists such as Krushna Prasad Basu, Birakishor Roy, Bhagirathi Das, Banchhanidhi Das, Paramananda Mohanty, Bipin Bihari Mohanty, Gadadhar Dutta, Baidyanath Das, Santanu Kumar Das and Brundaban Tripathy who played important roles in public life. From other areas of the undivided Cuttack district and other districts a number of Congressmen such as Acharya Harihar Das, Krupasindhu Hota, Harekrushna Mahtab, Gunanidhi Mohanty, Rajkrushna Bose who had been assigned the task of organising Congress movement in Jajpur in Non-cooperation days by UPCC, Naba Krushna Chaudhury, Malati Chaudhury, Surendra Pattanayak, Binod Kanungo, Surendra Nath Dwivedi, Manmohan Chaudhury Sharat Chandra Maharana, Annapurna Maharana, Baikuntha Nath Mohanty, and Parvati Giri were actively associated with freedom movement in Jajpur

district. A considerable number of women, belonging to Jajpur and other districts took part in the movement at Jajpur, particularly in constructive work and Basic education programme. The constructive work at Bari brought into focus the role of women as social workers. Ramadevi became a role model for them. The following women from other areas were involved in freedom movement and constructive work in Jajpur - Ramadevi (Cuttack, Mangala Sengupta (Dacca), Sunamani Devi (Puri), Parvati Giri (Sambalpur), Kshama Mahanty (Kujang), Sumitra Devi (Puri), Rambhadevi (Bihar), Tungavidya Devi (Balasore), Krushnapriya Devi (Rajkanika), Nirmala Dutta (Remuna), Basanti Mishra (Patkura), Annapurna Maharana (Cuttack) and Annapurna Das (Balasore).

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1. See Ramadevi Chaudhury, *Jiban Pathe (Oriya)*, (Granthamandir, Cuttack, 1984);
Manmohan Chaudhury, *Kasturi Mrugasama (Oriya)* (Kahani Prakashani, Cuttack, 1995) and Annapurna Maharana, *Amruta Anubhava (Oriya)* (Shiksha Sandhan), Bhubaneswar, 2005).
2. On 15 June 1938, at the direction of Shyamacharan Tripathy, the Director of Public Instruction, Government of Orissa, Mahesh Chandra Pradhan (Principal of Cuttack Training College), Sharat Chandra Maharana, Sub-Inspector of Schools, Cuttack Sadar Circle and Raghunath Mahanty of Bakhrabad, Cuttack went to Wardha for having orientation in Basic Education. Subsequently others were sent to Wardha for training in Basic Education. The Government of Orissa constituted the Board of Basic Education with Gopabandhu Chaudhury as President and Mahesh Chandra Pradhan as Secretary. Initially its office was opened in Cuttack Training College. Fifteen Basic Schools were started in Bari with the financial help from Government. On 1 June 1939, at Ramachandrapur, on the northern bank of Brahmani a training school and a Practising

School were started. The Basic Schools had been started on an experimental basis. Because of the experimental nature of the Basic Schools most of the teachers who joined them initially subsequently relinquished their jobs. On 26 November 1939 P.T. Mansfield, the Chief Secretary, Government of Orissa came to the then inaccessible Bari (by motor car up to Indupur and from Indupur by cycle) to inquire about the Basic Schools, and recommended the continuance of Government sanction for fifteen Basic Schools upto 30 March 1941. Actually the sanction was withdrawn from 1 March 1941. By that time except Sharat Chandra Maharana (the Secretary of Board of Basic Education) and Kanhucharan Mohanty, the Headmaster (both of them were on deputation from Government) all teachers had left the training school at Ramachandrapur.

3. Ramadevi, *Jivanpathe*, p.119
4. Ibid, p.118

5. Gopinath Mahanty, *Dhulimatira Santha* (Oriya), p.213.
6. Ibid, p.184.
7. Manmohan Chaudhury, *Kasturi Mrugasama*, p.190.
8. Ibid.
9. Sharat Chandra Maharana, "Swadhinata Purbaru Odisare Maulika Shikshara Prayoga" in S. Nath, et.al (ed), *Odisare Maulika Shikshara Prayoga*, Shiksha Sandhan, Bhubaneswar, 2001, pp. 41-80.
10. Annapurna Maharana, *Amruta Anubhava*, p.273.
11. Ibid, pp.221-2.
12. Gopinath Mohanty, op.cit., p.252.

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ERAM

Swetapadma Mohapatra

The year 1942, can never be forgotten
 Many were born that year,
 Alas ! many left us without fear
 Many will come and go
 That is the universal go

But who will wipe the tears of their families ?
 Who will offer them sympathies ?

Like brave sons, they,
 Slept on mother's lap
 Desiring to bridge the gap.

Our twentynine brothers
 Laid down their lives
 By shots from British guns & rifles
 "Eram" is reality not a mystery
 Aclarion call to all
 That reaches out to soul.

Swetapadma Mohapatra is a student of Bhadrak College, Bhadrak.

Agitation Against British Raj in Orissa

Dr. Janmejy Choudhury

By the middle of 1942, the congress strategy changed from individual civil disobedience to general mass movement. By this time, large number of Oriyas were working in Burma and when the situatuion deteriorated there, most of them poured down to Orissa as evacuees. They spread alarm in the Province. The British reluctance to establish national government during the world war-II forced the Congress to take resort to such a course. The people had suffered a lot as a result of the war, in which they had nothing to gain. Under such circumstances Gandhi gave his call for 'Quit India Movement'. In July 1942, a meeting of the Congress working committee at Wardha passed the resolution to launch civil disobedience in mass scale, if the British did not withdraw from India. In the mean time central and local governments adopted all possible measures to forestall such a revolt.

With the fall of Rangoon on 8th March, 1942, the war situation become extremely complicated. Only four days after the fall of Rangoon, Churchill had announced the Cripps' Mission which aroused much interest in the political circles. In this connection the Governor-General desired to know the reaction in Orissa. "While Cripps' visit is welcome," Lewis reported, "the general feeling in the government side is that

care must be taken to see that congress does not get away with it, and that in any changes that are made, the land holders' interest is protected." The ministry was anti-congress and predominantly pro-landlord. As there were no Hindu-Muslim complications in Orissa, that part of the problem and solution had no effect on local leaders. The failure of Cripps' Mission gave a new turn to the Indian Political situation. In that critical juncture, the danger of Japanese invasion loomed large in the horizon of Orissa. Some British ships were wrecked in the Bay of Bengal off the Orissan coast by enemy action in April 1942. That incident led to drastic security measures in the province. With the rigorous enforcement of these orders, the people became miserable and a situation of panic prevailed in the coastal districts of Orissa. The Government records were removed to far off Sambalpur for safety and security. In order to boost the moral of the people, Pt. Nilakantha Das, the provincial organiser of the National War Front, toured different parts of Orissa. He also sought the support of the people for different war measures adopted by the British authorities.

The Congress leaders of Orissa were not silent spectators of the scene. They formed voluntary defence organisations throughout the province in order to counter false propoganda

and instill fearlessness in the minds of the people. At that time Gandhi sent Mira Ben to work in Orissa who stayed in the Swaraj Ashram at Cutack and worked for about one and half months.² Thus the people of Orissa were being prepared to meet the enemy if they ever invaded the province. In the meantime, the congress working committee in their meeting at Bombay, adopted a long historic resolution in the night of 8 August 1942, popularly known as the "Quit India Resolution" which initiated a new phase of the freedom struggle in the country. The next day all the Congress leaders of Orissa who had attended the Bombay congress session were arrested. They were Harekrushna Mahatab, Radhakrushna Biswas Roy, Malati Choudhury, Sardar Surendra Das and Surendra Nath Dwivedy.³ In Orissa, the publicity officer of the Government started intensive propoganda against the proposed civil disobedience of the Congress through loyalist associations like the Oriya People's Associations, Oriya Muhammadan Association, All Orissa Bangali settlers' Association, Domiciled Bengalis Association, Womens League of Service, Orissa Mill Owners' Association, Womens' League of Service, Orissa Mill Owners' Association, Gunjam Land-holders' Association, Orissa National Association, Andhra Mandali and Oriya Samaj of Ganjam. At the sametime, in Orissa, the Government by Gazettee notification declared all the Congress institutions in the province as illegal. All the Congress workers in Orissa were seized by police by 10th August 1942. All the district level Congress workers were arrested by the Police. As there was no visible opposition to the arrests of important Congress leaders or seizures of Congress institutions in province from the people in the first instance, the government officials believed that the storm had subsided. But it was not so. It was only a lull before the storm which

broke out in the province with all its fury in the third week of August. The novel feature of the August Revolution was the people's resistance in the far off villages where the government was caught unprepared and its authority could not be easily defended. Mob violence occurred especially in the districts of Cuttack, Balasore and Koraput.⁴

In the district of Cuttack, the movement began from the town itself, and the students of the Ravenshaw College launched a strike which was followed by other educational institutions in the town. On 14th of August, some students of the said college set fire to the office room of college which damaged records and furnitures. A few students were arrested and put in jail. Elsewhere in the districts, particularly in Jajpur and Kendrapada sub-division, violent activities took place in several areas under the leadership of Gopabandhu Choudhury. In the districts of Balasore, the August violence took a drastic turn at several places and caused maximum casualties in Orissa. The people of this area not only disobeyed the laws of the Government, organised hartals and carried on picketing in the front of government offices and courts, but also set fire to dak bungalows, post offices and police stations, cut telegraph lines and in some places also stopped the payment of taxes and revenues. They were not prepared to tolerate the British Raj any more.

The Quit India Movement assumed the character of a formidable mass uprising in the backward district of Koraput which is mostly inhabited by the *Adivasis*. They became so furious against the British authorities that they threatened to demolish all Government institutions. On 21st August 1942, hundreds of Congress volunteers, led by prominent local Congress leader Radhakrishna Biswasroy and Laxman Nayak, had assembled to observe August Violence.

Finally Laxman Nayak and 38 other revolutionaries were arrested.⁵ Subsequently Laxman Nayak alone sentenced to death on 29 August, 1943 due to direct involvement against British Raj.

Even after the arrest of the most of the main Congress leaders in early August, some of them still remained in the underground and tried to give leadership to the mass movement in those critical days of the revolution by secret organizations. Most notable of them was Surendra Nath Dwivedi. An underground organisation also functioned in Orissa under him. He secretly remained in the Cuttack town itself and established links with many Congress workers in the province and supplied them with cyclostyled bulletins for their guidance and necessary action. He could manage to stay only for two months and was arrested on 12 October 1942. He and 15 others were involved in what was popularly known as the 'Orissa Conspiracy Case' and were tried in the court of J.E. Maher, Special Judge of Cuttack in early 1943. 14 of them were sentenced to various terms of imprisonment. In the secret bulletins circulated in Orissa, the clarion call for open rebellion was given. It said :

*"Despite the violent laws of Government, carry on meetings and processions in towns and Muffasils. Close the bazars, like revolutionaries rise in excitement, burn the police station, law courts, post offices and other offices of the government. Remember that salvation lies in destruction. If you retreat Gandhiji's life will pass away."*⁶

Such bulletins, no doubt, raised public sentiments and excited mob violence in many parts of Orissa. But the repressive measures of the government had succeeded to curb violent activities by October 1942. In the middle of the October, the government stated in a press conference that under the Defence of India Rules, besides a large numbers of Congress workers, 15 members of Orissa Assembly and its Deputy Speaker, Nanda Kishore Das, had been arrested. At the same time some pro-government papers were granted liberal subsidy to carry on anti-Congress propaganda.

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2. Ibid, Vol.II, No.85, Lewis to Linlithgow, 25 May 1942, P.121.
3. Amrit Bazar Patrika, 10 August 1942.
4. Ibid, 7 September 1942.
5. Ibid.
6. De, S.C. - History of the Freedom Movement in Orissa (ed) Vol.IV, Appendix-A, pp.1-15.
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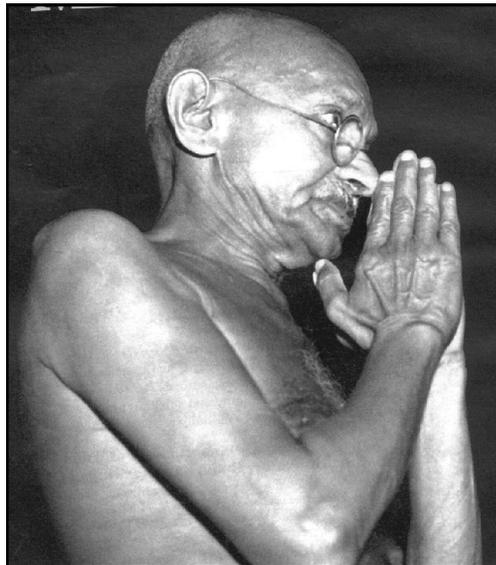
Quit India Movement in Orissa

Balabhadra Ghadai

The Quit India Movement was the expression of India's last push towards its "tryst with destiny." No wonder that the Congress Working Committee, at its meetings at Wardha (6-14 July 1942) adopted a resolution demanding that "British rule in India must end immediately." Should this appeal fail, "the Congress will then be reluctantly compelled to utilize all its non-violent strength for a widespread struggle." Here was the forerunner of the historic Quit India Resolution passed by the All India Congress Committee (A.I.C.C.) at Gwalia Tank field in Bombay on 8th August 1942.

The next day all the Congress leaders from various parts of India who had assembled at Bombay were arrested. Dr. H.K. Mahatab, the eminent Congress leaders of Orissa was one of those leaders who was arrested in Bombay and sent to the Ahmadnagar Jail. Quit India Movement in Orissa was the most successful mass agitation in the region because of its anti-colonial and anti-feudal nature. The Govt.

of Orissa declared all Congress bodies, their offices and other allied organisations unlawful and the police took possession of those notified places as quickly as possible. Within two weeks, the arrest of the important leaders of Orissa caused a strong resentment among the people. Local Congress Workers became free to choose their



own way of action. Gandhian way of non-violence was no longer strictly followed. Anguish of the people was at its zenith. It also became difficult on the part of the local leaders to control them. Brutal police atrocities in villages made the people more violent. Large number of people congregated in different places and set the Govt. institution on fire under the leadership of local leaders. The bravery and boldness of the people, who

were once very submissive and inert, could prove the success of a Gandhian technique of mass mobilisation.

The Quit India Movement assumed the character of a formidable mass uprising in the

district of Koraput, mostly inhabited by the Adivasis or aborigines. Carrying Congress flags the Satyagrahis circulated inflammatory pamphlets. A daring incident took place at Mathili police station in Koraput district when a mob under the leadership of Laxman Naik tried to capture the police station. But the mob was mercilessly beaten up. During the scuffle, a forest guard was killed and the police opened fire killing five on the spot. Laxman Naik was falsely accused of beating the guard to death. Later on, he was sentenced to death on 29th March 1943 in Berhampur Central Jail. Right upto his very last breath, he was found to have chanted "Mahatma Gandhi Ki Jai," which reverberated the Jail campus. In the Papadahandi area of Nawarangpur Taluk, police shot dead 15 persons and injured many more.

The arrest of veteran leader like Gopabandhu Choudhary and Ramadevi infuriated the people of the Kaipada area of Jajpur. The violent mob crossed the river Baitarani and gathered at Kaipada. In order to disperse the mob the police resorted to firing which resulted in the death of three people on the spot.

At Nimapara in the Puri district, police resorted to firing when the public held a meeting on 16th September 1942 and resolved not to pay taxes to Government. Following this, they proceeded towards the police station and persuaded the police personnel to quit Government service and join the movement. Despite the warning of the police, the mob set fire on the police station. Then the police opened fire killing one person and injuring several others.

An open field called Chandiaposi, adjacent to the village Lunia, witnessed a police firing on 22nd September, 1942 in which nine people died and five injured. At Tudigadia and Kahiradhia also, two persons were killed and one was injured due to police firing.

The most ghastly massacre that took place at Eram in the Balasore district is a memorable event in the history of India's Freedom Struggle and it is befittingly called the Jallianwala Bagh tragedy of Orissa where 28 persons were killed and 56 persons were injured. It is true that nowhere in India, so many people were killed in a single police action during the Quit Movement for which Eram has been named as "Rakta Tirtha."

At Cuttack Surendra Nath Dwivedi started underground activities. He circulated revolutionary bulletins which recharged the atmosphere with high patriotism. But he was spotted soon and was arrested.

In Gadjat States of Orissa the Quit India Movement had its deep impact. In Talcher, the people gave up non-violence and started guerrilla fighting against the ruler's force. In Dhenkanal, the Satyagrahis started armed skirmishes with the police. Jail, Police Station and Institutions were burnt. The people of Nayagarh, Athagarh and Mayurbhanj started agitations. These movements though followed violence, were more or less Gandhian in nature. Gandhiji's photographs were taken out in processions and the war cry was "Mahatma Ghandhi Ki Jai".

Though the Quit India Movement came to close by the middle of 1945, it occupies the same place as do the French Revolution and Russian Revolution in the history of their respective countries and the active role played by Orissa is unique. Despite the excessive British repression, the supreme sacrifice and the spirit of nationalism exhibited by the Oriyas is exemplary for all time to come.

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The Year 1857- Orissa Spearheads

Dr. D.D. Pattanaik

The year 1857 is tumultuous in the annals of modern Indian history and Orissan history as well. Orissa contributed to it much prior to the outbreak of mutiny and continued to struggle for the cause, till the climax and even after.

Not even a year passed since the dawn of 19th century when the East India Company was not resisted by the natives. Orissa was the last but Punjab, to come under the spell of the Company rule in the year 1803. The valiant resistance by Jayee Rajaguru, besides others, provides ample testimony to it. Revolt by the 'Paaikas' of Khordha, led by Baxi Jagabandhu Vidyadhar in the year 1815, constitutes a phenomenal legend by itself. But the struggle was shifted to western Orissa in the thirties being spearheaded by Veer Surendra Sae (1809-1884) in Sambalpur region and beyond, which synchronised with the great upheaval of 1857, which is euphemistically and pejoratively inscribed as the "Sepoy Mutiny" by the motivated historians of British inkling but unflinchingly acknowledged as the veritable people's movement by the nationalist writers par excellence.

Kingship of Chavan dynasty, largely believed to be the scion of the historic Prithviraj Chavan (of 1192 A.D. episode), dates back to Sambalpur in the Year 1575. It continued unabated till 1827 on the principle of

primogeniture, beset with as many as twelve monarchs. But a crisis surfaced in 1827 when Maharaj Sae passed away without begetting a prince-heir for succession. In the mean time the Britishers through the contrivance of East India Company had stretched their claws in the administration of Orissa. They placed Mohan Kumari, the widow of Maharaj Sae, on the throne as a pawn ignoring the successive family chain. It was also discerned by the people at large as a violation of tradition to adorn the throne with widow. Another point to be noticed is that the heinous Doctrine of Lapse by Lord Dalhousie had not surfaced then. The natural successor as per tradition was Surendra Sae, the eldest son of Dharam Sae, the Zamindar of Khinda and brother of Maharaj sae. The issue was apparently not so simple. But Surendra Sae's claim received popular support. This is the genesis of the dissention then. It ensued a kind of revolt against the Firangi Raj causing sporadic skirmishes in different areas relating to Sambalpur monarchy and even beyond. The struggle continued from the state of Banai in the north down to Rampur in the south stretching almost 300 kilometers. It was basically a tribal movement; but can hardly be insulated this way, so much so, that the caste Hindus also threw their might to buttress the native cause of self-esteem and restoring justice.

The family feuds and mutual intrigues of varied Zamindars are real tragedy of the chain of events. This factionalism was assiduously compounded by the factor of "pro and against to the Company Rule". In the Year 1849 Surendra sae along with his brother Udant Sae intruded upon the palace of Rampur and killed three persons. As a sequel they were sentenced to rigorous life imprisonment and caged in Hazaribagh jail.

In the mean time, the so-called "Sepoy Mutiny" or the war against the British broke out. The starting point was Kanpur on 10th May 1857; but virtually occurred on 29th March 1857 when the dreaded Mangal Pande, a soldier in the Bengal infantry, defied the order of the British Sergeant Major Hussain and rather killed him instantly. The message of revolt, in the army initially, became widespread. In the events to roll, the revolutionaries devastated the two jails of Hazaribagh on 30th July 1857. This may well be compared with the fall of Bastille in the course of the great French Revolution. This date (July 30) also a reminiscence of the civil war in England when the despot Charles I was beheaded by the people in 1649.

By that time, one Captain Lee had assumed the office of Assistant Commissioner of Sambalpur who held a key position. He favoured a kind of rapprochement with Surendra Sae in order to extinguish the popular skirmishes. However, while Captain Lee was all set for resorting to peace, he did not recommend the claim of Surendra Sae to throne for resorting to peace. Yet an apparent agreement for peace was sought on 8th October 1857. However, it is not to be construed as a matter of compromise on the part of Surendra Sae, but a diplomatic strategy to leap forward. Instead of this, he led a life of house arrest at Sambalpur. But then came the fateful auspicious

night of "Kartik Chaturdashi" preceding the "Raas Purnima", ie, 30 October 1857 in English calendar the whole situation changed; Surendra Sae accompanied with vigilant guard rushed to the river Mahanadi for having a holy deep. But he was lost to the crowd, lost to the darkness and mist and took the opportunity to disappear to the utter disenchantment of the British intelligence. His second battle commenced thereby.

The second round is really spectacular in term of stratagem, weaponry skill and above all evoking valour among the mass. Surendra Sae moved from invincible Debrigarh hill-rock of Barapahad down to other adjacent areas of Sambalpur such as Khinda, Kolabira, Rampur, Kodabaga, Machida and the likes. However, he did not receive expected support from Rajbodasambar, for which he failed to bridge Barapahada with Gandhamardan which would have cost the British too much. Yet there was spectacular support from the Ghes zamindari, just south to Rajbodasambar. In fact, the supreme sacrifice of the ghes zamindar family goes a long way in the blood-bath history of Surendra Sae. The zamindar Madho (Madha) Singh assassinated Captain Woodbridge, and for which he was hanged at Sambalpur on 30th December 1858. His son Kunjal singh also faced the same fate. His eldest son Hate (hati) Singh was deported to Andaman in 1865, and he remained there till his last breath. Fortunately his name finds place in P.N. Chopra's "Who is who of Indian Martyrs" published by the Government of India.

The battle of Laxmi Dungri on 17th December 1857, of Kudopali on 30th December 1857, and of Pahad Sirgida in February 1858 are counted as high voltage thrillers. As many as 53 revolutionaries were killed in the battle of Kudopali. Later six detenues from Kudopali battle were hanged. As a sequel to the pro-active role

of Kharsal Zamindar Dayal Singh in the battle of Pahad Sirgida, he was hanged on 3rd March 1858. The Zamindar of Bheden was killed in the battle of 1958. The fierce armed conflict of Papanga hill is also on record.

Albeit the movement was primarily a tribal complexion in term of mass mobilization, the caste Hindus threw their lot in the form of money and other practical cooperation. Jagat Bandhu Pattanaik, a pleader of Sambalpur, was hanged in 1861 on the charge of joining the rebels. He had hosted a clandestine meeting of the sympathizers.

Major Impe's induction as Deputy Commissioner of Sambalpur in April 1861 unfolded a new episode in the direction. He realized that instead of employing force, peace could be resorted by means of rapprochement. During 1857-61 entire administration was seized upon with suppression of mutiny instead of maintaining law and order and working for the welfare of the people. So Major Impe submitted a number of peace proposals on 22nd August 1861 including granting pardon to the revolutionaries who would surrender and return back the seized property. As a matter of goodwill gesture he released all prisoners of Sambalpur and Cuttack. He also declared a pension package to the members of the royal family including Surendra Sae. A number of revolutionaries really surrendered under the changed circumstance in national politics. Therefore, it is needless to eulogise Impe too much, as had been calmed down in the mean time; and the British Crown, Queen Victoria had assumed the Indian administration directly under her tutelage under the proclamation of 1858. The Indian Council's Act, 1861 had been enforced. Sambalpur had been incorporated with the Central Province under the same Act.

Nonetheless, Surendra Sae did not budge from his stand. Ironically, Indian history is replete with the fifth columnists like Jay Chandra, man singh and Mir Zafar. One Dayanidhi Meher acted as a spy of the British and caused for the arrest of Surendra Sae on 23rd January 1864 night at 10.30 P.M. In fact, the British never won any frontal fight, but blatant conspiracy was their recipe to win a game plan. On 26th January 1864, Surendra Sae along with fourteen others were sent for internment in far away asireswar fort jail. He breathed his last there on 28th February 1884. During his last life Surendra Sae was feeling very shy, feeble and disheartened.

It is to be envisioned that Surendra Sae lived in jail for long 39 years - taken the two spells into consideration, which is much more than Nelson Mandela who was in jail for 28 years and Swatanrya Veer V.D. Savarkar who was in jail for 27 years. In fact, it is the longest span in jail ever consumed by any political prisoner of the world. Can a person suffer so much exclusively for the throne? A man of this kind of psychology could have been a camp follower of the corridor of power, i.e. the British government and, and retired with a handsome pension (Rs. 1200 per annum during those days) and enjoying the loaves and fishes of life. Fact is that he was more concerned with self-esteem, concern of the motherland and concern of the people. His supreme sacrifice and toil dispel the lamentation that he was mere a throne-monger.

Chivalrous history of Surendra Sae has been graphically dealt with by host of historians, viz., Prof. Nabin Kumar Sahu, Shiba Prasad Dash, Dr. Jagna Kumar Sahu, bureaucrat Anirudhha Dash besides many others. Sri Radhakanta Mishra has massively compiled the correspondence and official documents entailing the movement launched by Surendra Sae. He has

also taken pain to cover the documents from the much-sought British Museum. The Orissa Museum contains certain original documents to this intent for further study. This dimension finds due space in the Orissa History authored by Dr. Harekrishna Mahatab. It is during the centenary observance of martyrdom of Surendra Sae in 1984 that he was acclaimed as a national hero to reckon with in the freedom struggle. A complete work on him was sketched by Prof. N.K. Sahu published under the auspices of the Government of Orissa; and a full size horse ridden, sword raising statue of Surendra Sae was erected in the jail square of Sambalpur and unveiled by the then Governor Biswambar Nath Pandey.

While these facts are on record, the present author would like to underscore certain fundamental perception on the said struggle so much so that it is very often dismissed as mere isolated regional movement of its kind. It is true that Laxmi Bai aspired for not to let lose Jhansi; so also the case with Begum Hazrat Mahal of Avadh (Lucknow); and Nana Saheb would have been content with a pension inherited after his foster father Peshawa Baaji Rao. Surendra Sae is also viewed from this chaste plane. But this kind of analysis is over-simplistic and hence erroneous. All these episodes taken together do constitute a definite stream of its own. How is it pragmatic at operational level that all these incidents occurred at a definite epoch and identical in form and manifestation ? Though their objectives and slogans were meant to liberate the locality of their own from the scourge of the British, they had an underlying unity of purpose. Local Swaraj would ultimately mean national Swaraj. This is not only arguably justified by being historically correct. It is evident that the native kings like Kharabela had sent their respective garrison to King Porus to resist the invasion of Alexander.

A revolutionary and authority like Savarkar hastened to believe that the upheaval was meant to accomplish "Swaraj and Swadharma". He entitled the same nomenclature for the very first chapter of his masterpiece "The War of Indian Independence" published in 1907 on the occasion of observance of half centenary of the same in London.

The revolutionaries in the entire wavelength of western Orissa used to take vow in the name of goddess Sambaleswar. Thus Sambaleswar became the icon of unity - a perfect case of cultural nationalism indeed ! Similar was the case in the movement in the rest part of the country. It had unleashed cumulative effect.

Further, it is be underlined that though there were innumerable kingdoms in India they had an "underlying silken bond", an expression articulated by Jawaharlal Nehru to dissipate the apparent diversity. Vincent Smith and Prof. Radha Kumud Mukherjee have beautifully narrated the fundamental Indian unity from cultural dimension as distinguished from the political nationalism of western paradigm.

It is to be recalled that right from Santal Pargama of Jharkhand down to the Andra tribal belt encompassing the whole range of western Orissa and Chhatisgarh the atmosphere was charged against the Raj. It was ofcourse led by the tribal lords but actively participated by others equally. Surendra Sae not only aimed at retring his lost throne, but to earn people's confidence, and thus he resorted to mobilize the mas. Thus it was virtually a people's movement with nationalistic fervour. The tone and temper of the slogan "Jai Sambalpur" also meant "Jai Bharat". It is only myopic view that mitigated to localism and we fell to John Bukll's prey when we ourselves emulate them and call it "sepoxy mutiny". Moreover, it was not a mutiny since the British rule itself was deceptive and illegitimate.

In entirety, the whole range of 1857 unrest was a nationalistic move in perusal study, a potential popular mobilization, and thus hardly sectarian as conceptualized by the colonial super-structure. The movement was jettisoned owing to the communication lapse beside other organizational deficiencies. But it proved as a pyrrhic victory for the British. It had unleashed formidable impact over the emboldenment of national consciousness. This positively vindicates the logic that the movement had nationalistic basis. The post 1857 scenario witnessed increasing emergence of religio-reform movements on one hand, and cropping up of native Indian Associations launched by the rising middle class intellectuals which were getting shape in the form of Indian National Congress. The movement obviously provided an orientation to Pan Indian national awakening, and thus served as a sublime milestone to the cause.

It is heartening to notice the spectacular contributions of Orissa in the realm of national

struggle under the astute leadership of Surendra Sae involving innumerable local native rulers and people at large. It is the moral duty of the present generation to pay homage to the great movement which was engineered 150 years back. Another revolutionary son of Orissa, Subhas Chandra Bose, whose date of birth falls on the same date as Surendra Sae, rightly stated on the eve of his fast unto death in Presidency jail, "There might be no immediate tangible gain, but no sacrifice is ever futile. The eternal law prevails that the blood of the martyr is the seed of the church". Surendra Sae is yet a source of inspiration for national rejuvenation. V.D. Savarkar has well founded basis to comment, "The nation ought to be the master and not the slave of its own history".

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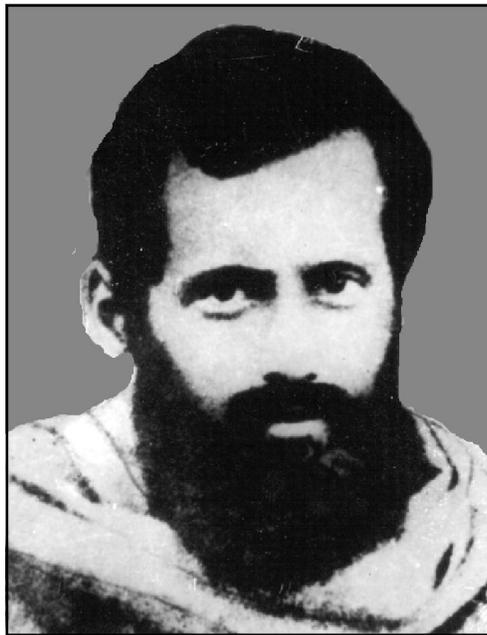


Hon'ble Chief Minister Shri Naveen Patnaik reviewing the progress of development of Agriculture and allied activities at Secretariat on 25-7-2006.

Utkalamani Gopabandhu Das as the Harbinger of Social Modernisation

Satya Narayan Sahu

The predominant image of Gopabandhu Das embedded in our mind and consciousness is that of a freedom fighter, poet, educationist, founder of leading Oriya daily the Samaja, legislator and above all a selfless and self effacing person ever dedicated to the cause of suffering humanity. The numerous records on his epoch making life and deeds celebrate this enduring image of Utkalmani and none less than Mahatma Gandhi, copiously referring to Gopabandhu's highminded ideals, underlined that defining image and even went to the extent of writing in 1921 that if there were 100 such people in the country, Swaraj would be certain over a period of one year. Even Gopabandhu's supreme selflessness manifested in his decision to survive only on rice and dal after the non-cooperation movement stunned Mahatma Gandhi. When Gandhiji asked him "...Whether this poor diet would not affect his health" Gopabandhu replied "Should we not submit to this privation



for the sake of swaraj?" Mahatma Gandhi in his article "My Orissa Tour" written in the Navajivan on 10th April 1921 exclaimed at Gopabandhu's reply and observed "I was silenced". It is worth noting that Mohan Das Karam Chand Gandhi who attained the exalted status of Mahatma for his service and sacrifice and for identifying himself with the humblest of the human beings was never silenced by a mere answer from any national leader of great accomplishment, reputation and stature. Such rare observations of Mahatma Gandhi constituted historic tributes to Gopabandhu and possibly are unparalleled in the annals of our struggle for independence. Mahatma Gandhi after returning to India from South Africa in 1915 had not given such stirring remarks even as he met and closely interacted with towering personalities like Gopal Krishna Gokhale and Bal Gangadhar Tilak. In fact when Bal Gangadhar Tilak, the author of the rallying slogan of our freedom movement "Swaraj is my Birth Right"

and one of the best known examples of a man acclaimed for self service, came late to a function in 1917 Mahatma Gandhi noted that such late arrivals would inevitably delay our Swaraj. The comments of Mahatma on Gopabandhu and Tilak are not only contrasting but also revealing and enable us to understand the stature and standing of Utkalmani at the national level on account of his dedicated services to the lowly and the lost. The inspiration Gandhiji got from Gopabandhu and the confidence and optimism he displayed to attain Swaraj within a year after seeing Utkalmani's sacrifices and suffering for the cause of Swaraj testified to the remarkable saga of his selfless service to people, society and nation. While the people of India and particularly the people of Orissa reverentially commemorate his life of exceptional service and sacrifice and often cite his hallowed name as the shining example of a man devoted to wipe out every tear from every eye of the victims of flood and famine, they are insufficiently aware of his robust social vision and modern mind.

The dearth of literature and research on Gopabandhu's worldview is a sad reflection on our intellectual tradition which has failed to adequately appreciate and make people aware of the genius of Utkalmani as a fine exponent and practitioner of a movement for modernization of our social tradition.

We must be mindful of the fact that India in its long history was repeatedly subjected to foreign invasion and control not due to its economic deprivation and poverty but because of the social factors which restricted our outlook, fostered blinkered approach to life and narrowed our understanding of society and universe. India was shining through its wealth and riches and the radiance of the shining India very powerfully drew the attention of rest of the world. Not only the

mysticism of the land but also the authentic celebration of life in all its splendour made India the center of attraction and all attempts were made by the Europeans to exploit its treasure. While the restlessness of mankind to reach the shores of India was finding concrete manifestation in the attempts of Vasco da Gama and Columbus to explore sea routes to this enchanting land we in our own country were confined to inhibition of social taboo and prohibition to undertake sea voyage. This regressive social custom combined with the rigidities of caste and religious dogma constituted the single most important factor behind the degeneration and decline of India in her history. The sensation of renaissance felt in many parts of the country and the mighty struggle for independence under the leadership of Mahatma Gandhi represented, among other things, the deeply felt desire of our people to change society along progressive lines and initiate processes so that modernization of society, outlook and attitude could take place. After all it is only through the processes of social modernization that the consciousness of the people could be awakened and their worldview broadened.

The downfall of India despite its glorious heritage of science and technology can be attributed to the way education and talent was appropriated by particular castes for centuries. In a way there was hundred percent reservation, in diverse fields of life, on the basis of caste. Swami Vivekananda in one of his insightful writings observed that the monopolization of education and intelligence by a few was responsible for the decline of India. The low levels of literacy rate in India for thousands of years in spite of the millennia old tradition of worshipping the God and Goddess of learning Ganesh and Saraswati respectively highlighted the social factors that retarded the progress of mass

education and resulted in all round backwardness of the nation. During our freedom struggle it was progressively realized by our leadership that there is no better way to change society and nation than educating people, expanding their abilities and inculcating among them the values of service, nationalism, sharing, fellow feeling, compassion and understanding. Gopabandhu spearheaded a movement for social modernization through education. It was silent and unspectacular but had revolutionary implications for society. His approach remained far above narrow confines of caste and religion and covered the whole nation. It is well known that in 1909 he established the Satyabadi Bana Vidyalaya which possibly became the first ever experiment in our country for conducting open-air school. Mahatma Gandhi wrote appreciatively on this effort. A celebrated educationist of that time Sir Asutosh Mookerjee understood its significance for the nation when he wrote "The promoters of this school have set a laudable example to the country...one cannot but wish that every village in Bengal should possess a genuine place of instruction like the Satyabadi School". The thoughtful observation highlighted the nationalistic and universal approach of Gopabandhu whose ideas are of immense importance for our age.

A survey of his writings brings to light his wide ranging ideas and his modern approach and educates us about his farsighted vision. A thorough study and understanding of Gopabandhu's life and work help us to understand that he was a refreshingly modern person and had the innate desire to modernize society and broaden the attitude and outlook of people. At the heart of that path breaking approach remained education.

On 16th September 1912 i.e. three years after he established Satyabadi School he

addressed the Puri District Educational Conference organized at Satyabadi and said "Education is the well spring of all national development". (*Siksha samasta jatiya unnatira muladhar*). A man committed to national development through education was obviously perturbed to see caste based organizations becoming the nucleus for the spread of education. In the address cited above he painfully observed that Brahmana Samiti, Karana Samiti, Kayastha Samiti, etc. were engaged in extending educational facilities to the members of their respective castes. In the second half of the twentieth century sociologists like Rudolf and Rudolf focused attention in understanding the role played by caste in promoting the cause of modernisation. They interpreted that tradition in spite of its apparent contradiction with modernization process has the potential of advancing it. By way of example they referred to the construction of schools and hostels by caste associations for students belonging to particular castes for availing modern educational facilities. But Gopabandhu in the beginning of the twentieth century had indicted caste based approaches to impart education and remarked that howsoever noble the objective of such associations might be their attempts based on narrow considerations could not promote the educational advancement of the nation as a whole. His observations "these associations are communal, not universal", "*Ehi sabu Samiti Sampradayika- Sarvajanin Nuhen*", brought out the limited scope of caste associations and therefore advocated and pursued the wider vision free from all constrictions. He specifically emphasized on spread of education among all castes and communities and the establishment of Satyabadi School was a splendid example of his broad minded approach to education. He carefully analysed the report concerning spread of education in India and learnt

with a heavy heart that for every five villages of India there existed only one school. Referring to the Puri district he said with lot of sadness that in 10, 25 and even 50 villages one hardly heard of the pronouncement of the alphabets. He informed that the first syllable represented by AA and AAA was never uttered in those villages. Continuing to reflect on the deepening ignorance of people in remote villages he told that the dim ray of education had not reached there. He entertained the doubt that in hundreds of villages of Orissa people even would not be aware of the basic fact that they were being ruled by the British authorities. To day we talk of the division of society in terms haves and have nots. In 1912 Gopabandhu talked about division of society in terms of literates and illiterates. The cause of the dichotomy was obviously due to lack of education among vast masses of ordinary men and women. He therefore expressed the opinion that efforts should have been made much earlier to dispel ignorance among people. He forcefully argued for a campaign in all villages and among people of all castes and creed to make them understand about the value and utility of education for them. He favoured for broadening the scope of the campaign to include in it not only book learning but also vocational education. For he believed that excessive reading of books puts heavy burden on the brain and therefore suggested that public instruction should give equal emphasis on the use of hand, feet, ears and eyes to make mind steady, stable and focused. In 1921 Mahatma Gandhi wrote a book for school children called Bal Pothi in which he wrote that household work is education. Elaborating it further he explained that both boys and girls by doing house hold work could exercise their hand, feet, eyes, muscles and brain and grow up as healthy and balanced human beings. The comprehensive understanding of education by Gopabandhu Das and Mahatma

Gandhi and the stress they laid on both the physical, intellectual and spiritual development of the student need to be followed by the present generation which is plagued by the decline of values and crisis of standards of behaviour.

One of the distinguishing features of the movement for spread of education in twenty first century has been to make education accessible for those who are in the margins of society. Utkalmani Gopabandhu Das had nurtured that vision at least nine decades back and much before Mahatma Gandhi reached the shores of India from South Africa. Keeping in mind the special concerns of the people belonging to the labour class he specifically wanted that they would be taught about the new methods for using their skills in local industries.

The fact that his campaign for education covered all communities and castes and the fact that he wanted special education for the labourers, established his credentials as the arch advocate of inclusive society and Sarvodaya. Above all he wanted that education be made the principal instrument for building our national character. The all encompassing approach and the nobility of the challenging vision of Gopabandhu contained the seeds of total literacy campaign which took the form of a mighty tree in Ernakulam district of Kerala in the 1980s and gradually branched out to different parts of India including Orissa and emerged as a giant movement for spreading literacy in the country. The current focus at the national level on Sarvasiksha Abhiyan embodies the vision of Gopabandhu Das which covered all communities and which emphasised on their inherent right to be the recipients of knowledge and wisdom. The ideal of fraternity enshrined in our Constitution can only be realized in full measure only if the objectives set by Gopabandhu to educate every citizen of the

country are realized in practice. It is only by effective and quality public instruction that we can put an end to divisions caused by caste, religion and community and promote social solidarity, national unity and integration. Any attempt to ensure equality of opportunity for the spread of education would be a powerful step for social modernization. After all the essence of social modernization demands that people must nurture an open mind free from the fetters of narrow identities, stretch their arms to embrace new ideas and be governed by the ideals and practice of liberty, equality and fraternity. The historic efforts of Gopabandhu Das in the early part of the twentieth century to spread education among people cutting across contrived barriers of caste and creed constituted a rarest of rare instance of a leader so passionately dedicated to the spread of education in the face of countless difficulties and hindrances caused by foreign rule. His heroic efforts and his pioneering contributions make him one of the forerunners of social modernization and builder of modern India.

In my talk On Gandhi and Gopabandhu delivered on 27th March 2006 at Gopabandhu Bhavan, Cuttack, I had referred to the Education Code of Japan which prescribed opening of schools at every village of that country. That code, I stated, was responsible for spread of mass education and played a determining role in the emergence of Japan as a modern and industrialized country in the twentieth century. I made that statement without referring to Gopabandhu's collected works and then said that he by establishing the Satyabadi School had had the similar vision for the people of Orissa and India.

Later when I read the first volume of Gopabandhu's collected works it was instructive to know that Gopabandhu in his speech at the Puri District Education Conference in 1912 had

referred to the Education Code of Japan announced by the Emperor of that country. He said that the code outlined the vision of the modern Japan in which not a single subject would remain unlettered and deprived of education. Stating that Japan laid the foundation of its national development the day it announced and implemented the code, he asked with a heavy heart "When would our so called benevolent Government announce such a code for us?" That stirring question represented the agitation of his mind and his restlessness for liberating the people of India from the thralldom of ignorance which paralyzed their mental faculties and crushed their spirit even as they struggled to physically survive. It also meant that had Gopabandhu's desire to have a Education Code been implemented, Orissa and indeed the whole of India would have had the indices of development no less significant than that of Japan.

The fact that Gopabandhu was aware of the Education Code of Japan, the fact that he attributed the phenomenal progress of Japan to that code which accelerated the spread of education among people reveals his deep understanding of the matters concerning advancement of education in other countries and its role in completely transforming them as modern and front ranking nations of the world. His breadth of vision was an eloquent testimony to his modern approach. His fervent desire that the British Government of the day should introduce such a code amply demonstrated his eagerness for a revolutionary development of our society and nation through education. Much later Dr. B.R.Ambedkar the principal architect of the Constitution underlined the value of education by saying "We may forego the material benefits but not education". The modern studies in twenty first century have revealed that the GNP of a nation can be appreciably increased more by

educating people than by investing in any other sector of the economy. The numerous Human Development Reports of the United Nations Development Programme (UNDP) now emphasise on spread of education for building human development and the Secretary General of the United Nations Dr. Kofi Annan has made education a key component for achieving the Millennium Development Goal for the humanity. A rudimentary understanding of Gopabandhu Das's profound thoughts and his intensely practical action for the cause of education make us aware of his role as one of the leading torchbearers of social modernization in Orissa and the country.

While dwelling on the role played by Gopabandhu Das in setting the process of social modernization one is struck by his ability to assimilate ideas from different sources. Earlier I referred to the Education Code of Japan and the way Gopabandhu cited it as a model for our own country to introduce education and quicken its process for the larger advancement of the people and nation. It was indicative of his all embracing mind which was receptive to ideas from different sources, be it foreign or indigenous. A man all the while engaged in addressing the miseries of the starving people and serving society had also the deep concern for changing society along modern lines. While doing so he remained tuned to the developments in the sphere of education in other parts of the country and wrote about them to inform and inspire people to follow those examples. It was indeed characteristic of Gopabandhu Das to look at the bright spots of learning, in the midst of pervasive illiteracy, and derive appropriate lessons for educating the masses. In a moving piece written in Satyabadi in 1916 on the theme "Education in the Indian States", Desiya Rajyare Siksha, he glowingly referred to the eloquent statement of Gopal Krishna Gokhale that the first and foremost

requirement of India was education. Adding that Gokhale made that statement in the context of the spread of primary education he lamented that the British Government did not pay heed to the pronouncements on the ground that those were impossible to implement. However, Gopabandhu happily cited the example of Baroda State where the impossible was made possible. Writing that several attempts were being made to spread education in many other Indian States, he proudly mentioned the campaign launched in Mysore which apart from establishing schools for primary education set up libraries for promoting mass education, made special provisions for the upliftment of the neglected sections of society and put massive efforts for the improvement of agriculture and industry. Giving the shining example of Travancore State, he outlined the noteworthy features such as the establishment of a school in every three square mile, enrolment of half of the eligible boys and girls in the school and even the registration of all the students in the school of a particular Taluk. The exemplary success in generating momentum for the spread of education among people gladdened the heart of Gopabandhu and he wrote about them to mobilize people and public opinion in Orissa to show similar results. To motivate people to pursue education he used to explode the popular myth that education was a luxury for them. In fact, when a district authority declared that 'secondary education is a luxury, those who want it must pay for it' Gopabandhu rejected the argument by saying that education is indispensable and whether it is primary, secondary or higher education it would be wrong to categorise it as luxury for the human being. He then stated that the divinity of the beast like human being could only be brought out by education alone. Declaring that the principal objective of education is concerned with the organization of a well ordered life he added that

such lofty goals could not be achieved either by developing logical reasoning or getting awards through excellence in the field of cricket and football. The role models for our youth to day are not those whose life is well ordered or based on values but those who have achieved name, fame and positions of strength and power. The role models are the cricketers and accomplished sports persons who are being deified for their success irrespective of their worth as human beings. To day when values are being disintegrated in wild pursuit of hedonism the remarks of Utkalamani Gopabandhu Das stirs our conscience to reevaluate our approach for nurturing our younger generation and inculcating in them the ideals and standards of a conscientious citizen.

A sensitive and caring person he had the ambition to refine the administrative machinery by educating people. To day when alarming levels of corruption have affected the administrative machinery and made it unresponsive to the needs of people and society we need to hark back to ideas of Gopabandhu Das to search for solutions to the problems besetting the governance. It is, thus, evident that he wanted to achieve a larger goal through education- a goal which went beyond removal of ignorance of people, augmenting their earning capabilities, empowering them and covered in its scope the enrichment and rejuvenation of life.

Earlier, it has been mentioned that the modernization of society is much more long drawn out and arduous than the modernization of industry and economy. Modernization of society involves dealing with subtle aspects such as mind and attitude of the people as compared to the modernization of economy and industry which can be achieved by introducing new machines or the new methods of production. While the former concentrates on the realm of culture and values,

the latter grapples with the more mundane world amenable to change and transformation with the help of new variety of instruments and implements. Therefore, social modernization requires patient toil and slow processes of training for changing the human behaviour and mental outlook. The enlightened ideas, prejudice free mind and willingness to change one's mindset in the light of new knowledge and thoughts are indispensable intangibles for transformation of society. It essentially means evolution of new consciousness in tune with liberal values, cultivation of humanism at the comprehensive levels of individual and society and tolerating the views and faiths of others. It can be achieved by the instrumentality of education, the content of which has to be infused with progressive thoughts and views. Gopabandhu was conscious of the fact that spread of education is the surest way to realize the goal. He was aware that primary and secondary education by itself would not be sufficient unless accompanied by higher education and research. After all the college and university teaching combined with technical and engineering education provide access to higher levels of knowledge and enable the recipients of such education to be well abreast of the latest trends and developments of academic endeavour at the national and international level. He, therefore, demanded the establishment of an Engineering School in Cuttack and due to his untiring efforts his demand was fulfilled and an Engineering School was established. He, thus, remained in the forefront of a movement for the introduction of modern and technical education in Orissa.

It is lesser known that Utkalamani Gopabandhu Das fought with a crusading zeal for introduction of higher education in Orissa. For he realised that without it the people of Orissa would not be able to make much progress in quest for a better quality of life. It is a historic coincidence

that the resolution demanding a separate State of Orissa and the resolution for a separate University for the State were introduced at the meeting of the Utkal Sammilani convened in Paralakhemundi under the leadership of Krishna Chandra Gajapati during 26th and 27th December 1914. It is indeed enlightening to note that the moving spirit behind the resolution for a separate university was none other than Gopabandhu Das. The year 2006 is the 150th anniversary of the establishment of the modern universities in India. The cities of Chennai, Kolkata and Mumbai had the distinction of leading the country in this respect. It is important to recall that Gopabandhu Das started a movement for the establishment of a modern university for Orissa. The country knows him as the founder of several trend setting institutions including the Satyabadi Vana Vidyalaya. Emphasising on primary and secondary education and combining it with the demand for a University for Orissa he emerged as a mighty force for an educational renaissance of the State. It is, therefore, important to be adequately educated about his role in demanding the introduction of higher education for the students when the freedom movement was gaining momentum and the struggle for a separate Orissa State was at its peak. The way he went about achieving it was fascinating and revealed his efforts for digging out facts concerning establishment of the universities in Europe and cogently making a similar case for Orissa. Only a few days after the Samaja was established i.e. in October 1919, he wrote a piece forcefully pleading the cause of a University for the State and sensitizing people and seeking their active support in achieving it in practice. He cited the Government decision to establish a University in Nagpur and Dhaka even though there was only one college in each of those places. Unearthing information from the pages of history he understood that many European countries had the

distinguished record of founding universities for spreading higher education in spite of the fact that only one college existed there. Rejecting the specious plea that the existence of only one college was a limiting factor for starting a new university he exhorted the authorities to look at their own example of establishing universities in other parts of the country primarily on the same ground. He was perplexed as to why the case of Cuttack would be ignored when cities like Nagpur and Dhaka were being favourably considered for opening Universities there. He marshaled facts from the report of the Patna University Committee and the observations of Lt. Governor of the Bihar Province, Lord Gait to the effect that a University at Cuttack was being considered. When it was argued that Cuttack would get a University only after two or three colleges were established there Gopabandhu asked the question through the columns of the Samaj "What is the necessity of waiting for the setting up of two more colleges when there were precedents in India and abroad of having a University to cater to need of a single college?" He then wrote "Convert Ravenshaw College to a university". Let us pay tribute to the vision of Utkalmani who wanted, as early as 1919, the conversion of Ravenshaw College to a University. The dream of Gopabandhu Das has come true after more than eight decades. The Ravenshaw College has been conferred with the status of a Unitary University and a new chapter has been created in the history of educational development of Orissa. The present generation gratefully acknowledges the role played by Gopabandhu Das as the progenitor of this historic movement.

Gopabandhu in spite of the constraints imposed by the paucity of resources never privileged one type of education over another. For instance while emphasizing on primary and secondary education he was not limiting his vision

to promote college and university education due to inadequacy of monetary resources. In fact, the hallmark of his personality was his integrated vision covering all types of education. He disagreed with the proposition that by promoting higher education we might cut down on resources for educating the masses. He wrote about it in the Samaja on 8th November 1919. Noting the concerns expressed in some quarters that investments in establishing Universities might deplete the funds for the cause of primary education he however forcefully stressed on making higher education available to more and more people regardless of the hindrances on the way in the form of insufficient resources. His spirited arguments for the cause of higher education and his relentless use of the columns of the Samaja to drive home the point spoke volumes of his creative use of mass media for cause of social modernization through education.

One is struck by the boldness of his approach when one traces in his Rachanabali (first volume of his writings) his daring suggestion that Oriya students should be sent abroad for getting more modern and advanced education in the foreign soil. The land of Orissa described by Mahatma Gandhi as the land of sorrows and tears had hardly any funds for promoting primary education let alone sending students overseas for getting themselves enrolled in the institutions of higher learning and research. The fact that Gopabandhu had that courageous vision spoke of his undying spirit to reach beyond the frontiers of the country and explore the vistas of knowledge and scholarship for changing the destiny of our society and nation. To materialize that bold idea he suggested that an Education Fund (Siksha Panthi) be set up to finance the students for their studies in foreign countries. He then referred to the existence of such a fund in Ganjam, exhorted people to replicate it in other areas and use it for

the promotion of education for dispelling ignorance, reaching out to the new frontiers of knowledge in India and abroad, building human resources and changing society. His desire to overcome all barriers including financial for the cause of education represented the triumph of spirit over material deficiencies. Let us be inspired by Utkalmani's wisdom to carry forward the noble mission of spreading the light of knowledge and learning, uplifting people from the depths of ignorance and providing them access to the higher levels of education.

Utkalmani Gopabandhu was an avid worshipper of the ancient ideals of India based on our composite culture, rich literary tradition and spiritual ethos. He wanted those ideals to be integral part of our national curricula of education for developing the mental faculties of the students and ensuring the wholesome growth of their personalities. He wrote about it several times and Satyabadi Vana Vidyalaya was an exemplification of his lofty desire to teach the younger generation the values and morals which constituted the foundational philosophy of the ancient method of learning and scholarship. It may be clarified here that social modernization does not mean the rejection of all that is part of our tradition and which has contributed to the cultural refinement of our people in spite of their lack of exposure to formal education. The process of social modernization depends as much on imbibing the modern values as on harnessing the ancient wisdom which philosophically understood the unity of life and the oneness of diverse approaches to truth. Utkalmani Gopabandhu Das in an essay (written in 6th volume of Satyabadi) evocative of the grand alliance of the ancient and modern vision accorded priority to our spiritual and civilisational heritage and at the same time underlined the imperative need to learn English language, modern science and western literature. The blend of both

the modern and the ancient in the architecture of his education and his ability to assimilate ideas being generated by the vibrant intellectual traditions elsewhere in the world, made him one of the forwarding looking leaders who learnt from his times, added value to the secured wisdom and broke new grounds in transmitting them to the wider society. Two examples of institutionalization of his vision will validate the point. While the establishment of a Sanskrit toll in Puri owed to the untiring efforts of Gopabandhu and brought out his passion for advancing the learning of this ancient language the setting up of the Engineering School at Cuttack outlined his modern mindset to embrace the science and technical education. Understanding Sanskrit enables us to understand the modern language. It was Mahatma Gandhi who had said on 17th March 1940 that study of Sanskrit is an aid to the study of modern languages. In twenty- first century more studies conducted by linguists reveal that the Sanskrit language is more computer friendly than any other language. Utkalamani Gopabandhu's exhortations not to reject English language, medical education and western literature testified to his modern approach. His liberal and integrated vision fascinates the twenty first century mind and prompts us to recapture that spirit which evolved in the trying circumstances of colonial modernity imposed by the foreign rulers.

No discussion of social modernization through education would be complete without referring to the efforts to educate women and providing them their legitimate space to be the leaders and architects of a massive movement for educating the whole society and nation. It goes without saying that education of women cuts deep into society. In fact graded inequality ingrained in the caste system and extremely low status enjoyed by women in our society were primarily responsible for the degeneration of India down

the ages. What was true of India was true of the rest of the world. No revolution including the American revolution and the French revolution accorded the equal rights to women. John Adams was a key member of the Constituent Assembly of the USA who went on to become the President of that country. He played an important role in drafting the American Declaration of Independence which proclaimed that all men are created equal. His wife wrote a letter to him appealing to incorporate the rights of women in the American Constitution. But it was not heeded to. The proclaimed ideals of Liberty, Equality and Fraternity which remained at the heart of the French Revolution were guaranteed by the fundamental law of the land only to the male component of the population and the non-slaves. The French Philosopher Jean Jacques Rousseau whose seminal ideas provided the intellectual basis to the mighty French revolution declared that ignorance was entirely beneficial to women. Against this backdrop what was done by Mahatma Gandhi and Gopabandhu Das was nothing less than epoch making and the relevance of which is more than that of the great revolutions and movements of history for unchaining women from the bondages through education and expanding opportunities for them so that they played their due role in shaping the destiny of the nation. In the later part of the twentieth century it was declared that if development is not engendered it would be endangered. One can take liberty and modify it to say that if spread of education is not endangered it would be endangered. That was what Gopabandhu Das did when in his sociologically significant article on "Nari Siksha" (Education of Women) written on 6th December 1919 he commented, "If girls are not educated there would not be any improvement of the education of the country". The fact that Gopabandhu Das was taking up the women's

education at a time when he was fighting both for India's independence and the separate State for Orissa on the basis of language make his contributions more noteworthy. A cursory glance of that article makes us understand the sociologist in Gopabandhu Das explaining the sociological roots of educational backwardness of women. He outlined the social factors that prevented women to pursue education and condemned them to the depths of ignorance and illiteracy. He asked the question "How would education among women improve?" "Stri Siksha Brudhi Paiba Kipari"? He said that our social tradition did not encourage women to go to school. He then asked as to how a family would take interest in the education of the girl child when it knows that she would leave the family on attaining adulthood. He then explained that the social tradition enjoining the women to exclusively take up the responsibility of the household work came on the way of their educational advancement. Gopabandhu deserves to be hailed as a feminist for his perceptive analysis of the root cause of illiteracy among women. Attack on such social traditions constituted important steps for the emancipation of women. After all modernization of society could be best promoted only when women are given equal opportunities in the field of education. To day we clamour for gender equality and make empowerment of women the central plank for progress and development. At the core of such efforts remain the equal treatment of women and application of same standards for them as is being done for men. One is reminded of the

question of Gopabandhu to his well wishers when they repeatedly pursued him to get married again after his wife's unfortunate and untimely death. Gopabandhu sharply asked, "Would you have asked my wife for remarriage if I had breathed my last?" The question of Gopabandhu silenced them. But his profound question contained in it the more revolutionary issue of equal treatment of women for creating a good society. He extended that notion from his personal life and applied it in the larger context of society for promotion of education of women.

By attacking caste based approach to promote education, by taking up the cause of universalisation of primary education and promotion of secondary and higher education, by stressing the importance of learning English and the other streams of modern knowledge and instruction imparted through English language and above all by according importance to educate women and liberate them from the oppressive social tradition, Utkalamanai Gopabandhu Das became the harbinger of social modernization in Orissa in the first quarter of the twentieth century.

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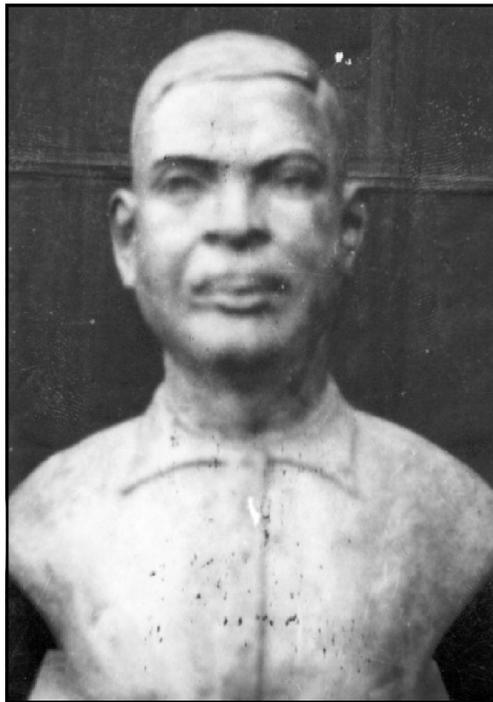
Laxman Naik : The Leader of the Leaders

Dr. N.P. Panigrahi

Tribal resistance movement was an integral part of freedom struggle and the heroic role played by many distinguished tribal leaders like Laxman Naik of Koraput, Ratna Naik of Keonjhar, Surendra Sai of Sambalpur and scores of others. They had identified themselves with the mainstream freedom struggle against heavy odds and at the cost of their lives and princely career.¹

There are few important aspects of the tribal resistance movement which deserve mention. One is that the tribals have their own social, cultural and religious identity, their own taboos, make beliefs and peculiar compulsion of lifestyle and therefore, any attempt of the administration of an alien rule to make an inroad into the tribal society by way of reformatory and correctional changes, however laudable, is bound to be resisted by the tribals with all their individual and collective might.² The most dominant characteristic of the tribal resistance movement

was that it was essentially a movement against the foreign rulers and in that sense could be adjudged to be the precursor of the national liberation movement which took a definite shape and gathered momentum under the inspiring leadership of Mahatma Gandhi nearly one century later.



There is a long and illustrious list of tribal resistance movement took place in different parts of Orissa. But nothing could be more inspiring and edifying than the saga of heroic struggle and sacrifice of one single tribal leader of Koraput whose feats and exploits till today are unparalleled.³ This great man is no other than Laxman Naik of Koraput District.

Laxman Naik was born on 22nd November, 1899 in Tentuligumma of Malkangiri. His father was Padlam Naik. He belonged to a Bhuyan tribe. He fought single handed against the oppressive foreign rulers with consummate skill and a rare passion and fervour

of a fighter. He was the very fountain of grit, courage and strength to countless followers and co-workers and shone by rare brilliance. He stood up like a rock with only one supreme truth as his polestar, the freedom of his mother land. He sacrificed all his creature comforts and ultimately consumed himself but did not break or bend a bit before the wily machination of the foreign usurpers.

This innocent tribal hero Laxman Naik was attracted towards the National Movement, when the message of Congress Movement reached Koraput. He became an active member of the Congress in enrolling as⁴ *charanna* member of the Indian National Congress. He received all kinds of physical education and learnt about national integration. He organized the tribal people to fight against old and inhuman practices like bonded labour. He played a key role to popularize Congress programme in Koraput. The tribal people of Koraput and its surrounding like Malkanagiri, Tentulipada accepted him as their hero and devoted themselves for the cause of national freedom. He promoted 'Khadi' and made people aware of the Congress plan of action.⁵ He tried to inculcate a sense of unity among people for the freedom. The subaltern perception of people's participation found its subtle manifestation in this part who fought for freedom. It was more insistent in case of the illiterate villagers than that of the elitists of town. The mass participation of tribals in this area took a new dimension in the Congress movement after congress formed ministry in 1937.⁶ They get a sense of fresh courage which led to some minor incident of rioting. The best example is killing of a sub-inspector with an axe when he removed a Congress flag while hoisting. Violence in a non-violent movement like Indian National Movement could be seen from such incidents.

Laxman Naik took the charge of President of the Congress primary committee at Matili in Koraput in 1942.⁷ He managed to mobilise the tribal people for various development works like construction of roads, building bridges and establishing schools. He asked the villagers not to pay any tax. He spearheaded the fight against oppression, sufferings and exploitation. During the Quit India Movement 1942, Laxman Naik was nominated to represent Matili. He used non-violence as a main weapon against colonial power. The tribal people called him "Gandhi of Malkangiri."⁸

The tribal movement created an unprecedented public awakening in Koraput. The message of Quit India Movement was circulated in the whole of Koraput.⁹ The Bonda tribes of this region were violent and belligerent and seized Matili police station under the leadership of Laxman Naik. In 1942, August, Laxman Naik and Congress workers attacked liquor shop at Kongrabeda, Muntipalli, Sindhabela.¹⁰ He led a long procession to Matili police station. It was on August 21, 1942, tribals from different villages moved towards matili, holding a Congress flag and chanted 'Ramdhun' and proceeded towards police station. They entered the compound of police station and tried to hoist the flag at the top of the Police Station.¹² Laxman Naik was not allowed to hoist flag, as the magistrate Mujibur Rahman ordered 'Lathi' charge on the demonstrators.¹³ The angry demonstrators gave patriotic slogans. Two police officials Ram Murty and constable Mohanty were injured. As the police opened firing, 5 died on spot and 17 injured. The injured Laxman was thrown into the ditch near the compound.¹⁴ It was a blessing in disguise for the police to involve Laxman in a murder case of forest guard G. Rammaya. He along with his son and other Congress workers were arrested at Matili police station and were sent to Koraput

jail. The trial of Laxman Naik was made at the Additional session court of Koraput. V. Ramnathan, the Additional Session judge, Koraput sentenced Laxman Naik to death under section 302 of IPS.¹⁵ He was then sent to Berhampur Jail for execution.

Laxman Naik was in the cell since November 16, 1942. When his execution date drew nearer, he wished to see his fellow prisoners and eat what they were given. All the inmates of Berhampur jail offered prayer. His fellow prisoners wept throughout night of March 28, 1943.¹⁶ At the break of dawn on March 29, 1943 by 5.30 a.m., Laxman Naik gallantly marched towards the Gallows. He wished his last. "If the sun is true, and so is the moon, it is then equally true that mother India shall be independent."¹⁷ Rammurty, the Zamadar of jail pulled the lever bringing the iron plate under his feet down.¹⁸ There ended his life, and he was buried inside the jail compound.¹⁹

Though Laxman Naik did not live to see free India, he remained imprinted in the minds of millions of people of India as the leader of leaders.

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Madho Singh : An Associate of Surendra Sae

Saroj Kumar Panda

The freedom struggle of India marks a great landmark in the history of mankind. Because it shook the very foundation of the colonial empire of the mighty British. The first hundred-year rule of the British from 1757 to 1857 began to crack from the Sepoy mutiny of 1857 which was considered as the first war of Indian Independence. Because the genesis of the freedom movement of India lies in the great revolt of 1857 and its aftermath. If we look into the vast panorama of the revolt of 1857, we come across stories of the heroic sacrifices of people both from the national and regional level. One such great hero was Veer Surendra Sae who dedicated his whole life for the greater cause of the motherland. Mother and motherland is superior to heaven, was his belief and nationalism was his religion, which inculcated a deep sense of patriotism among the people of the western Orissa who were greatly inspired by his message and heroism. Madhab Singh Bariha, the Zamindar of Ghens who followed the footprints of Veer Surendra Sae, was a great patriot. The heroic sacrifice of Madho Singh and his family was not only sensational but an unforgettable



chapter in the history of India's freedom struggle. Dr. Harekrushna Mahatab has very rightly observed, "the revolt of Madho Singh was far greater than the revolt of Surendra Sae". But neither in the history of Orissa nor in people's mind, he finds a place of that significance. The life of Madho Singh and his sons was a relentless struggle against the British. Though they suffered defeats in the hand of the British, their names will be recounted in the pages of history with glory.¹

Veer Madhab Singh Bariha is known from British records as Madho Singh. He is mentioned as Madho Singh in all historical documents.² His father Arjun Singh Bariha made necessary arrangements to make him proficient in the art of warfare. It is learnt that he became a martyr at the age of 72 in 1858. So, he must have been born in the year 1786. He inherited the value of honesty and integrity from his predecessors. His indomitable courage, love of freedom and his altruistic nature made him a great revolutionary.³ Seeing his courage and capacity, his father handed over the zamindari of Ghens in his favour, which consisted of twenty small villages. Those were : 1. Ghens,

2. Petupali, 3. Ghumuripali, 4. Jhankarpali, 5. Tileimal, 6. Barpadar, 7. Turimunda, 8. Badmal, 9. Katapali, 10. Kuchipali, 11. Sidhira, 12. Kalagapali, 13. Nuapali, 14. Videshpali, 15. Brahmanipatha, 16. Balipatta, 17. Beherapali, 18. Tumerpali, 19. Bandpali, 20. Charhapali. These were known as Khalsa"⁴ Madho Singh had five sons. They were Hati Singh, Kunjal Singh Bairi Singh, Airi Singh (Uday Singh) and Narayan Singh. His second son Kunjal Singh had got five villages as dowry. Those were : Grinjal, Budhamal, Kendumudi, Kendumudi, Rengali and Biripali.

Madho Singh was independent minded, who never desired to remain under the control of the Marathas and the British. He hated them for their exploitation of Indians. He hated the British as 'Bendra'⁵ (a low caste) and his feeling towards the British was echoed in those villages, which remained under his zamindari. He was convinced about the strength and shrewdness of the British. Yet he dared to fight against them. The reasons for which Madho Singh raised sword against the British are widely known. Firstly, the attitude of the British towards Veer Surendra Sae wounded the feeling and sentiment of Madho Singh. Because the lawful claim of Surendra Sae for the throne of Sambalpur was set aside by the British. Further Sae killed Duryodhan Singh, the zamindar of Rampur, who was found to be a seditionist. His (Duryodhan's) son Dariar Singh fled away to Hemgiri and saved his life and brought this act of Surendra Sae to the notice of the British. Veer Surendra Sae and his followers were victimized. Life imprisonment was inflicted on them. Madho Singh regarded this act of the British as a great threat to the independence of the region. He became a firebrand revolutionary against the British. Further the British attitude towards Narayan Singh, the Zamindar of Sonakhan influenced the mind of Madho Singh with strong

reaction against the British. Narayan Singh was the son in law of Madho Singh. A great famine occurred in Sonakhan in which people died out of starvation.

Narayan Singh requested Seth Makhanlal of Kharod to provide food grains for the famished people. But Makhanlal was reluctant to provide any help at this time of adversity. It infuriated Narayan Singh. He looted wheat and rice and distributed among his hungry people. For this, Narayan Singh was convicted and sent to jail. This act of British added fuel to the fire. Madho Singh and his whole family took a pledge to drive out the British. Further the policy of increasing revenue collection made the situation volatile. It over-burdened the people. A Govt. report reveals that in the year 1849, when the Gountias and Zamindar of Sambalpur were required to pay Rs.8800/-, it increased to Rs.74,000 in 1854.⁶ Such was the trend of revenue collection. Further the British made an announcement that all kings Zamindars and Gountias belonging to Sambalpur area were required to come down to Sambalpur to deposit their revenues. It certainly hunted the vanity of the kings, Zamindars and Gountias. But they could not defy the order. However, the community of Gond and Binjhal deadily opposed to pay the revenue. He decried this measure of the British. He did not want to rob peter to pay Paul. He stopped collecting land revenue from his subjects. He did not care for the demand of the British. Such act of Madho Singh was taken as a blatant disregard to British authority. Commissioner C.F. Cockburn Esq made an announcement for the confiscation of property of those who had declined to pay revenue to the British. The announcement was published in Sambalpur on 25.08.58. A list of defaulters was prepared in which Madho Singh was at the top.⁷ Another incident which conflagrated the situation was the dispute over Bhatibahal region. The

Zamindar of Bijepur was very clever. He immediately rushed to Sambalpur to justify his claim over Bhatibahal. The British supported his claim to amalgamate the region with his estate. It infuriated Madho Singh and his son. They made violent protest against the act of the British. So, all those events convinced him that a war against the British was inevitable.

Madho Singh was a man of farsightedness, courage and resourcefulness. He gave his head and heart to make an organization of the soldiers. He instilled the youths of 'Khalsa' in the spirit of nationalism. The gospel of nationalism spread to the nook and corner of the 'Khalsa'. A field situated between Budharaja Gudi and Banyan tree of Ghens was chosen for the training of the art of warfare. The youth belonging to the Kondh, Binjhal, Gond, Chauhan and other communities participated in the training. All expenses towards the training was borne by Madho Singh. The training programme was carried out from the full moon day of the month of Pousa till the last tuesday of Chaitra. The last tuesday of Chaitra, when the training was over, was followed with feasting and merrymaking. A sense of unity and self-respect was fostered among the people. The voice of Madho Singh reverberated throughout the length and the breadth of Ghens. The people of Ghens rose in revolt against the foreign domination, and it was the inspiring leadership and guidance of Madho Singh, which made this movement widespread and prominent. He made Ghens the breeding ground of nationalism.

On 30th July 1857, the Sepoys rose in Hazaribagh. They broke open the jail and liberated the prisoners including Surendra Sae and Udanta Sae. After that, Surendra Sae alongwith his brothers and son arrived at Sambalpur.⁸ The commissioner of Chotnagpur intimated about the incident to the commissioner of Sambalpur.

Immediately R.T. Leigh, the Asst. Commissioner of Sambalpur sent a 'Parwana' to all the kings and Zamindars to disassociate themselves from Surendra Sae. Madho Singh learnt about the arrival of Surendra Sae when the 'Parwana' was sent to him on 14.8.1857.⁹ He was overjoyed and made up his mind to revolt. For him, every movement was vibrant; every day was an adventure. But the British kept him under supervision and sent him a letter on 20.8.1857 and warned him to keep himself disassociated from Surendra Sae and his brothers.¹⁰ But the situation took a different turn when a spy of the Zamindar of Bijepur informed the British authority about the activities of Madho Singh. R.T. Leigh, the Asst. Commissioner of Sambalpur took preventive measure when he learnt that Madho Singh and his sons had already organized the Zamindars of Gond and Binjhal communities and were breeding revolutionary spirit in Rajbodasambar, KeSaepali, Patkulunda, Bheden, Padampur and Sonakhan etc. and championed the cause of Surendra Sae.¹¹ Madho Singh worshiped the presiding deity 'Pataneswari' of Ghens and took a pledge not to touch food till 120 heads would be sacrificed before 204 goddesses. Thus he started his campaign. The fire of revolt sparked in Sambalpur and soon spread like a wildfire throughout the nook and corner of western Orissa. The Gountias, Arakhit of Karondala, Markand Beriha of Kharmunda, Sri Krishna Behera of Bamanda, Pitambar Singh of Patakulunda, Zamindar Dian Sardar of Kharsel, Manohar Singh of Kuseikela, Chandan Gartia of Loisingha, Janardan Singh of Pahad Sirgida, Ananta Singh of Mudomahal, Anjari Singh of Kodabaga, Dhansingh of Machida, Kamal Singh, Nilambar Singh and Khageswar Singh of Lakanpur, Gond Zamindar Kama Gartia of Kolabira, Balabandhu Rao of Chandrapur Padampur, Rama Chandra Gauntia of Patrapali

(Rampur), Gountia Ioknath of Rampela, Adhapa and Kumbharbandh, Gountia Mrutyunjaya Panigrahi of Bargaon, Govind Singh of Sonakhan, Zamindar Lal Sae of Tanat, Jai Singh of Laida, Ganesh Upadhyay of Singhabaga and many others gave a plunge into the fire of the revolt.¹² It was 7th October 1859 when all prominent revolutionaries gathered in the Barahampura temple and took a pledge to fight against the British. Also they promised to enthrone Surendra Sae. Later, thousands of rebels proceeded towards Junahjilla and captured it without bloodshed. It alarmed and perturbed the British. The ruler of Sambalpur finding no way out of this situation resorted to diplomacy. R.T. Leigh entrusted Chakodi Mahapatra with the responsibilities to settle for peace. It was only a pretension.¹³ R.T. Leigh promised Surendra Sae the *Gaddi* of Sambalpur. Leigh told him that it had been intimated to the higher authority which was of course a piece of lie. Then he appealed the revolutionaries to remain calm till the reply is arrived from the authority. Surendra Sae could not sense the shrewd move and he innocently believed in the British. On the other hand T.R. Leigh wrote to the higher authority to send soldiers. Also he organized an athletic meet in Sambalpur to divert the attention of the rebels. In the meantime, more and more soldiers poured into Sambalpur and when they moved, the revolutionaries became suspicious. One day the British soldiers made a surprise attack on the revolutionaries when they were taking bath in the Mahanadi. They fled away in utter panic. Their weapons were captured. However they could manage to escape. They again gathered on the hill of Budharaja. When R.T. Leigh came to know about the gathering of 1500 revolutionaries on the hill of Budharaja he made a planned attack with a large number of soldiers. The revolutionaries offered a stubborn resistance

after which the British soldiers got scared and fled away. The revolutionaries scored a tremendous victory, which gave a boost to their courage and aspirations for the future course of action.

The revolutionaries took the responsibility of guarding the Singodaghat and the Nishaghat. The Singoda Ghat, which was very much impregnable, was guarded by Madho Singh and his son Hati Singh, Kunjal Singh, Bairi Singh and Airi Singh. It completely hampered the movement of the British to Sambalpur. They faced a lot of inconveniences as their approach to Sambalpur was very much linked with these two passes. The British had no way out other than rescuing these (passes). The revolutionaries resorted to a guerilla warfare. The British soldiers received a great setback. They, therefore, gave up the idea of attacking through Sambalpur and planned to proceed through Nagpur.

So on 8.12.1857, Capt. E.G. Wood left Nagpur and reached Singoda Ghat after 19 days of strenuous journey. There was a contest between Madho Singh and Capt. Wood. Many English Soldiers were laid to the dust and the captain escaped and saved his life. On 29.12.1857 he reached Sambalpur. The news spread terror in the camp of the British soldiers and they dared not to bring the Singoda and Nishaghat to their control. On 30.12.1857 Capt. Dyer reached Sambalpur with British soldiers. He attacked the nearby Ghats of Sambalpur. He made a constant search of Udanta Sae. Both Capt. Wood and R.T. Leigh unitedly attacked the rebels and followed Udaya Singh and proceeded upto Kudopali where Chhabila Sae was shot dead. The death of Chhabila Sae shocked Surendra Sae. The incident made Madho Singh aggrieved. After that Madho Singh guarded the Singoda Ghat with great deal of care and seriousness.

The Govt. dispatched Shakespeare to recover the Singoda Ghat. He made two attempts. He failed in his first attempt¹⁴ and during his next attempt, he had to encounter Hati Singh. Hati Singh was severely injured but he managed to escape. Hati Singh, Kamal Singh, Govind Singh and Salegram Beriha again captured Singoda. The situation made Madho Singh more aggressive. He proceeded to Ghana Ghati to collect weapons. But the British made sustained efforts to recover the Singoda Ghat. Capt. Wood Bridge and Capt. Wood were again sent for this purpose. They secretly learnt about the stay of Madho Singh in Paharsirgirah. The British had spread a rumor of the death of Hati Singh in his encounter with Shakespeare at Singoda Ghat. The British thought that it was the appropriate time to capture Madho Singh. They blocked the Paharsirgirah Ghat. But the attempts of Shakespeare ended in smoke when he was captured and beheaded by Madho Singh. His headless body was hanged on a tree. It was the incident of 12.02.1858. The incident terrified the men in the British camp in Sambalpur. The British did not dare to send soldiers any more to Paharsirgirah. However on 14.12.1858 Capt. Ensing Warlo proceeded to Singoda Ghat. He saw a ferocious scene on the top of the hill. Headless and naked corpses were seen hanging in the trees. Naked and headless body of captain Wood Bridge was also found among those of others. Warlo carried the body of Bridge with a horse and came back to Sambalpur.

The wrath of the British on Madho Singh knew no bounds. Major foster proceeded to Ghens with a huge army. There was deep silence in Ghens. No one was found. Everybody hid himself either in distant villages or in deep forest. That again infuriated the British soldiers. They burnt the entire village. This act of the British soldiers was intolerable for the people. There was again a face-to-face fight.

At this hour, Madho Singh had already grown old and fatigued. His constant and relentless struggle with the British exerted an adverse effect on his health. He spent many agonizing days and sleepless nights in the jungle. He wanted rest and while going to Matia Bhatt, he was captured by the British. It was December 1858. Madho Singh was hanged to death.¹⁶ The death of Madho Singh weakened the rebels. Even Surendra Sae was deeply shocked. Madho Singh passed away but his memory is still cherished in the heart of the people. The heroic deeds of Madho Singh gave inspiration to the future.

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Subal Paikaray : The Living Legend of Paika Akhada

Braja Paikaray

Once upon a time, the vast land of Orissan empire was stretched between river Ganga in the north, and river Godavari and Krushna in the south. Eminent Oriya emperors Kharvel and Kapilendra Dev were able to conquer and occupy the major parts of Indian territory and had become successful in all of their military expeditions due to the deep patriotism and unparalleled bravery of historically famous Paika soldiers.

Orissa lost its independence in 1568 A.D. due to the brutal killing of Gajapati Mukhunda Dev by a Muslim general Kalapahad of Bengal in the battle field of Gohira Tikiti. In the year 1570

A.D., Ramei Routray, the founder of Bhoi dynasty renamed himself as Gajapati Rama Chandra Dev-I and built the fort of Khurda at the foot of Barunei hill. In the initial period of his rule Gajapati Ramachandra Dev-I gave much emphasis on reorganising the Paika Akhadas of Khurda area in order to prepare an well organised, disciplined, and militarily trained Paika army which could be able to confront any sudden onslaught of the enemies.



In the historic Paika Rebellion of 1817 A.D., the valiant Paikas of Khurda had fought with the British army to protect the prestige, dignity, honour and independence of the motherland. Even the British historians had admitted and appreciated the deep patriotism, the indomitable courage and the excellent military skill of Khurda Paikas.

From the pages of military history of Orissa, it is ascertained that during Khurda Paika Rebellion of 1817 A.D., there were at least 74 *Gadas* (military strongholds) in the Khurda area and eighty thousand Paikas were ready to face the

enemies at the command of the then Gajapati king of Khurda. As per the military information gathered from "Paika Kheda" written by Late Kanhei Champatiray, the Paika youths were recruited as soldiers at the early age of 20 and were fighting in the battle field till their retirement at the age of 40. After their retirement from the battle field, those experienced Paikas were imparting military training to the Paika youths at 'Paika Akhada' centres as their teachers or Gurus.

Others were given the charge of guarding the forts from the onslaught of the enemies.

In the past, usual military training was imparted to the Paika youths of Khurda at different *Gadas* through Paika Akhada Centres. Though the indomitable courage of Paika army have become things of past, the flame of revolution is still burning in the hearts of the successors of their valiant forefathers. The Paikas are now struggling hard to keep up the old military tradition of Orissa through Paika Akhadas.

Among different *Gadas* of Khurda area, a village namely Gadamanitri which is only 20 km. away from modern Khurda town in the western direction is well-known as Manitrigada since long. Though people belonging to different castes and communities reside in this village, the majority number of persons belong to Paika or Khandayat community. As per the historical records of Khurda, once upon a time Gajapati Purusottam Dev of Bhoi dynasty had taken shelter in Manitrigada with the royal family leaving the fort of Khurda for self protection from the onslaught of Muslim aggression. The historical remains called "Raj Kachery" and the thached house temple of Lord Jagannath, Balabhadra and Subhadra are still existing in proof of the Gajapati Purusottam Dev's stay at Manitrigada. The Paikas of Manitrigada had also taken active part in the historically famous Paika Rebellion of 1817 A.D. and had fought against the British army to protect the honour and dignity of the motherland.

About hundred years back, three Paika Akhada centres had been established at different places of Gadamanitri namely "Martha Pada", "Akhada Tota" and a place under a huge Banyan tree adjacent to the temple of "Goddess Duarsuni".

Some 85 years back, under the direct supervision of the then Paika Guru late Mina

Paschim Kabat and late Achyut Baliarsingh, their disciples Mr. Subal Paikaaray, late Arakhita Dalasingharay, late Jogi Ranasingh, late Narayan Mangaraj, late Hati Paikaaray, late Ananda Paikaaray, late Dibakar Baliarsingh, late Kuber Chhotaray, late Bhagabat Jena and late Antaryami Jena were receiving training regarding the old military craft of Orissa called 'Paika Akhada'.

Mr. Subal Paikaray, the dedicated hero of "Paika Akhada" took birth on 21st April 1912 as the youngest son of late Ananta Paikaaray of village Gadamanitri and is still alive and except him all his old pals have left this mortal world since long.

As per the version and information gathered from Mr. Subal Paikaaray, the legendary figure of Paika Akhada, the Paika youths were practising rigorous physical exercises and receiving the training accordingly from the Paika Gurus at centres of Paika Akhada. They were learning different "Sunas", archery, sword and talwar fighting, "Banati Chalana" and "Pata badi Khel" etc. "Suna" means the skill of throwing of one's body with extra-ordinary physical control. The disciples or learners of Paika Akhada were taught "Bota Suna", "sampei" (the Suna which is performed forward without touching the ground), Kabuli (the "Suna" which is performed backward by touching the ground), "Karuna Suna" (the one sided Suna which is performed side way by touching the ground), "Ekatipi Suna", (the "Suna" which is performed in a particular drawn circle and the concerned Paika performs the art of Ekatipi Suna with extra ordinary physical balance so that at all the time he should be within the circle and should not go beyond the circle), "Bahu Suna" (the concerned Paika stands on the arms of another strong and stout Paika and performs the act of Suna), "Gadi Phopada", "Thaka Phopada", Hanumantia (to walk on the ground with the help

of hands raising two legs towards the sky) and practice of "Danda and Baithaks" (a special type of physical - exercises). Besides the above noted rigorous physical exercises, the trainees were also taught the art of "Banati Chalana", "Archery", "Mudgar Chalana" (club fighting), "Banka Chhuri Chalana" (the skill of curved knife fighting), the "sword fighting", "the talwar fighting", "the Patabadi Khel" etc. The skill of "Patabadi Khel" is of four different types namely 1. chari badi, 2. Hana Kata, 3. Saptaghar Kainche and 4. Mendha Ladhei.

The Paika Gurus use to impart the military training to their disciples at different centres of Paika Akhadas not to earn their livelyhood but with a missionary spirit. As per the custom and tradition, the idol of "Bhairab deity" (the battle God of Paikas) was installed at the centre of Paika Akhada and before practising the battle skill the learner had to offer respectful pranam both to their Guru and Bhairab deity as well. Usually in mid-summer day, the Paika military skills were being practised by the Paika youths. The battle drums were beaten by schedule caste persons having some elementary knowledge regarding Paika Akhada and battle cry. With the beating of drums (Dhola) different skills of Paika Akhada were being practised and at the end of the session, the learners use to perform heroic battle dance holding different battle weapons like katari, swords, talwars, clubs, battle axes, curved battle knives, pata badis (special prepared sticks) in their hands.

Mr. Subal Paikaray, who achieved excellency in Paika battle skills had taken rigorous physical training for eight long years from 1922 A.D. to 1930 A.D. and had acquired special skills in sword fighting physical balance exercises and "patabadi khel" due to his sincere dedication

towards Orissa's traditional battle craft i.e. Paika Akhada.

In the past "Magarmusha Palinki", "Juda Sasal", Horse riding Paikas and Paika Akhada troops were part and parcel in the marriage procession of Khandayat and kshyatriya bride grooms. It was considered as a symbol of status and aristocracy in the then feudal society to include Paika Akhada troop in the marriage procession of the bride-groom.

His disciples Sri Ramesh Chandra Paikaaray, Hrusikesh Dalasinghray and Naba Kishore Sundaray have achieved notable skills in swordsmanship in operating the curved dagger and Talwar with the direct supervision and teaching of Mr. Subal Paikaaray.

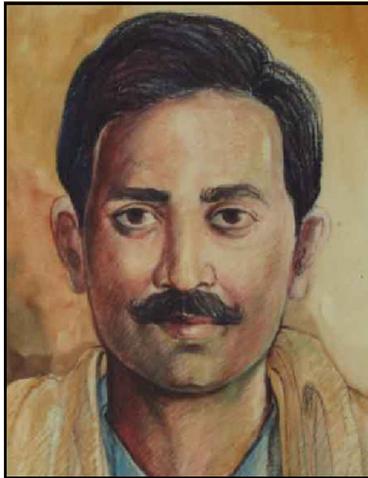
At present the Paika youths are less interested to learn the skills of Paika Akhada. Only at the time of "Durga Puja" or "Dashara" Paika Akhadas are being performed at different Gadas of Khurda area only to preserve the old custom and tradition of their forefathers. Mr. Subal Paikaaray who has already attained the age of 95 opines that the Paika Akhada might not survive in future without the sincere involvement of the Government of Orissa to keep up the same. Mr. Subal Paikaaray, who has dedicated his whole life for the cause of Paika akhada is still active in his day to day life recounting his glorious past. He has become a source of inspiration for the present generation of Paika youths for his unflinching devotion towards Paika Akhada.

Braja Paikaray is an Addl. Govt. Pleader, Bhubaneswar Court and he lives at 342/3, Jagamara (Barabari), Bhubaneswar- 751030.

The Saga of a Patriotic Family

Saudamini Paikaray

"Fight for justice", the inspiring message of Bisoi Samanta Harihar Parida invigorated his whole family to adopt a life of dedication and devotion for the cause of the nation. Harihar Parida lived in his ancestral village of Gadabanikilo in the feudatory state of Ranapur during pre-independence era. Well versed in both Hindi and Bengali, Harihar was a man of rare courage and determination who was always against autocracy, tyranny and corruption. He was appointed as the *Sarbarakar* (with whom the power of collecting revenue was vested) under the royal set up. Even while holding an office in State administration, he dared to file a suit against Daroga (Police Officer) Dinabandhu Mohanty who was directly involved in illegal transporting of rice to Khasmahal areas. The case had been compromised by the intervention of the then Dewan of Ranapur. He had launched an agitation against the king in 1898 for the rectification of maladministration and corruption of the amalas of the state. Harihar left the world in his forties keeping many hopes unfulfilled.



Harihara Parida

The untimely death of the father forced his eldest son Dibakar to give up his studies after matriculation and to find out some jobs. Born on 30th November 1911, Dibakar was a brilliant scholar, an astrologer, and eloquent speaker with poetic genius and a man of uncompromising nature. He inherited bold spirit of protesting against corruption and tyranny from his illustrious father. The exploitation, exaction and evil practices like Bethi, Bheti, Najarana, Magan and Rasad which were prevailing in the princely state of Ranapur at that period had worsened the living condition of the poor subjects. Above all, the heinous practice of human offering to the presiding deity Maninag Durga was the most hellish one. The injustice, autocracy, and tyrannical rule of the king touched him intensively and he left the job of assistant manager of Narendra Press owned by the king. He organised the underprivileged, down trodden and oppressed people of the state in order to raise voice against the king and to make the people free from the British. To emancipate the people from various exploitations and to end the despotic rule of the



Indumati Paikaray

jumped into it.

During the eventful year of 1938, when rebellion took its gigantic form under the guidance of the elder brother Dibakar, the younger brother Ratnakar and Chakradhar were involved in organising meetings and collecting information relating to the activities of the loyal subjects and tyrant amalas and also carrying messages to the Congress workers of gadajat and khasmahal areas. Younger sister Indumati and cousin Ananta Charan Organised the "Banar Senas" to collect funds for arranging public meetings. Warrants of arrest were issued against the two brothers, patriot Ratnakar and Chakradhar, and paternal uncle Banchhanidhi Parida. Ratnakar left Orissa and stayed incognito at Kolkata. The younger brother Chakradhar went to Kolkata and then to Burma (Mynamer) by ship. In order to suppress the rebellion, warrants of arrest were issued frequently against Dibakar Parida. To prepare the future plan, he often used to stay at Gadabanikilo. On one such occasion, about 50 sepoy encircled the house with a view to arrest revolutionary Dibakar in one early morning and knocked the door. Indumati, the 13 year old brave sister of Dibakar opened the door and witnessed the red turbaned sepoy being armed with lathis and guns. The king's sepoy asked the little girl Indumati

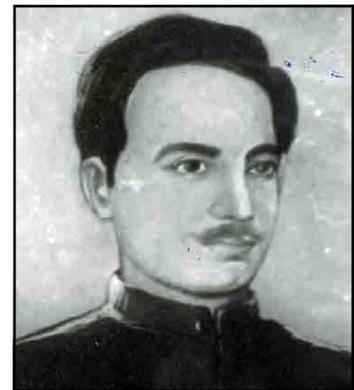
king Prajamandal was formed in Ranapur in 1937 and Dibakar became the organising secretary of the organisation. The voice of resistance spread like wild fire and thousands of common people

with a threatening voice, "where is your brother Dibakar? Tell him to come out of the house within a moment or else we would be compelled to enter forcibly inside your house to arrest him." Indumati was made of different stuff. She was bold and fearless like her brother. Indumati replied emphatically to the king's sepoy "Elder brother Dibakar has gone to Cuttack since yesterday and there was none inside our house except my mother and myself. But if you sepoy dare to enter inside our house forcibly I would cut you into pieces by sword." The king's sepoy became convinced that Dibakar was not present in the house and they returned back. With courage and presence of mind the young girl saved her brother from arrest.

The Prajamandal movement gained momentum in 1938-39 and in course of events the political agent R.L. Bezelgettee was beaten to death by the infuriated mob on 5th January 1939. Being accused of murder, Dibakar Parida and Raghunath Mohanty, the colonels of Ranapur Praja movement were sentenced to death and were hanged on 4th April 1941 at Bhagalpur prison.

At the same time uncle Banchhanidhi Parida was imprisoned and brutally tortured in Ranapur jail as a political prisoner for his active participation in Ranapur praja agitation. He was awarded one and half years of rigorous imprisonment and was freed after the execution of his illustrious nephew saheed Dibakar.

It was the time of second world war. The



Dibakar Parida



Chakradhara Parida

soldiers of Japan had already invaded Burma on 11th December 1941. The Japanese soldiers made bombardment on an oil tank of Tabhei and razed it to the dust. The tragic scene of destruction and the wretched condition of Indian workers moved young Chakradhar's poetic heart and he expressed the miseries of the people in poetic verse known as "Henda mine Gita". On the way to Rangoon, Chakradhar and his friends were captured by Japanese soldiers and were deputed to Mianmiu (a town of Burma) where heavy battle was fought between the British and Japanese soldiers. From Mianmiu, Chakradhar travelled to Pegu town and then to Rangoon. At Rangoon, he first joined in an organisation called "Indian Independence League" which was working for the freedom of India. In 1943 the I.N.A., popularly known as "Azad Hind Fouj" was formed by Netaji Subhas Chandra Bose and war was declared on behalf of the "Azad Hind Government" against the Britishers. Chakradhar joined in the I.N.A. to fulfil his long cherished dream.

On 7th January 1944, Chakradhar met Netaji Subhas Chandra Bose at Kambei and revealed his identity. Netaji appointed him as a recruiting officer of Azad Hind Fouj. He got his military training at Kambei military training centre.



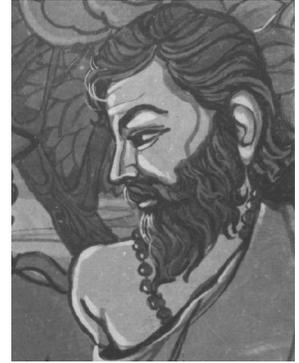
Ratnakara Parida

When the I.N.A. soldiers proceeded towards India with strong determination and occupied Kohima, Dimapur, Imphal and Didim mines areas of Eastern India, Patriot Chakradhar was fighting in "Netaji Brigade" under the command of Major Prem Singh. But in course of events the I.N.A. met the saddest disaster of defeat by the Britishers and patriot Chakradhar was taken captive as a war prisoner. He was imprisoned at Rangoon central jail - on 18th March 1945 and was set free from the prison on 24th March 1946 among other I.N.A. soldiers and returned to India by ship.

All others, except Indumati Paikaray (who has now turned 82 years of old) of this patriotic family have left the mortal world silently but their supreme sacrifice for the cause of Indian Independence shall certainly glorify the pages of Orissa history and inspire the coming new generations to fight against injustice and autocracy.

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Jayee Rajaguru



Jatadhari Mishra

Long before the occurrence of sepoy mutiny in 1857, two important events took place in Orissa at the time of British conquest in the beginning of Nineteenth century. In the year 1803 A.D. almost all the kings of the state opposed British rule in Orissa and the resistance movement started throughout. In the year 1804 A.D., people of the state launched the freedom movement and tried to liquidate the British power from our motherland. The revolution was not confined to the state alone, it spreaded to different parts of the country. Jayee Rajaguru made liaison with Marathas at Nagpur and other powers of the country and tried to unite all against British forces. This movement was not at all sporadic in nature, it was well planned and adequately thought with deep foresight.

The purpose of the revolution was not only to oppose the British rule but to release India from British clutches. Attempts were made to collect revenue from the British occupied praganas in Orissa and to merge the praganas with the territory of Khurda state.

The kings of Kanika, Kujang, Harishpur, Marichpur and other like mined states joined hands with Khurda and made the revolution very furious. Jamidars, businessmen, intellectuals, general public and even the tribal sectors participated in the revolution. The Paikas of Khurda came forward and became the harbingers of this movement. It alarmed the britishers for their existence. This sort of revolution first time took place in Orissa, even in India and created

sensation from top to bottom against the British administration in India.

The man who steered this movement was Jaya Krushna Rajaguru Mohapatra popularly known as Jayee Rajaguru. But unfortunately this revolution failed, the reasons may be many. But the revolution was not ended. The sparks inside the ashes again arose and launched another revolution by the tribal people of Ghumsar and tried to implement the spirit of independence in the year 1817 which is known as Paika Bidroh of Orissa.

Jayee Rajaguru was captured and confined at Midinapur. The entire anger of Britishers concentrated on him and he was brutally killed at Bhagitota. British soldiers brought two branches of a banion tree and tied the legs of Jayee Rajaguru and made the branches free. The entire body of Jayee Rajaguru turned into two pieces. But Jayee Rajaguru never bow down his head before the Britishers, rather he preferred sacrifice his life for the shake of his mother country.

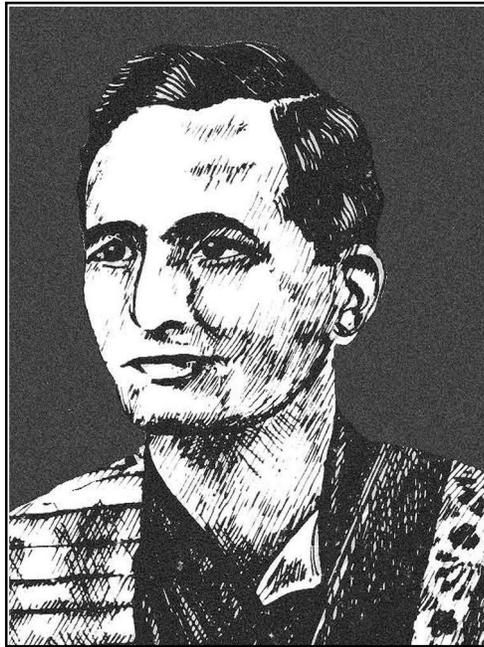
In the mean time two hundred years have been passed but the history has remembered the activity, heroism, daringness of Jayee Rajaguru as an undoubted hero of Indian freedom struggle which was first organized by him and in the early part of Nineteenth century.

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Kantakabi Laxmikanta and Nationalist Poems

Dr. Soma Chand

The word 'Nationalism' is an age-old concept. Since ancient time, the world literature is replete with poetic descriptions related to the glory and heritage of the motherland. Especially in greek literature odes were specifically composed during pre-Christian period to depict the heroism of the soldiers, heroes and sportsmen. In the context of ancient Indian literature Vedas have made sporadic mention of fraternity, amity, national integration as elements for the worship of motherland. In *Prithvisukta* of *Atharvaveda* motherland had been reflected as *Kalyani*, *Sukhadayini*, *Vandaniya*, *Kavyamoyee* and was invoked for the service of the motherland.



In the *puranic* literature also the authors have vividly referred to the worship of motherland with patriotic fervour. *Brahma Purana*, *Skanda Purana* and *Garuda Purana* are more narrative in this regard. But this nationalism was free from political influence. With the march of time

patriotism got itself closely related to politics. The medieval period of Indian history was dominated by frequent foreign invasions, loss of unity, dormant attitude of the inhabitants for which nationalism could not get proper impetus to prosper. Its absence was conspicuously marked in medieval literary realm.

Very few references to nationalism are found in Hindi literature popularly branded as *Raso* composed in 13th and 14th century A.D. The Rajput communities like *Rathors*, *Chauhans*, *Solankis*, *Chandels* etc. were engaged in mutual warfares and war became a luxury for them. As a result India came under foreign yoke. Again in this background appeared

Rasos to inspire the masculine instinct of the people.

With the imergence of Indian renaissance in 19th century the dry veins of the Indians were surcharged with new feelings of patriotism.

Consequently Nationalism in literature was interpreted as a religion and reflection of *Bhagavat Satta*. The enlightened Indians now became ardent champions of national interest and the writers used their powerful imagination for the upsurge of nationalist overflow.

Coming to the Orissan scenario, the British occupied Orissa in 1803. Since 1568, the independence of Orissa was lost to Afghans, Mughals, Marathas successively and the British was last in the category. The glorious heritage, tradition and history of Orissa slowly and silently went in to oblivion. The Oriyas lost their identity in the veritable altar of western expansion. They became stagnant and slept in medieval slumber.

Till the last part of 19th century no concrete political organisation had originated in the soil. Due to absence of any political organisation, the problems of the commoners could not be highlighted and national consciousness was at its lowest ebb.

During this time the writers came forward, who with mighty swords gave intellectual leadership to the society. The message of nationalism and national integrity took a long slip forward.

The growth of nationalism in Orissa broadly developed in two phases : - From 1803 to 1903, that is from British occupation of Orissa to the establishment of Utkal Sammilani better known as the age of growth of national spirit. - From 1903 to 1936 till the establishment of separate province of Orissa is known as the age of spread of nationalism.

Laxmikant Mohapatra belonged to the second period. He was born on 1888 A.D. and breathed his last in 1953 A.D. As he was born on the particular day of worship of goddess Laxmi, was named as Laxmikanta (as gracious

as Laxmi). But it was an irony of fate that throughout his life he could not retain that splendour. On the other hand Laxmi's co-wife Saraswati (goddess of learning) prevailed his intellect. The fatal disease of leprosy brought an early end to his physical movement only to make his mind more active and intellectual. His fragrance of expression virtually permeated the entire literary surrounding with its mass appeal and glamour.

The second half of the 19th Century in Indian nationalist scenario was marked by the emergence of a luminary of patriots like P. Anandacharulu, C. Sankaran Nayar, T. Madhavrao, C. Narayan Swami, Bankim Chandra Chatterjee, Bal Gangadhar Tilak, Viresh Lingam and others.

These pioneers of Indian nationalism with their sacrifice and dedication instilled national feelings into popular hearts. The literateurs also accordingly took the advantage of the situation to preserve the instinct. The popular nationalist leader B.C. Pal has rightly remarked :

"The intense patriotic passion that breathed through his poems captured the youthful minds ... in a special sense, the poet of this new conflict and of the racial self-respect and sensitive patriotism born of it."

He had written it in the context of Bengali poet Hemchandra Banerjee (1838-1903). An equal feeling of importance, attachment and inclination is reflected in Laxmikant's writings. The contemporary social condition coupled with his pedigree inspired the poet for his immortal heart touching nationalist expressions.

The Non-Cooperation movement of 1920-21 and Salt Satyagraha of 1930 had their tremendous impacts on his family members. The clarion call of the master, Gandhiji - vibrated the flow of patriotism among the members of the

family. Laxmikant's father Bhagvat Prasad, sisters Kokila Devi and Janhavi Devi, younger brother Kamalakanta had actively participated in breaking the salt-law at Inchudi in 1930. Even the eldest son of the poet, green horn Nityananda Mohapatra had also played an active role in the movement.

But alas ! Invalid Laxmikanta had to confine himself to the four walls of the room - still could perceive the external world charged with nationalist fervour, smelled its flavour. He took his shelter in the pen. He had the might realisation that out of many branches of Literature like essay, story, novel, drama and poetry - the last one being most effective. To create inspiration and awakening among the people and the surrounding, poetry rightly plays the role of torch-bearer. So he took up poetry as the right medium for appeal to the people, call to the nation, offering to the motherland. Through these poems he now aroused the feelings of nationalism in innumerable hearts.

It was the period of Satyabadi Age in Oriya literature. The pioneers like Nilakantha Das, Godavarish Mishra spread the message of nationalism through the revival of glorious past, aristocratic background, and past heritage. On the other hand Gandhian ideologies and methods had their tremendous impact in enriching the nationalist sentiment. Being inspired by both, Laxmikanta now started composing powerful nationalist poems to reach the grass root level of the society.

Since the first phase of Gandhian era that is from Non-Cooperation movement Laxmikant had rightly performed the role of a writer-leader by the compilation of nationalist poems. These writings had their tremendous impact upon minds for direct involvement. Behind this direct popular

action indirectly lays the poetic inspiration of the literary presentations.

The year 1789 A.D. was the year of French Revolution in Europe. The people of France revolted against the prevailing socio-politico-economic system. But behind their revolutionary activities, the intellectual awakening was provided by Voltaire, Montesquieu and Rousseau. Accordingly, the writings of Laxmikant along with others brought echoes in the nook and corner of the state with the feelings of *Swaraj* and *Swadeshi*. The people came forward to participate in various phases of Gandhian call-either during the breaking of Salt law at Inchudi or Eram or by burning the police - station at Bhandari Pokhari. Behind the direct and indirect actions lay the intellectual inspiration of few poets like Kantakabi to make them possible.

The entire literary works of Kantakabi have been compiled in two volumes - *Kanta Sahityamala* volume -I and II. The last chapter of volume-II contains his nationalist poems. It includes thirty - three nationalist poems. Since *Vande Utkal Janani to Ke Kahiba aji Bharata Ke Kahiba taku dina* - the twenty six poems are written in one phase. Then *A Desha, Pralaya Dunduvi, Unmada, Aryabahini, Vijayavana, Jatiyapataka, Samara Sangeeta* - these seven poems are written in second phase.

Laxmikant's Nationalist poems are small in number. But more powerful is their inspiratory and emotional appeal. The main aim of these poems was to dispell the feeling of inferiority complex from the Oriya minds to develop a strong sense of self-confidence. The objective was to remind the stagnant Oriyas their lost glory and heritage to initiate the feeling of love and devotion for the motherland. Self-sacrifice and dedications are the two strong weapons for the service of the soil that is why he has porfrayed the calm, serene,

emotional and prosperous appearance of Mother Orissa in every stanza of the poem number eleven.

A very touchy episode is related with this poem. The district conference of the Pradesh Congress was going on at Bhadrak. The meeting was filled up by the august presence of local dignitaries as well as staunch Congress workers. This song was presented as the opening song of the meeting. The song produced its effective charm. This appeal of the poem had created an emotional and sentimental national appeal among the audiences. The calm and grave atmosphere of the meeting was virtually been made spell-bound. The prominent Congress leader Gopabandhu Das was present in the dais. With overwhelming heart he came down from the dais to embrace Laxmikanta and exclaimed. "Oh ! what poem have you composed, Laxmikanta"

This very line is sufficient. Rightly this single remark shows the magnetic charm of awakening of his poem. It creates a feeling for the country and beats the heart with a strong passionate rhythm. Automatically a feeling comes from the heart of hearts to do something for the motherland. These type of patriotic feelings have been nurtured in his poem *Aryabahini* which reflects the voice of Orissa's inner soul. It is really the big source of energy.

As a matter of fact the inspiration created by Laxmikant's lyrics and songs of revolutionary zeal made them priceless treasures of Oriya literature. Starting from Talapada village of Bhadrak it spread over distant parts of Orissa and touched the hearts of Rajas, Maharajas to poor, destitutes, oppressed to suppressed ones.

The Chief Stalwart of Freedom struggle was Gandhiji. His personality, leadership and direction had brought about new avenues in the thought process of the writers. Many of them

adopted him and his teachings as the driving force of their inspiration.

Laxmikant's sister Kokila Devi was a true follower of Gandhiji. Gandhi first came to Orissa in 1921 and under his wave a series of constructive works were inaugurated in Orissa in which Kokila Devi took leading part. Laxmikant started writing his serial "The autobiography of a non-cooperator" later published in 'Utkal Sahitya'. To make spinning *Charakha* and *Khadar* popular among the people he wrote :

*"O brother,
Spinning is your liberation,
See, your land is full of aliens
Watching and smiling with fun.
How long their servants will you remain
and go on toiling in vain ?"*

Laxmikant's aim was to make the Gandhian constructive works popular among the grass root level of the society. As expected the writings produced the desired effect people accepted *Charakha*, spinning, *Khadar* as part and parcel of Freedom Struggle.

It is the duty of the poets to give direction to the society by composing poetry befitting the times. In the nationalist poems of Kantakabi obviously we find this definite trend. The need of the hour was to fill the people's mind with a sense of inspiration and excitement for action. Kantakabi accordingly wrote with this expressive idea in mind. His poems made the commoners restless and surcharged, with the feelings of nationalism. They now came forward with the sense of action for the sake of the motherland.

Besides these types of awe-inspiring approaches of patriotism, there is another aspect of expression. It is lofty and sober approach which fills the human heart with a serene beauty, charm and attachment for the soil. This feeling of

oneness creates a niche in the reader's heart. There comes the spontaneous desire to worship the motherland and to adore the image of the land in the core of the heart. Laxmikant has rightly expressed this message in his famous *Vande Utkal Janani* poem.

The appeal of the poem is well known. The natural beauty and lofty expression melt the human mind with sense of reverence and awe. Even after the lapse of 58 years after independence the poem has lost none of its previous heritage. It has maintained equal feelings of vigour, reverence and patriotism in the popular mind.

And here only lies the fundamental characteristic of Katakabi's nationalist poems. This feeling had swayed the Oriya minds in the currents of the Freedom Struggle for a bright future.

Katakabi's literary pursuit covers a period of half a century. Among his various creations the number of nationalist poems are much limited. But they have their own fragrance and stylistic distinction. His language is simple and lucid. It has no intellectual barriers to overcome. Rather it is filled with natural expression of feelings and emotions.

"Carry on writing, go on with the spirit, the gold will remain and the residue will be burnt into ashes". This was the blessing of Fakir Mohan Senapati to Laxmikant to lengthen the pursuit of creation. As a matter of fact the sickly body of Katakabi has been burnt to ashes but his inner beauty as creator still dazzles like pure gold.

He died in 1953. From 1953 to 2006 - a gap of 52 years. The golden jubilee of Indian Independence is also over. A lot of achievements have lost their former glory with the march of time. But certain things have retained their eternal glow for their utility, dignity and heritage. The nationalist poems of Katakabi come under this category.

It is true that these poems were composed as per the need of the time. But even after the achievement of required results of independence of the country some of these poems have not lost their relevance in the 21st century. Especially his classic creation *Vande Utkal Janani* has become the state anthem of Orissa. It has its unique appeal for the young and old alike even today.

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*Shri Digambar Mohanty,
Commissioner-cum-Secretary,
Information & P.R. Department
inaugurating the "Jayadev Sangeet
Sandhya" held at Giridurga temple,
Unit-3, Bhubaneswar on 29.7.2006.*

Our Pride and Dignity

Om Prakash

National Flag



The National Flag of India is a tri-colour with three equal horizontal stripes : saffron (Kesari) at the top, white in the middle and dark green at the bottom. In the tri-colour, saffron implies bravery and sacrifices, white stands for truth, peace and non-violence and lastly green implies trust, daresness and heroism. A Chakra in dark blue having 24 spokes is superimposed on the middle white stripe. This emblem on the Flag is an exact reproduction of the Dharma Chakra on the capitol of Ashoka's pillar at Sarnath. The ratio of the width to length of the flag is two to three.

The National Flag of India was adopted by the Constituent Assembly on the 22nd July, 1947, and it was presented to the nation, on behalf of the women of India, at the midnight session of the Assembly on the 14th August, 1947.

Use of the Flag

- (i) The dipping of the Flag to any person or thing is prohibited.
- (ii) No other Flag or Emblem can be placed above or to the right of the National Flag. If hung in a line, all other flags are to be placed on the left of the National Flag. When flown or raised with other flags, the National Flag must be at the highest level.
- (iii) The flag is not to be carried flat or horizontally, but always aloft and free; when carried in a procession it is to be carried high on the right shoulder of the standard bearer and should be in front of the procession.
- (iv) The saffron stripe should always be at the top when the Flag is displayed by a staff projecting horizontally or at an angle from a window, a balcony or from the front of a building.

The use of the Flag is, however, unrestricted during the days of National celebrations such as Independence Day, Republic Day, Mahatma Gandhi's birthday and National Weeks etc. But recently the apex court of India has revoked this restriction and deligate permission for use of National Flag in prestigious purposes to common citizens. Normally, the National Flag is flown at some special points and

In frontier areas of Government buildings like; Rashtrapati Bhawan, Governor House, Parliament, Legislative Assembly, Legislative Council, Secretariate and all Courts.

National Anthem

The song Jana-gana-mana was adopted as the National Anthem of India on 24th January, 1950.

The song Jana-gana-mana was composed by Rabindranath Tagore and it was first published in January 1912, under the title "Bharat Vidhata" in the "Tatva-Bodhini Patrika" edited by Tagore himself. The song was translated into English by Tagore in 1919 under the title "Morning Song of India." The complete song consists of five stanzas and only the first stanza has been adopted by the Defence Forces and is usually sung on Government Ceremonial occasions. This recite should end in 48 to 52 seconds. It reads as follows :

*Jana-gana-mana-Adhinayaka, jaya he,
Bharat-bhagya-vidhata.*

*Punjaba-Sindhu-Gujurata-Maratha,
Dravida-Utkala-Banga,
Vindhya-Himachala-Yamuna-Ganga
Uchchala-jaladhi-taranga
Tava subha name jage,
Tava subha asisa mage,
Gahe tava jaya-gatha.*

*Jana-gana-mangala-dayaka jaya he,
Bharat-bhagya-vidhata.
Jaya he, jaya he, jaya he,
Jaya, jaya, jaya, jaya he !*

Its English rendering is as below :

Thou art the ruler of the minds of all people,
Dispenser of India's destiny.
Thy name rouses the hearts of the Punjab, Sind,
Gujarat and Maratha, of the Dravid & Orissa

& Bengal;
It echoes in the hills of Vindhya and
Himalayas,
Mingles in the music of Jamuna and Ganga;
And is chanted by the waves of the Indian Sea;
They pray for thy blessings and sing thy praise,
The saving of all people waits in thy hand,
Thou dispenser of India's destiny;
Victory, Victory, Victory to Thee.

National Song

The song "Vande Mataram" is the National song of India. It is older than Jana-gana-mana and was composed by Bankim Chandra Chattopaddhay and appeared in his novel "Anand Math" published in 1882. It was first sung at the 1896 session of the Indian National Congress. Its first stanza reads as under;

*Vande Mataram !
Sujalam, suphalam, malayaja shitalam,
Sasyasyamalam, Mataram !
Subhrajyotsna-pulakitayaminim,
Phullakusumita-drumadala-sobhinim,
Suhasinim, sumadhura-bhasinim,
Sukhadam, Varadam, Mataram !*

Its English rendering by Shri Aurobindo is as below :

Mother, I bow to thee !
Rich with the hurrying streams,
Bright with the orchard gleams,
Cool with thy winds of delight.
Dark fields waving, Mother of might, Mother free.
Glory of moonlight dreams,
Over thy branches and lordly streams,
Clad in thy blossoming trees.
Mother, giver of ease,
Laughing low and sweet !
Mother, I kiss thy feet,
Speaker sweet and low !
Mother, to thee I bow.

National Symbols

The National Emblem and Seal of the Government of India is a replica of the capitol (top part) of Ashoka's pillar at Sarnath. In the original capitol of the stone pillar, are carved out four lions, standing back to back with their mouths wide open. In the emblem, however, only three lions are visible - as it appears in print - because the fourth one remains hidden from the view. The capitol (top part) is mounted on an abacus (a flat slab or base plate). There is a Dharma Chakra in the centre of the base plate, on the right of which stands the figure of a bull and on the left that of a horse. The side-views (only the edges) of the



सत्यमेव जयते

Dharma Chakra, of the other right and left side, are visible on both ends of the base plate. The words "Satyameva Jayate" are inscribed below the base plate of the Emblem in the Devnagari script. The words Satyameva Jayate are taken from the "Mundaka Upanishad", meaning "Truth alone triumphs".

The original lion capitol of the pillar was designed by Emperor Ashoka between 242 to 232 B.C. to mark the hallowed spot where Mahatma Buddha first initiated his disciples in the eight-fold path of salvation. This was adopted as the National Emblem on the 26th January 1950, by the Government of India.

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Hon'ble Chief Minister Shri Naveen Patnaik inaugurating the BRCC building at Raghunathpur on 28-7-1006.

OTDC - A Success Story

Gopinath Mohanty

Orissa Tourism Development Corporation (OTDC), the owner of the largest chain of hotels in the State was incorporated in 1979. The Corporation has the primary objective of developing Tourism in the State by way of development of infrastructure and running few hotels and tourist transport on commercial basis to facilitate tourism. When these two activities were assigned to it, people in general did not consider them profitable during that time. Since its inception it has been incurring huge losses except a couple of years in which marginal net profit was made. This writer joined as the Managing Director in OTDC in July 2001 while the corporation was facing the worst time of its life. The Corporation's property, which included 12 Panthanivas, 2 catering units in Tourists' facilities at Konark and Satapada that was badly ravaged by the super cyclone, was under tremendous threat of closure along with numerous other problems.

Few of the problems are indicated below :

- * Out of Rs.962.00 crores of share capital investment by the State Government, Rs.660.44 was eroded by way of losses.
- * Corporation's property was severely damaged in the super cyclone of 1999 and was in need of repair and restoration.

- * The share capital assistance, which the corporation was receiving almost every year, was discontinued after the super cyclone.

- * Tourists were hesitating to come to the State and to stay in the ill maintained Panthanivas in particular.

- * Relation between employees and employer was strained due to non-payment of their legitimate salary, which led to poor service and bad work culture.

- * The turnover of the Corporation was dropping rapidly whereas the overhead expenditure was rising.

- * The accounts of the Corporation was in arrear for more than 8 years and the Annual Reports were not laid, since 1984-85 in the Orissa Legislative Assembly.

- * Huge liabilities towards staff salary and dues to outsiders were pending.

- * Corporation was over staffed.

- * In all the Corporation was ready to be declared as a sick unit.

This author was told that the months of July, August and September were lean months for business. Hence payment of salary was to be made from the fixed deposits. These fixed deposits were

made out of funds placed by the Tourism Department for executing certain items of work in the past years. Without undertaking those activities, the Corporation had deposited those funds in the Banks and earning some interest.

The headquarters had no knowledge of daily collection from its units. These units (Panthanivas) were running the trade and spending for their maintenance from their earnings. Head Office did not exercise any control over it.

There was no professional management of different activities. Though routine meetings of Managers were being held 3 or 4 times a year, it did not yield much result.

Chartered Accountants were engaged to audit the Accounts, but there was no internal audit by the financial wing. Assistant Managers (Accounts) were there in each unit, but they were under the control of the concerned Managers and hence, they could hardly exercise any control over the daily maintenance of records of accounts.

The Transport Wing was the worst managed unit. It was running 8 buses, of which two were air-conditioned. The air-conditioners were defective for a long time. Among the fleet of cars, 5 needed repair over the years. One trekker was stationed at Chandipur Panthanivas to promote Tourism in Similipal area and two buses were stationed at Puri to conduct daily services for tourists visiting Puri and nearby tourist places like Konark, Satapada, Nandankanan etc. When the demand for vehicles was going up, the Manager was meeting the demands by hiring vehicles from Travel Agents and private vehicle owners.

There is one building Division, which looks after maintenance of the panthanivas buildings. There was a time when one Junior Engineer (JE)

engaged on daily wage basis was running the division. Before 2001, one Executive Engineer from Works Department, two JEs from Housing Board were brought into it. But there was no money to spend under maintenance head. If at all they executed any work in any Panthanivas, the work was being supervised by the JE staying 100 kms away from the site and not by the Manager of the unit or his staff. There was one electrical JE brought on deputation from Works Department to look after electrical installations. He executed all the works departmentally. It was found that for repair of the electrical substation inside the Panthanivas, Puri he availed advances thrice for the same work and there was nobody to detect it.

There was rampant indiscipline among staff. Some of the unscrupulous employees were on long leave, but were having their heyday with the help of some of their colleagues stationed at the headquarters.

The cost of food in the tourist facilities was not only exorbitant but was varying widely from unit to unit also. There was no effort to rationalise it.

As Managing Director, this author wanted to bring about an improvement in the system. It was found all the managers had direct link with MD, and the post of General Manager (GM) was undermined. The hierarchy was strengthened by delegation of powers and assigning responsibility with accountability at different levels. A business like review system was introduced in the day-to-day functioning of the Corporation.

The OTDC day is celebrated on 20th November every year. On that occasion, the Managing Director held open meetings with all the employees of the head office and impressed upon them to extend their co-operation to make

the corporation a profit-making unit. The Managers and union leaders of various units were asked to sit together and take steps in the interest of their respective units.

Thus, the employees took resolution to transform the sick units to a model profit earning public enterprise. The following measures were taken to revamp and restructure the Corporation, which ultimately paid off subsequently.

* Diversifying its activities as well as checking pilferage, widened the revenue stream of the corporation. Daily monitoring of the revenue was done for the first time to have a close watch on the revenue collection at different units, which resulted in substantial improvement in turnover.

* Realising that the traditional business of OTDC has a limited scope, stress was given on diversification. With a modest beginning, OTDC started air-ticketing with a meager turnover of Rs.8,500/- in a fortnight. With continuous effort and planned marketing strategy, all the important clients like His Excellency, the Governor of Orissa, Hon'ble C.M. of Orissa, premier institutions like RBI, SBI, NALCO, SAIL were enrolled as regular buyers of air tickets through OTDC and the annual business was pushed upto 3.50 crores within a year.

* The Building Projects division that was in a coma stage was revitalized. At that time execution of most of the projects of the Tourism Department were being entrusted to State Agencies like IDCO, PWD, RD, DRD etc. This had resulted in delay in completion of the projects. During review meeting this was brought to the notice of Chief Secretary, Mr. Bagchi, and he agreed to bring back all the projects to OTDC. OTDC could be able to execute as many as 27 projects in a record time. This helped the

Corporation to increase its revenue substantially by way of supervision charges and interest in bank deposits. Besides, the projects which were languishing since 1992 could be completed in record time and Government of India grants to the tune of Rs.5 to 6 crores could be utilized for improvement of Tourism infrastructure in the State.

* Two innovative schemes of beach lighting, first of its kind in the country, could be undertaken. State Tourism Department made a budget provision of Rs.8 lakhs for Chandipur beach. It was electrified earlier but for non-availability of funds for paying monthly energy charges and maintenance cost it went into a bad shape. We decided to implement a novel idea of ensuring the participation of the beach hotels in running the project as it will also boost their business. The Electrical Engineer engaged as Technical Adviser, convinced the hoteliers. The beach was lighted in such a way that each pole was connected to one hotel and the latter paid for its monthly energy charges and maintenance. Success of this scheme made it to be replicated in Puri sea beach at a cost of Rs.30.00 lakhs sanctioned by GOI in 1994-95 and availed on 2004-05. The poles used for such lighting were fibre reinforced M.S. poles with the longevity of more than 100 years. To ensure quality work it was entrusted to an Electrical company, not to any licensed contractor.

* A floating restaurant project conceived in the year 1997-98 was under construction for the last 5 years. It was completed and could be put to use in Barkul which attracted the tourists.

* More boats were also added to water sports.

* Sikara type of houseboats as seen in Dal Lake of Kashmir could be introduced at Barkul for lovers/couples.

- * Food cost was exorbitantly high. It was rationalised and that resulted in profit.
- * Periodic Training was imparted to managers and staff to improve their efficiency.
- * Interaction was made with the private travel agents to improve business.
- * All the Panthasalas, Yatri Nivasas and Aranya Nivasas managed by Tourism Department were without catering facility as a result of which, tourists were hesitant to come to these units. Realising this weakness catering facilities were introduced in all of these under OTDC banner. This has resulted in augmentation of revenue of the corporation as well as better service to the tourists. Besides idle and surplus staff could be utilized fruitfully.
- * To utilize the idle and surplus staff, small revenue generating outlets were started like Servicing Center, Garage, Mobile Catering, Ice-cream Parlour, Health and nutrition Centre which not only substantially added to the revenue but have created a distinct image of the Corporation in the eyes of the people.
- * Publicity and marketing activities of the corporation was not very effective. Steps were taken to strengthen the marketing division. On-line booking, package tours, different discount schemes were introduced to increase capacity utilization and business of the Corporation. Tourism flourished with introduction of package tours. This concept was introduced because it helped tourists. OTDC not only made profit out of it but also its idle rooms could be utilized and turn over could be increased.
- * The accounts of the corporation, which was in arrears for more than 8-years, was streamlined. The Corporation could get commendation of Accountant General of Orissa for completing 3-year's accounts in one year and 5-year's accounts in 2- years. With up-to-date accounts, it became easier to make correct policy decision.
- * MIS was strengthened, which helped to monitor the performance of different units, taking different policy decisions. Correct and strict methods were implemented to punish non-performer and reward the star performers. This has resulted a sense of competitiveness among the Managers of different units. Awards were presented to the Best Managers every year on the OTDC Day Open Meeting.
- * Different management tools like SWOT analysis; CPM & PERT charts were effectively used to manage the corporation professionally.
- * MOU was signed between the Manager, Employees' Union and the Management for achieving the target both in turnover and profitability. This resulted employees active participation in the management.
- * The Sundry Debts of the Corporation was in a total mess and was piling up year after year. It was stopped and special drive was made to recover a substantial amount.
- * Credit policy was introduced to drop unauthorized credit and ensure timely recovery. Managers were made accountable for the credit.
- * The indisciplined employees were taken to task. As many as 21 employees booked for misappropriation and misconduct for years were removed from service. The yearlong inaction, which had resulted indiscipline and poor service, were set right with the above actions.
- * To motivate the workers, their legitimate demands were addressed.
- * To enhance the image of the corporation and to help out-bound tourists, MOU was signed

between the other State Tourism Development Corporations for reciprocal bookings and interaction of the employees to exchange ideas. This has enhanced the credibility of the corporation.

* To make the corporation's presence felt throughout the country, as many as 12 authorised booking agents were appointed for providing booking facilities to the tourists in their home towns.

* The corporation's property, which was asking for huge investment for restoration and creation of additional facilities, were given a new facelift out of its internal resources.

* To repair and restore the cyclone damaged property, an attempt was made to get financial assistance from SRC and after lot of effort, even though almost 4-years have passed after the super cyclone, OTDC could be able to get an aid of Rs.52 lakhs to restore its damaged properties. When Mr. R. Balkrishan, IAS was the SRC, he has supported the reform process in the capacity of Chairman, OTDC.

* To develop the USP in the State in the light of Kerala Tourism, a concept of health tourism was introduced. KAPL Ayur Clinic was started as a joint venture of OTDC, and KAPL, a leading Ayurvedic Therapy Institution of Kerala to provide health tourism service in the State.

* To provide different tourist services under-one roof concept, accommodation, catering, conferencing, sightseeing, health therapy and yoga facilities were provided at Panthanivas, Bhubaneswar to make it a model unit.

* Eco-tourism was not a new concept for the State Tourism. Since 1992-93, it was under

cold storage. Realising the fact that other states have made much headway in this line, the Forest Department and Tourism Department in collaboration with NALCO started eco-tourism activity in the State. The corporation started a weekly package to Chandaka sanctuary for which NALCO donated a coach to OTDC. State has enormous potential for adventure tourism to attract young tourists. For popularizing trekking destinations of the State, OTDC in collaboration with Youth Hostel Association of India, Forest Department and Sports Department started trekking programmes from Harishankar to Nrusinghnath in Bargarh District, in Kuldaha forest in Baleswar District and in Barbara Forest in Khurda District.

* With the above efforts the result was quite obvious. The Corporation, which made a turn around from the net loss of Rs.102.87 lakh in 1999-2000 to book the net profit in the year 2003-04.

* The restructuring process was quite difficult and risky but had a sweet ending. The year-wise performance in terms of turnover, profit and loss is given below.

(Rs. in lakhs)

Year	Turnover	Cash profit / loss	Net Profit / loss
2001-02	560.50	(+) 19.26	(-) 19.11
2002-03	578.87	(+) 21.89	(-) 10.11
2003-04	622.69	(+) 43.98	(+) 11.98

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Influence of Gitagovinda on Orissa's Culture

*Ajit Kumar Tripathy
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In its lyricality, inspiration and expression, Gitagovinda undoubtedly is greater than all other preceding works in Sanskrit literature. Its poetic greatness is enhanced by its appeal of music, poetry and mystic spiritual content. Its popularity throughout India was so great that the book was adored, appreciated, imitated and even worshiped as a religious book.

Jayadev, the poet and the musician had himself tuned the songs of Gitagovinda in Ragas and Talas which are found mentioned above each song copied out in the later texts. Most of the commentators on Gitagovinda were learned scholars of Sanskrit but not equally proficient in the theory and practice of music. Therefore, they could not appreciate the impact of Gitagovinda on music and dance.

Songs or Gitas have been taken in India to be one of the best things that please God. It is an unquestionable truth that there has been the happiest blend of 'Pada' and 'Tala' in the composition of Gitagovinda and the performer has to introduce the blending of "Swara".

Due to the advent of Islamic rule and particularly due to the advent of Amir Khusro who introduced some confusion in to the field, the music of Gitagovinda could not find proper expression and its continuation in its pure melodic form was not possible. Too many people took to singing it in too many ways as its popularity went beyond the Guru Sisya Parampara.

In the languages of Orissa, Bihar, Assam and Bengal a large number of songs have been

composed by the Buddhist monks which are known as Charyapada which were esoteric and spiritual in content. Gitagovinda is almost a religious scripture for a large number of people and like Charyapada it has an inner different spiritual meaning under the apparently erotic garb. It had an appeal to saints and common men in equal measure. It is much more exoteric than esoteric.

All the medieval poetic compositions were intended either to be recited or sung. Thus, they were for accompanied by notes on the ragas and sometimes tala. Singing a piece of such poetry in that very recommended raga is a matter of respect for the poet and a matter of pride for the singer.

It can be seen that almost all the ragas of Gitagovinda have been used in compositions in Orissa earlier to Gitagovinda. Moreover, many of the ragas are now in vogue under some very similar names in Orissa.

The Gitagovinda Seva was being performed for centuries by the Devadasis or Maharies. The tradition of Devadasi is very ancient in India, particularly in Orissa, as can be seen from the Udayagiri Cave inscription of Kharvela in 1st century BC. Mahari is a local term used specifically for the women, who performed music and dance in the temples. The Gitagovinda which was composed by Jayadev was simultaneously performed by his wife Padmabati who herself was none else than a mahari or devadasi.

Evidences of temple dances also appear in the Saiva Temples built by Keshari kings. After

introduction of Gitagovinda seva in Jagannath temple, Saiva temples, Sakta temples and Vaishnav temples followed this all over the State. Thus, the temples and monasteries became centers for promotion of Arts and Crafts. The courtyards of temples became places where performing arts were enjoyed by the gathering devotees. Most of the best literary creations in Orissa after-wards were composed in the temples where the poet had his invocation of the presiding deity and then indulged in poetic creations.

Dance performance was a part of rituals in many temples, accompanied with singing of Gitagovinda. It is established that dance drama presentations were frequently held in the temple courtyards. Gitagovinda was performed as Gitinatya or dance drama to the accompaniment of songs as dialogue. The songs were composed under proper tala and raga befitting to the place, time and situation. It is on the modes of earliest type of traditional non-Sanskrit drama in India, usually understood and appreciated by the common viewer.

Avinaya has been the major aspect of the Gitagovinda dance as it is in the Odissi dance of today. Avinaya occupies the most eminent place in today's Odissi dance in which the dancer expresses very well the mood of theme. The Gitagovinda had tremendous impact on dance and drama and then crossed borders of Kalinga Empire. It reached all parts and corners of India from Kanyakumari in the south to Badrinath in the north and from Rajasthan in the west to Manipur in the east.

Gitagovinda marked a transitional stage between the pure lyric and pure drama. It was a lyrical drama which is the earliest primitive type of play called Suanga that survives still in Orissa and it is the predecessor of regular drama. Gitagovinda Yatra which has been also named as Krishna Lila and Rasha Lila has its narration, description and stage craft finely inter-woven with recitation and song. It is a combination of these two which creates a type, unique to Sanskrit

literature. That explains its popularity throughout India.

Thus, Gitagovinda dance, which is performed even now with proper Avinaya, matching with the subject and sentiments of the song, belonged to the family of traditional Odissi form. Its verses as well as songs guide, place, time, sing and sequence with the progress of the plot.

Dasa-avatara sculptures is one of the best traditions in India's cultural arts. But it achieved the highest popularity after the Dasa-avatara slokas were composed in Gitagovinda. Dasa-avatara images are noticed on the Jagannath temple of Puri, Madhav Temple of Niali Madhav, Manibhadreswar Saiva temple of Bhubaneswar, Bhagabati temple of Jeypore in Koraput district and Simanchal temple of Vishakhapatnam. Themes of Dasa-avata versions of Jayadev, depicts Krishna as one who has assumed ten avatars and this is due to the influence of Gitagovinda in Orissa's Dasa-avatara Sculptures.

Gitagovinda has influenced the arts, paintings, music and literature to a great extent in the whole of the country. In Orissa more than thirty illustrated Gitagovinda Palm Leafs have been collected and preserved in the State Museum.

It is said that Orissa, Gitagovinda and poet Jayadev are inseparable. Gitagovinda can not be discussed outside the cultural contexts of Orissa. The influence of Gitagovinda on Orissa's literary tradition and the palm manuscripts is substantial notwithstanding the religious affinity of Gitagovinda. Therefore, the cultural contents of Orissa in any form can not be properly appreciated except in its best influence of Gitagovinda of Jayadev.

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IT and Administration

Siddhartha Dash

In the history of civilisations, there have been technological changes which have had a profound all round impact. Industrial revolution and rise of capitalism completely changed the administrative systems of western countries and deeply affected the systems of others countries as well. Introduction of faster transport systems like railways and aeroplanes changed the economic scenario throughout the world, so did the introduction of the new telecommunication systems like telegraph and telephones. Similar epoch making change is now knocking at the doors of the world community. The advent of computerisation in the 60s ushered in a new discipline, IT, which is changing the way people communicate and interact with each other. Along with globalisation, privatisation, liberalisation, and knowledge expansion, Information Technology is one of the major factors influencing the way the countries and societies are governed. The impact of IT is so pervading that it is bound to bring profound changes in the public administrative systems. The applications of IT to government processes, E-Governance in short, can have a profound impact- on the efficiency, responsiveness and accountability of government, thereby, on the quality of life and productivity of citizens, especially the poor, and ultimately, on the economic output and growth of the country as a whole.

Potential Benefits of E-Governance

- Provides different services at one window often called single window clearance.
- Flattens organisational structure.
- Speeds up the operations and saves time.
- Reduces paper work.
- Improves team performance.
- Use of IT-based services to de-mystify procedures and improve the citizens government interface.
- Can facilitate a citizen's charter- delivered, recorded and measured continuously.
- Be available to public anytime, anywhere.
- Ensures accountability.
- Use of IT in enhancing the delivery of government services leads to a very responsive and transparent administration, facilitates empowerment of people and satisfies the right of information. In a nutshell, through E-Governance we can define the current ambition of achieving a Simple, Moral, Accountable, Responsive and Transparent (SMART) Government.

Stages of Implementation of E-Governance

United Nations has identified five phases for assessing a country's progress towards E-G.

Phase I- Emerging Web Presence:

This is the start-up phase of Passive/Passive relationship between the government and public. Government and its clients do not communicate on the Web. A country may have a single or a few official national government Websites that offer static information to the user. Laws, regulations and rules, guidelines, handbooks, directories etc are published on the Internet.

Phase II- Enhanced Web presence:

This phase represents an Active/Passive relationship; the government is active in disseminating information but users are passive. The number of government web pages increases as information becomes more dynamic with users having more options for accessing information. Users may be able to download specific forms.

Phase III - Interactive Web presence:

In this Active/Active relationship, interactions between government and public can be completed on the web. Users can obtain a tax form on the web, fill it on the web and send it back to tax authority through the web.

Phase IV- Transactional Web presence:

E-Government matures at this phase. Business transactions can be fully completed on the web, electronic filing and subsequent electronic funds transfer. Restructuring the government becomes imperative at this stage.

Phase V- Fully Integrated Web presence:

This phase represents the complete integration of all online government services through a one-stop-shop portal.

Scope of E-Governance

The state must concentrate on Digitisation of Public Domain Information and Citizens Services-Public Interface. But along with this, the revenue generating projects in Government to Government interface must also be taken up. In the first instance, use of e-mail, Internet and Word-processing should be encouraged to create the necessary IT Culture.

a) Government - Citizen (G to C)

- Digitisation of Public Domain Information.
- Citizens Services - Public Interface.
- Municipal Services.
- Services of Various Departments.

b) Government - Business (G to B)

- Filing of Excise and Taxation documents, Sale Tax, Returns etc. online.
- Dealing with the Industry in the Departments of Industry, Labour and Employment, Pollution Control Board etc.

c) Government - Government (G to G)

- E-mail and work Flow management applications.
- Voice, Video and Data connectivity applications.
- Executive Information System, MIS and Decision Support System.
- Authentication through Databases on Citizen, Property and Business.
- Personnel Management Information System.
- Departmental Applications.

Essential Infrastructure for E-Governance

- Connectivity, Internet, Public Access Infrastructure, Orissa Wide Area Network.

- State would need an IT backbone. The backbone could be implemented through Orissa wide Area Network through private sector participation and Government can pass for the usage.
- State needs to encourage ISPs to take internet connectivity to districts, towns, block and ultimately to villages.
- Help from Government of India to be required to establish shared connectivity and access infrastructure.
- Information Kiosks would be established through private sector participation.

Areas of IT Applications

- Urban services like water supply, electricity and telephone.
- Rural services like land records, schemes for the BPL families under various titles.
- Compliance and payment of taxes like filing of return on income tax, sales tax, house tax etc.
- Filing of complaints or FIR against violation of law.
- Managing traffic on roads.
- IT based models applied for planning and execution of development projects at all levels of government.
- Public Information: Employment Exchange Registration, Examination Results, Hospitals/Beds Availability/Services, Railway Time Tables, Airline Time Tables, Road Transport Time Tables, Government Notifications, Government forms, Government Schemes.
- Citizen-government interface can be improved.

Problems in Delivery of Public Services Through IT in India

- Limited resource is a big hindrance, as the introduction of computer to every department requires huge investments.
- In a poor country like India, literacy is a big challenge in computerization.
- Putting as much information as possible on to the Internet by all ministries and departments need speedy Internet.
- Rapid response to e-mail queries.
- Cyber laws and their implementation.
- India is a land of different languages. Most of the public can access information in local languages only, which needs regional language software.
- The most important obstacle is the mindset of the government servants, bureaucrats, politicians and public. Government servants have been accustomed to work only in the manual mode. Bureaucrats do not want to give up their discretionary powers and politicians want the patronage powers to retain with themselves. The example of AP shows that people want Roti, Kapda and Makan instead of IT.
- A working model for EG requires a network global economy.
- EG demands standards in all areas. Some of the key areas are Data Encoding, User Interfaces, Data Dictionaries etc.

Recipe for Successful E-Governance

- Political commitment is the most necessary but not a sufficient condition.
- Effective administrative leadership is also a necessary condition.

- Efficient handling of sensitive employees, related HR issues and involvement of staff at design stage.
- Meaningful and win-win partnership with IT industry and Private-Public partnership.
- An innovative funding strategy and revenue model.
- Appropriate administrative structure and institutional support mechanism within the government.
- Common infrastructure and database creation.
- Human resource development - training and motivation.
- Start Simple, Grow Fast.

E-Governance: Some Success Story

For a window into the potential of E-Governance, we need only to look at the effects of the initiatives already underway in India. Andhra Pradesh has computerized its land records down to the sub-registrars' level, reducing the time, corruption and the government's own transaction costs in providing this service. The twin cities of Andhra are getting E-Seva also. Karnataka's

Bhoomi Project is another excellent example of how the use of IT in the land records department has actually led to the empowerment of farmers. In Gujarat, there are Websites where citizens log on and get access to the concerned government department on issues such as land, water and taxes. Municipal authorities in Delhi are using a software that enables them to collect property taxes more efficiently. Pondicherry has computerized its ration card system. Orissa, at present is emerging as a major BPO hub as far as IT is concerned. It has already computerised land records. Computerisation of Indian Railways, Indian Airlines and Banks has always made the service people friendly. Litigants can now track the progress of their cases in the Supreme Court, and have access to all Judgments since 1952 on computer disc.

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Hon'ble Chief Minister Shri Naveen Patnaik addressing a gathering at Raghunathpur High School on 28-7-2006.

Archaeological Remains of Mohanty Sahi, Kaupur, Daising and Olanga of Bhadrak

Narayan Chandra Sahoo



Buddhist Tara , Daising, Bhadrak

These villages are situated on the bank of river Salandi, at a distance of 12 kms to the north-west of Bhadrak town. Only Kaupur is known from the Purijha records, preserved in the Orissa State Archives. Close to the village in the dry sandy bed of the

Salandi, there is a hot spring called *Devarkund*, which is regarded as sacred. Thousands of people from different areas of this district visit and enjoy this sacred fare. This little village consists of three hundred people who basically depend on cultivation. From three kms west of this village, there is a well known Shaiva temple known as "Anija Mahadeva" and half km from the south, a modern Jagannath temple have been seen. There are nine modern pidha shrines that have been located within about one km. radius in this area namely -

- i) The Biranchi Narayan Temple (Mohanty Sahi)
- (ii) Kadambesvara Temple (Kaupur)
- (iii) Chandi Thakurani Deula (Kaupur)
- (iv) Gadachandi shrine (Kaupur)
- (v) Siva Mandira (Sunchara)
- (vi) Jagannath Shrine (Daising)
- (vii) Jagulesvara temple (Daising)
- (viii) Shiva Deula (Daising)
- (ix) Broken brick temple (Kaupur)

All these shrines are built with burnt bricks and design is in pidha. Among these deulas, the Viranchi Narayan temple and Chandi Thakurani deulas play an important role, because there are eleven sculptural remains found in these deulas.

Catalogue of the Antiquities of Kaupur

1. Tara in Varadamudra (Daising) (3'9" x 1'6")
2. Three images of Uma-Mahesvara (Mohanty Sahi) (2'2" x 2'4")
3. Two images of Surya (Mohanty Sahi) (3'9" x 2'1")
4. One image of Ganesh (Mohanty Sahi) 2'8" x 1')
5. A double sided sitting image of Garuda (Mohanty Sahi) 2 ½ x 1½)

6. One image of Narasimha incarnation of Vishnu (Mohanty Sahi)
7. Eight handed Devi Durga (Kaupur) 2'6" x 2'3")
8. Narayan image (Kaupur) 2'5½" x 2'3"
9. Standing Shiva (Kaupur) (2'6" x 2'3")
10. Two standing images of Parvati (Kaupur) (3'6" x 1'10")
11. One standing image with seven hooded snake over head (Kaupur) (2'1" x 2')
12. An unknown image (Kaupur) (2'3" x 2'1")
13. Jaina image (Olanga)
14. Ganesh image (Olanga)
15. Kadambesvara Siva Linga (Kaupur)(A)
16. Chandesvara Siva Linga (Kaupur)
17. Dadhesvara Sivalinga (Kaupur)
18. Bankesvara Sivalinga (Mohanty Sahi)
19. Jagulesvara Sivalinga (Mohanty Sahi)
20. Kadambesvara Sivalinga (Kaupur) (B)
21. Twenty-five pieces of broken scroll work (Kaupur)

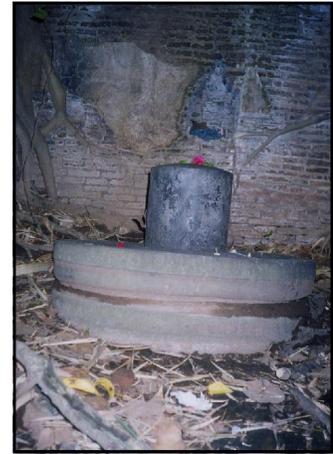
Sculptural Description



Surya Image, Mohanty Sahi

A m o n g the sculptural remains there is a fine image of *Tara* of the B u d d h i s t pantheon lying under a tree by the side of the road leading to the village. It is in a good state of preservation, a l t h o u g h exposed to the d e c a y i n g

agencies of nature. Standing on a double lotus pedestal, she displays *Varada Mudra* in the right hand and the left is placed close to it over a female standing with a lotus stalk. To the right, a devotee is seen in *anjali*hasta. Five



Chandesvara, Kaupur

Dhyani Buddhas are carved in a row at the top of the stone slab. The plain halo behind her head is flanked by flying gandharvas. She is adorned with beautiful ornaments such as - necklace, mekhala, yearings, anklets, bracerlates etc, and eyes, nose and mouth are decorated with modern silver ornaments. Its coiffure style in Jatamukuta. In the right side of this image there is an arrow shaped rock called *Bhima-Kanda* which is believed by the local people to have been an arrow head used by the epic hero Bhima, the third pandava of the Mahabharata fame. The sculptural work of the Buddhist image indicate that it is assignable to about 7th-8th century A.D.

On the upper terrace of the river Salandi, over a ruined ancient platform stands a modern Shiva temple of Pidha design and is known as Kadamvesvara. Now, there exists a modern brick temple which is known as Viranchinarayana temple and it contains seven beautiful sculptures, such as - three images of Uma-Mahesvara, two images of Surya, one image of Ganesha and a two sided image of Garuda.

The Garuda image of this place is a unique sculpture. He is seated in *Padmasana* on a *visvapadma* cushion with his hands folded in *anjali*, a lotus in the hollow between his palms.

He wears serpents as ornaments around the neck, arms, wrists, and ankles. The wings are represented with horizontal bands and spread out from behind his arms. His eyes are down-cast and a medallion appears at the centre of his coiffure. His hair is arranged in *Karanda Mukuta* design consisting of tiers of tightly-coiled curls. His head is framed by an oval halo and a vidyadhara is at each upper corner of the back slab. It measures 33 x 23 inches. This image placed on a modern lotus throne inside the centre of the temple. Front side of the image is in good condition but unfortunately back side of the image is slightly broken and it is difficult to take photograph because it placed very nearer towards the wall. It is assignable to about 8th century A.D.

Beside the Garuda image, there are two similar Surya images. They are standing on chariots drawn by seven horses. The portions below their waist region are carved invisible in accordance with textual prescriptions as enumerated in the *Mastya Purana* and the *Brihat Samhita*. Both the figures are flanked by *Danda* and *Pingala* and display full blown lotus flowers in hands. Danda is pot-bellied with a staff in hand, pingla has pen and ink-pot in two hands. Aruna, the charioteer appears to be engaged in driving the horses. Both the Surya images had tall crowns on head and coat of mails on the chest. Their proto type can be found in the *Vital Temple* of Bhubaneswar. These images are placed both

left and right side of the Garuda image inside the sanctum.

Of the three Uma-Mahesvara images, the first one is in a fairly good state of preservation. Shiva is seated in *Lalitasana* with his right leg placed on Nandi kept below the pedestal. In the upper right hand, a trident is held while the lower right hand displays the *Vyakshyana Mudra* on his upper left hand Shiv embraces Parvati where as his lower left hand touches her chin. Parvati is seated on the left side of Shiva with her foot on the back of a couchant lion, her conventional mount. She turns her face gracefully towards her lord. Her left hand rests on the left knee whereas the right hand is kept on the thigh of Shiva. The matted locks of hair and decorative ornaments worn by Shiva are remarkably fashioned. Heads of both the figures are surrounded by a round plain nimbus. This period of this image is assignable to about 8th century A.D. This image is now placed outside of the niche of the temple.



A double sided Garuda image,
(Mohanty Sahi) Bhadrak

Another image of Ganesh is worshipped inside the sanctum of the main temple. He is seated on a Visvapadma cushion with his vehicle mouse. He holds different objects in his four hands namely Varchha (spear), rosary, flower and modaka. He is adorned with different ornaments such as, anklets, earrings, necklace, thread, bracerates etc. Prabhamandala has been seen behind his head. Some portion of his right breast is broken. Materials used in all images are chlorite



Surya Image (Mohanty Sahi), Bhadrak

and time period is probably 8th-13th century A.D.

In another part of the village are found two images kept under a tree, of which one is Narasimha incarnation of Vishnu. It has a terrific look with two long teeth protruding out on two sides. Of the four hands, the upper right one holds a lotus and the lower one is placed on the head of a figure in *Anjali hasta*. A round object is carved in relief on the back side of the figure. The wing type curly hair of the figure is noteworthy. The upper left arm of the deity is broken and the lower left one is placed on the head of a female figure holding a lotus in her right hand and a *gadu* (spouted jar) in the left. The main figure has a short *conical mukuta* on the head. There is a plain round halo around the head duly flanked by flying *gandharvas*. The two figures on the sides are *Chakra* and *Gada* personified. The round object on the back of the figure on the right side is wheel personified and the figure with club in her left hand is *Gadadevi* who is in-variably represented in sculpture as a female figure.

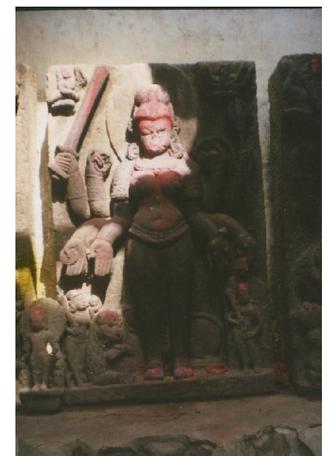
The other figure, kept near it is a four armed female deity. All her hands are damaged along with attributes held in them. Her mount, the lion, is carved below the pedestal. In the absence of attributes it is difficult to identify the image.

In the middle of the village there are three standing images and one Shiva linga worshipped in inside a close mandapa. Now the modern temple have been built by the Panchayat Secretary and the villagers. These images are, one standing Narayana, Shiva and eight handed Devi Durga

(locally known as Chandi). The right hands of the Devi hold different objects, such as *Sword, Mala, chakra* and *Varadamudra*, which the left hands are shown with *trident, dhala, ghanta* and *kutna*. The lion as well as two attendants are depicted below the pedestal. She adorned with different ornaments namely, twelve pieces of bangles has been seen all her hands, bracerates, earrings, a small crown on her forehead, three pieces of necklace, a beautiful mekhala, anklets etc. She also wear a low-relief sari on her body. Some portion of her face and left eye are slightly broken. In her right side image of Narayana and left side image of Shiva with his vehicle have been placed on a modern plinth. These images are assignable probably 10th-11th century A.D.

Besides, these beautiful images, there are two male and female images worshipped inside the sanctum of the modern pidha deula. Before these are worshipped under a big banya tree and locally known as *Gadachandi Thakurani*. All hands of the female deity are broken. There is a sleeping lion figure behind her legs. She adorned with ornaments such as, necklace, earrings, anklets, bracelets, bangles, mekhala design of her coiffure is very simple. Her both breasts are slightly broken and there is a circular *prabhamandala* behind her head. It's measurement is 94 x 52 x 8 cm and assignable probably 11th century A.D.

The male image in this sanctum is placed left side of the female deity, he also wear different ornaments and standing with



Astabhuja Devi Durga (Chandi) Kaupur

anjalinudra. The mudra touched of his chest. He also wear a simple dhoti. Prabhamandala has been seen behind his head. It's measurement is 92 x 52 x 17 cm and time period probably 11th - 12th century A.D.

There are many Shiva Lingas burried under ground and some are exposed. The Shiva Lingas are named as *Chandesvara*, *Kadambesvara*, *Vankesvara*, *Jagulesvara*, *Dadhesvara* or *Budhamahdeva* etc. Among these Shiva Lingas, near Dadhesvara, there are two stone images also worshipped. One is identified probably is *Narayan*, because this image holds different objects i.e. conch, chakra, lotus flower but other object is difficult to identify and there are also seven hooded snake has been seen over his head and standing on a visvapadma cushion.

Among the Shiva Lingas, Dadhesvara or Budhamahadeva, and Chandesvara are mostly famous in this area. Dadhesvara Mahadeva is placed on a high latrite stone structure. Unfortunately some parts of the structure became destoryed by the cause of the nature, so the Linga has been biased towards the south. Now this Linga worshipped under late Laxmidhara's personal land. Besides Dadhesvara, there is also another Shiva Linga has been worshipped in the middle of the village named as Chandeswara. This Mahadeva previously worshipped inside the sanctum of an ancient brick temple. But unfortunately the temple became demolished by the heavy banyan tree. Some sculptural vestiges have been found outside the temple below 10-12 feet. These sculptural remains are 10 pieces of scroll work, one piece of broken lotus design, two pieces of pillar brackets, one piece of broken

pillar base etc. These sculptural evidences has been discovered by me at the diging of the temple foundation of the Chandi thakurani on 3rd June 2006. Materials of the remains are Khandalite and assignable probably Somavamsi period.

This historic site of Kaupur was the religious centre during the Somavamsi period. The discovery of a large number of Shiva Lingas as well as Shiva images bear close testimony of it. Thus Kaupur is of great archeological importance.

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Sepoy Mutiny

(On the completion of one hundred and fifty years)

Tarakanta Mohanty

The Sepoy Mutiny of 1857 is otherwise known as the First Indian War of Independence to free Mother India from the yoke of English race. Each and every student, professors and presently alive freedom fighters can not forget that this year 2006, one hundred fifty years of completion of Sepoy Mutiny is celebrated across the length and breadth of our motherland. In the last month (July), a preparatory committee under the chairmanship of Hon'ble Prime Minister has been constituted for its celebration in a grand manner.

It may be recalled that on 29th March 1857 at Barrackpur, which is 16 miles away from Calcutta, Mangal Pande broke the lines and called upon his comrades to strike a blow for their religion. In the succeeding weeks and months, there were repeated apprehension of outbreak of revolt at Calcutta, and the Europeans were in a state of prolonged panic. Outside Calcutta, there were risings and alarm in many places, for example Birbhum, Bankura, Jaspura, Krishnagava, Malda, Dacca, Faridpur, Bakargang, Tipperah, Syehet, Chittagond, Khosi and Jaintia hills.

The sun of independence of India was set in 1757, when Nawab Siraj-Udaullah became a martyr in the battle of Plassey in 1757 in the bullet of Lord Clive due to the blatant treachery made

by Mir-Jafar. Then for the Britons, it was 'Rule Britannia Rule'. It took another 100 years till 1857, and the Britishers became successful in annexing many provinces in their conquered map and by their diplomatic policy of Divide and Rule.

But the reason of outbreak of First Indian War of Independence was the greased cartridge. The part played by the greased cartridge in bringing about the revolt is unduly exaggerated, some eminent historians opine. Major Buntein, commanding the department of musketry at Dum Dum, testified that even though the Indian soldiers were greatly agitated about the greased cartridges, when he paraded them, at least two-thirds of the attachment immediately stepped to the front, including all the native commissioned officers. In a manner perfectly respectful, they distinctly stated their objections to the method of preparing cartridges for the new rifled market. General law, member of the supreme council, writing about the irregular infantry of Oudh, stated : "It appears to me, that probably the main body of this regiment in refusing to bite these cartridges, did so, not from any feeling of disloyalty or disaffection towards the Government or their officers, but for a sincere dread that the act of biting them would involve a serious injury to their caste and to their future respectability."

But the greased cartridge was only one among the numerous grievances of the sepoy. Its introduction added to his apprehensions and aggravated his existence. But the fact is that in the conditions prevailing then, the normal state of the Bengal Army was mutiny. How could it be otherwise? Indian Sepoy was a pure mercenary. He joined the army partly because of his caste traditions and partly because the Indian armies, which had provided him with his living in the past, has ceased to exist and the company offered him regular pay and pension, and a perfection to which he was accustomed. Victories of the company's Army gave him a feeling of self-importance and in the early days he was treated on terms of equality which tended to evoke sense of personal loyalty and camaraderie. With changes in the system the situation changed for the worse and estrangement grew between the Europeans and the India.

The pride of the Indians was wounded. Royal families were humiliated. The nobility was divested of influence. The people lay prostrate before the might of the foreigner. The ancient sets of power were in ruins, the ancient ways and manners all in eclipse. New men of another race, when in religion, language, culture, lorded over the sons of the soil and heaped contempt upon them, is it surprising that both the civilian and the soldiers were exasperated and ready to take up arms against the foreign ruler? The time was ripe for rebellion.

Foreign rule by its very nature is repugnant to a conquered people. The British were aware of it. Sir John Shore had realised it, when he wrote, "whatever may be the benefit of the British system of government, the evil of foreign domination counter balances all this benefits. Macaulay had said, "The heaviest of all yokes was the yoke of the stronger." The government of the people by

itself has a meaning and a reality, but such a thing as government by one people over another does not exist. One people may keep another as a preserve for its own use, a place to make money in a human cattle farm, to work for the profit of its inhabitants, but if the good of the governed is the proper business of a government, it is utterly impossible that a people should directly attend to it.

Eminent political philosopher Wendell Phillips has aptly said, "Revolutions are not made. They come, yes they come; when time is ripe, it comes." So the causes of revolution of 1857 were numerous and requires a detailed study. But the synopsis is given below.

By the time Delhousie relinquished the reins of office, the British dominion in India had reached its natural limits. From the west to the east, it extended from Indus to Irrawaddy, and from the north to the south and from the Himalays to the Indian ocean. Over these vast conquered territories the British imperial genius built up a system of government which served a dual purpose. On the one hand, it ended the anarchy which prevailed in the country in the eighteenth century, established peace and security of life and property, and created conditions for the political unification of the Indian people. On the other hand, the British secured for themselves an empire unequalled in extent, wealth and resources which gave their small island kingdom of Britain, the hegemony of the world. The adventure which had commenced in the sixteenth century, under the mercantile forces for the achievement of wealth and power, had at last culminated in success unparalleled in history.

This extraordinary phenomenon had three phases. In its first phase, the East India Company's activities were confined to trade; in

the second phase, the company entered into armed conflict with its European rivals, established its trade monopoly and acquired political influence. In the third phase, which began with the battle of Plassey, the company combined commerce with conquest and in both achieved success beyond its dreams.

The character of the upheaval according to the British historians, the out break of 1857 was a mutiny. The fashion, in fact was originally set by the government of the day for the then Secretary of state for India, Earl Stanley while reporting the events of 1857 to the parliament used the term *mutiny*. Most English writers on the subject followed his lead. Thus it was that Charles Ball, G.W. Forest, T.R. Holmes, M Innes, J.W. Kaye, G.F. Macmunin, G.T.. Malleon, C.T. Metcalfa, Earl Roberts and other used the term 'mutiny' to describe the upheaval.

Bahadur Shah, in the manifesto which was issued on 25th August says, "It is well known to all, that in this age of the people of Hindustan, both Hindus and Muhammedans are being ruined under the tyranny and oppresion of the infidel and trecherous English" and then he goes in to explain the five main heads of accusations as follows (i) concerning zamindars (ii) concerning merchants (iii) concerning public servants (iv) concerning artisans and concerning pandits, maulavis and other learned persons.

He asserted "the Pandits and Maulavis are the guardians of the Hindus and Muhammedan religions respectively and Europeans are the enemies of both and therefore, they are bound to take their share in the holy war."

The proclamation draws attention to the political and economic evils of the British rule and shows that the sufferings of the upper classes - Land lords, higher grades of merchants, civil and

military officials and Hindu and Muslim learned men were the main cause of the Revolt.

Nana Sahibe addressed letters to the emperor of France which corroborates the charges enumerated by Bahadur Shah. Among the inequities of the English Government, he mentions, "the annexation of the Maratha Dominica by falsehood and deceit, the discontinuance of the pension promised to Baji Rao II and his heirs, the overthrow of the Indian Rulers by stratagem and political machinations; the establishment of courts which ruined propertied men by the heavy expenses of litigation and the promulgation of laws contrary to their sacred codes and offensive to their religious sentiments, the levy of heavy taxes on the proprietors of land and custom duties on the products of their fields, the arbitrary proceedings by which more than 200 princes became victims of their manoeuvres, the violation of treaties and promises made to the Raja of Nagpur, the plunder of his palace and the sale of previous articles by auctions, the ignominy heaped upon the emperor of Delhi and the ruling chiefs of the Deccan, and Sind, the dethroning of Dalip Singh, the minor successor of Maharja Ranjit Singh, the deposition of the king of Oudh in violation of the treaties and engagements, the dishonouring of women and the destruction of temples and mosques, the interference with the Hindu custom of adoption of sati, the resumption of endowments made for the support of temples and charitable establishments, and above all the plan to corrupt the religious rites and customs of the Indians, so that the sepoy's cried out with one voice; it is through us that the English have conquered all the countries in Hindustan, for what have their soldiers done ?"

Is it in order to lose our religion and our rites that we sacrificed our lives and our existance ?

We shall continue to fight till our strength is totally exhausted and so long as a single individual remains, alive, Nana Sahib sum up the tale in one sentence. The act of injustice and perjury of the English Government blaze in all sides like the rays of sun.

Situation of Jhansi

Bundelkhand had been a part of Maratha dominion. It included Jhansi and Bunda, both under Maratha princes. Ganyadhar Rao of Jhansi died without an heir, and Delhousie in contravention of the treaty of 1817 annexed the principality. The widowed Rani, Laksmi Bai, remonstrated without effort. Feelings were further embittered when the grants to the temples were stopped. Frustration led to a desperation. On June 4, the sepoys incited by Laxman Rao, a Brahmin in the service of the Rani Begam to hurl defiance at their officers and committed violence and murder. The Rani was proclaimed the head of the state. She provided a spirited lead to the rebels and fought heroically against the British forces, meeting her death at battle field.

The Nawab of Bunda a scion of the Peshwas and house threw his lot with the revolutionaries and lost his estate.

It spread like a wild fire in Uttar Pradesh (then known as the North-Western provinces) and Oudh. The spirit of rebellion was most fierce. This was the homeland of the sepoys, the region which constituted the heart of the Mughal empire.

Here were the holy places of the Hindus and their famous centres of ancient and medieval culture - Delhi, Agra, Lucknow, Mathura, Ayodhya, Prayag and Banaras.

MEERUT - The outbreak in Meerut on May 10, 1857, was the signal for a general uprising all over the province. It also spread to

Kanpur, Banaras, Oudh and Lucknow, Pang, Sind and Rajastan. It also spread to central Indian provinces like, Bihar, Chotnagpur and Rajputana then spread to Maharashtra and there were rising in Hyderabad, Madras, Assam and Orissa.

The Orissa condition were different. After its annexation by British in 1803, two third of the Oriya zamindars were completely wiped out and repeated by Bengali Zamindar. The Minister of Mukunda Deva III of Khurda was the first Oriya patriot. "Jayee Rajguru was the first Oriya patriot and became martyr in 1805. Just before the decades of Sepoy mutiny, in Orissa Buxi Jagabandhu Vidyadhar of Khurda had started a rebellion in 1817. For decades, Orissa has been in turmoil as the chiefs of Goomsar, Baud and Angul defied the suzerainty of the British. The Khords, an aboriginal tribe, who inhabited the region were another aggrieved factor.

In the year 1857, the dissatisfied elements joined hands and trouble began. The princes of Sambalpur, Surendra Sahi and Uggal Sahi, who had been held as prisoners in the Hazaribagh Jail, were rescued by the rebel, took the lead. The flag of rebellion was hoisted and the authority of the British challenged. The whole country in the neighbourhood of Sambalpur passed temporarily into herds of the insurgents and it was not till 1862 that Surendra Sahi surrendered and was deported. Even then the land lords petitioned the government to restore him to gaddi.

In the Zamindaris of Parlakhemudi, the savars and other aboriginal tribes of Ganjam led by Radhakrushna Dandasana rose in rebellion.

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Elephant Foot Yam : A Commercial Crop for Orissa

M. Nedunchezhiyan
Abhinav Saurabh & Nirakar Ranasingh

Amorphophallus paeoniifolius (Densst) Nicolson (Aracea), commonly known as Elephant foot yam, is a highly potential tropical tuber crop. The tubers are rich in nutrients. Pickles and many indigenous medicinal preparations are also made using its tubers. In India, it has attained the status of a cash crop and the area under its cultivation is increasing fast. It is a crop of South-east Asian origin, growing wild in the Philippines, Malaysia, Indonesia and Southeastern Asian countries.

Elephant foot yam, grows well in hot (25-30° C) and humid (80-90% RH) climate. Hot and humid climate is required at initial stages of the crop growth for vigorous growth, whereas dry climates facilitate tuber bulking at later stage. Well-distributed rainfall of 1000-1500 mm is helpful for good growth and tuber yield. The crop can be grown in any soil types by raising the crop in pits filled with well decomposed cow dung and sandy loam soil; although well-drained, fertile, sandy loam soil is ideal for elephant foot yam cultivation.

In India, this crop is traditionally cultivated in Andhra Pradesh, Gujarat, Maharashtra and Kerala States. Orissa climate is highly suitable for cultivation of elephant foot yam. It can be grown under rain-fed condition with protective irrigation.

Wild plant of elephant foot yam is found throughout Orissa. The tubers of wild plants are highly acrid, causing irritation in throat and mouth due

to excessive production of calcium oxalate present in the tubers. However, through research and development high yielding non-acrid varieties were released by different organizations.

Varieties

Gajendra: A local selection from Kovvur area of Andhra Pradesh is able to yield 50-60 t ha⁻¹. The tubers are non-acrid, well shaped and generally devoid of cormels or propagules.

Sree Padma: This variety was developed at Central Tuber Crops Research Institute, Trivandrum, has a yield potential of 40 t ha⁻¹. The tubers are non

acrid and generally have one mother corm and a few cormels or propagules.

Kusum: This variety was developed by Vidhan Chandra Krishi Viswavidyalaya (WB), has a yield potential and other features similar to "Gajendra".

Cropping season

Elephant foot yam is a long duration crop and generally attains maturity in 6-7 months. Under irrigated conditions, it is planted in summer (March) and attains maturity by November. Under



Farmer with elephant foot yam plant
(var. Gajendra)

rain-fed conditions, the crop is planted at the onset of monsoon, preferably in June. Depending on the market's demand, the harvesting can be started after 5-7 months. This crop has the sustainability to grow at any time of the year, provided, temperature is congenial and adequate soil moisture is available.

Size of planting material

Initial size of planting material plays most significant role in determining the final size of the harvested tubers. Results of research showed that 400-500 g size whole tubers were more suitable for raising a commercial crop. Tubers of 3-4 kg can be harvested after six to seven months. This size is most suitable from marketing and transport point of view.

Cut tubers of 50-100g sizes are used for producing the planting material of 500-1000 g sizes. Although cut tubers can also be used as planting material, the use of whole tuber is significantly superior over cut tubers in terms of sprouting percentage and overall yield. When cut tubers are used for planting, certain precautions and treatments are needed as cut tubers are prone to decay after planting due to possible presence of several soil borne pathogens. Cut tuber pieces 50-100 g are treated in thick cow dung slurry mixed with Mancozeb (0.2%) + Monocrotophos (0.05%) for 5-10 minutes, followed by drying in shade for 24 hours.

Planting method

The main field should be thoroughly ploughed, leveled and tilled before planting. The planting should be at 90 x 90 cm spacing for commercial crop. The pit size of 60 x 60 x 60 cm should be dug out and refill the same soil with manures before planting for facilitating tuber bulking.

Manures and fertilizers

Elephant foot yam has high nutrient requirement. Well-decomposed cow dung compost @ 20-25 t ha⁻¹ mixed with soil should be filled in

pits only. A fertilizer dose of 100:80:100 kg N:P:K ha⁻¹ has been found to be optimum. The fertilizer dose should be decided depending on the soil type and nutrient status.

After care

Mulching with organic waste or polyethylene sheets helps in reducing the weed growth and conserving soil moisture. For summer crop, a light irrigation should be provided immediately after planting. Depending on the soil moisture availability, irrigation should be given at regular intervals till the arrival of monsoon. Care should be taken to prevent water stagnation at every stage of crop growth. Irrigation should be withdrawn during the later stage of crop growth after 5-6 months of planting to allow the crop to mature.

Intercropping

During the initial period of 2-3 months after planting, crops like leafy vegetables, green gram, black gram, cowpea, cucumber; etc can be grown as inter-crop. Intercropping of elephant foot yam in banana, coconut and other newly planted orchards gives additional income to farmers.

Regional Centre of CTCRI

This Center has undertaken a massive programme on quality planting material of elephant foot yam production and supply along with other tuber crops. This program has been a great success and every year several metric tones are supplied to farmers and development agencies.

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EDITORIAL



In the historic freedom movement, many worthy sons and daughters of India have made supreme sacrifice. Their relentless struggle continues to stand as the rarest human movement in the history of the world. In this prolonged war of independence, the freedom fighters of Orissa had played a significant role. Even women from different parts of the state had joined this august struggle and contributed a lot. At last, the long cherished dreams of our freedom fighters came to a reality. The 15th of August remained a remarkable date in the whole process of functioning of a country like India. Developments in post-Independent India have been pursued rigorously. We have achieved success in basic fronts like food sufficiency, agricultural production and progress in science and technology. Keeping pace with the developments throughout the country, Orissa recorded a steady progress in improving the socio-economic condition of the common man. Many attempts are being targeted with the inspirations from our forefathers and freedom fighters to transform Orissa into a developed state. All these impressions have been embodied in this special issue of Orissa Review which, we hope, will be of much interest to our readers. We are also quite open to receive valuable suggestions from our esteemed readers in both the form and content of this issue.

Sibekamand Bhowal



Message of
Shri Rameshwar Thakur
His Excellency the Governor of Orissa
on the Occasion of the
60th Independence Day - 2006

Dear sisters & brothers,

As the Nation goes to celebrate the momentous occasion of Independence Day, I take the opportunity to extend my earnest greetings and felicitations to all of you.

2. The 15th of August 1947 heralds the arrival of a new, independent, vibrant and democratic India. The India that is destined to lead the world with its innate strength of peace and non-violence. On this auspicious day, we pay our homage to the Father of our Nation Mahatma Gandhi. Gandhiji led a national movement against the British Raj by uniting men and women of all regions and religions, and ultimately brought us our rightful place in a free India. We also pay our tribute to numerous freedom fighters who sacrificed their lives to attain independence. We show our reverence to Jawans who fight valiantly to keep us safe from external aggressions and terrorism.

3. Orissa too has made significant contribution in the national struggle for freedom. People from all walks of life joined the mainstream movement with invincible patriotism and courage. We also pay our tributes to those patriots.

4. Since Independence, we are ushering in to build the Orissa of our dreams. My Government is making all out effort to change the contours of our economic arena. Development initiatives are on to reduce poverty, increase employment generation and improve the general quality of life.

5. Orissa has abundant mineral resources. My Government is committed to transform Orissa into a vibrant industrial state. Orissa in recent years has emerged as a favourite destination for investors. As many as 46 memorandums of understanding have been signed with companies of national and international repute in steel and aluminium sectors. These include the 12 million tonne capacity steel at Paradeep by South Korean steel major POSCO with an investment of 12 billion US dollar. Recently, the largest steel maker of the world, Laxmi Niwas Mittal has evinced interest to set up a 12 Million Tonne capacity steel plant in Orissa with an investment of about Rs.30,000 cr. to Rs.40,000 cr.

6. The process of industrialisation however, has its effect on the perception of the displaced families. In finding a humane solution to these problems, the Government has put in place a pragmatic Resettlement and Rehabilitation Policy. This is a pioneer policy of my Government in respecting the sensibilities of the affected people.

7. My Government accords top priority to employment generation for the youth of our state. Apart from the investment driven employment opportunities, an Employment Mission has been set up under the chairmanship of Chief Minister to impart training to unemployed youths in various trades that has the potential for employment or self employment opportunities. National Rural Employment Guarantee Scheme (NREGS) has been launched in the state in 19 districts to provide atleast 100 days of guaranteed employment to rural people.

8. The Government is committed to make farming more lucrative and stable source of income and employment. Increase in productivity of agriculture and horticulture related activities will certainly improve the economy of farming community. National Horticulture Mission is in operation in our state to move ahead in this objective. My Government has recently announced a lucrative package for our farmers which will augment their income from agricultural and allied activities.

9. My Government has implemented an innovative system called Pani Panchayat, a participatory method of maintenance and operation of irrigation systems. Already 13,397 Pani Panchayats have been formed in the state covering an area of 10.40 lakh hectares. Under Biju Krushak Vikas Yojana, 500 new Lift Irrigation points have been completed last year creating an additional irrigation potential of 10,000 hectares. The Government aims at bringing minimum 35 per cent of the cultivable area under irrigation in each block within a time frame of five years.

10. The Government accords top priority to the development of scheduled castes and tribes. Orissa Tribal Empowerment and Livelihood Programme (OTELP) has been launched in the state to improve the income of tribal households and productivity of their land. My Government has taken a slew of steps such as Restoration of alienated tribal land to its owners, Regularisation of Pre-1980 forest habitations, withdrawal of minor forest and criminal cases against tribals, increase in procurement price of Kendu leaf and transfer of control over 60 minor forest produce to Gram Panchayats to facilitate all round development of tribal community.

11. Empowerment of women is on the top of my Government's agenda. About 1,76,000 Self Help Groups have been formed under a novel scheme known as Mission Shakti. Credit to the tune of Rs.370 crore has been given to 1.6 lakh of such groups. The scheme has been a resounding success in bringing economic self reliance to innumerable women of our state.

12. Promotion of Science & Technology is key to making rapid strides in any development process. My Government has entered into an MOU with IIT, Kharagpur to set up Orissa Technology Mission with the objective of promoting Bio-technology and Bio-Informatics. Steps have been taken to set up a Bio-technology Park in Bhubaneswar.

13. As we are increasingly moving towards a knowledge based society, the role of Information Technology is progressively getting pre-eminence. The State Government is making a headway in this direction. Appropriate IT policy has been formed to spread e-governance campaigns for better service delivery mechanisms. A core e-governance infrastructure, State Wide Area Network (SWAN) is under implementation to connect state headquarters with all district, sub-division and block headquarters. Software firms of repute like Infosys and Satyam have established development centres in Bhubaneswar and many more are in the pipeline.

14. Proper grooming of our human resources is essential to actualise our vision of a prosperous Orissa. For better planning and development of education and health of our children, the Government has taken up Orissa Child Census 2005. Sarba Sikhya Abhiyan has shown impressive performance in the state. An Education Satellite programme has been launched to support elementary and secondary education. In the field of higher education, Rs.35 crore has been allocated to different universities for development. The Government has entered into a Memorandum of Understanding with Vedanta to set up a world class University near Puri. Close to Rs.15000 crore will be invested for this University with a student capacity going upto one lakh. This will provide global standards of education in the field of Humanities, Basic Science, Health, Engineering, Law and Management education. It will spawn a world class township and create immediate benefit for the region.

15. In providing quality health care to the rural mass, National Rural Health Mission has been launched in the State. The Government has set up Infant Mortality Reduction Mission to bring down infant mortality to the national average. The Government is also looking forward to private sector in improving the health infrastructure of the state. 17 organisations have been given clearance for establishment of medical and dental colleges to meet the shortfall of doctors in the state. Recently, the Reliance Health Limited, a subsidiary of Reliance ADA Group has proposed to create a health city in Bhubaneswar with world class institutions like hospitals, research centres and medical education facilities.

16. Orissa is considered to be a pioneer in power sector reforms. It is one of the few states in India that produces surplus power. The state has sold surplus power to the tune of Rs.420 crore to Power Trading Corporation and National Vidyut Vyapar Nigam during 2005-06 by December 2005. As Orissa is marching ahead in industrial sector, the Government is making futuristic plans for our energy needs. Reliance ADA Group has evinced interest to invest over Rs.55000 crore to set up a 12000 Megawatt thermal power plant at Hirma in Jharsuguda district. The proposed project will be a giant leap forward in providing energy security to the people of Orissa and India as well.

17. In order to promote transparency and accountability in the system of Governance my Government has implemented Right to Information Act, 2005 in the state. Orissa Information Commission has been set up to streamline the regime of transparency. All the Government Departments are making information available through state Government websites as provided in the Act.

18. The multifaceted initiatives of my Government is certainly going to spread wings in the years ahead. In the face of accelerating pace of development, the Government is taking adequate measures on human resource development, infrastructure, agriculture, health, education and environmental issues to enable the people of Orissa share the actual benefits of prosperity. Throughout our endeavours, the Union Government has been very supportive and especially our Prime Minister has always been very sympathetic to the development prospects of Orissa. So it is time that we must think afresh, welcome new ideas and support new ways of doing things. We must work in tandem to create our own future by applying synergy.

19. On this auspicious day, let us take a solemn pledge to join our hands to build a better Orissa, a better tomorrow.

Jai Hind

Message of
Shri Naveen Patnaik
HON'BLE CHIEF MINISTER OF ORISSA
ON THE OCCASION OF THE
INDEPENDENCE DAY - 2006



Dear sisters and brothers,

I extend my heartiest greetings and good wishes to you all on the auspicious occasion of celebration of Independence Day.

Independence day is a significant day for all of us. On this day, we freed ourselves from the foreign rule. Many worthy sons of India were imprisoned and made supreme sacrifice to attain freedom. I offer my tributes to them.

The contribution of Orissa to the freedom struggle of our country is quite significant. Many great sons of Orissa participated in the freedom struggle. I also offer utmost respect to those freedom fighters of Orissa, who actively participated in the freedom struggle.

In post-independence era, we have made rapid progress in different fields. We are consistently endeavouring to transform Orissa into a prosperous state.

You all are aware, many investors have now expressed their interests for investment in different sectors. Investment to the tune of Rs.4 lakh crore in steel, aluminium, power and other sectors is on the anvil. Implementation of these projects, will usher in more generation of revenue alongwith creation of new employment opportunities.

Agriculture is the main stay of our economy. The livelihood of many people in our state hinges on agriculture. With a view to increase agricultural production and make farming profitable, my government have recently announced an attractive package for the farmers. This package provides excellent incentives

in agriculture, horticulture, fishery and animal-husbandry. It is programmed to set up 50,000 borewell and tubewell during the next three years and provide irrigation facility to atleast 35% of the cultivable land in each block within next five years.

The government have initiated many programmes for the poor, scheduled tribes, scheduled castes and weaker sections of our state. Land pass book has been introduced for the benefit of farmers. Many programmes are under implementation for education, health, communication, drinking water, energy and electricity in tribal areas. Much stress is being given for the development of rural areas.

My objective is to root out corruption from the administration. A Bill to constitute Special Courts to deal with cases of corruption has been passed by the State Assembly. It will help fight against corruption.

Progress of Orissa is our sole aim. We all have to work unitedly to attain this objective. I appeal all of you to resolve on this auspicious occasion of independence day to transform Orissa into an advanced state in the new century.

Jai Hind



Message of
Shri Debasis Nayak
Hon'ble Minister
INFORMATION & PUBLIC RELATIONS
SPORTS & YOUTH SERVICES
ON THE OCCASION OF THE
60TH INDEPENDENCE DAY - 2006

I express my heartiest greetings and good wishes to all sisters and brothers of Orissa on the auspicious occasion of 60th Independence Day.

Independence day carries much significance for all of us. 59 years back, on this memorable day of 1947, we attained freedom from foreign yoke. Orissa has a glorious chapter in the history of freedom struggle of our country. The history of our independence movement is replete with sacrifice, courage and heroic deeds of nationalism. Today, we remember the meaningful contributions of those great sons and daughters who made supreme sacrifice for the sake of motherland. I offer my sincere tribute with my countrymen to all those freedom fighters.

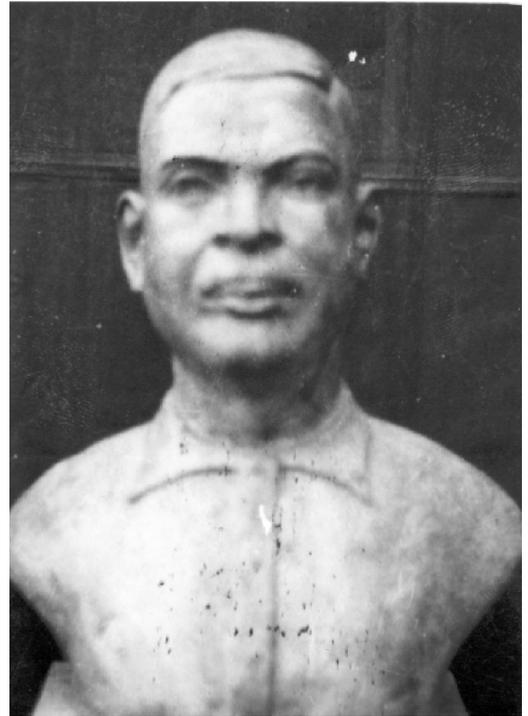
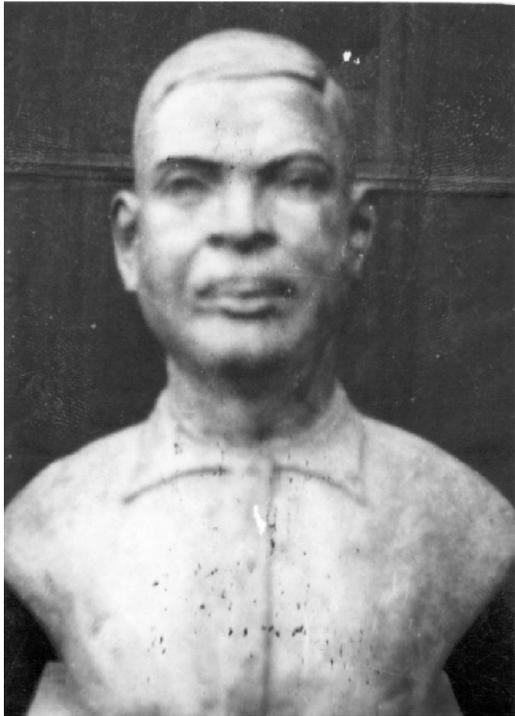
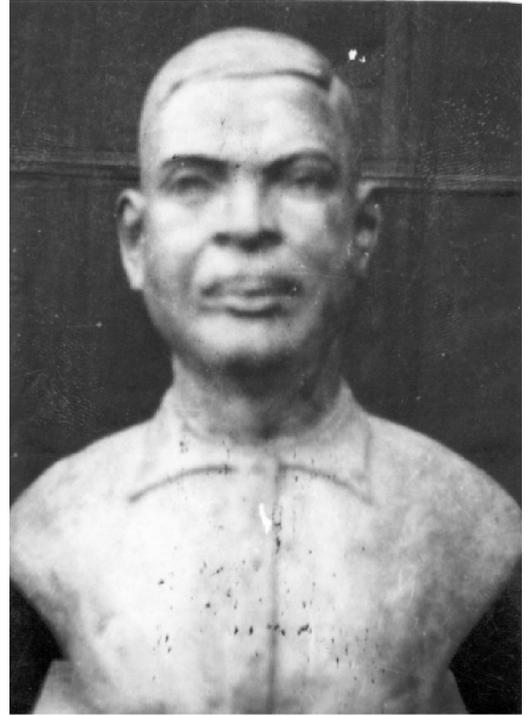
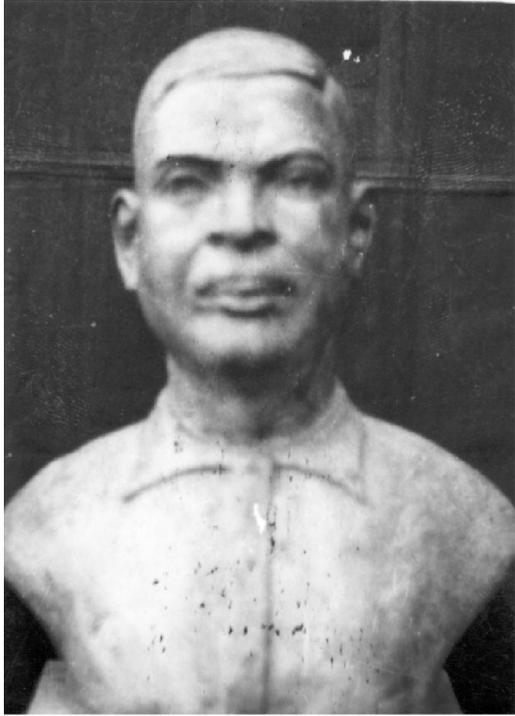
The people of Orissa participated actively in the freedom struggle. Places like Matili, Papadahandi, Salia, Khurda, Kuhudi, Ranapur, Nimapara, Kaipadara, Lunia, Taligadia, Nilagiri, Iram, Inchudi, Dhenkanal and many others bear the testimony of Orissa's great contributions.

We will continue to remember Jayee Rajaguru, Vir Surendra Sae, Birsa Munda, Baji Rout, Raghunath Mohanty, Dibakar Parida, Laxman Nayak and many others.

In post Independent era we have made rapid progress in different fields in our state. But frequent visitations of natural calamities have hindered the process of development. However, the Government of Orissa with these active participation and determination of the people have successfully faced there challenges. We have to work hard to lead a peaceful and prosperous life. The people in remotest corner of the land should realise the taste of the freedom. We have to rise over petty differences and narrow mindedness and work all together for all round development of the state.

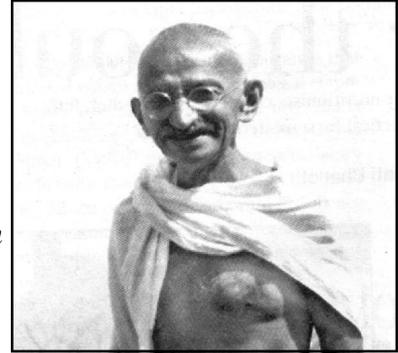
Let us rededicate ourselves on this sacred occasion to transform Orissa into a peaceful and progressive state.

Jai Hind



Freedom Movement in Jajpur

Dr. Atul Chandra Pradhan



"Imperialism built a system which interlocked its rule in locality, province and nation; nationalism emerged as a matching structure in politics." Though freedom movement in any locality was a part of the all India Movement in Gandhian era and should be assessed in terms of the policies and programmes of the Indian National Congress, yet the nature of mobilisation which was dependent upon local milieu, situation and leadership should not be lost sight of. So far as local leadership was concerned, in many areas there were miniature Gandhis. The work which Mahatma Gandhi was doing at Sevagram near Wardha was being done by Gopabandhu Choudhury at Sebahar in Bari area of Jajpur district (then a sub-division of Cuttack district) who earned the epithet 'Gandhi of Bari'.

In terms of source material as well as actual mobilisation and work Jajpur is entitled to have an important place in the historiography of freedom movement in Orissa. Researchers on freedom movement consult the memoirs, diaries and private papers of active participants in freedom struggle besides the official records and newspapers. Though such accounts are subjective in character and likely to have been coloured by personal feelings and bias, yet they give us intimate knowledge about the events in which freedom fighters were actively involved. About freedom

movement in Jajpur we get such knowledge from the memoirs of three key figures - Ramadevi, Manmohan Chaudhury and Annapurna Maharana.¹ Some years back a freedom fighter of Jajpur, named Arttabandhu Mahanty who died in 1989 and his associate Dasarathi Samal (a patriotic singer, dramatist and actor) compiled data on freedom movement in Jajpur which was later on edited by Sharat Chandra Maharana and published at Koraput. This book, entitled *Mukti Sangramare Bari Anchala* gives an account of freedom movement in Bari (which is now a constituency of Orissa Legislative Assembly), as well as biographical notes and, where possible, personal statements, of freedom fighters themselves. In his biography of Gopabandhu Choudhury, entitled *Dhuli Matira Santha*, (Vidyapuri, Cuttack, 1985) Gopinath Mohanty, the well-known Oriya novelist has given some data about constructive work in Bari, collected from a journal, called *Gandhi Sebasangha Patrika*, edited by Gopabandhu Choudhury, which was being published from Bari.

The Gandhian movement alternated between agitational activities like Non-cooperation and Civil Disobedience Movement and constructive work. Constructive work, apparently meant for social reconstruction or nation building also had a strategic - revolutionary

significance, because it roused awareness among the people and the constructive workers also often took active part in agitational activities. Constructive work could be sometimes carried on within the framework of semi-authoritarian and semi-hegemonic colonial government. For example, after the inauguration of provincial autonomy experiment in Gandhian scheme of Basic Education was launched with Government approval.²

Against the background of all-India nationalist movement, the movement in Jajpur district can be divided into three phases - 1930-34, 1934-39 and 1940-45.

In 1930 Ramadevi addressed a large gathering in Bari. During the Civil Disobedience Movement some meetings and processions were organized in Jajpur. Some people engaged themselves in such activities as opium-picketing and cutting of date trees. Prominent among those who participated in Civil Disobedience Movement at Jajpur were Balaram Pati, Bipin Bihari Mahanty, Gadadhar Dutta, Padmanabha Roy and Bhagaban Sahu. In 1931, for the A.I.C.C. Session, proposed to be held at Puri, volunteers were recruited from Jajpur district, particularly from Bari. That Session could not be held because of resumption of Civil Disobedience Movement by Congress soon after Mahatma Gandhi's return from the second session of Round Table Conference and the volunteers, recruited at Bari, among whom there were a number of women such as Krushna Kamini Devi, Pramila Sundari Devi, Nirupama Devi, Hiranmayi Devi and Priyambada Devi participated in the resumed Civil Disobedience Movement and went to jail.

After the withdrawal of Civil Disobedience Movement Gandhi advised Congressmen all over the country to take up rural reconstruction. At

the end of his *Harijan padayatra* in Orissa, at Bhadrak, he advised Congress workers to go back to villages. In response to this advice while Krupasindhu Hota and Gunanidhi Mahanty took up work in Beraboi village near Delang railway station, and in Dadha village near Barang railway station respectively Gopabandhu Chaudhury, and Ramadevi chose as the area of their work Bari, the flood-prone area, situated between the Kharswan and Brahmani rivers, where Chaudhury had done relief work as deputy magistrate during the days of Non-cooperation Movement. In August 1934, when the river Brahmani was full Gopabandhu and Ramadevi with a band of seven young women (Sushila Devi, Mangala, Shova, Godavari, Manika, Tulasi and Annapurna) came by boat to Bari, leaving behind his weeping old mother and other family members at Bakhrabad, Cuttack. Initially they stayed in the *choupatty* of Baman Charan Das, a local Zamindar of the Bagda village and later established their Ashram in a mud-built thatched house in a plot of land donated by this zamindar. The Ashram was named as *Sebaghar* (abode of service) by Mahatma Gandhi.

While Gandhians took up constructive work in villages, the Congress Socialists started peasant movement in the villages. They tried to organise the peasants as a class and set them against the Zamindars, as they aimed at abolition of zamindari. In Sukinda, Dharmasala and Gadamadhpur the socialists organised the non-tribal and tribal peasants. Nabakrushna Chaudhury, Malatidevi, Gouranga Charan Das and Surendra Nath Dwivedy addressed peasants in these areas. In Dharmasala there were local peasant leaders like Paramananda Mahanty and Baladeva Lala. On 1 and 2 September 1938 Cuttack district peasant conference was held at Jenapur. The second day of the conference was celebrated as 'Dhenkanal Day'. On that day

thousands of peasants from Dhenkanal attended the conference. The Jenapur rally gave momentum to the Prajamandal Movement in Dhenkanal State.

While the socialists were mobilising the peasants against zamindars, the Gandhian constructive workers were giving moral support to the oppressed peasants some of whom happened to be untouchable Hindus (Harijans) so that they would be able to withstand the zamindars oppression on their own. The Gandhians also tried to settle disputes between the zamindars and peasants in amicable ways. They were able to settle the long-standing dispute between the Ratnagiri zamindar and his tenants.³ The very presence and activities of the Gandhians created a spirit of understanding between zamindars and peasants. Ramadevi writes - "We did not feel any necessity to organise the peasants against the zamindars' oppression. The latter's exploitation and oppression ceased automatically."⁴ A local Congress worker observes; "Ever since Gopabandhu came to Bari all oppression has been stopped, and people have become courageous."⁵

Constructive work which included such items as clearing, horticulture, dairy farming, preparation of gur (out of the juice from date trees), apiculture, Khadar, tanning, removal of untouchability, spread of Hindi and communal harmony aimed at making people economically self-dependent, and society free from inequality and exploitation. It had considerable social significance so far as the uplift of women and Harijans was concerned. Most of the workers of Sevaghar were women who were more capable than male workers of working among village women because of gender identity. Village women were also coming to Sevaghar to listen to

discussions. Some girls, mostly daughters of Congressmen were coming to Sevaghar for receiving training on constructive work. In August 1938, according to *Gandhi Seva Sangha Patrika* there were ten woman trainees in Sevaghar out of whom three were workers wives.⁶ Sevaghar was surrounded by Harijan villages. Bari area also had a considerable Harijan population, most of whom were tenants at will and exploited by the zamindars. The Sevaghar activities roused self confidence among the Harijan tenants who learnt to shed fear of zamindars. Some Harijans like Akrur Jena, Ratnakar Jena, Arjun Jena, Bhima Jena and Sounti Mallik became active participants in freedom movement. The Sevaghar workers - Binod Kanungo and Surendra Pattanayak worked in the Harijan villages. The Harijans were allowed to enter the family temple of the zamindar Baman Charan Das.

The experiments in basic education was quite popular in Bari. Some people donated lands for basic schools. The free atmosphere of basic schools was liked by the students. They were not afraid of their teachers as in ordinary primary schools.⁷ The schools were attended by boys and girls of all castes, caste Hindu as well as Harijan, though sometimes the caste Hindu guardians raised objection to sitting of their children with the Harijans.⁸ The failure of Basic Schools during the Second World War was due to the provisional nature of the scheme and withdrawal of Government's sanction from 1 March 1941. The closing of Basic Schools by the Government of Orissa which was attributed by some to the alleged 'political bias' behind this system of education and by some to Governor Hubback's personal dislike for Biswanath Das who as premier had introduced Basic Education and because of whose opposition to the appointment of I.R. Dain, the Commissioner as the acting Governor, the former could not avail

four months leave caused surprise in some circles and was considered hasty by no less a person than Sir Maurice Gwyer, the Chief Justice of India.⁹ In other provinces of India such as Madras, Bihar, U.P., Bombay and Central Provinces the Basic Schools were not closed in spite of resignation of Congress Ministries after the outbreak of the Second World War. After the official closing of Basic Schools Utkal Maulik Shiksha Parishad was formed with Acharya Harihar Das as President, Gopabandhu Chaudhury and Sharat Chandra Maharana as Secretary and Assistant Secretary respectively. (There were other members like Lingaraj Mishra, Laxminarayan Sahu, Radhanath Rath and Ramadevi Chaudhury etc.) and some Basic Schools were run on non-Government basis. After the launching of the Quit India Movement these schools were closed and most of the teachers and some students of these schools participated in the movement. After the release of teachers the schools were started once again.

Two important features of Quit India Movement in Jajpur district are large scale mobilisation of masses and popular militancy which resulted in subversive activities. On 27 August 1942 thousands of people (ranging between 10,000 and 30,000) entered into the compound of S.D.O's office in Jajpur. In August 1942 the revolutionary mob set fire to police uniforms in 26 places, 6 revenue offices, 4 post offices, 5 excisable articles, 6 zamindari kutcheries, and 4 P.W.D. bungalows. It is held that neither Gopabandhu Chaudhury nor Ramadevi nor their close associates, Gandhians as they were, incited the people to indulge in violent activities. On 26 August 1942 at Kalamatia before four people succumbed to police guns, Annapurna Maharana was persuading the agitated mob to avoid conflict with armed policemen who had already arrested some

people. Popular militancy during Quit India Movement was a general phenomenon due to lack of leadership and official repression. Gandhi's call to do or die sounded militant to the people. About Gandhi's mind-set before the movement, which was communicated to Congress workers at Bari by Gopabandhu Chaudhury after the latter's return from Sevagram in July 1942 Annapurna Maharana has given the following description :

Under these circumstances in July 1942 Gopababu went to Sevagram. On return he called a meeting of workers of Bari area at Sevagar. In that meeting he told that Gandhiji is contemplating giving a call to countrymen to launch a movement. He has not yet worked out the programme of the movement. But the movement will be more severe than all others. His speech indicated that although this movement would be a non-violent one, he would not withdraw it even if acts of violence like Chaurichaura occurred. After this discussion we got mentally prepared for the movement.¹⁰

Constructive work itself was capable of rousing the spirit of confidence and fearlessness among the people in rural areas. This is very well attested by the participation of larger number of people from Bari area in the Quit India movement as compared with other parts of Jajpur. As pointed out by Annapurna Maharana, while giving a call to Congressmen to go to villages at the end of Harijan padayatra at Bhadrak, Gandhi told them an allegory the hidden purpose of which was that by working in the villages the Congress workers could make the rural people conscious of their leonine identity.¹¹ Distribution of leaflets, urging people to set fire to police stations, kutcheries, police uniforms, violate forest laws and loot in the

houses of rich men, which was organised by such leaders as Surendra Nath Dwivedy, Nishamani Khuntia, Surendra Pattanayak, Binod Kanungo, Bhagirath Das, and Krushna Rout roused the militant spirit of people, as pointed out by Gobinda Samal, a local Congress worker.¹² A number of meetings were organised by Congress workers, which made the people restless.

An important legacy of freedom movement in Jajpur was the revival and continuation of Basic education in post-independence era. In 1949 fifteen students were sent to Sevagram for having post-Basic training. In 1952 a Post-Basic School was opened at Gamu near river Birupa in a 26-acre plot of land, donated by a Zamindar, named Motilal. It was shifted to Ramachandrapur in October 1953. Subsequently the experiment in Basic education fizzled out for different reasons. Freedom movement in Jajpur produced some social activists such as Krushna Prasad Basu, Birakishor Roy, Bhagirathi Das, Banchhanidhi Das, Paramananda Mohanty, Bipin Bihari Mohanty, Gadadhar Dutta, Baidyanath Das, Santanu Kumar Das and Brundaban Tripathy who played important roles in public life. From other areas of the undivided Cuttack district and other districts a number of Congressmen such as Acharya Harihar Das, Krupasindhu Hota, Harekrushna Mahtab, Gunanidhi Mohanty, Rajkrushna Bose who had been assigned the task of organising Congress movement in Jajpur in Non-cooperation days by UPCC, Naba Krushna Chaudhury, Malati Chaudhury, Surendra Pattanayak, Binod Kanungo, Surendra Nath Dwivedi, Manmohan Chaudhury Sharat Chandra Maharana, Annapurna Maharana, Baikuntha Nath Mohanty, and Parvati Giri were actively associated with freedom movement in Jajpur

district. A considerable number of women, belonging to Jajpur and other districts took part in the movement at Jajpur, particularly in constructive work and Basic education programme. The constructive work at Bari brought into focus the role of women as social workers. Ramadevi became a role model for them. The following women from other areas were involved in freedom movement and constructive work in Jajpur - Ramadevi (Cuttack, Mangala Sengupta (Dacca), Sunamani Devi (Puri), Parbati Giri (Sambalpur), Kshama Mahanty (Kujang), Sumitra Devi (Puri), Rambhadevi (Bihar), Tungavidya Devi (Balasore), Krushnapriya Devi (Rajkanika), Nirmala Dutta (Remuna), Basanti Mishra (Patkura), Annapurna Maharana (Cuttack) and Annapurna Das (Balasore).

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1. See Ramadevi Chaudhury, *Jiban Pathe (Oriya)*, (Granthamandir, Cuttack, 1984);
Manmohan Chaudhury, *Kasturi Mrugasama (Oriya)* (Kahani Prakashani, Cuttack, 1995) and Annapurna Maharana, *Amruta Anubhava (Oriya)* (Shiksha Sandhan), Bhubaneswar, 2005).
2. On 15 June 1938, at the direction of Shyamacharan Tripathy, the Director of Public Instruction, Government of Orissa, Mahesh Chandra Pradhan (Principal of Cuttack Training College), Sharat Chandra Maharana, Sub-Inspector of Schools, Cuttack Sadar Circle and Raghunath Mahanty of Bakhrabad, Cuttack went to Wardha for having orientation in Basic Education. Subsequently others were sent to Wardha for training in Basic Education. The Government of Orissa constituted the Board of Basic Education with Gopabandhu Chaudhury as President and Mahesh Chandra Pradhan as Secretary. Initially its office was opened in Cuttack Training College. Fifteen Basic Schools were started in Bari with the financial help from Government. On 1 June 1939, at Ramachandrapur, on the northern bank of Brahmani a training school and a Practising

School were started. The Basic Schools had been started on an experimental basis. Because of the experimental nature of the Basic Schools most of the teachers who joined them initially subsequently relinquished their jobs. On 26 November 1939 P.T. Mansfield, the Chief Secretary, Government of Orissa came to the then inaccessible Bari (by motor car up to Indupur and from Indupur by cycle) to inquire about the Basic Schools, and recommended the continuance of Government sanction for fifteen Basic Schools upto 30 March 1941. Actually the sanction was withdrawn from 1 March 1941. By that time except Sharat Chandra Maharana (the Secretary of Board of Basic Education) and Kanhucharan Mohanty, the Headmaster (both of them were on deputation from Government) all teachers had left the training school at Ramachandrapur.

3. Ramadevi, *Jivanpathe*, p.119
4. Ibid, p.118

5. Gopinath Mahanty, *Dhulimatira Santha* (Oriya), p.213.
6. Ibid, p.184.
7. Manmohan Chaudhury, *Kasturi Mrugasama*, p.190.
8. Ibid.
9. Sharat Chandra Maharana, "Swadhinata Purbaru Odisare Maulika Shikshara Prayoga" in S. Nath, et.al (ed), *Odisare Maulika Shikshara Prayoga*, Shiksha Sandhan, Bhubaneswar, 2001, pp. 41-80.
10. Annapurna Maharana, *Amruta Anubhava*, p.273.
11. Ibid, pp.221-2.
12. Gopinath Mohanty, op.cit., p.252.

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ERAM

Swetapadma Mohapatra

The year 1942, can never be forgotten
 Many were born that year,
 Alas ! many left us without fear
 Many will come and go
 That is the universal go

But who will wipe the tears of their families ?
 Who will offer them sympathies ?

Like brave sons, they,
 Slept on mother's lap
 Desiring to bridge the gap.

Our twentynine brothers
 Laid down their lives
 By shots from British guns & rifles
 "Eram" is reality not a mystery
 Aclarion call to all
 That reaches out to soul.

Swetapadma Mohapatra is a student of Bhadrak College, Bhadrak.

Agitation Against British Raj in Orissa

Dr. Janmejy Choudhury

By the middle of 1942, the congress strategy changed from individual civil disobedience to general mass movement. By this time, large number of Oriyas were working in Burma and when the situatuion deteriorated there, most of them poured down to Orissa as evacuees. They spread alarm in the Province. The British reluctance to establish national government during the world war-II forced the Congress to take resort to such a course. The people had suffered a lot as a result of the war, in which they had nothing to gain. Under such circumstances Gandhi gave his call for 'Quit India Movement'. In July 1942, a meeting of the Congress working committee at Wardha passed the resolution to launch civil disobedience in mass scale, if the British did not withdraw from India. In the mean time central and local governments adopted all possible measures to forestall such a revolt.

With the fall of Rangoon on 8th March, 1942, the war situation become extremely complicated. Only four days after the fall of Rangoon, Churchill had announced the Cripps' Mission which aroused much interest in the political circles. In this connection the Governor-General desired to know the reaction in Orissa. "While Cripps' visit is welcome," Lewis reported, "the general feeling in the government side is that

care must be taken to see that congress does not get away with it, and that in any changes that are made, the land holders' interest is protected." The ministry was anti-congress and predominantly pro-landlord. As there were no Hindu-Muslim complications in Orissa, that part of the problem and solution had no effect on local leaders. The failure of Cripps' Mission gave a new turn to the Indian Political situation. In that critical juncture, the danger of Japanese invasion loomed large in the horizon of Orissa. Some British ships were wrecked in the Bay of Bengal off the Orissan coast by enemy action in April 1942. That incident led to drastic security measures in the province. With the rigorous enforcement of these orders, the people became miserable and a situation of panic prevailed in the coastal districts of Orissa. The Government records were removed to far off Sambalpur for safety and security. In order to boost the moral of the people, Pt. Nilakantha Das, the provincial organiser of the National War Front, toured different parts of Orissa. He also sought the support of the people for different war measures adopted by the British authorities.

The Congress leaders of Orissa were not silent spectators of the scene. They formed voluntary defence organisations throughout the province in order to counter false propoganda

and instill fearlessness in the minds of the people. At that time Gandhi sent Mira Ben to work in Orissa who stayed in the Swaraj Ashram at Cutack and worked for about one and half months.² Thus the people of Orissa were being prepared to meet the enemy if they ever invaded the province. In the meantime, the congress working committee in their meeting at Bombay, adopted a long historic resolution in the night of 8 August 1942, popularly known as the "Quit India Resolution" which initiated a new phase of the freedom struggle in the country. The next day all the Congress leaders of Orissa who had attended the Bombay congress session were arrested. They were Harekrushna Mahatab, Radhakrushna Biswas Roy, Malati Choudhury, Sardar Surendra Das and Surendra Nath Dwivedy.³ In Orissa, the publicity officer of the Government started intensive propoganda against the proposed civil disobedience of the Congress through loyalist associations like the Oriya People's Associations, Oriya Muhammadan Association, All Orissa Bangali settlers' Association, Domiciled Bengalis Association, Womens League of Service, Orissa Mill Owners' Association, Womens' League of Service, Orissa Mill Owners' Association, Gunjam Land-holders' Association, Orissa National Association, Andhra Mandali and Oriya Samaj of Ganjam. At the sametime, in Orissa, the Government by Gazettee notification declared all the Congress institutions in the province as illegal. All the Congress workers in Orissa were seized by police by 10th August 1942. All the district level Congress workers were arrested by the Police. As there was no visible opposition to the arrests of important Congress leaders or seizures of Congress institutions in province from the people in the first instance, the government officials believed that the storm had subsided. But it was not so. It was only a lull before the storm which

broke out in the province with all its fury in the third week of August. The novel feature of the August Revolution was the people's resistance in the far off villages where the government was caught unprepared and its authority could not be easily defended. Mob violence occured especially in the districts of Cuttack, Balasore and Koraput.⁴

In the district of Cuttack, the movement began from the town itself, and the students of the Ravenshaw College launched a strike which was followed by other educational institutions in the town. On 14th of August, some students of the said college set fire to the office room of college which damaged records and furnitures. A few students were arrested and put in jail. Elsewhere in the districts, particularly in Jajpur and Kendrapada sub-division, violent activities took place in several areas under the leadership of Gopabandhu Choudhury. In the districts of Balasore, the August violence took a drastic turn at several places and caused maximum casualties in Orissa. The people of this area not only disobeyed the laws of the Government, organised hartals and carried on picketing in the front of government offices and courts, but also set fire to dak bungalows, post offices and police stations, cut telegraph lines and in some places also stopped the payment of taxes and revenues. They were not prepared to tolerate the British Raj any more.

The Quit India Movement assumed the character of a formidable mass uprising in the backward district of Koraput which is mostly inhabited by the *Adivasis*. They became so furious against the British authorities that they threatened to demolish all Government institutions. On 21st August 1942, hundreds of Congress volunteers, led by prominent local Congress leader Radhakrishna Biswasroy and Laxman Nayak, had assembled to observe August Violence.

Finally Laxman Nayak and 38 other revolutionaries were arrested.⁵ Subsequently Laxman Nayak alone sentenced to death on 29 August, 1943 due to direct involvement against British Raj.

Even after the arrest of the most of the main Congress leaders in early August, some of them still remained in the underground and tried to give leadership to the mass movement in those critical days of the revolution by secret organizations. Most notable of them was Surendra Nath Dwivedi. An underground organisation also functioned in Orissa under him. He secretly remained in the Cuttack town itself and established links with many Congress workers in the province and supplied them with cyclostyled bulletins for their guidance and necessary action. He could manage to stay only for two months and was arrested on 12 October 1942. He and 15 others were involved in what was popularly known as the 'Orissa Conspiracy Case' and were tried in the court of J.E. Maher, Special Judge of Cuttack in early 1943. 14 of them were sentenced to various terms of imprisonment. In the secret bulletins circulated in Orissa, the clarion call for open rebellion was given. It said :

*"Despite the violent laws of Government, carry on meetings and processions in towns and Muffasils. Close the bazars, like revolutionaries rise in excitement, burn the police station, law courts, post offices and other offices of the government. Remember that salvation lies in destruction. If you retreat Gandhiji's life will pass away."*⁶

Such bulletins, no doubt, raised public sentiments and excited mob violence in many parts of Orissa. But the repressive measures of the government had succeeded to curb violent activities by October 1942. In the middle of the October, the government stated in a press conference that under the Defence of India Rules, besides a large numbers of Congress workers, 15 members of Orissa Assembly and its Deputy Speaker, Nanda Kishore Das, had been arrested. At the same time some pro-government papers were granted liberal subsidy to carry on anti-Congress propaganda.

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2. Ibid, Vol.II, No.85, Lewis to Linlithgow, 25 May 1942, P.121.
3. Amrit Bazar Patrika, 10 August 1942.
4. Ibid, 7 September 1942.
5. Ibid.
6. De, S.C. - History of the Freedom Movement in Orissa (ed) Vol.IV, Appendix-A, pp.1-15.
7. Amrit Bazar Patrika, 16 October 1942.

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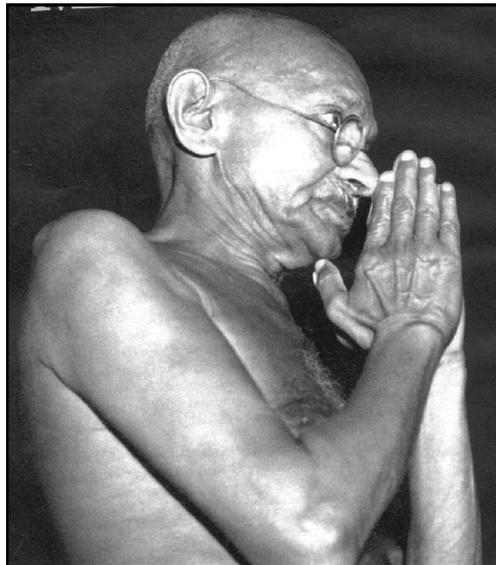
Quit India Movement in Orissa

Balabhadra Ghadai

The Quit India Movement was the expression of India's last push towards its "tryst with destiny." No wonder that the Congress Working Committee, at its meetings at Wardha (6-14 July 1942) adopted a resolution demanding that "British rule in India must end immediately." Should this appeal fail, "the Congress will then be reluctantly compelled to utilize all its non-violent strength for a widespread struggle." Here was the forerunner of the historic Quit India Resolution passed by the All India Congress Committee (A.I.C.C.) at Gwalia Tank field in Bombay on 8th August 1942.

The next day all the Congress leaders from various parts of India who had assembled at Bombay were arrested. Dr. H.K. Mahatab, the eminent Congress leaders of Orissa was one of those leaders who was arrested in Bombay and sent to the Ahmadnagar Jail. Quit India Movement in Orissa was the most successful mass agitation in the region because of its anti-colonial and anti-feudal nature. The Govt.

of Orissa declared all Congress bodies, their offices and other allied organisations unlawful and the police took possession of those notified places as quickly as possible. Within two weeks, the arrest of the important leaders of Orissa caused a strong resentment among the people. Local Congress Workers became free to choose their



own way of action. Gandhian way of non-violence was no longer strictly followed. Anguish of the people was at its zenith. It also became difficult on the part of the local leaders to control them. Brutal police atrocities in villages made the people more violent. Large number of people congregated in different places and set the Govt. institution on fire under the leadership of local leaders. The bravery and boldness of the people, who

were once very submissive and inert, could prove the success of a Gandhian technique of mass mobilisation.

The Quit India Movement assumed the character of a formidable mass uprising in the

district of Koraput, mostly inhabited by the Adivasis or aborigines. Carrying Congress flags the Satyagrahis circulated inflammatory pamphlets. A daring incident took place at Mathili police station in Koraput district when a mob under the leadership of Laxman Naik tried to capture the police station. But the mob was mercilessly beaten up. During the scuffle, a forest guard was killed and the police opened fire killing five on the spot. Laxman Naik was falsely accused of beating the guard to death. Later on, he was sentenced to death on 29th March 1943 in Berhampur Central Jail. Right upto his very last breath, he was found to have chanted "Mahatma Gandhi Ki Jai," which reverberated the Jail campus. In the Papadahandi area of Nawarangpur Taluk, police shot dead 15 persons and injured many more.

The arrest of veteran leader like Gopabandhu Choudhary and Ramadevi infuriated the people of the Kaipada area of Jajpur. The violent mob crossed the river Baitarani and gathered at Kaipada. In order to disperse the mob the police resorted to firing which resulted in the death of three people on the spot.

At Nimapara in the Puri district, police resorted to firing when the public held a meeting on 16th September 1942 and resolved not to pay taxes to Government. Following this, they proceeded towards the police station and persuaded the police personnel to quit Government service and join the movement. Despite the warning of the police, the mob set fire on the police station. Then the police opened fire killing one person and injuring several others.

An open field called Chandiaposi, adjacent to the village Lunia, witnessed a police firing on 22nd September, 1942 in which nine people died and five injured. At Tudigadia and Kahiradhia also, two persons were killed and one was injured due to police firing.

The most ghastly massacre that took place at Eram in the Balasore district is a memorable event in the history of India's Freedom Struggle and it is befittingly called the Jallianwala Bagh tragedy of Orissa where 28 persons were killed and 56 persons were injured. It is true that nowhere in India, so many people were killed in a single police action during the Quit Movement for which Eram has been named as "Rakta Tirtha."

At Cuttack Surendra Nath Dwivedi started underground activities. He circulated revolutionary bulletins which recharged the atmosphere with high patriotism. But he was spotted soon and was arrested.

In Gadjat States of Orissa the Quit India Movement had its deep impact. In Talcher, the people gave up non-violence and started guerrilla fighting against the ruler's force. In Dhenkanal, the Satyagrahis started armed skirmishes with the police. Jail, Police Station and Institutions were burnt. The people of Nayagarh, Athagarh and Mayurbhanj started agitations. These movements though followed violence, were more or less Gandhian in nature. Gandhiji's photographs were taken out in processions and the war cry was "Mahatma Ghandhi Ki Jai".

Though the Quit India Movement came to close by the middle of 1945, it occupies the same place as do the French Revolution and Russian Revolution in the history of their respective countries and the active role played by Orissa is unique. Despite the excessive British repression, the supreme sacrifice and the spirit of nationalism exhibited by the Oriyas is exemplary for all time to come.

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The Year 1857- Orissa Spearheads

Dr. D.D. Pattanaik

The year 1857 is tumultuous in the annals of modern Indian history and Orissan history as well. Orissa contributed to it much prior to the outbreak of mutiny and continued to struggle for the cause, till the climax and even after.

Not even a year passed since the dawn of 19th century when the East India Company was not resisted by the natives. Orissa was the last but Punjab, to come under the spell of the Company rule in the year 1803. The valiant resistance by Jayee Rajaguru, besides others, provides ample testimony to it. Revolt by the 'Paaikas' of Khordha, led by Baxi Jagabandhu Vidyadhar in the year 1815, constitutes a phenomenal legend by itself. But the struggle was shifted to western Orissa in the thirties being spearheaded by Veer Surendra Sae (1809-1884) in Sambalpur region and beyond, which synchronised with the great upheaval of 1857, which is euphemistically and pejoratively inscribed as the "Sepoy Mutiny" by the motivated historians of British inkling but unflinchingly acknowledged as the veritable people's movement by the nationalist writers par excellence.

Kingship of Chavan dynasty, largely believed to be the scion of the historic Prithviraj Chavan (of 1192 A.D. episode), dates back to Sambalpur in the Year 1575. It continued unabated till 1827 on the principle of

primogeniture, beset with as many as twelve monarchs. But a crisis surfaced in 1827 when Maharaj Sae passed away without begetting a prince-heir for succession. In the mean time the Britishers through the contrivance of East India Company had stretched their claws in the administration of Orissa. They placed Mohan Kumari, the widow of Maharaj Sae, on the throne as a pawn ignoring the successive family chain. It was also discerned by the people at large as a violation of tradition to adorn the throne with widow. Another point to be noticed is that the heinous Doctrine of Lapse by Lord Dalhousie had not surfaced then. The natural successor as per tradition was Surendra Sae, the eldest son of Dharam Sae, the Zamindar of Khinda and brother of Maharaj sae. The issue was apparently not so simple. But Surendra Sae's claim received popular support. This is the genesis of the dissention then. It ensued a kind of revolt against the Firangi Raj causing sporadic skirmishes in different areas relating to Sambalpur monarchy and even beyond. The struggle continued from the state of Banai in the north down to Rampur in the south stretching almost 300 kilometers. It was basically a tribal movement; but can hardly be insulated this way, so much so, that the caste Hindus also threw their might to buttress the native cause of self-esteem and restoring justice.

The family feuds and mutual intrigues of varied Zamindars are real tragedy of the chain of events. This factionalism was assiduously compounded by the factor of "pro and against to the Company Rule". In the Year 1849 Surendra sae along with his brother Udant Sae intruded upon the palace of Rampur and killed three persons. As a sequel they were sentenced to rigorous life imprisonment and caged in Hazaribagh jail.

In the mean time, the so-called "Sepoy Mutiny" or the war against the British broke out. The starting point was Kanpur on 10th May 1857; but virtually occurred on 29th March 1857 when the dreaded Mangal Pande, a soldier in the Bengal infantry, defied the order of the British Sergeant Major Hussain and rather killed him instantly. The message of revolt, in the army initially, became widespread. In the events to roll, the revolutionaries devastated the two jails of Hazaribagh on 30th July 1857. This may well be compared with the fall of Bastille in the course of the great French Revolution. This date (July 30) also a reminiscence of the civil war in England when the despot Charles I was beheaded by the people in 1649.

By that time, one Captain Lee had assumed the office of Assistant Commissioner of Sambalpur who held a key position. He favoured a kind of rapprochement with Surendra Sae in order to extinguish the popular skirmishes. However, while Captain Lee was all set for resorting to peace, he did not recommend the claim of Surendra Sae to throne for resorting to peace. Yet an apparent agreement for peace was sought on 8th October 1857. However, it is not to be construed as a matter of compromise on the part of Surendra Sae, but a diplomatic strategy to leap forward. Instead of this, he led a life of house arrest at Sambalpur. But then came the fateful auspicious

night of "Kartik Chaturdashi" preceding the "Raas Purnima", ie, 30 October 1857 in English calendar the whole situation changed; Surendra Sae accompanied with vigilant guard rushed to the river Mahanadi for having a holy deep. But he was lost to the crowd, lost to the darkness and mist and took the opportunity to disappear to the utter disenchantment of the British intelligence. His second battle commenced thereby.

The second round is really spectacular in term of stratagem, weaponry skill and above all evoking valour among the mass. Surendra Sae moved from invincible Debrigarh hill-rock of Barapahad down to other adjacent areas of Sambalpur such as Khinda, Kolabira, Rampur, Kodabaga, Machida and the likes. However, he did not receive expected support from Rajbodasambar, for which he failed to bridge Barapahada with Gandhamardan which would have cost the British too much. Yet there was spectacular support from the Ghes zamindari, just south to Rajbodasambar. In fact, the supreme sacrifice of the ghes zamindar family goes a long way in the blood-bath history of Surendra Sae. The zamindar Madho (Madha) Singh assassinated Captain Woodbridge, and for which he was hanged at Sambalpur on 30th December 1858. His son Kunjal singh also faced the same fate. His eldest son Hate (hati) Singh was deported to Andaman in 1865, and he remained there till his last breath. Fortunately his name finds place in P.N. Chopra's "Who is who of Indian Martyrs" published by the Government of India.

The battle of Laxmi Dungri on 17th December 1857, of Kudopali on 30th December 1857, and of Pahad Sirgida in February 1858 are counted as high voltage thrillers. As many as 53 revolutionaries were killed in the battle of Kudopali. Later six detenues from Kudopali battle were hanged. As a sequel to the pro-active role

of Kharsal Zamindar Dayal Singh in the battle of Pahad Sirgida, he was hanged on 3rd March 1858. The Zamindar of Bheden was killed in the battle of 1958. The fierce armed conflict of Papanga hill is also on record.

Albeit the movement was primarily a tribal complexion in term of mass mobilization, the caste Hindus threw their lot in the form of money and other practical cooperation. Jagat Bandhu Pattanaik, a pleader of Sambalpur, was hanged in 1861 on the charge of joining the rebels. He had hosted a clandestine meeting of the sympathizers.

Major Impe's induction as Deputy Commissioner of Sambalpur in April 1861 unfolded a new episode in the direction. He realized that instead of employing force, peace could be resorted by means of rapprochement. During 1857-61 entire administration was seized upon with suppression of mutuny instead of maintaining law and order and working for the welfare of the people. So Major Impe submitted a number of peace proposals on 22nd August 1861 including granting pardon to the revolutionaries who would surrender and return back the seized property. As a matter of goodwill gesture he released all prisoners of Sambalpur and Cuttack. He also declared a pension package to the members of the royal family including Surendra Sae. A number of revolutionaries really surrendered under the changed circumstance in national politics. Therefore, it is needless to eulogise Impe too much, as had been calmed down in the mean time; and the British Crown, Queen Victoria had assumed the Indian administration directly under her tutelage under the proclamation of 1858. The Indian Council's Act, 1861 had been enforced. Sambalpur had been incorporated with the Central Province under the same Act.

Nonetheless, Surendra Sae did not budge from his stand. Ironically, Indian history is replete with the fifth columnists like Jay Chandra, man singh and Mir Zafar. One Dayanidhi Meher acted as a spy of the British and caused for the arrest of Surendra Sae on 23rd January 1864 night at 10.30 P.M. In fact, the British never won any frontal fight, but blatant conspiracy was their recipe to win a game plan. On 26th January 1864, Surendra Sae along with fourteen others were sent for internment in far away asireswar fort jail. He breathed his last there on 28th February 1884. During his last life Surendra Sae was feeling very shy, feeble and disheartened.

It is to be envisioned that Surendra Sae lived in jail for long 39 years - taken the two spells into consideration, which is much more than Nelson Mandela who was in jail for 28 years and Swatantrya Veer V.D. Savarkar who was in jail for 27 years. In fact, it is the longest span in jail ever consumed by any political prisoner of the world. Can a person suffer so much exclusively for the throne? A man of this kind of psychology could have been a camp follower of the corridor of power, i.e. the British government and, and retired with a handsome pension (Rs. 1200 per annum during those days) and enjoying the loaves and fishes of life. Fact is that he was more concerned with self-esteem, concern of the motherland and concern of the people. His supreme sacrifice and toil dispel the lamentation that he was mere a throne-monger.

Chivalrous history of Surendra Sae has been graphically dealt with by host of historians, viz., Prof. Nabin Kumar Sahu, Shiba Prasad Dash, Dr. Jagna Kumar Sahu, bureaucrat Anirudhha Dash besides many others. Sri Radhakanta Mishra has massively compiled the correspondence and official documents entailing the movement launched by Surendra Sae. He has

also taken pain to cover the documents from the much-sought British Museum. The Orissa Museum contains certain original documents to this intent for further study. This dimension finds due space in the Orissa History authored by Dr. Harekrishna Mahatab. It is during the centenary observance of martyrdom of Surendra Sae in 1984 that he was acclaimed as a national hero to reckon with in the freedom struggle. A complete work on him was sketched by Prof. N.K. Sahu published under the auspices of the Government of Orissa; and a full size horse ridden, sword raising statue of Surendra Sae was erected in the jail square of Sambalpur and unveiled by the then Governor Biswambar Nath Pandey.

While these facts are on record, the present author would like to underscore certain fundamental perception on the said struggle so much so that it is very often dismissed as mere isolated regional movement of its kind. It is true that Laxmi Bai aspired for not to let lose Jhansi; so also the case with Begum Hazrat Mahal of Avadh (Lucknow); and Nana Saheb would have been content with a pension inherited after his foster father Peshawa Baaji Rao. Surendra Sae is also viewed from this chaste plane. But this kind of analysis is over-simplistic and hence erroneous. All these episodes taken together do constitute a definite stream of its own. How is it pragmatic at operational level that all these incidents occurred at a definite epoch and identical in form and manifestation ? Though their objectives and slogans were meant to liberate the locality of their own from the scourge of the British, they had an underlying unity of purpose. Local Swaraj would ultimately mean national Swaraj. This is not only arguably justified by being historically correct. It is evident that the native kings like Kharabela had sent their respective garrison to King Porus to resist the invasion of Alexander.

A revolutionary and authority like Savarkar hastened to believe that the upheaval was meant to accomplish "Swaraj and Swadharma". He entitled the same nomenclature for the very first chapter of his masterpiece "The War of Indian Independence" published in 1907 on the occasion of observance of half centenary of the same in London.

The revolutionaries in the entire wavelength of western Orissa used to take vow in the name of goddess Sambaleswar. Thus Sambaleswar became the icon of unity - a perfect case of cultural nationalism indeed ! Similar was the case in the movement in the rest part of the country. It had unleashed cumulative effect.

Further, it is be underlined that though there were innumerable kingdoms in India they had an "underlying silken bond", an expression articulated by Jawaharlal Nehru to dissipate the apparent diversity. Vincent Smith and Prof. Radha Kumud Mukherjee have beautifully narrated the fundamental Indian unity from cultural dimension as distinguished from the political nationalism of western paradigm.

It is to be recalled that right from Santal Pargama of Jharkhand down to the Andra tribal belt encompassing the whole range of western Orissa and Chhatisgarh the atmosphere was charged against the Raj. It was ofcourse led by the tribal lords but actively participated by others equally. Surendra Sae not only aimed at retring his lost throne, but to earn people's confidence, and thus he resorted to mobilize the mas. Thus it was virtually a people's movement with nationalistic fervour. The tone and temper of the slogan "Jai Sambalpur" also meant "Jai Bharat". It is only myopic view that mitigated to localism and we fell to John Bukll's prey when we ourselves emulate them and call it "sepoxy mutiny". Moreover, it was not a mutiny since the British rule itself was deceptive and illegitimate.

In entirety, the whole range of 1857 unrest was a nationalistic move in perusal study, a potential popular mobilization, and thus hardly sectarian as conceptualized by the colonial super-structure. The movement was jettisoned owing to the communication lapse beside other organizational deficiencies. But it proved as a pyrrhic victory for the British. It had unleashed formidable impact over the emboldenment of national consciousness. This positively vindicates the logic that the movement had nationalistic basis. The post 1857 scenario witnessed increasing emergence of religio-reform movements on one hand, and cropping up of native Indian Associations launched by the rising middle class intellectuals which were getting shape in the form of Indian National Congress. The movement obviously provided an orientation to Pan Indian national awakening, and thus served as a sublime milestone to the cause.

It is heartening to notice the spectacular contributions of Orissa in the realm of national

struggle under the astute leadership of Surendra Sae involving innumerable local native rulers and people at large. It is the moral duty of the present generation to pay homage to the great movement which was engineered 150 years back. Another revolutionary son of Orissa, Subhas Chandra Bose, whose date of birth falls on the same date as Surendra Sae, rightly stated on the eve of his fast unto death in Presidency jail, "There might be no immediate tangible gain, but no sacrifice is ever futile. The eternal law prevails that the blood of the martyr is the seed of the church". Surendra Sae is yet a source of inspiration for national rejuvenation. V.D. Savarkar has well founded basis to comment, "The nation ought to be the master and not the slave of its own history".

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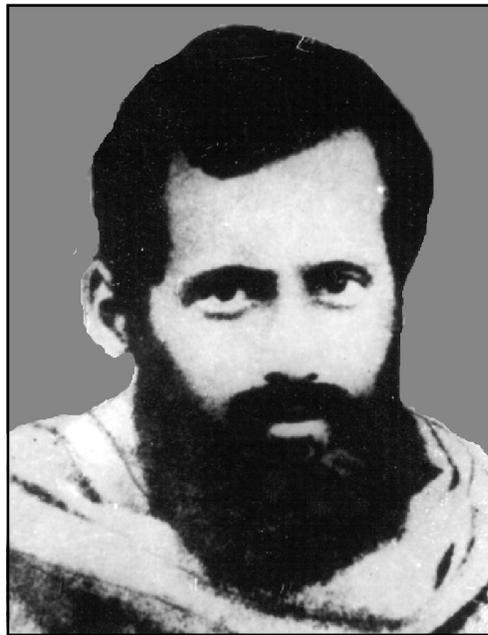


Hon'ble Chief Minister Shri Naveen Patnaik reviewing the progress of development of Agriculture and allied activities at Secretariat on 25-7-2006.

Utkalamani Gopabandhu Das as the Harbinger of Social Modernisation

Satya Narayan Sahu

The predominant image of Gopabandhu Das embedded in our mind and consciousness is that of a freedom fighter, poet, educationist, founder of leading Oriya daily the Samaja, legislator and above all a selfless and self effacing person ever dedicated to the cause of suffering humanity. The numerous records on his epoch making life and deeds celebrate this enduring image of Utkalmani and none less than Mahatma Gandhi, copiously referring to Gopabandhu's highminded ideals, underlined that defining image and even went to the extent of writing in 1921 that if there were 100 such people in the country, Swaraj would be certain over a period of one year. Even Gopabandhu's supreme selflessness manifested in his decision to survive only on rice and dal after the non-cooperation movement stunned Mahatma Gandhi. When Gandhiji asked him "...Whether this poor diet would not affect his health" Gopabandhu replied "Should we not submit to this privation



for the sake of swaraj?" Mahatma Gandhi in his article "My Orissa Tour" written in the Navajivan on 10th April 1921 exclaimed at Gopabandhu's reply and observed "I was silenced". It is worth noting that Mohan Das Karam Chand Gandhi who attained the exalted status of Mahatma for his service and sacrifice and for identifying himself with the humblest of the human beings was never silenced by a mere answer from any national leader of great accomplishment, reputation and stature. Such rare observations of Mahatma Gandhi constituted historic tributes to Gopabandhu and possibly are unparalleled in the annals of our struggle for independence. Mahatma Gandhi after returning to India from South Africa in 1915 had not given such stirring remarks even as he met and closely interacted with towering personalities like Gopal Krishna Gokhale and Bal Gangadhar Tilak. In fact when Bal Gangadhar Tilak, the author of the rallying slogan of our freedom movement "Swaraj is my Birth Right"

and one of the best known examples of a man acclaimed for self service, came late to a function in 1917 Mahatma Gandhi noted that such late arrivals would inevitably delay our Swaraj. The comments of Mahatma on Gopabandhu and Tilak are not only contrasting but also revealing and enable us to understand the stature and standing of Utkalmani at the national level on account of his dedicated services to the lowly and the lost. The inspiration Gandhiji got from Gopabandhu and the confidence and optimism he displayed to attain Swaraj within a year after seeing Utkalmani's sacrifices and suffering for the cause of Swaraj testified to the remarkable saga of his selfless service to people, society and nation. While the people of India and particularly the people of Orissa reverentially commemorate his life of exceptional service and sacrifice and often cite his hallowed name as the shining example of a man devoted to wipe out every tear from every eye of the victims of flood and famine, they are insufficiently aware of his robust social vision and modern mind.

The dearth of literature and research on Gopabandhu's worldview is a sad reflection on our intellectual tradition which has failed to adequately appreciate and make people aware of the genius of Utkalmani as a fine exponent and practitioner of a movement for modernization of our social tradition.

We must be mindful of the fact that India in its long history was repeatedly subjected to foreign invasion and control not due to its economic deprivation and poverty but because of the social factors which restricted our outlook, fostered blinkered approach to life and narrowed our understanding of society and universe. India was shining through its wealth and riches and the radiance of the shining India very powerfully drew the attention of rest of the world. Not only the

mysticism of the land but also the authentic celebration of life in all its splendour made India the center of attraction and all attempts were made by the Europeans to exploit its treasure. While the restlessness of mankind to reach the shores of India was finding concrete manifestation in the attempts of Vasco da Gama and Columbus to explore sea routes to this enchanting land we in our own country were confined to inhibition of social taboo and prohibition to undertake sea voyage. This regressive social custom combined with the rigidities of caste and religious dogma constituted the single most important factor behind the degeneration and decline of India in her history. The sensation of renaissance felt in many parts of the country and the mighty struggle for independence under the leadership of Mahatma Gandhi represented, among other things, the deeply felt desire of our people to change society along progressive lines and initiate processes so that modernization of society, outlook and attitude could take place. After all it is only through the processes of social modernization that the consciousness of the people could be awakened and their worldview broadened.

The downfall of India despite its glorious heritage of science and technology can be attributed to the way education and talent was appropriated by particular castes for centuries. In a way there was hundred percent reservation, in diverse fields of life, on the basis of caste. Swami Vivekananda in one of his insightful writings observed that the monopolization of education and intelligence by a few was responsible for the decline of India. The low levels of literacy rate in India for thousands of years in spite of the millennia old tradition of worshipping the God and Goddess of learning Ganesh and Saraswati respectively highlighted the social factors that retarded the progress of mass

education and resulted in all round backwardness of the nation. During our freedom struggle it was progressively realized by our leadership that there is no better way to change society and nation than educating people, expanding their abilities and inculcating among them the values of service, nationalism, sharing, fellow feeling, compassion and understanding. Gopabandhu spearheaded a movement for social modernization through education. It was silent and unspectacular but had revolutionary implications for society. His approach remained far above narrow confines of caste and religion and covered the whole nation. It is well known that in 1909 he established the Satyabadi Bana Vidyalaya which possibly became the first ever experiment in our country for conducting open-air school. Mahatma Gandhi wrote appreciatively on this effort. A celebrated educationist of that time Sir Asutosh Mookerjee understood its significance for the nation when he wrote "The promoters of this school have set a laudable example to the country...one cannot but wish that every village in Bengal should possess a genuine place of instruction like the Satyabadi School". The thoughtful observation highlighted the nationalistic and universal approach of Gopabandhu whose ideas are of immense importance for our age.

A survey of his writings brings to light his wide ranging ideas and his modern approach and educates us about his farsighted vision. A thorough study and understanding of Gopabandhu's life and work help us to understand that he was a refreshingly modern person and had the innate desire to modernize society and broaden the attitude and outlook of people. At the heart of that path breaking approach remained education.

On 16th September 1912 i.e. three years after he established Satyabadi School he

addressed the Puri District Educational Conference organized at Satyabadi and said "Education is the well spring of all national development". (*Siksha samasta jatiya unnatira muladhar*). A man committed to national development through education was obviously perturbed to see caste based organizations becoming the nucleus for the spread of education. In the address cited above he painfully observed that Brahmana Samiti, Karana Samiti, Kayastha Samiti, etc. were engaged in extending educational facilities to the members of their respective castes. In the second half of the twentieth century sociologists like Rudolf and Rudolf focused attention in understanding the role played by caste in promoting the cause of modernisation. They interpreted that tradition in spite of its apparent contradiction with modernization process has the potential of advancing it. By way of example they referred to the construction of schools and hostels by caste associations for students belonging to particular castes for availing modern educational facilities. But Gopabandhu in the beginning of the twentieth century had indicted caste based approaches to impart education and remarked that howsoever noble the objective of such associations might be their attempts based on narrow considerations could not promote the educational advancement of the nation as a whole. His observations "these associations are communal, not universal", "*Ehi sabu Samiti Sampradayika- Sarvajanin Nuhen*", brought out the limited scope of caste associations and therefore advocated and pursued the wider vision free from all constrictions. He specifically emphasized on spread of education among all castes and communities and the establishment of Satyabadi School was a splendid example of his broad minded approach to education. He carefully analysed the report concerning spread of education in India and learnt

with a heavy heart that for every five villages of India there existed only one school. Referring to the Puri district he said with lot of sadness that in 10, 25 and even 50 villages one hardly heard of the pronouncement of the alphabets. He informed that the first syllable represented by AA and AAA was never uttered in those villages. Continuing to reflect on the deepening ignorance of people in remote villages he told that the dim ray of education had not reached there. He entertained the doubt that in hundreds of villages of Orissa people even would not be aware of the basic fact that they were being ruled by the British authorities. To day we talk of the division of society in terms haves and have nots. In 1912 Gopabandhu talked about division of society in terms of literates and illiterates. The cause of the dichotomy was obviously due to lack of education among vast masses of ordinary men and women. He therefore expressed the opinion that efforts should have been made much earlier to dispel ignorance among people. He forcefully argued for a campaign in all villages and among people of all castes and creed to make them understand about the value and utility of education for them. He favoured for broadening the scope of the campaign to include in it not only book learning but also vocational education. For he believed that excessive reading of books puts heavy burden on the brain and therefore suggested that public instruction should give equal emphasis on the use of hand, feet, ears and eyes to make mind steady, stable and focused. In 1921 Mahatma Gandhi wrote a book for school children called Bal Pothi in which he wrote that household work is education. Elaborating it further he explained that both boys and girls by doing house hold work could exercise their hand, feet, eyes, muscles and brain and grow up as healthy and balanced human beings. The comprehensive understanding of education by Gopabandhu Das and Mahatma

Gandhi and the stress they laid on both the physical, intellectual and spiritual development of the student need to be followed by the present generation which is plagued by the decline of values and crisis of standards of behaviour.

One of the distinguishing features of the movement for spread of education in twenty first century has been to make education accessible for those who are in the margins of society. Utkalmani Gopabandhu Das had nurtured that vision at least nine decades back and much before Mahatma Gandhi reached the shores of India from South Africa. Keeping in mind the special concerns of the people belonging to the labour class he specifically wanted that they would be taught about the new methods for using their skills in local industries.

The fact that his campaign for education covered all communities and castes and the fact that he wanted special education for the labourers, established his credentials as the arch advocate of inclusive society and Sarvodaya. Above all he wanted that education be made the principal instrument for building our national character. The all encompassing approach and the nobility of the challenging vision of Gopabandhu contained the seeds of total literacy campaign which took the form of a mighty tree in Ernakulam district of Kerala in the 1980s and gradually branched out to different parts of India including Orissa and emerged as a giant movement for spreading literacy in the country. The current focus at the national level on Sarvasiksha Abhiyan embodies the vision of Gopabandhu Das which covered all communities and which emphasised on their inherent right to be the recipients of knowledge and wisdom. The ideal of fraternity enshrined in our Constitution can only be realized in full measure only if the objectives set by Gopabandhu to educate every citizen of the

country are realized in practice. It is only by effective and quality public instruction that we can put an end to divisions caused by caste, religion and community and promote social solidarity, national unity and integration. Any attempt to ensure equality of opportunity for the spread of education would be a powerful step for social modernization. After all the essence of social modernization demands that people must nurture an open mind free from the fetters of narrow identities, stretch their arms to embrace new ideas and be governed by the ideals and practice of liberty, equality and fraternity. The historic efforts of Gopabandhu Das in the early part of the twentieth century to spread education among people cutting across contrived barriers of caste and creed constituted a rarest of rare instance of a leader so passionately dedicated to the spread of education in the face of countless difficulties and hindrances caused by foreign rule. His heroic efforts and his pioneering contributions make him one of the forerunners of social modernization and builder of modern India.

In my talk On Gandhi and Gopabandhu delivered on 27th March 2006 at Gopabandhu Bhavan, Cuttack, I had referred to the Education Code of Japan which prescribed opening of schools at every village of that country. That code, I stated, was responsible for spread of mass education and played a determining role in the emergence of Japan as a modern and industrialized country in the twentieth century. I made that statement without referring to Gopabandhu's collected works and then said that he by establishing the Satyabadi School had had the similar vision for the people of Orissa and India.

Later when I read the first volume of Gopabandhu's collected works it was instructive to know that Gopabandhu in his speech at the Puri District Education Conference in 1912 had

referred to the Education Code of Japan announced by the Emperor of that country. He said that the code outlined the vision of the modern Japan in which not a single subject would remain unlettered and deprived of education. Stating that Japan laid the foundation of its national development the day it announced and implemented the code, he asked with a heavy heart "When would our so called benevolent Government announce such a code for us?" That stirring question represented the agitation of his mind and his restlessness for liberating the people of India from the thralldom of ignorance which paralyzed their mental faculties and crushed their spirit even as they struggled to physically survive. It also meant that had Gopabandhu's desire to have a Education Code been implemented, Orissa and indeed the whole of India would have had the indices of development no less significant than that of Japan.

The fact that Gopabandhu was aware of the Education Code of Japan, the fact that he attributed the phenomenal progress of Japan to that code which accelerated the spread of education among people reveals his deep understanding of the matters concerning advancement of education in other countries and its role in completely transforming them as modern and front ranking nations of the world. His breadth of vision was an eloquent testimony to his modern approach. His fervent desire that the British Government of the day should introduce such a code amply demonstrated his eagerness for a revolutionary development of our society and nation through education. Much later Dr. B.R.Ambedkar the principal architect of the Constitution underlined the value of education by saying "We may forego the material benefits but not education". The modern studies in twenty first century have revealed that the GNP of a nation can be appreciably increased more by

educating people than by investing in any other sector of the economy. The numerous Human Development Reports of the United Nations Development Programme (UNDP) now emphasise on spread of education for building human development and the Secretary General of the United Nations Dr. Kofi Annan has made education a key component for achieving the Millennium Development Goal for the humanity. A rudimentary understanding of Gopabandhu Das's profound thoughts and his intensely practical action for the cause of education make us aware of his role as one of the leading torchbearers of social modernization in Orissa and the country.

While dwelling on the role played by Gopabandhu Das in setting the process of social modernization one is struck by his ability to assimilate ideas from different sources. Earlier I referred to the Education Code of Japan and the way Gopabandhu cited it as a model for our own country to introduce education and quicken its process for the larger advancement of the people and nation. It was indicative of his all embracing mind which was receptive to ideas from different sources, be it foreign or indigenous. A man all the while engaged in addressing the miseries of the starving people and serving society had also the deep concern for changing society along modern lines. While doing so he remained tuned to the developments in the sphere of education in other parts of the country and wrote about them to inform and inspire people to follow those examples. It was indeed characteristic of Gopabandhu Das to look at the bright spots of learning, in the midst of pervasive illiteracy, and derive appropriate lessons for educating the masses. In a moving piece written in Satyabadi in 1916 on the theme "Education in the Indian States", Desiya Rajyare Siksha, he glowingly referred to the eloquent statement of Gopal Krishna Gokhale that the first and foremost

requirement of India was education. Adding that Gokhale made that statement in the context of the spread of primary education he lamented that the British Government did not pay heed to the pronouncements on the ground that those were impossible to implement. However, Gopabandhu happily cited the example of Baroda State where the impossible was made possible. Writing that several attempts were being made to spread education in many other Indian States, he proudly mentioned the campaign launched in Mysore which apart from establishing schools for primary education set up libraries for promoting mass education, made special provisions for the upliftment of the neglected sections of society and put massive efforts for the improvement of agriculture and industry. Giving the shining example of Travancore State, he outlined the noteworthy features such as the establishment of a school in every three square mile, enrolment of half of the eligible boys and girls in the school and even the registration of all the students in the school of a particular Taluk. The exemplary success in generating momentum for the spread of education among people gladdened the heart of Gopabandhu and he wrote about them to mobilize people and public opinion in Orissa to show similar results. To motivate people to pursue education he used to explode the popular myth that education was a luxury for them. In fact, when a district authority declared that 'secondary education is a luxury, those who want it must pay for it' Gopabandhu rejected the argument by saying that education is indispensable and whether it is primary, secondary or higher education it would be wrong to categorise it as luxury for the human being. He then stated that the divinity of the beast like human being could only be brought out by education alone. Declaring that the principal objective of education is concerned with the organization of a well ordered life he added that

such lofty goals could not be achieved either by developing logical reasoning or getting awards through excellence in the field of cricket and football. The role models for our youth to day are not those whose life is well ordered or based on values but those who have achieved name, fame and positions of strength and power. The role models are the cricketers and accomplished sports persons who are being deified for their success irrespective of their worth as human beings. To day when values are being disintegrated in wild pursuit of hedonism the remarks of Utkalamani Gopabandhu Das stirs our conscience to reevaluate our approach for nurturing our younger generation and inculcating in them the ideals and standards of a conscientious citizen.

A sensitive and caring person he had the ambition to refine the administrative machinery by educating people. To day when alarming levels of corruption have affected the administrative machinery and made it unresponsive to the needs of people and society we need to hark back to ideas of Gopabandhu Das to search for solutions to the problems besetting the governance. It is, thus, evident that he wanted to achieve a larger goal through education- a goal which went beyond removal of ignorance of people, augmenting their earning capabilities, empowering them and covered in its scope the enrichment and rejuvenation of life.

Earlier, it has been mentioned that the modernization of society is much more long drawn out and arduous than the modernization of industry and economy. Modernization of society involves dealing with subtle aspects such as mind and attitude of the people as compared to the modernization of economy and industry which can be achieved by introducing new machines or the new methods of production. While the former concentrates on the realm of culture and values,

the latter grapples with the more mundane world amenable to change and transformation with the help of new variety of instruments and implements. Therefore, social modernization requires patient toil and slow processes of training for changing the human behaviour and mental outlook. The enlightened ideas, prejudice free mind and willingness to change one's mindset in the light of new knowledge and thoughts are indispensable intangibles for transformation of society. It essentially means evolution of new consciousness in tune with liberal values, cultivation of humanism at the comprehensive levels of individual and society and tolerating the views and faiths of others. It can be achieved by the instrumentality of education, the content of which has to be infused with progressive thoughts and views. Gopabandhu was conscious of the fact that spread of education is the surest way to realize the goal. He was aware that primary and secondary education by itself would not be sufficient unless accompanied by higher education and research. After all the college and university teaching combined with technical and engineering education provide access to higher levels of knowledge and enable the recipients of such education to be well abreast of the latest trends and developments of academic endeavour at the national and international level. He, therefore, demanded the establishment of an Engineering School in Cuttack and due to his untiring efforts his demand was fulfilled and an Engineering School was established. He, thus, remained in the forefront of a movement for the introduction of modern and technical education in Orissa.

It is lesser known that Utkalamani Gopabandhu Das fought with a crusading zeal for introduction of higher education in Orissa. For he realised that without it the people of Orissa would not be able to make much progress in quest for a better quality of life. It is a historic coincidence

that the resolution demanding a separate State of Orissa and the resolution for a separate University for the State were introduced at the meeting of the Utkal Sammilani convened in Paralakhemundi under the leadership of Krishna Chandra Gajapati during 26th and 27th December 1914. It is indeed enlightening to note that the moving spirit behind the resolution for a separate university was none other than Gopabandhu Das. The year 2006 is the 150th anniversary of the establishment of the modern universities in India. The cities of Chennai, Kolkata and Mumbai had the distinction of leading the country in this respect. It is important to recall that Gopabandhu Das started a movement for the establishment of a modern university for Orissa. The country knows him as the founder of several trend setting institutions including the Satyabadi Vana Vidyalaya. Emphasising on primary and secondary education and combining it with the demand for a University for Orissa he emerged as a mighty force for an educational renaissance of the State. It is, therefore, important to be adequately educated about his role in demanding the introduction of higher education for the students when the freedom movement was gaining momentum and the struggle for a separate Orissa State was at its peak. The way he went about achieving it was fascinating and revealed his efforts for digging out facts concerning establishment of the universities in Europe and cogently making a similar case for Orissa. Only a few days after the Samaja was established i.e. in October 1919, he wrote a piece forcefully pleading the cause of a University for the State and sensitizing people and seeking their active support in achieving it in practice. He cited the Government decision to establish a University in Nagpur and Dhaka even though there was only one college in each of those places. Unearthing information from the pages of history he understood that many European countries had the

distinguished record of founding universities for spreading higher education in spite of the fact that only one college existed there. Rejecting the specious plea that the existence of only one college was a limiting factor for starting a new university he exhorted the authorities to look at their own example of establishing universities in other parts of the country primarily on the same ground. He was perplexed as to why the case of Cuttack would be ignored when cities like Nagpur and Dhaka were being favourably considered for opening Universities there. He marshaled facts from the report of the Patna University Committee and the observations of Lt. Governor of the Bihar Province, Lord Gait to the effect that a University at Cuttack was being considered. When it was argued that Cuttack would get a University only after two or three colleges were established there Gopabandhu asked the question through the columns of the Samaj "What is the necessity of waiting for the setting up of two more colleges when there were precedents in India and abroad of having a University to cater to need of a single college?" He then wrote "Convert Ravenshaw College to a university". Let us pay tribute to the vision of Utkalmani who wanted, as early as 1919, the conversion of Ravenshaw College to a University. The dream of Gopabandhu Das has come true after more than eight decades. The Ravenshaw College has been conferred with the status of a Unitary University and a new chapter has been created in the history of educational development of Orissa. The present generation gratefully acknowledges the role played by Gopabandhu Das as the progenitor of this historic movement.

Gopabandhu in spite of the constraints imposed by the paucity of resources never privileged one type of education over another. For instance while emphasizing on primary and secondary education he was not limiting his vision

to promote college and university education due to inadequacy of monetary resources. In fact, the hallmark of his personality was his integrated vision covering all types of education. He disagreed with the proposition that by promoting higher education we might cut down on resources for educating the masses. He wrote about it in the Samaja on 8th November 1919. Noting the concerns expressed in some quarters that investments in establishing Universities might deplete the funds for the cause of primary education he however forcefully stressed on making higher education available to more and more people regardless of the hindrances on the way in the form of insufficient resources. His spirited arguments for the cause of higher education and his relentless use of the columns of the Samaja to drive home the point spoke volumes of his creative use of mass media for cause of social modernization through education.

One is struck by the boldness of his approach when one traces in his Rachanabali (first volume of his writings) his daring suggestion that Oriya students should be sent abroad for getting more modern and advanced education in the foreign soil. The land of Orissa described by Mahatma Gandhi as the land of sorrows and tears had hardly any funds for promoting primary education let alone sending students overseas for getting themselves enrolled in the institutions of higher learning and research. The fact that Gopabandhu had that courageous vision spoke of his undying spirit to reach beyond the frontiers of the country and explore the vistas of knowledge and scholarship for changing the destiny of our society and nation. To materialize that bold idea he suggested that an Education Fund (Siksha Panthi) be set up to finance the students for their studies in foreign countries. He then referred to the existence of such a fund in Ganjam, exhorted people to replicate it in other areas and use it for

the promotion of education for dispelling ignorance, reaching out to the new frontiers of knowledge in India and abroad, building human resources and changing society. His desire to overcome all barriers including financial for the cause of education represented the triumph of spirit over material deficiencies. Let us be inspired by Utkalmani's wisdom to carry forward the noble mission of spreading the light of knowledge and learning, uplifting people from the depths of ignorance and providing them access to the higher levels of education.

Utkalmani Gopabandhu was an avid worshipper of the ancient ideals of India based on our composite culture, rich literary tradition and spiritual ethos. He wanted those ideals to be integral part of our national curricula of education for developing the mental faculties of the students and ensuring the wholesome growth of their personalities. He wrote about it several times and Satyabadi Vana Vidyalaya was an exemplification of his lofty desire to teach the younger generation the values and morals which constituted the foundational philosophy of the ancient method of learning and scholarship. It may be clarified here that social modernization does not mean the rejection of all that is part of our tradition and which has contributed to the cultural refinement of our people in spite of their lack of exposure to formal education. The process of social modernization depends as much on imbibing the modern values as on harnessing the ancient wisdom which philosophically understood the unity of life and the oneness of diverse approaches to truth. Utkalmani Gopabandhu Das in an essay (written in 6th volume of Satyabadi) evocative of the grand alliance of the ancient and modern vision accorded priority to our spiritual and civilisational heritage and at the same time underlined the imperative need to learn English language, modern science and western literature. The blend of both

the modern and the ancient in the architecture of his education and his ability to assimilate ideas being generated by the vibrant intellectual traditions elsewhere in the world, made him one of the forwarding looking leaders who learnt from his times, added value to the secured wisdom and broke new grounds in transmitting them to the wider society. Two examples of institutionalization of his vision will validate the point. While the establishment of a Sanskrit toll in Puri owed to the untiring efforts of Gopabandhu and brought out his passion for advancing the learning of this ancient language the setting up of the Engineering School at Cuttack outlined his modern mindset to embrace the science and technical education. Understanding Sanskrit enables us to understand the modern language. It was Mahatma Gandhi who had said on 17th March 1940 that study of Sanskrit is an aid to the study of modern languages. In twenty- first century more studies conducted by linguists reveal that the Sanskrit language is more computer friendly than any other language. Utkalamani Gopabandhu's exhortations not to reject English language, medical education and western literature testified to his modern approach. His liberal and integrated vision fascinates the twenty first century mind and prompts us to recapture that spirit which evolved in the trying circumstances of colonial modernity imposed by the foreign rulers.

No discussion of social modernization through education would be complete without referring to the efforts to educate women and providing them their legitimate space to be the leaders and architects of a massive movement for educating the whole society and nation. It goes without saying that education of women cuts deep into society. In fact graded inequality ingrained in the caste system and extremely low status enjoyed by women in our society were primarily responsible for the degeneration of India down

the ages. What was true of India was true of the rest of the world. No revolution including the American revolution and the French revolution accorded the equal rights to women. John Adams was a key member of the Constituent Assembly of the USA who went on to become the President of that country. He played an important role in drafting the American Declaration of Independence which proclaimed that all men are created equal. His wife wrote a letter to him appealing to incorporate the rights of women in the American Constitution. But it was not heeded to. The proclaimed ideals of Liberty, Equality and Fraternity which remained at the heart of the French Revolution were guaranteed by the fundamental law of the land only to the male component of the population and the non-slaves. The French Philosopher Jean Jacques Rousseau whose seminal ideas provided the intellectual basis to the mighty French revolution declared that ignorance was entirely beneficial to women. Against this backdrop what was done by Mahatma Gandhi and Gopabandhu Das was nothing less than epoch making and the relevance of which is more than that of the great revolutions and movements of history for unchaining women from the bondages through education and expanding opportunities for them so that they played their due role in shaping the destiny of the nation. In the later part of the twentieth century it was declared that if development is not engendered it would be endangered. One can take liberty and modify it to say that if spread of education is not endangered it would be endangered. That was what Gopabandhu Das did when in his sociologically significant article on "Nari Siksha" (Education of Women) written on 6th December 1919 he commented, "If girls are not educated there would not be any improvement of the education of the country". The fact that Gopabandhu Das was taking up the women's

education at a time when he was fighting both for India's independence and the separate State for Orissa on the basis of language make his contributions more noteworthy. A cursory glance of that article makes us understand the sociologist in Gopabandhu Das explaining the sociological roots of educational backwardness of women. He outlined the social factors that prevented women to pursue education and condemned them to the depths of ignorance and illiteracy. He asked the question "How would education among women improve?" "Stri Siksha Brudhi Paiba Kipari"? He said that our social tradition did not encourage women to go to school. He then asked as to how a family would take interest in the education of the girl child when it knows that she would leave the family on attaining adulthood. He then explained that the social tradition enjoining the women to exclusively take up the responsibility of the household work came on the way of their educational advancement. Gopabandhu deserves to be hailed as a feminist for his perceptive analysis of the root cause of illiteracy among women. Attack on such social traditions constituted important steps for the emancipation of women. After all modernization of society could be best promoted only when women are given equal opportunities in the field of education. To day we clamour for gender equality and make empowerment of women the central plank for progress and development. At the core of such efforts remain the equal treatment of women and application of same standards for them as is being done for men. One is reminded of the

question of Gopabandhu to his well wishers when they repeatedly pursued him to get married again after his wife's unfortunate and untimely death. Gopabandhu sharply asked, "Would you have asked my wife for remarriage if I had breathed my last?" The question of Gopabandhu silenced them. But his profound question contained in it the more revolutionary issue of equal treatment of women for creating a good society. He extended that notion from his personal life and applied it in the larger context of society for promotion of education of women.

By attacking caste based approach to promote education, by taking up the cause of universalisation of primary education and promotion of secondary and higher education, by stressing the importance of learning English and the other streams of modern knowledge and instruction imparted through English language and above all by according importance to educate women and liberate them from the oppressive social tradition, Utkalamanai Gopabandhu Das became the harbinger of social modernization in Orissa in the first quarter of the twentieth century.

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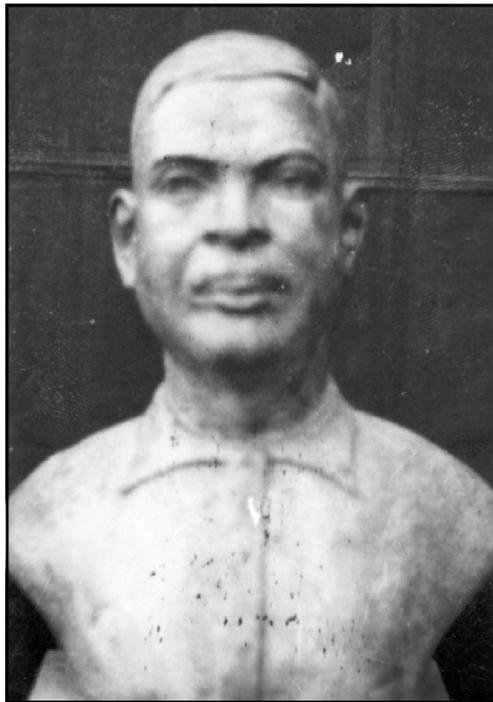
Laxman Naik : The Leader of the Leaders

Dr. N.P. Panigrahi

Tribal resistance movement was an integral part of freedom struggle and the heroic role played by many distinguished tribal leaders like Laxman Naik of Koraput, Ratna Naik of Keonjhar, Surendra Sai of Sambalpur and scores of others. They had identified themselves with the mainstream freedom struggle against heavy odds and at the cost of their lives and princely career.¹

There are few important aspects of the tribal resistance movement which deserve mention. One is that the tribals have their own social, cultural and religious identity, their own taboos, make beliefs and peculiar compulsion of lifestyle and therefore, any attempt of the administration of an alien rule to make an inroad into the tribal society by way of reformatory and correctional changes, however laudable, is bound to be resisted by the tribals with all their individual and collective might.² The most dominant characteristic of the tribal resistance movement

was that it was essentially a movement against the foreign rulers and in that sense could be adjudged to be the precursor of the national liberation movement which took a definite shape and gathered momentum under the inspiring leadership of Mahatma Gandhi nearly one century later.



There is a long and illustrious list of tribal resistance movement took place in different parts of Orissa. But nothing could be more inspiring and edifying than the saga of heroic struggle and sacrifice of one single tribal leader of Koraput whose feats and exploits till today are unparalleled.³ This great man is no other than Laxman Naik of Koraput District.

Laxman Naik was born on 22nd November, 1899 in Tentuligumma of Malkangiri. His father was Padlam Naik. He belonged to a Bhuyan tribe. He fought single handed against the oppressive foreign rulers with consummate skill and a rare passion and fervour

of a fighter. He was the very fountain of grit, courage and strength to countless followers and co-workers and shone by rare brilliance. He stood up like a rock with only one supreme truth as his polestar, the freedom of his mother land. He sacrificed all his creature comforts and ultimately consumed himself but did not break or bend a bit before the wily machination of the foreign usurpers.

This innocent tribal hero Laxman Naik was attracted towards the National Movement, when the message of Congress Movement reached Koraput. He became an active member of the Congress in enrolling as⁴ *charanna* member of the Indian National Congress. He received all kinds of physical education and learnt about national integration. He organized the tribal people to fight against old and inhuman practices like bonded labour. He played a key role to popularize Congress programme in Koraput. The tribal people of Koraput and its surrounding like Malkanagiri, Tentulipada accepted him as their hero and devoted themselves for the cause of national freedom. He promoted 'Khadi' and made people aware of the Congress plan of action.⁵ He tried to inculcate a sense of unity among people for the freedom. The subaltern perception of people's participation found its subtle manifestation in this part who fought for freedom. It was more insistent in case of the illiterate villagers than that of the elitists of town. The mass participation of tribals in this area took a new dimension in the Congress movement after congress formed ministry in 1937.⁶ They get a sense of fresh courage which led to some minor incident of rioting. The best example is killing of a sub-inspector with an axe when he removed a Congress flag while hoisting. Violence in a non-violent movement like Indian National Movement could be seen from such incidents.

Laxman Naik took the charge of President of the Congress primary committee at Matili in Koraput in 1942.⁷ He managed to mobilise the tribal people for various development works like construction of roads, building bridges and establishing schools. He asked the villagers not to pay any tax. He spearheaded the fight against oppression, sufferings and exploitation. During the Quit India Movement 1942, Laxman Naik was nominated to represent Matili. He used non-violence as a main weapon against colonial power. The tribal people called him "Gandhi of Malkangiri."⁸

The tribal movement created an unprecedented public awakening in Koraput. The message of Quit India Movement was circulated in the whole of Koraput.⁹ The Bonda tribes of this region were violent and belligerent and seized Matili police station under the leadership of Laxman Naik. In 1942, August, Laxman Naik and Congress workers attacked liquor shop at Kongrabeda, Muntipalli, Sindhabela.¹⁰ He led a long procession to Matili police station. It was on August 21, 1942, tribals from different villages moved towards matili, holding a Congress flag and chanted 'Ramdhun' and proceeded towards police station. They entered the compound of police station and tried to hoist the flag at the top of the Police Station.¹² Laxman Naik was not allowed to hoist flag, as the magistrate Mujibur Rahman ordered 'Lathi' charge on the demonstrators.¹³ The angry demonstrators gave patriotic slogans. Two police officials Ram Murty and constable Mohanty were injured. As the police opened firing, 5 died on spot and 17 injured. The injured Laxman was thrown into the ditch near the compound.¹⁴ It was a blessing in disguise for the police to involve Laxman in a murder case of forest guard G. Rammaya. He along with his son and other Congress workers were arrested at Matili police station and were sent to Koraput

jail. The trial of Laxman Naik was made at the Additional session court of Koraput. V. Ramnathan, the Additional Session judge, Koraput sentenced Laxman Naik to death under section 302 of IPS.¹⁵ He was then sent to Berhampur Jail for execution.

Laxman Naik was in the cell since November 16, 1942. When his execution date drew nearer, he wished to see his fellow prisoners and eat what they were given. All the inmates of Berhampur jail offered prayer. His fellow prisoners wept throughout night of March 28, 1943.¹⁶ At the break of dawn on March 29, 1943 by 5.30 a.m., Laxman Naik gallantly marched towards the Gallows. He wished his last. "If the sun is true, and so is the moon, it is then equally true that mother India shall be independent."¹⁷ Rammurty, the Zamadar of jail pulled the lever bringing the iron plate under his feet down.¹⁸ There ended his life, and he was buried inside the jail compound.¹⁹

Though Laxman Naik did not live to see free India, he remained imprinted in the minds of millions of people of India as the leader of leaders.

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Madho Singh : An Associate of Surendra Sae

Saroj Kumar Panda

The freedom struggle of India marks a great landmark in the history of mankind. Because it shook the very foundation of the colonial empire of the mighty British. The first hundred-year rule of the British from 1757 to 1857 began to crack from the Sepoy mutiny of 1857 which was considered as the first war of Indian Independence. Because the genesis of the freedom movement of India lies in the great revolt of 1857 and its aftermath. If we look into the vast panorama of the revolt of 1857, we come across stories of the heroic sacrifices of people both from the national and regional level. One such great hero was Veer Surendra Sae who dedicated his whole life for the greater cause of the motherland. Mother and motherland is superior to heaven, was his belief and nationalism was his religion, which inculcated a deep sense of patriotism among the people of the western Orissa who were greatly inspired by his message and heroism. Madhab Singh Bariha, the Zamindar of Ghens who followed the footprints of Veer Surendra Sae, was a great patriot. The heroic sacrifice of Madho Singh and his family was not only sensational but an unforgettable



chapter in the history of India's freedom struggle. Dr. Harekrushna Mahatab has very rightly observed, "the revolt of Madho Singh was far greater than the revolt of Surendra Sae". But neither in the history of Orissa nor in people's mind, he finds a place of that significance. The life of Madho Singh and his sons was a relentless struggle against the British. Though they suffered defeats in the hand of the British, their names will be recounted in the pages of history with glory.¹

Veer Madhab Singh Bariha is known from British records as Madho Singh. He is mentioned as Madho Singh in all historical documents.² His father Arjun Singh Bariha made necessary arrangements to make him proficient in the art of warfare. It is learnt that he became a martyr at the age of 72 in 1858. So, he must have been born in the year 1786. He inherited the value of honesty and integrity from his predecessors. His indomitable courage, love of freedom and his altruistic nature made him a great revolutionary.³ Seeing his courage and capacity, his father handed over the zamindari of Ghens in his favour, which consisted of twenty small villages. Those were : 1. Ghens,

2. Petupali, 3. Ghumuripali, 4. Jhankarpali, 5. Tileimal, 6. Barpadar, 7. Turimunda, 8. Badmal, 9. Katapali, 10. Kuchipali, 11. Sidhira, 12. Kalagapali, 13. Nuapali, 14. Videshpali, 15. Brahmanipatha, 16. Balipatta, 17. Beherapali, 18. Tumerpali, 19. Bandpali, 20. Charhapali. These were known as Khalsa"⁴ Madho Singh had five sons. They were Hati Singh, Kunjal Singh Bairi Singh, Airi Singh (Uday Singh) and Narayan Singh. His second son Kunjal Singh had got five villages as dowry. Those were : Grinjal, Budhamal, Kendumudi, Kendumudi, Rengali and Biripali.

Madho Singh was independent minded, who never desired to remain under the control of the Marathas and the British. He hated them for their exploitation of Indians. He hated the British as 'Bendra'⁵ (a low caste) and his feeling towards the British was echoed in those villages, which remained under his zamindari. He was convinced about the strength and shrewdness of the British. Yet he dared to fight against them. The reasons for which Madho Singh raised sword against the British are widely known. Firstly, the attitude of the British towards Veer Surendra Sae wounded the feeling and sentiment of Madho Singh. Because the lawful claim of Surendra Sae for the throne of Sambalpur was set aside by the British. Further Sae killed Duryodhan Singh, the zamindar of Rampur, who was found to be a seditionist. His (Duryodhan's) son Dariar Singh fled away to Hemgiri and saved his life and brought this act of Surendra Sae to the notice of the British. Veer Surendra Sae and his followers were victimized. Life imprisonment was inflicted on them. Madho Singh regarded this act of the British as a great threat to the independence of the region. He became a firebrand revolutionary against the British. Further the British attitude towards Narayan Singh, the Zamindar of Sonakhan influenced the mind of Madho Singh with strong

reaction against the British. Narayan Singh was the son in law of Madho Singh. A great famine occurred in Sonakhan in which people died out of starvation.

Narayan Singh requested Seth Makhanlal of Kharod to provide food grains for the famished people. But Makhanlal was reluctant to provide any help at this time of adversity. It infuriated Narayan Singh. He looted wheat and rice and distributed among his hungry people. For this, Narayan Singh was convicted and sent to jail. This act of British added fuel to the fire. Madho Singh and his whole family took a pledge to drive out the British. Further the policy of increasing revenue collection made the situation volatile. It over-burdened the people. A Govt. report reveals that in the year 1849, when the Gountias and Zamindar of Sambalpur were required to pay Rs.8800/-, it increased to Rs.74,000 in 1854.⁶ Such was the trend of revenue collection. Further the British made an announcement that all kings Zamindars and Gountias belonging to Sambalpur area were required to come down to Sambalpur to deposit their revenues. It certainly hunted the vanity of the kings, Zamindars and Gountias. But they could not defy the order. However, the community of Gond and Binjhal deadily opposed to pay the revenue. He decried this measure of the British. He did not want to rob peter to pay Paul. He stopped collecting land revenue from his subjects. He did not care for the demand of the British. Such act of Madho Singh was taken as a blatant disregard to British authority. Commissioner C.F. Cockburn Esq made an announcement for the confiscation of property of those who had declined to pay revenue to the British. The announcement was published in Sambalpur on 25.08.58. A list of defaulters was prepared in which Madho Singh was at the top.⁷ Another incident which conflagrated the situation was the dispute over Bhatibahal region. The

Zamindar of Bijepur was very clever. He immediately rushed to Sambalpur to justify his claim over Bhatibahal. The British supported his claim to amalgamate the region with his estate. It infuriated Madho Singh and his son. They made violent protest against the act of the British. So, all those events convinced him that a war against the British was inevitable.

Madho Singh was a man of farsightedness, courage and resourcefulness. He gave his head and heart to make an organization of the soldiers. He instilled the youths of 'Khalsa' in the spirit of nationalism. The gospel of nationalism spread to the nook and corner of the 'Khalsa'. A field situated between Budharaja Gudi and Banyan tree of Ghens was chosen for the training of the art of warfare. The youth belonging to the Kondh, Binjhal, Gond, Chauhan and other communities participated in the training. All expenses towards the training was borne by Madho Singh. The training programme was carried out from the full moon day of the month of Pousa till the last tuesday of Chaitra. The last tuesday of Chaitra, when the training was over, was followed with feasting and merrymaking. A sense of unity and self-respect was fostered among the people. The voice of Madho Singh reverberated throughout the length and the breadth of Ghens. The people of Ghens rose in revolt against the foreign domination, and it was the inspiring leadership and guidance of Madho Singh, which made this movement widespread and prominent. He made Ghens the breeding ground of nationalism.

On 30th July 1857, the Sepoys rose in Hazaribagh. They broke open the jail and liberated the prisoners including Surendra Sae and Udanta Sae. After that, Surendra Sae alongwith his brothers and son arrived at Sambalpur.⁸ The commissioner of Chotnagpur intimated about the incident to the commissioner of Sambalpur.

Immediately R.T. Leigh, the Asst. Commissioner of Sambalpur sent a 'Parwana' to all the kings and Zamindars to disassociate themselves from Surendra Sae. Madho Singh learnt about the arrival of Surendra Sae when the 'Parwana' was sent to him on 14.8.1857.⁹ He was overjoyed and made up his mind to revolt. For him, every movement was vibrant; every day was an adventure. But the British kept him under supervision and sent him a letter on 20.8.1857 and warned him to keep himself disassociated from Surendra Sae and his brothers.¹⁰ But the situation took a different turn when a spy of the Zamindar of Bijepur informed the British authority about the activities of Madho Singh. R.T. Leigh, the Asst. Commissioner of Sambalpur took preventive measure when he learnt that Madho Singh and his sons had already organized the Zamindars of Gond and Binjhal communities and were breeding revolutionary spirit in Rajbodasambar, KeSaepali, Patkulunda, Bheden, Padampur and Sonakhan etc. and championed the cause of Surendra Sae.¹¹ Madho Singh worshiped the presiding deity 'Pataneswari' of Ghens and took a pledge not to touch food till 120 heads would be sacrificed before 204 goddesses. Thus he started his campaign. The fire of revolt sparked in Sambalpur and soon spread like a wildfire throughout the nook and corner of western Orissa. The Gountias, Arakhit of Karondala, Markand Beriha of Kharmunda, Sri Krishna Behera of Bamanda, Pitambar Singh of Patakulunda, Zamindar Dian Sardar of Kharsel, Manohar Singh of Kuseikela, Chandan Gartia of Loisingha, Janardan Singh of Pahad Sirgida, Ananta Singh of Mudomahal, Anjari Singh of Kodabaga, Dhansingh of Machida, Kamal Singh, Nilambar Singh and Khageswar Singh of Lakanpur, Gond Zamindar Kama Gartia of Kolabira, Balabandhu Rao of Chandrapur Padampur, Rama Chandra Gauntia of Patrapali

(Rampur), Gountia Ioknath of Rampela, Adhagara and Kumbharbandh, Gountia Mrutyunjaya Panigrahi of Bargaon, Govind Singh of Sonakhan, Zamindar Lal Sae of Tanat, Jai Singh of Laida, Ganesh Upadhyaya of Singhabaga and many others gave a plunge into the fire of the revolt.¹² It was 7th October 1859 when all prominent revolutionaries gathered in the Barahampura temple and took a pledge to fight against the British. Also they promised to enthrone Surendra Sae. Later, thousands of rebels proceeded towards Junahjilla and captured it without bloodshed. It alarmed and perturbed the British. The ruler of Sambalpur finding no way out of this situation resorted to diplomacy. R.T. Leigh entrusted Chakodi Mahapatra with the responsibilities to settle for peace. It was only a pretension.¹³ R.T. Leigh promised Surendra Sae the *Gaddi* of Sambalpur. Leigh told him that it had been intimated to the higher authority which was of course a piece of lie. Then he appealed the revolutionaries to remain calm till the reply is arrived from the authority. Surendra Sae could not sense the shrewd move and he innocently believed in the British. On the other hand T.R. Leigh wrote to the higher authority to send soldiers. Also he organized an athletic meet in Sambalpur to divert the attention of the rebels. In the meantime, more and more soldiers poured into Sambalpur and when they moved, the revolutionaries became suspicious. One day the British soldiers made a surprise attack on the revolutionaries when they were taking bath in the Mahanadi. They fled away in utter panic. Their weapons were captured. However they could manage to escape. They again gathered on the hill of Budharaja. When R.T. Leigh came to know about the gathering of 1500 revolutionaries on the hill of Budharaja he made a planned attack with a large number of soldiers. The revolutionaries offered a stubborn resistance

after which the British soldiers got scared and fled away. The revolutionaries scored a tremendous victory, which gave a boost to their courage and aspirations for the future course of action.

The revolutionaries took the responsibility of guarding the Singodaghat and the Nishaghat. The Singoda Ghat, which was very much impregnable, was guarded by Madho Singh and his son Hati Singh, Kunjal Singh, Bairi Singh and Airi Singh. It completely hampered the movement of the British to Sambalpur. They faced a lot of inconveniences as their approach to Sambalpur was very much linked with these two passes. The British had no way out other than rescuing these (passes). The revolutionaries resorted to a guerilla warfare. The British soldiers received a great setback. They, therefore, gave up the idea of attacking through Sambalpur and planned to proceed through Nagpur.

So on 8.12.1857, Capt. E.G. Wood left Nagpur and reached Singoda Ghat after 19 days of strenuous journey. There was a contest between Madho Singh and Capt. Wood. Many English Soldiers were laid to the dust and the captain escaped and saved his life. On 29.12.1857 he reached Sambalpur. The news spread terror in the camp of the British soldiers and they dared not to bring the Singoda and Nishaghat to their control. On 30.12.1857 Capt. Dyer reached Sambalpur with British soldiers. He attacked the nearby Ghats of Sambalpur. He made a constant search of Udanta Sae. Both Capt. Wood and R.T. Leigh unitedly attacked the rebels and followed Udaya Singh and proceeded upto Kudopali where Chhabila Sae was shot dead. The death of Chhabila Sae shocked Surendra Sae. The incident made Madho Singh aggrieved. After that Madho Singh guarded the Singoda Ghat with great deal of care and seriousness.

The Govt. dispatched Shakespeare to recover the Singoda Ghat. He made two attempts. He failed in his first attempt¹⁴ and during his next attempt, he had to encounter Hati Singh. Hati Singh was severely injured but he managed to escape. Hati Singh, Kamal Singh, Govind Singh and Salegram Beriha again captured Singoda. The situation made Madho Singh more aggressive. He proceeded to Ghana Ghati to collect weapons. But the British made sustained efforts to recover the Singoda Ghat. Capt. Wood Bridge and Capt. Wood were again sent for this purpose. They secretly learnt about the stay of Madho Singh in Paharsirgirah. The British had spread a rumor of the death of Hati Singh in his encounter with Shakespeare at Singoda Ghat. The British thought that it was the appropriate time to capture Madho Singh. They blocked the Paharsirgirah Ghat. But the attempts of Shakespeare ended in smoke when he was captured and beheaded by Madho Singh. His headless body was hanged on a tree. It was the incident of 12.02.1858. The incident terrified the men in the British camp in Sambalpur. The British did not dare to send soldiers any more to Paharsirgirah. However on 14.12.1858 Capt. Ensing Warlo proceeded to Singoda Ghat. He saw a ferocious scene on the top of the hill. Headless and naked corpses were seen hanging in the trees. Naked and headless body of captain Wood Bridge was also found among those of others. Warlo carried the body of Bridge with a horse and came back to Sambalpur.

The wrath of the British on Madho Singh knew no bounds. Major foster proceeded to Ghens with a huge army. There was deep silence in Ghens. No one was found. Everybody hid himself either in distant villages or in deep forest. That again infuriated the British soldiers. They burnt the entire village. This act of the British soldiers was intolerable for the people. There was again a face-to-face fight.

At this hour, Madho Singh had already grown old and fatigue. His constant and relentless struggle with the British exerted an adverse effect on his health. He spent many agonizing days and sleepless nights in the jungle. He wanted rest and while going to Matia Bhatt, he was captured by the British. It was December 1858. Madho Singh was hanged to death.¹⁶ The death of Madho Singh weakened the rebels. Even Surendra Sae was deeply shocked. Madho Singh passed away but his memory is still cherished in the heart of the people. The heroic deeds of Madho Singh gave inspiration to the future.

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Subal Paikaray : The Living Legend of Paika Akhada

Braja Paikaray

Once upon a time, the vast land of Orissan empire was stretched between river Ganga in the north, and river Godavari and Krushna in the south. Eminent Oriya emperors Kharvel and Kapilendra Dev were able to conquer and occupy the major parts of Indian territory and had become successful in all of their military expeditions due to the deep patriotism and unparalleled bravery of historically famous Paika soldiers.

Orissa lost its independence in 1568 A.D. due to the brutal killing of Gajapati Mukhunda Dev by a Muslim general Kalapahad of Bengal in the battle field of Gohira Tikiti. In the year 1570

A.D., Ramei Routray, the founder of Bhoi dynasty renamed himself as Gajapati Rama Chandra Dev-I and built the fort of Khurda at the foot of Barunei hill. In the initial period of his rule Gajapati Ramachandra Dev-I gave much emphasis on reorganising the Paika Akhadas of Khurda area in order to prepare an well organised, disciplined, and militarily trained Paika army which could be able to confront any sudden onslaught of the enemies.



In the historic Paika Rebellion of 1817 A.D., the valiant Paikas of Khurda had fought with the British army to protect the prestige, dignity, honour and independence of the motherland. Even the British historians had admitted and appreciated the deep patriotism, the indomitable courage and the excellent military skill of Khurda Paikas.

From the pages of military history of Orissa, it is ascertained that during Khurda Paika Rebellion of 1817 A.D., there were at least 74 *Gadas* (military strongholds) in the Khurda area and eighty thousand Paikas were ready to face the

enemies at the command of the then Gajapati king of Khurda. As per the military information gathered from "Paika Kheda" written by Late Kanhei Champatiray, the Paika youths were recruited as soldiers at the early age of 20 and were fighting in the battle field till their retirement at the age of 40. After their retirement from the battle field, those experienced Paikas were imparting military training to the Paika youths at 'Paika Akhada' centres as their teachers or Gurus.

Others were given the charge of guarding the forts from the onslaught of the enemies.

In the past, usual military training was imparted to the Paika youths of Khurda at different *Gadas* through Paika Akhada Centres. Though the indomitable courage of Paika army have become things of past, the flame of revolution is still burning in the hearts of the successors of their valiant forefathers. The Paikas are now struggling hard to keep up the old military tradition of Orissa through Paika Akhadas.

Among different *Gadas* of Khurda area, a village namely Gadamanitri which is only 20 km. away from modern Khurda town in the western direction is well-known as Manitrigada since long. Though people belonging to different castes and communities reside in this village, the majority number of persons belong to Paika or Khandayat community. As per the historical records of Khurda, once upon a time Gajapati Purusottam Dev of Bhoi dynasty had taken shelter in Manitrigada with the royal family leaving the fort of Khurda for self protection from the onslaught of Muslim aggression. The historical remains called "Raj Kachery" and the thached house temple of Lord Jagannath, Balabhadra and Subhadra are still existing in proof of the Gajapati Purusottam Dev's stay at Manitrigada. The Paikas of Manitrigada had also taken active part in the historically famous Paika Rebellion of 1817 A.D. and had fought against the British army to protect the honour and dignity of the motherland.

About hundred years back, three Paika Akhada centres had been established at different places of Gadamanitri namely "Martha Pada", "Akhada Tota" and a place under a huge Banyan tree adjacent to the temple of "Goddess Duarsuni".

Some 85 years back, under the direct supervision of the then Paika Guru late Mina

Paschim Kabat and late Achyut Baliarsingh, their disciples Mr. Subal Paikaaray, late Arakhita Dalasingharay, late Jogi Ranasingh, late Narayan Mangaraj, late Hati Paikaaray, late Ananda Paikaaray, late Dibakar Baliarsingh, late Kuber Chhotaray, late Bhagabat Jena and late Antaryami Jena were receiving training regarding the old military craft of Orissa called 'Paika Akhada'.

Mr. Subal Paikaray, the dedicated hero of "Paika Akhada" took birth on 21st April 1912 as the youngest son of late Ananta Paikaaray of village Gadamanitri and is still alive and except him all his old pals have left this mortal world since long.

As per the version and information gathered from Mr. Subal Paikaaray, the legendary figure of Paika Akhada, the Paika youths were practising rigorous physical exercises and receiving the training accordingly from the Paika Gurus at centres of Paika Akhada. They were learning different "Sunas", archery, sword and talwar fighting, "Banati Chalana" and "Pata badi Khel" etc. "Suna" means the skill of throwing of one's body with extra-ordinary physical control. The disciples or learners of Paika Akhada were taught "Bota Suna", "sampei" (the Suna which is performed forward without touching the ground), Kabuli (the "Suna" which is performed backward by touching the ground), "Karuna Suna" (the one sided Suna which is performed side way by touching the ground), "Ekatipi Suna", (the "Suna" which is performed in a particular drawn circle and the concerned Paika performs the art of Ekatipi Suna with extra ordinary physical balance so that at all the time he should be within the circle and should not go beyond the circle), "Bahu Suna" (the concerned Paika stands on the arms of another strong and stout Paika and performs the act of Suna), "Gadi Phopada", "Thaka Phopada", Hanumantia (to walk on the ground with the help

of hands raising two legs towards the sky) and practice of "Danda and Baithaks" (a special type of physical - exercises). Besides the above noted rigorous physical exercises, the trainees were also taught the art of "Banati Chalana", "Archery", "Mudgar Chalana" (club fighting), "Banka Chhuri Chalana" (the skill of curved knife fighting), the "sword fighting", "the talwar fighting", "the Patabadi Khel" etc. The skill of "Patabadi Khel" is of four different types namely 1. chari badi, 2. Hana Kata, 3. Saptaghar Kainche and 4. Mendha Ladhei.

The Paika Gurus use to impart the military training to their disciples at different centres of Paika Akhadas not to earn their livelyhood but with a missionary spirit. As per the custom and tradition, the idol of "Bhairab deity" (the battle God of Paikas) was installed at the centre of Paika Akhada and before practising the battle skill the learner had to offer respectful pranam both to their Guru and Bhairab deity as well. Usually in mid-summer day, the Paika military skills were being practised by the Paika youths. The battle drums were beaten by schedule caste persons having some elementary knowledge regarding Paika Akhada and battle cry. With the beating of drums (Dhola) different skills of Paika Akhada were being practised and at the end of the session, the learners use to perform heroic battle dance holding different battle weapons like katari, swords, talwars, clubs, battle axes, curved battle knives, pata badis (special prepared sticks) in their hands.

Mr. Subal Paikaray, who achieved excellency in Paika battle skills had taken rigorous physical training for eight long years from 1922 A.D. to 1930 A.D. and had acquired special skills in sword fighting physical balance exercises and "patabadi khel" due to his sincere dedication

towards Orissa's traditional battle craft i.e. Paika Akhada.

In the past "Magarmusha Palinki", "Juda Sasal", Horse riding Paikas and Paika Akhada troops were part and parcel in the marriage procession of Khandayat and kshyatriya bride grooms. It was considered as a symbol of status and aristocracy in the then feudal society to include Paika Akhada troop in the marriage procession of the bride-groom.

His disciples Sri Ramesh Chandra Paikaaray, Hrusikesh Dalasinghray and Naba Kishore Sundaray have achieved notable skills in swordsmanship in operating the curved dagger and Talwar with the direct supervision and teaching of Mr. Subal Paikaaray.

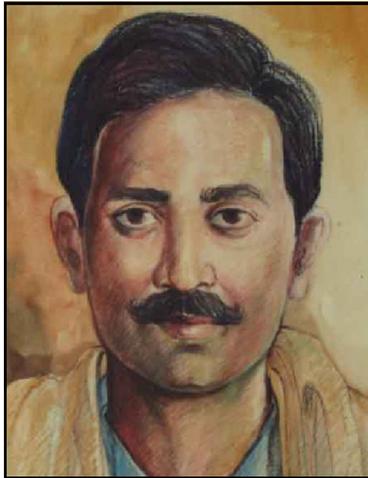
At present the Paika youths are less interested to learn the skills of Paika Akhada. Only at the time of "Durga Puja" or "Dashara" Paika Akhadas are being performed at different Gadas of Khurda area only to preserve the old custom and tradition of their forefathers. Mr. Subal Paikaaray who has already attained the age of 95 opines that the Paika Akhada might not survive in future without the sincere involvement of the Government of Orissa to keep up the same. Mr. Subal Paikaaray, who has dedicated his whole life for the cause of Paika akhada is still active in his day to day life recounting his glorious past. He has become a source of inspiration for the present generation of Paika youths for his unflinching devotion towards Paika Akhada.

Braja Paikaray is an Addl. Govt. Pleader, Bhubaneswar Court and he lives at 342/3, Jagamara (Barabari), Bhubaneswar- 751030.

The Saga of a Patriotic Family

Saudamini Paikaray

"Fight for justice", the inspiring message of Bisoi Samanta Harihar Parida invigorated his whole family to adopt a life of dedication and devotion for the cause of the nation. Harihar Parida lived in his ancestral village of Gadabanikilo in the feudatory state of Ranapur during pre-independence era. Well versed in both Hindi and Bengali, Harihar was a man of rare courage and determination who was always against autocracy, tyranny and corruption. He was appointed as the *Sarbarakar* (with whom the power of collecting revenue was vested) under the royal set up. Even while holding an office in State administration, he dared to file a suit against Daroga (Police Officer) Dinabandhu Mohanty who was directly involved in illegal transporting of rice to Khasmahal areas. The case had been compromised by the intervention of the then Dewan of Ranapur. He had launched an agitation against the king in 1898 for the rectification of maladministration and corruption of the amalas of the state. Harihar left the world in his forties keeping many hopes unfulfilled.



Harihara Parida

The untimely death of the father forced his eldest son Dibakar to give up his studies after matriculation and to find out some jobs. Born on 30th November 1911, Dibakar was a brilliant scholar, an astrologer, and eloquent speaker with poetic genius and a man of uncompromising nature. He inherited bold spirit of protesting against corruption and tyranny from his illustrious father. The exploitation, exaction and evil practices like Bethi, Bheti, Najarana, Magan and Rasad which were prevailing in the princely state of Ranapur at that period had worsened the living condition of the poor subjects. Above all, the heinous practice of human offering to the presiding deity Maninag Durga was the most hellish one. The injustice, autocracy, and tyrannical rule of the king touched him intensively and he left the job of assistant manager of Narendra Press owned by the king. He organised the underprivileged, down trodden and oppressed people of the state in order to raise voice against the king and to make the people free from the British. To emancipate the people from various exploitations and to end the despotic rule of the



Indumati Paikaray

jumped into it.

During the eventful year of 1938, when rebellion took its gigantic form under the guidance of the elder brother Dibakar, the younger brother Ratnakar and Chakradhar were involved in organising meetings and collecting information relating to the activities of the loyal subjects and tyrant amalas and also carrying messages to the Congress workers of gadajat and khasmahal areas. Younger sister Indumati and cousin Ananta Charan Organised the "Banar Senas" to collect funds for arranging public meetings. Warrants of arrest were issued against the two brothers, patriot Ratnakar and Chakradhar, and paternal uncle Banchhanidhi Parida. Ratnakar left Orissa and stayed incognito at Kolkata. The younger brother Chakradhar went to Kolkata and then to Burma (Mynamer) by ship. In order to suppress the rebellion, warrants of arrest were issued frequently against Dibakar Parida. To prepare the future plan, he often used to stay at Gadabanikilo. On one such occasion, about 50 sepoy encircled the house with a view to arrest revolutionary Dibakar in one early morning and knocked the door. Indumati, the 13 year old brave sister of Dibakar opened the door and witnessed the red turbaned sepoy being armed with lathis and guns. The king's sepoy asked the little girl Indumati

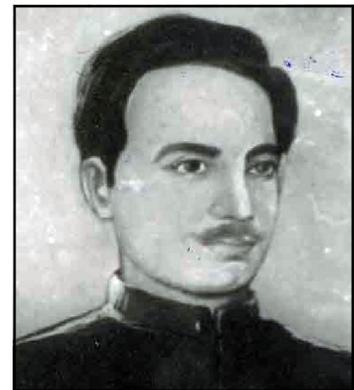
king Prajamandal was formed in Ranapur in 1937 and Dibakar became the organising secretary of the organisation. The voice of resistance spread like wild fire and thousands of common people

with a threatening voice, "where is your brother Dibakar? Tell him to come out of the house within a moment or else we would be compelled to enter forcibly inside your house to arrest him." Indumati was made of different stuff. She was bold and fearless like her brother. Indumati replied emphatically to the king's sepoy "Elder brother Dibakar has gone to Cuttack since yesterday and there was none inside our house except my mother and myself. But if you sepoy dare to enter inside our house forcibly I would cut you into pieces by sword." The king's sepoy became convinced that Dibakar was not present in the house and they returned back. With courage and presence of mind the young girl saved her brother from arrest.

The Prajamandal movement gained momentum in 1938-39 and in course of events the political agent R.L. Bezelgettee was beaten to death by the infuriated mob on 5th January 1939. Being accused of murder, Dibakar Parida and Raghunath Mohanty, the colonels of Ranapur Praja movement were sentenced to death and were hanged on 4th April 1941 at Bhagalpur prison.

At the same time uncle Banchhanidhi Parida was imprisoned and brutally tortured in Ranapur jail as a political prisoner for his active participation in Ranapur praja agitation. He was awarded one and half years of rigorous imprisonment and was freed after the execution of his illustrious nephew saheed Dibakar.

It was the time of second world war. The



Dibakar Parida



Chakradhara Parida

soldiers of Japan had already invaded Burma on 11th December 1941. The Japanese soldiers made bombardment on an oil tank of Tabhei and razed it to the dust. The tragic scene of destruction and the wretched condition of Indian workers moved young Chakradhar's poetic heart and he expressed the miseries of the people in poetic verse known as "Henda mine Gita". On the way to Rangoon, Chakradhar and his friends were captured by Japanese soldiers and were deputed to Mianmiu (a town of Burma) where heavy battle was fought between the British and Japanese soldiers. From Mianmiu, Chakradhar travelled to Pegu town and then to Rangoon. At Rangoon, he first joined in an organisation called "Indian Independence League" which was working for the freedom of India. In 1943 the I.N.A., popularly known as "Azad Hind Fouj" was formed by Netaji Subhas Chandra Bose and war was declared on behalf of the "Azad Hind Government" against the Britishers. Chakradhar joined in the I.N.A. to fulfil his long cherished dream.

On 7th January 1944, Chakradhar met Netaji Subhas Chandra Bose at Kambei and revealed his identity. Netaji appointed him as a recruiting officer of Azad Hind Fouj. He got his military training at Kambei military training centre.



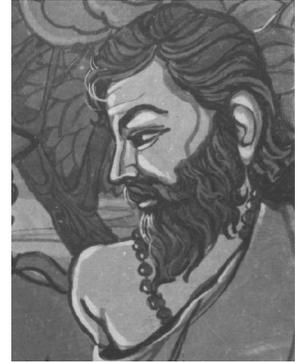
Ratnakara Parida

When the I.N.A. soldiers proceeded towards India with strong determination and occupied Kohima, Dimapur, Imphal and Didim mines areas of Eastern India, Patriot Chakradhar was fighting in "Netaji Brigade" under the command of Major Prem Singh. But in course of events the I.N.A. met the saddest disaster of defeat by the Britishers and patriot Chakradhar was taken captive as a war prisoner. He was imprisoned at Rangoon central jail - on 18th March 1945 and was set free from the prison on 24th March 1946 among other I.N.A. soldiers and returned to India by ship.

All others, except Indumati Paikaray (who has now turned 82 years of old) of this patriotic family have left the mortal world silently but their supreme sacrifice for the cause of Indian Independence shall certainly glorify the pages of Orissa history and inspire the coming new generations to fight against injustice and autocracy.

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Jayee Rajaguru



Jatadhari Mishra

Long before the occurrence of sepoy mutiny in 1857, two important events took place in Orissa at the time of British conquest in the beginning of Nineteenth century. In the year 1803 A.D. almost all the kings of the state opposed British rule in Orissa and the resistance movement started throughout. In the year 1804 A.D., people of the state launched the freedom movement and tried to liquidate the British power from our motherland. The revolution was not confined to the state alone, it spreaded to different parts of the country. Jayee Rajaguru made liaison with Marathas at Nagpur and other powers of the country and tried to unite all against British forces. This movement was not at all sporadic in nature, it was well planned and adequately thought with deep foresight.

The purpose of the revolution was not only to oppose the British rule but to release India from British clutches. Attempts were made to collect revenue from the British occupied praganas in Orissa and to merge the praganas with the territory of Khurda state.

The kings of Kanika, Kujang, Harishpur, Marichpur and other like mined states joined hands with Khurda and made the revolution very furious. Jamidars, businessmen, intellectuals, general public and even the tribal sectors participated in the revolution. The Paikas of Khurda came forward and became the harbingers of this movement. It alarmed the britishers for their existence. This sort of revolution first time took place in Orissa, even in India and created

sensation from top to bottom against the British administration in India.

The man who steered this movement was Jaya Krushna Rajaguru Mohapatra popularly known as Jayee Rajaguru. But unfortunately this revolution failed, the reasons may be many. But the revolution was not ended. The sparks inside the ashes again arose and launched another revolution by the tribal people of Ghumsar and tried to implement the spirit of independence in the year 1817 which is known as Paika Bidroh of Orissa.

Jayee Rajaguru was captured and confined at Midinapur. The entire anger of Britishers concentrated on him and he was brutally killed at Bhagitota. British soldiers brought two branches of a banion tree and tied the legs of Jayee Rajaguru and made the branches free. The entire body of Jayee Rajaguru turned into two pieces. But Jayee Rajaguru never bow down his head before the Britishers, rather he preferred sacrifice his life for the shake of his mother country.

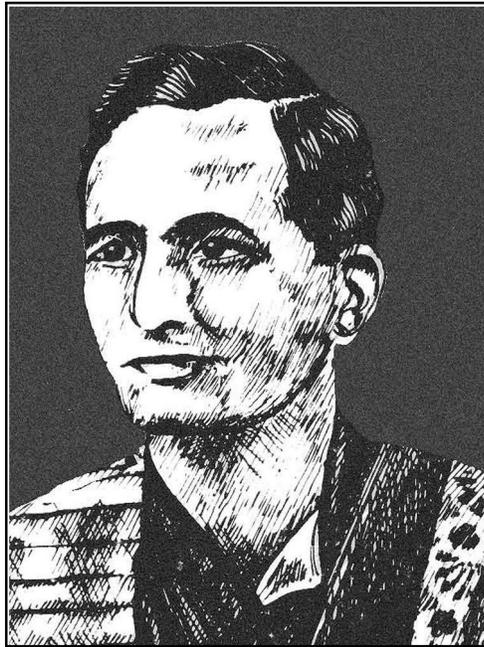
In the mean time two hundred years have been passed but the history has remembered the activity, heroism, daringness of Jayee Rajaguru as an undoubted hero of Indian freedom struggle which was first organized by him and in the early part of Nineteenth century.

Jatadhari Mishra is the Secretary of the Saheed Jayee Rajaguru Smruti Sansad, Birharekrushnapur, Puri.

Kantakabi Laxmikanta and Nationalist Poems

Dr. Soma Chand

The word 'Nationalism' is an age-old concept. Since ancient time, the world literature is replete with poetic descriptions related to the glory and heritage of the motherland. Especially in greek literature odes were specifically composed during pre-Christian period to depict the heroism of the soldiers, heroes and sportsmen. In the context of ancient Indian literature Vedas have made sporadic mention of fraternity, amity, national integration as elements for the worship of motherland. In *Prithvisukta* of *Atharvaveda* motherland had been reflected as *Kalyani*, *Sukhadayini*, *Vandaniya*, *Kavyamoyee* and was invoked for the service of the motherland.



In the *puranic* literature also the authors have vividly referred to the worship of motherland with patriotic fervour. *Brahma Purana*, *Skanda Purana* and *Garuda Purana* are more narrative in this regard. But this nationalism was free from political influence. With the march of time

patriotism got itself closely related to politics. The medieval period of Indian history was dominated by frequent foreign invasions, loss of unity, dormant attitude of the inhabitants for which nationalism could not get proper impetus to prosper. Its absence was conspicuously marked in medieval literary realm.

Very few references to nationalism are found in Hindi literature popularly branded as *Raso* composed in 13th and 14th century A.D. The Rajput communities like *Rathors*, *Chauhans*, *Solankis*, *Chandels* etc. were engaged in mutual warfares and war became a luxury for them. As a result India came under foreign yoke. Again in this background appeared

Rasos to inspire the masculine instinct of the people.

With the imergence of Indian renaissance in 19th century the dry veins of the Indians were surcharged with new feelings of patriotism.

Consequently Nationalism in literature was interpreted as a religion and reflection of *Bhagavat Satta*. The enlightened Indians now became ardent champions of national interest and the writers used their powerful imagination for the upsurge of nationalist overflow.

Coming to the Orissan scenario, the British occupied Orissa in 1803. Since 1568, the independence of Orissa was lost to Afghans, Mughals, Marathas successively and the British was last in the category. The glorious heritage, tradition and history of Orissa slowly and silently went in to oblivion. The Oriyas lost their identity in the veritable altar of western expansion. They became stagnant and slept in medieval slumber.

Till the last part of 19th century no concrete political organisation had originated in the soil. Due to absence of any political organisation, the problems of the commoners could not be highlighted and national consciousness was at its lowest ebb.

During this time the writers came forward, who with mighty swords gave intellectual leadership to the society. The message of nationalism and national integrity took a long slip forward.

The growth of nationalism in Orissa broadly developed in two phases : - From 1803 to 1903, that is from British occupation of Orissa to the establishment of Utkal Sammilani better known as the age of growth of national spirit. - From 1903 to 1936 till the establishment of separate province of Orissa is known as the age of spread of nationalism.

Laxmikant Mohapatra belonged to the second period. He was born on 1888 A.D. and breathed his last in 1953 A.D. As he was born on the particular day of worship of goddess Laxmi, was named as Laxmikanta (as gracious

as Laxmi). But it was an irony of fate that throughout his life he could not retain that splendour. On the other hand Laxmi's co-wife Saraswati (goddess of learning) prevailed his intellect. The fatal disease of leprosy brought an early end to his physical movement only to make his mind more active and intellectual. His fragrance of expression virtually permeated the entire literary surrounding with its mass appeal and glamour.

The second half of the 19th Century in Indian nationalist scenario was marked by the emergence of a luminary of patriots like P. Anandacharulu, C. Sankaran Nayar, T. Madhavrao, C. Narayan Swami, Bankim Chandra Chatterjee, Bal Gangadhar Tilak, Viresh Lingam and others.

These pioneers of Indian nationalism with their sacrifice and dedication instilled national feelings into popular hearts. The literateurs also accordingly took the advantage of the situation to preserve the instinct. The popular nationalist leader B.C. Pal has rightly remarked :

"The intense patriotic passion that breathed through his poems captured the youthful minds ... in a special sense, the poet of this new conflict and of the racial self-respect and sensitive patriotism born of it."

He had written it in the context of Bengali poet Hemchandra Banerjee (1838-1903). An equal feeling of importance, attachment and inclination is reflected in Laxmikant's writings. The contemporary social condition coupled with his pedigree inspired the poet for his immortal heart touching nationalist expressions.

The Non-Cooperation movement of 1920-21 and Salt Satyagraha of 1930 had their tremendous impacts on his family members. The clarion call of the master, Gandhiji - vibrated the flow of patriotism among the members of the

family. Laxmikant's father Bhagvat Prasad, sisters Kokila Devi and Janhavi Devi, younger brother Kamalakanta had actively participated in breaking the salt-law at Inchudi in 1930. Even the eldest son of the poet, green horn Nityananda Mohapatra had also played an active role in the movement.

But alas ! Invalid Laxmikanta had to confine himself to the four walls of the room - still could perceive the external world charged with nationalist fervour, smelled its flavour. He took his shelter in the pen. He had the might realisation that out of many branches of Literature like essay, story, novel, drama and poetry - the last one being most effective. To create inspiration and awakening among the people and the surrounding, poetry rightly plays the role of torch-bearer. So he took up poetry as the right medium for appeal to the people, call to the nation, offering to the motherland. Through these poems he now aroused the feelings of nationalism in innumerable hearts.

It was the period of Satyabadi Age in Oriya literature. The pioneers like Nilakantha Das, Godavarish Mishra spread the message of nationalism through the revival of glorious past, aristocratic background, and past heritage. On the other hand Gandhian ideologies and methods had their tremendous impact in enriching the nationalist sentiment. Being inspired by both, Laxmikanta now started composing powerful nationalist poems to reach the grass root level of the society.

Since the first phase of Gandhian era that is from Non-Cooperation movement Laxmikant had rightly performed the role of a writer-leader by the compilation of nationalist poems. These writings had their tremendous impact upon minds for direct involvement. Behind this direct popular

action indirectly lays the poetic inspiration of the literary presentations.

The year 1789 A.D. was the year of French Revolution in Europe. The people of France revolted against the prevailing socio-politico-economic system. But behind their revolutionary activities, the intellectual awakening was provided by Voltaire, Montesquieu and Rousseau. Accordingly, the writings of Laxmikant along with others brought echoes in the nook and corner of the state with the feelings of *Swaraj* and *Swadeshi*. The people came forward to participate in various phases of Gandhian call-either during the breaking of Salt law at Inchudi or Eram or by burning the police - station at Bhandari Pokhari. Behind the direct and indirect actions lay the intellectual inspiration of few poets like Kantakabi to make them possible.

The entire literary works of Kantakabi have been compiled in two volumes - *Kanta Sahityamala* volume -I and II. The last chapter of volume-II contains his nationalist poems. It includes thirty - three nationalist poems. Since *Vande Utkal Janani to Ke Kahiba aji Bharata Ke Kahiba taku dina* - the twenty six poems are written in one phase. Then *A Desha, Pralaya Dunduvi, Unmada, Aryabahini, Vijayavana, Jatiyapataka, Samara Sangeeta* - these seven poems are written in second phase.

Laxmikant's Nationalist poems are small in number. But more powerful is their inspiratory and emotional appeal. The main aim of these poems was to dispell the feeling of inferiority complex from the Oriya minds to develop a strong sense of self-confidence. The objective was to remind the stagnant Oriyas their lost glory and heritage to initiate the feeling of love and devotion for the motherland. Self-sacrifice and dedications are the two strong weapons for the service of the soil that is why he has porfrayed the calm, serene,

emotional and prosperous appearance of Mother Orissa in every stanza of the poem number eleven.

A very touchy episode is related with this poem. The district conference of the Pradesh Congress was going on at Bhadrak. The meeting was filled up by the august presence of local dignitaries as well as staunch Congress workers. This song was presented as the opening song of the meeting. The song produced its effective charm. This appeal of the poem had created an emotional and sentimental national appeal among the audiences. The calm and grave atmosphere of the meeting was virtually been made spell-bound. The prominent Congress leader Gopabandhu Das was present in the dais. With overwhelming heart he came down from the dais to embrace Laxmikanta and exclaimed. "Oh ! what poem have you composed, Laxmikanta"

This very line is sufficient. Rightly this single remark shows the magnetic charm of awakening of his poem. It creates a feeling for the country and beats the heart with a strong passionate rhythm. Automatically a feeling comes from the heart of hearts to do something for the motherland. These type of patriotic feelings have been nurtured in his poem *Aryabahini* which reflects the voice of Orissa's inner soul. It is really the big source of energy.

As a matter of fact the inspiration created by Laxmikant's lyrics and songs of revolutionary zeal made them priceless treasures of Oriya literature. Starting from Talapada village of Bhadrak it spread over distant parts of Orissa and touched the hearts of Rajas, Maharajas to poor, destitutes, oppressed to suppressed ones.

The Chief Stalwart of Freedom struggle was Gandhiji. His personality, leadership and direction had brought about new avenues in the thought process of the writers. Many of them

adopted him and his teachings as the driving force of their inspiration.

Laxmikant's sister Kokila Devi was a true follower of Gandhiji. Gandhi first came to Orissa in 1921 and under his wave a series of constructive works were inaugurated in Orissa in which Kokila Devi took leading part. Laxmikant started writing his serial "The autobiography of a non-cooperator" later published in 'Utkal Sahitya'. To make spinning *Charakha* and *Khadar* popular among the people he wrote :

*"O brother,
Spinning is your liberation,
See, your land is full of aliens
Watching and smiling with fun.
How long their servants will you remain
and go on toiling in vain ?"*

Laxmikant's aim was to make the Gandhian constructive works popular among the grass root level of the society. As expected the writings produced the desired effect people accepted *Charakha*, spinning, *Khadar* as part and parcel of Freedom Struggle.

It is the duty of the poets to give direction to the society by composing poetry befitting the times. In the nationalist poems of Kantakabi obviously we find this definite trend. The need of the hour was to fill the people's mind with a sense of inspiration and excitement for action. Kantakabi accordingly wrote with this expressive idea in mind. His poems made the commoners restless and surcharged, with the feelings of nationalism. They now came forward with the sense of action for the sake of the motherland.

Besides these types of awe-inspiring approaches of patriotism, there is another aspect of expression. It is lofty and sober approach which fills the human heart with a serene beauty, charm and attachment for the soil. This feeling of

oneness creates a niche in the reader's heart. There comes the spontaneous desire to worship the motherland and to adore the image of the land in the core of the heart. Laxmikant has rightly expressed this message in his famous *Vande Utkal Janani* poem.

The appeal of the poem is well known. The natural beauty and lofty expression melt the human mind with sense of reverence and awe. Even after the lapse of 58 years after independence the poem has lost none of its previous heritage. It has maintained equal feelings of vigour, reverence and patriotism in the popular mind.

And here only lies the fundamental characteristic of Katakabi's nationalist poems. This feeling had swayed the Oriya minds in the currents of the Freedom Struggle for a bright future.

Katakabi's literary pursuit covers a period of half a century. Among his various creations the number of nationalist poems are much limited. But they have their own fragrance and stylistic distinction. His language is simple and lucid. It has no intellectual barriers to overcome. Rather it is filled with natural expression of feelings and emotions.

"Carry on writing, go on with the spirit, the gold will remain and the residue will be burnt into ashes". This was the blessing of Fakir Mohan Senapati to Laxmikant to lengthen the pursuit of creation. As a matter of fact the sickly body of Katakabi has been burnt to ashes but his inner beauty as creator still dazzles like pure gold.

He died in 1953. From 1953 to 2006 - a gap of 52 years. The golden jubilee of Indian Independence is also over. A lot of achievements have lost their former glory with the march of time. But certain things have retained their eternal glow for their utility, dignity and heritage. The nationalist poems of Katakabi come under this category.

It is true that these poems were composed as per the need of the time. But even after the achievement of required results of independence of the country some of these poems have not lost their relevance in the 21st century. Especially his classic creation *Vande Utkal Janani* has become the state anthem of Orissa. It has its unique appeal for the young and old alike even today.

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*Shri Digambar Mohanty,
Commissioner-cum-Secretary,
Information & P.R. Department
inaugurating the "Jayadev Sangeet
Sandhya" held at Giridurga temple,
Unit-3, Bhubaneswar on 29.7.2006.*

Our Pride and Dignity

Om Prakash

National Flag



The National Flag of India is a tri-colour with three equal horizontal stripes : saffron (Kesari) at the top, white in the middle and dark green at the bottom. In the tri-colour, saffron implies bravery and sacrifices, white stands for truth, peace and non-violence and lastly green implies trust, daresness and heroism. A Chakra in dark blue having 24 spokes is superimposed on the middle white stripe. This emblem on the Flag is an exact reproduction of the Dharma Chakra on the capitol of Ashoka's pillar at Sarnath. The ratio of the width to length of the flag is two to three.

The National Flag of India was adopted by the Constituent Assembly on the 22nd July, 1947, and it was presented to the nation, on behalf of the women of India, at the midnight session of the Assembly on the 14th August, 1947.

Use of the Flag

- (i) The dipping of the Flag to any person or thing is prohibited.
- (ii) No other Flag or Emblem can be placed above or to the right of the National Flag. If hung in a line, all other flags are to be placed on the left of the National Flag. When flown or raised with other flags, the National Flag must be at the highest level.
- (iii) The flag is not to be carried flat or horizontally, but always aloft and free; when carried in a procession it is to be carried high on the right shoulder of the standard bearer and should be in front of the procession.
- (iv) The saffron stripe should always be at the top when the Flag is displayed by a staff projecting horizontally or at an angle from a window, a balcony or from the front of a building.

The use of the Flag is, however, unrestricted during the days of National celebrations such as Independence Day, Republic Day, Mahatma Gandhi's birthday and National Weeks etc. But recently the apex court of India has revoked this restriction and deligate permission for use of National Flag in prestigious purposes to common citizens. Normally, the National Flag is flown at some special points and

In frontier areas of Government buildings like; Rashtrapati Bhawan, Governor House, Parliament, Legislative Assembly, Legislative Council, Secretariate and all Courts.

National Anthem

The song Jana-gana-mana was adopted as the National Anthem of India on 24th January, 1950.

The song Jana-gana-mana was composed by Rabindranath Tagore and it was first published in January 1912, under the title "Bharat Vidhata" in the "Tatva-Bodhini Patrika" edited by Tagore himself. The song was translated into English by Tagore in 1919 under the title "Morning Song of India." The complete song consists of five stanzas and only the first stanza has been adopted by the Defence Forces and is usually sung on Government Ceremonial occasions. This recite should end in 48 to 52 seconds. It reads as follows :

*Jana-gana-mana-Adhinayaka, jaya he,
Bharat-bhagya-vidhata.*

*Punjaba-Sindhu-Gujurata-Maratha,
Dravida-Utkala-Banga,
Vindhya-Himachala-Yamuna-Ganga
Uchchala-jaladhi-taranga
Tava subha name jage,
Tava subha asisa mage,
Gahe tava jaya-gatha.*

*Jana-gana-mangala-dayaka jaya he,
Bharat-bhagya-vidhata.
Jaya he, jaya he, jaya he,
Jaya, jaya, jaya, jaya he !*

Its English rendering is as below :

Thou art the ruler of the minds of all people,
Dispenser of India's destiny.
Thy name rouses the hearts of the Punjab, Sind,
Gujarat and Maratha, of the Dravid & Orissa

& Bengal;
It echoes in the hills of Vindhya and
Himalayas,
Mingles in the music of Jamuna and Ganga;
And is chanted by the waves of the Indian Sea;
They pray for thy blessings and sing thy praise,
The saving of all people waits in thy hand,
Thou dispenser of India's destiny;
Victory, Victory, Victory to Thee.

National Song

The song "Vande Mataram" is the National song of India. It is older than Jana-gana-mana and was composed by Bankim Chandra Chattopaddhay and appeared in his novel "Anand Math" published in 1882. It was first sung at the 1896 session of the Indian National Congress. Its first stanza reads as under;

*Vande Mataram !
Sujalam, suphalam, malayaja shitalam,
Sasyasyamalam, Mataram !
Subhrajyotsna-pulakitayaminim,
Phullakusumita-drumadala-sobhinim,
Suhasinim, sumadhura-bhasinim,
Sukhadam, Varadam, Mataram !*

Its English rendering by Shri Aurobindo is as below :

Mother, I bow to thee !
Rich with the hurrying streams,
Bright with the orchard gleams,
Cool with thy winds of delight.
Dark fields waving, Mother of might, Mother free.
Glory of moonlight dreams,
Over thy branches and lordly streams,
Clad in thy blossoming trees.
Mother, giver of ease,
Laughing low and sweet !
Mother, I kiss thy feet,
Speaker sweet and low !
Mother, to thee I bow.

National Symbols

The National Emblem and Seal of the Government of India is a replica of the capitol (top part) of Ashoka's pillar at Sarnath. In the original capitol of the stone pillar, are carved out four lions, standing back to back with their mouths wide open. In the emblem, however, only three lions are visible - as it appears in print - because the fourth one remains hidden from the view. The capitol (top part) is mounted on an abacus (a flat slab or base plate). There is a Dharma Chakra in the centre of the base plate, on the right of which stands the figure of a bull and on the left that of a horse. The side-views (only the edges) of the



सत्यमेव जयते

Dharma Chakra, of the other right and left side, are visible on both ends of the base plate. The words "Satyameva Jayate" are inscribed below the base plate of the Emblem in the Devnagari script. The words Satyameva Jayate are taken from the "Mundaka Upanishad", meaning "Truth alone triumphs".

The original lion capitol of the pillar was designed by Emperor Ashoka between 242 to 232 B.C. to mark the hallowed spot where Mahatma Buddha first initiated his disciples in the eight-fold path of salvation. This was adopted as the National Emblem on the 26th January 1950, by the Government of India.

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Hon'ble Chief Minister Shri Naveen Patnaik inaugurating the BRCC building at Raghunathpur on 28-7-1006.

OTDC - A Success Story

Gopinath Mohanty

Orissa Tourism Development Corporation (OTDC), the owner of the largest chain of hotels in the State was incorporated in 1979. The Corporation has the primary objective of developing Tourism in the State by way of development of infrastructure and running few hotels and tourist transport on commercial basis to facilitate tourism. When these two activities were assigned to it, people in general did not consider them profitable during that time. Since its inception it has been incurring huge losses except a couple of years in which marginal net profit was made. This writer joined as the Managing Director in OTDC in July 2001 while the corporation was facing the worst time of its life. The Corporation's property, which included 12 Panthanivas, 2 catering units in Tourists' facilities at Konark and Satapada that was badly ravaged by the super cyclone, was under tremendous threat of closure along with numerous other problems.

Few of the problems are indicated below :

- * Out of Rs.962.00 crores of share capital investment by the State Government, Rs.660.44 was eroded by way of losses.
- * Corporation's property was severely damaged in the super cyclone of 1999 and was in need of repair and restoration.

- * The share capital assistance, which the corporation was receiving almost every year, was discontinued after the super cyclone.

- * Tourists were hesitating to come to the State and to stay in the ill maintained Panthanivas in particular.

- * Relation between employees and employer was strained due to non-payment of their legitimate salary, which led to poor service and bad work culture.

- * The turnover of the Corporation was dropping rapidly whereas the overhead expenditure was rising.

- * The accounts of the Corporation was in arrear for more than 8 years and the Annual Reports were not laid, since 1984-85 in the Orissa Legislative Assembly.

- * Huge liabilities towards staff salary and dues to outsiders were pending.

- * Corporation was over staffed.

- * In all the Corporation was ready to be declared as a sick unit.

This author was told that the months of July, August and September were lean months for business. Hence payment of salary was to be made from the fixed deposits. These fixed deposits were

made out of funds placed by the Tourism Department for executing certain items of work in the past years. Without undertaking those activities, the Corporation had deposited those funds in the Banks and earning some interest.

The headquarters had no knowledge of daily collection from its units. These units (Panthanivas) were running the trade and spending for their maintenance from their earnings. Head Office did not exercise any control over it.

There was no professional management of different activities. Though routine meetings of Managers were being held 3 or 4 times a year, it did not yield much result.

Chartered Accountants were engaged to audit the Accounts, but there was no internal audit by the financial wing. Assistant Managers (Accounts) were there in each unit, but they were under the control of the concerned Managers and hence, they could hardly exercise any control over the daily maintenance of records of accounts.

The Transport Wing was the worst managed unit. It was running 8 buses, of which two were air-conditioned. The air-conditioners were defective for a long time. Among the fleet of cars, 5 needed repair over the years. One trekker was stationed at Chandipur Panthanivas to promote Tourism in Similipal area and two buses were stationed at Puri to conduct daily services for tourists visiting Puri and nearby tourist places like Konark, Satapada, Nandankanan etc. When the demand for vehicles was going up, the Manager was meeting the demands by hiring vehicles from Travel Agents and private vehicle owners.

There is one building Division, which looks after maintenance of the panthanivas buildings. There was a time when one Junior Engineer (JE)

engaged on daily wage basis was running the division. Before 2001, one Executive Engineer from Works Department, two JEs from Housing Board were brought into it. But there was no money to spend under maintenance head. If at all they executed any work in any Panthanivas, the work was being supervised by the JE staying 100 kms away from the site and not by the Manager of the unit or his staff. There was one electrical JE brought on deputation from Works Department to look after electrical installations. He executed all the works departmentally. It was found that for repair of the electrical substation inside the Panthanivas, Puri he availed advances thrice for the same work and there was nobody to detect it.

There was rampant indiscipline among staff. Some of the unscrupulous employees were on long leave, but were having their heyday with the help of some of their colleagues stationed at the headquarters.

The cost of food in the tourist facilities was not only exorbitant but was varying widely from unit to unit also. There was no effort to rationalise it.

As Managing Director, this author wanted to bring about an improvement in the system. It was found all the managers had direct link with MD, and the post of General Manager (GM) was undermined. The hierarchy was strengthened by delegation of powers and assigning responsibility with accountability at different levels. A business like review system was introduced in the day-to-day functioning of the Corporation.

The OTDC day is celebrated on 20th November every year. On that occasion, the Managing Director held open meetings with all the employees of the head office and impressed upon them to extend their co-operation to make

the corporation a profit-making unit. The Managers and union leaders of various units were asked to sit together and take steps in the interest of their respective units.

Thus, the employees took resolution to transform the sick units to a model profit earning public enterprise. The following measures were taken to revamp and restructure the Corporation, which ultimately paid off subsequently.

* Diversifying its activities as well as checking pilferage, widened the revenue stream of the corporation. Daily monitoring of the revenue was done for the first time to have a close watch on the revenue collection at different units, which resulted in substantial improvement in turnover.

* Realising that the traditional business of OTDC has a limited scope, stress was given on diversification. With a modest beginning, OTDC started air-ticketing with a meager turnover of Rs.8,500/- in a fortnight. With continuous effort and planned marketing strategy, all the important clients like His Excellency, the Governor of Orissa, Hon'ble C.M. of Orissa, premier institutions like RBI, SBI, NALCO, SAIL were enrolled as regular buyers of air tickets through OTDC and the annual business was pushed upto 3.50 crores within a year.

* The Building Projects division that was in a coma stage was revitalized. At that time execution of most of the projects of the Tourism Department were being entrusted to State Agencies like IDCO, PWD, RD, DRD etc. This had resulted in delay in completion of the projects. During review meeting this was brought to the notice of Chief Secretary, Mr. Bagchi, and he agreed to bring back all the projects to OTDC. OTDC could be able to execute as many as 27 projects in a record time. This helped the

Corporation to increase its revenue substantially by way of supervision charges and interest in bank deposits. Besides, the projects which were languishing since 1992 could be completed in record time and Government of India grants to the tune of Rs.5 to 6 crores could be utilized for improvement of Tourism infrastructure in the State.

* Two innovative schemes of beach lighting, first of its kind in the country, could be undertaken. State Tourism Department made a budget provision of Rs.8 lakhs for Chandipur beach. It was electrified earlier but for non-availability of funds for paying monthly energy charges and maintenance cost it went into a bad shape. We decided to implement a novel idea of ensuring the participation of the beach hotels in running the project as it will also boost their business. The Electrical Engineer engaged as Technical Adviser, convinced the hoteliers. The beach was lighted in such a way that each pole was connected to one hotel and the latter paid for its monthly energy charges and maintenance. Success of this scheme made it to be replicated in Puri sea beach at a cost of Rs.30.00 lakhs sanctioned by GOI in 1994-95 and availed on 2004-05. The poles used for such lighting were fibre reinforced M.S. poles with the longevity of more than 100 years. To ensure quality work it was entrusted to an Electrical company, not to any licensed contractor.

* A floating restaurant project conceived in the year 1997-98 was under construction for the last 5 years. It was completed and could be put to use in Barkul which attracted the tourists.

* More boats were also added to water sports.

* Sikara type of houseboats as seen in Dal Lake of Kashmir could be introduced at Barkul for lovers/couples.

- * Food cost was exorbitantly high. It was rationalised and that resulted in profit.
- * Periodic Training was imparted to managers and staff to improve their efficiency.
- * Interaction was made with the private travel agents to improve business.
- * All the Panthasalas, Yatri Nivasas and Aranya Nivasas managed by Tourism Department were without catering facility as a result of which, tourists were hesitant to come to these units. Realising this weakness catering facilities were introduced in all of these under OTDC banner. This has resulted in augmentation of revenue of the corporation as well as better service to the tourists. Besides idle and surplus staff could be utilized fruitfully.
- * To utilize the idle and surplus staff, small revenue generating outlets were started like Servicing Center, Garage, Mobile Catering, Ice-cream Parlour, Health and nutrition Centre which not only substantially added to the revenue but have created a distinct image of the Corporation in the eyes of the people.
- * Publicity and marketing activities of the corporation was not very effective. Steps were taken to strengthen the marketing division. On-line booking, package tours, different discount schemes were introduced to increase capacity utilization and business of the Corporation. Tourism flourished with introduction of package tours. This concept was introduced because it helped tourists. OTDC not only made profit out of it but also its idle rooms could be utilized and turn over could be increased.
- * The accounts of the corporation, which was in arrears for more than 8-years, was streamlined. The Corporation could get commendation of Accountant General of Orissa for completing 3-year's accounts in one year and 5-year's accounts in 2- years. With up-to-date accounts, it became easier to make correct policy decision.
- * MIS was strengthened, which helped to monitor the performance of different units, taking different policy decisions. Correct and strict methods were implemented to punish non-performer and reward the star performers. This has resulted a sense of competitiveness among the Managers of different units. Awards were presented to the Best Managers every year on the OTDC Day Open Meeting.
- * Different management tools like SWOT analysis; CPM & PERT charts were effectively used to manage the corporation professionally.
- * MOU was signed between the Manager, Employees' Union and the Management for achieving the target both in turnover and profitability. This resulted employees active participation in the management.
- * The Sundry Debts of the Corporation was in a total mess and was piling up year after year. It was stopped and special drive was made to recover a substantial amount.
- * Credit policy was introduced to drop unauthorized credit and ensure timely recovery. Managers were made accountable for the credit.
- * The indisciplined employees were taken to task. As many as 21 employees booked for misappropriation and misconduct for years were removed from service. The yearlong inaction, which had resulted indiscipline and poor service, were set right with the above actions.
- * To motivate the workers, their legitimate demands were addressed.
- * To enhance the image of the corporation and to help out-bound tourists, MOU was signed

between the other State Tourism Development Corporations for reciprocal bookings and interaction of the employees to exchange ideas. This has enhanced the credibility of the corporation.

* To make the corporation's presence felt throughout the country, as many as 12 authorised booking agents were appointed for providing booking facilities to the tourists in their home towns.

* The corporation's property, which was asking for huge investment for restoration and creation of additional facilities, were given a new facelift out of its internal resources.

* To repair and restore the cyclone damaged property, an attempt was made to get financial assistance from SRC and after lot of effort, even though almost 4-years have passed after the super cyclone, OTDC could be able to get an aid of Rs.52 lakhs to restore its damaged properties. When Mr. R. Balkrishan, IAS was the SRC, he has supported the reform process in the capacity of Chairman, OTDC.

* To develop the USP in the State in the light of Kerala Tourism, a concept of health tourism was introduced. KAPL Ayur Clinic was started as a joint venture of OTDC, and KAPL, a leading Ayurvedic Therapy Institution of Kerala to provide health tourism service in the State.

* To provide different tourist services under-one roof concept, accommodation, catering, conferencing, sightseeing, health therapy and yoga facilities were provided at Panthanivas, Bhubaneswar to make it a model unit.

* Eco-tourism was not a new concept for the State Tourism. Since 1992-93, it was under

cold storage. Realising the fact that other states have made much headway in this line, the Forest Department and Tourism Department in collaboration with NALCO started eco-tourism activity in the State. The corporation started a weekly package to Chandaka sanctuary for which NALCO donated a coach to OTDC. State has enormous potential for adventure tourism to attract young tourists. For popularizing trekking destinations of the State, OTDC in collaboration with Youth Hostel Association of India, Forest Department and Sports Department started trekking programmes from Harishankar to Nrusinghnath in Bargarh District, in Kuldih forest in Baleswar District and in Barbara Forest in Khurda District.

* With the above efforts the result was quite obvious. The Corporation, which made a turn around from the net loss of Rs.102.87 lakh in 1999-2000 to book the net profit in the year 2003-04.

* The restructuring process was quite difficult and risky but had a sweet ending. The year-wise performance in terms of turnover, profit and loss is given below.

(Rs. in lakhs)

Year	Turnover	Cash profit / loss	Net Profit / loss
2001-02	560.50	(+) 19.26	(-) 19.11
2002-03	578.87	(+) 21.89	(-) 10.11
2003-04	622.69	(+) 43.98	(+) 11.98

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Influence of Gitagovinda on Orissa's Culture

*Ajit Kumar Tripathy
Prafulla Chandra Tripathy*

In its lyricality, inspiration and expression, Gitagovinda undoubtedly is greater than all other preceding works in Sanskrit literature. Its poetic greatness is enhanced by its appeal of music, poetry and mystic spiritual content. Its popularity throughout India was so great that the book was adored, appreciated, imitated and even worshiped as a religious book.

Jayadev, the poet and the musician had himself tuned the songs of Gitagovinda in Ragas and Talas which are found mentioned above each song copied out in the later texts. Most of the commentators on Gitagovinda were learned scholars of Sanskrit but not equally proficient in the theory and practice of music. Therefore, they could not appreciate the impact of Gitagovinda on music and dance.

Songs or Gitas have been taken in India to be one of the best things that please God. It is an unquestionable truth that there has been the happiest blend of 'Pada' and 'Tala' in the composition of Gitagovinda and the performer has to introduce the blending of "Swara".

Due to the advent of Islamic rule and particularly due to the advent of Amir Khusro who introduced some confusion in to the field, the music of Gitagovinda could not find proper expression and its continuation in its pure melodic form was not possible. Too many people took to singing it in too many ways as its popularity went beyond the Guru Sisya Parampara.

In the languages of Orissa, Bihar, Assam and Bengal a large number of songs have been

composed by the Buddhist monks which are known as Charyapada which were esoteric and spiritual in content. Gitagovinda is almost a religious scripture for a large number of people and like Charyapada it has an inner different spiritual meaning under the apparently erotic garb. It had an appeal to saints and common men in equal measure. It is much more exoteric than esoteric.

All the medieval poetic compositions were intended either to be recited or sung. Thus, they were for accompanied by notes on the ragas and sometimes tala. Singing a piece of such poetry in that very recommended raga is a matter of respect for the poet and a matter of pride for the singer.

It can be seen that almost all the ragas of Gitagovinda have been used in compositions in Orissa earlier to Gitagovinda. Moreover, many of the ragas are now in vogue under some very similar names in Orissa.

The Gitagovinda Seva was being performed for centuries by the Devadasis or Maharies. The tradition of Devadasi is very ancient in India, particularly in Orissa, as can be seen from the Udayagiri Cave inscription of Kharvela in 1st century BC. Mahari is a local term used specifically for the women, who performed music and dance in the temples. The Gitagovinda which was composed by Jayadev was simultaneously performed by his wife Padmabati who herself was none else than a mahari or devadasi.

Evidences of temple dances also appear in the Saiva Temples built by Keshari kings. After

introduction of Gitagovinda seva in Jagannath temple, Saiva temples, Sakta temples and Vaishnav temples followed this all over the State. Thus, the temples and monasteries became centers for promotion of Arts and Crafts. The courtyards of temples became places where performing arts were enjoyed by the gathering devotees. Most of the best literary creations in Orissa after-wards were composed in the temples where the poet had his invocation of the presiding deity and then indulged in poetic creations.

Dance performance was a part of rituals in many temples, accompanied with singing of Gitagovinda. It is established that dance drama presentations were frequently held in the temple courtyards. Gitagovinda was performed as Gitinatya or dance drama to the accompaniment of songs as dialogue. The songs were composed under proper tala and raga befitting to the place, time and situation. It is on the modes of earliest type of traditional non-Sanskrit drama in India, usually understood and appreciated by the common viewer.

Avinaya has been the major aspect of the Gitagovinda dance as it is in the Odissi dance of today. Avinaya occupies the most eminent place in today's Odissi dance in which the dancer expresses very well the mood of theme. The Gitagovinda had tremendous impact on dance and drama and then crossed borders of Kalinga Empire. It reached all parts and corners of India from Kanyakumari in the south to Badrinath in the north and from Rajasthan in the west to Manipur in the east.

Gitagovinda marked a transitional stage between the pure lyric and pure drama. It was a lyrical drama which is the earliest primitive type of play called Suanga that survives still in Orissa and it is the predecessor of regular drama. Gitagovinda Yatra which has been also named as Krishna Lila and Rasha Lila has its narration, description and stage craft finely inter-woven with recitation and song. It is a combination of these two which creates a type, unique to Sanskrit

literature. That explains its popularity throughout India.

Thus, Gitagovinda dance, which is performed even now with proper Avinaya, matching with the subject and sentiments of the song, belonged to the family of traditional Odissi form. Its verses as well as songs guide, place, time, sing and sequence with the progress of the plot.

Dasa-avatara sculptures is one of the best traditions in India's cultural arts. But it achieved the highest popularity after the Dasa-avatara slokas were composed in Gitagovinda. Dasa-avatara images are noticed on the Jagannath temple of Puri, Madhav Temple of Niali Madhav, Manibhadreswar Saiva temple of Bhubaneswar, Bhagabati temple of Jeypore in Koraput district and Simanchal temple of Vishakhapatnam. Themes of Dasa-avata versions of Jayadev, depicts Krishna as one who has assumed ten avatars and this is due to the influence of Gitagovinda in Orissa's Dasa-avatara Sculptures.

Gitagovinda has influenced the arts, paintings, music and literature to a great extent in the whole of the country. In Orissa more than thirty illustrated Gitagovinda Palm Leafs have been collected and preserved in the State Museum.

It is said that Orissa, Gitagovinda and poet Jayadev are inseparable. Gitagovinda can not be discussed outside the cultural contexts of Orissa. The influence of Gitagovinda on Orissa's literary tradition and the palm manuscripts is substantial notwithstanding the religious affinity of Gitagovinda. Therefore, the cultural contents of Orissa in any form can not be properly appreciated except in its best influence of Gitagovinda of Jayadev.

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IT and Administration

Siddhartha Dash

In the history of civilisations, there have been technological changes which have had a profound all round impact. Industrial revolution and rise of capitalism completely changed the administrative systems of western countries and deeply affected the systems of others countries as well. Introduction of faster transport systems like railways and aeroplanes changed the economic scenario throughout the world, so did the introduction of the new telecommunication systems like telegraph and telephones. Similar epoch making change is now knocking at the doors of the world community. The advent of computerisation in the 60s ushered in a new discipline, IT, which is changing the way people communicate and interact with each other. Along with globalisation, privatisation, liberalisation, and knowledge expansion, Information Technology is one of the major factors influencing the way the countries and societies are governed. The impact of IT is so pervading that it is bound to bring profound changes in the public administrative systems. The applications of IT to government processes, E-Governance in short, can have a profound impact- on the efficiency, responsiveness and accountability of government, thereby, on the quality of life and productivity of citizens, especially the poor, and ultimately, on the economic output and growth of the country as a whole.

Potential Benefits of E-Governance

- Provides different services at one window often called single window clearance.
- Flattens organisational structure.
- Speeds up the operations and saves time.
- Reduces paper work.
- Improves team performance.
- Use of IT-based services to de-mystify procedures and improve the citizens government interface.
- Can facilitate a citizen's charter- delivered, recorded and measured continuously.
- Be available to public anytime, anywhere.
- Ensures accountability.
- Use of IT in enhancing the delivery of government services leads to a very responsive and transparent administration, facilitates empowerment of people and satisfies the right of information. In a nutshell, through E-Governance we can define the current ambition of achieving a Simple, Moral, Accountable, Responsive and Transparent (SMART) Government.

Stages of Implementation of E-Governance

United Nations has identified five phases for assessing a country's progress towards E-G.

Phase I- Emerging Web Presence:

This is the start-up phase of Passive/Passive relationship between the government and public. Government and its clients do not communicate on the Web. A country may have a single or a few official national government Websites that offer static information to the user. Laws, regulations and rules, guidelines, handbooks, directories etc are published on the Internet.

Phase II- Enhanced Web presence:

This phase represents an Active/Passive relationship; the government is active in disseminating information but users are passive. The number of government web pages increases as information becomes more dynamic with users having more options for accessing information. Users may be able to download specific forms.

Phase III - Interactive Web presence:

In this Active/Active relationship, interactions between government and public can be completed on the web. Users can obtain a tax form on the web, fill it on the web and send it back to tax authority through the web.

Phase IV- Transactional Web presence:

E-Government matures at this phase. Business transactions can be fully completed on the web, electronic filing and subsequent electronic funds transfer. Restructuring the government becomes imperative at this stage.

Phase V- Fully Integrated Web presence:

This phase represents the complete integration of all online government services through a one-stop-shop portal.

Scope of E-Governance

The state must concentrate on Digitisation of Public Domain Information and Citizens Services-Public Interface. But along with this, the revenue generating projects in Government to Government interface must also be taken up. In the first instance, use of e-mail, Internet and Word-processing should be encouraged to create the necessary IT Culture.

a) Government - Citizen (G to C)

- Digitisation of Public Domain Information.
- Citizens Services - Public Interface.
- Municipal Services.
- Services of Various Departments.

b) Government - Business (G to B)

- Filing of Excise and Taxation documents, Sale Tax, Returns etc. online.
- Dealing with the Industry in the Departments of Industry, Labour and Employment, Pollution Control Board etc.

c) Government - Government (G to G)

- E-mail and work Flow management applications.
- Voice, Video and Data connectivity applications.
- Executive Information System, MIS and Decision Support System.
- Authentication through Databases on Citizen, Property and Business.
- Personnel Management Information System.
- Departmental Applications.

Essential Infrastructure for E-Governance

- Connectivity, Internet, Public Access Infrastructure, Orissa Wide Area Network.

- State would need an IT backbone. The backbone could be implemented through Orissa wide Area Network through private sector participation and Government can pass for the usage.
- State needs to encourage ISPs to take internet connectivity to districts, towns, block and ultimately to villages.
- Help from Government of India to be required to establish shared connectivity and access infrastructure.
- Information Kiosks would be established through private sector participation.

Areas of IT Applications

- Urban services like water supply, electricity and telephone.
- Rural services like land records, schemes for the BPL families under various titles.
- Compliance and payment of taxes like filing of return on income tax, sales tax, house tax etc.
- Filing of complaints or FIR against violation of law.
- Managing traffic on roads.
- IT based models applied for planning and execution of development projects at all levels of government.
- Public Information: Employment Exchange Registration, Examination Results, Hospitals/Beds Availability/Services, Railway Time Tables, Airline Time Tables, Road Transport Time Tables, Government Notifications, Government forms, Government Schemes.
- Citizen-government interface can be improved.

Problems in Delivery of Public Services Through IT in India

- Limited resource is a big hindrance, as the introduction of computer to every department requires huge investments.
- In a poor country like India, literacy is a big challenge in computerization.
- Putting as much information as possible on to the Internet by all ministries and departments need speedy Internet.
- Rapid response to e-mail queries.
- Cyber laws and their implementation.
- India is a land of different languages. Most of the public can access information in local languages only, which needs regional language software.
- The most important obstacle is the mindset of the government servants, bureaucrats, politicians and public. Government servants have been accustomed to work only in the manual mode. Bureaucrats do not want to give up their discretionary powers and politicians want the patronage powers to retain with themselves. The example of AP shows that people want Roti, Kapda and Makan instead of IT.
- A working model for EG requires a network global economy.
- EG demands standards in all areas. Some of the key areas are Data Encoding, User Interfaces, Data Dictionaries etc.

Recipe for Successful E-Governance

- Political commitment is the most necessary but not a sufficient condition.
- Effective administrative leadership is also a necessary condition.

- Efficient handling of sensitive employees, related HR issues and involvement of staff at design stage.
- Meaningful and win-win partnership with IT industry and Private-Public partnership.
- An innovative funding strategy and revenue model.
- Appropriate administrative structure and institutional support mechanism within the government.
- Common infrastructure and database creation.
- Human resource development - training and motivation.
- Start Simple, Grow Fast.

E-Governance: Some Success Story

For a window into the potential of E-Governance, we need only to look at the effects of the initiatives already underway in India. Andhra Pradesh has computerized its land records down to the sub-registrars' level, reducing the time, corruption and the government's own transaction costs in providing this service. The twin cities of Andhra are getting E-Seva also. Karnataka's

Bhoomi Project is another excellent example of how the use of IT in the land records department has actually led to the empowerment of farmers. In Gujarat, there are Websites where citizens log on and get access to the concerned government department on issues such as land, water and taxes. Municipal authorities in Delhi are using a software that enables them to collect property taxes more efficiently. Pondicherry has computerized its ration card system. Orissa, at present is emerging as a major BPO hub as far as IT is concerned. It has already computerised land records. Computerisation of Indian Railways, Indian Airlines and Banks has always made the service people friendly. Litigants can now track the progress of their cases in the Supreme Court, and have access to all Judgments since 1952 on computer disc.

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Hon'ble Chief Minister Shri Naveen Patnaik addressing a gathering at Raghunathpur High School on 28-7-2006.

Archaeological Remains of Mohanty Sahi, Kaupur, Daising and Olanga of Bhadrak

Narayan Chandra Sahoo



Buddhist Tara , Daising, Bhadrak

These villages are situated on the bank of river Salandi, at a distance of 12 kms to the north-west of Bhadrak town. Only Kaupur is known from the Purijha records, preserved in the Orissa State Archives. Close to the village in the dry sandy bed of the

Salandi, there is a hot spring called *Devarkund*, which is regarded as sacred. Thousands of people from different areas of this district visit and enjoy this sacred fare. This little village consists of three hundred people who basically depend on cultivation. From three kms west of this village, there is a well known Shaiva temple known as "Anija Mahadeva" and half km from the south, a modern Jagannath temple have been seen. There are nine modern pidha shrines that have been located within about one km. radius in this area namely -

- i) The Biranchi Narayan Temple (Mohanty Sahi)
- (ii) Kadambesvara Temple (Kaupur)
- (iii) Chandi Thakurani Deula (Kaupur)
- (iv) Gadachandi shrine (Kaupur)
- (v) Siva Mandira (Sunchara)
- (vi) Jagannath Shrine (Daising)
- (vii) Jagulesvara temple (Daising)
- (viii) Shiva Deula (Daising)
- (ix) Broken brick temple (Kaupur)

All these shrines are built with burnt bricks and design is in pidha. Among these deulas, the Viranchi Narayan temple and Chandi Thakurani deulas play an important role, because there are eleven sculptural remains found in these deulas.

Catalogue of the Antiquities of Kaupur

1. Tara in Varadamudra (Daising) (3'9" x 1'6")
2. Three images of Uma-Mahesvara (Mohanty Sahi) (2'2" x 2'4")
3. Two images of Surya (Mohanty Sahi) (3'9" x 2'1")
4. One image of Ganesh (Mohanty Sahi) 2'8" x 1')
5. A double sided sitting image of Garuda (Mohanty Sahi) 2 ½ x 1½)

6. One image of Narasimha incarnation of Vishnu (Mohanty Sahi)
7. Eight handed Devi Durga (Kaupur) 2'6" x 2'3")
8. Narayan image (Kaupur) 2'5½" x 2'3"
9. Standing Shiva (Kaupur) (2'6" x 2'3")
10. Two standing images of Parvati (Kaupur) (3'6" x 1'10")
11. One standing image with seven hooded snake over head (Kaupur) (2'1" x 2')
12. An unknown image (Kaupur) (2'3" x 2'1")
13. Jaina image (Olanga)
14. Ganesh image (Olanga)
15. Kadambesvara Siva Linga (Kaupur)(A)
16. Chandesvara Siva Linga (Kaupur)
17. Dadhesvara Sivalinga (Kaupur)
18. Bankesvara Sivalinga (Mohanty Sahi)
19. Jagulesvara Sivalinga (Mohanty Sahi)
20. Kadambesvara Sivalinga (Kaupur) (B)
21. Twenty-five pieces of broken scroll work (Kaupur)

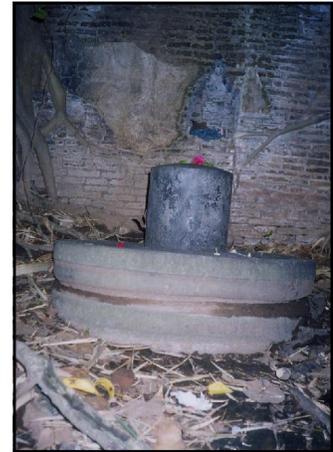
Sculptural Description



Surya Image, Mohanty Sahi

A m o n g the sculptural remains there is a fine image of *Tara* of the B u d d h i s t pantheon lying under a tree by the side of the road leading to the village. It is in a good state of preservation, a l t h o u g h exposed to the d e c a y i n g

agencies of nature. Standing on a double lotus pedestal, she displays *Varada Mudra* in the right hand and the left is placed close to it over a female standing with a lotus stalk. To the right, a devotee is seen in *anjali*hasta. Five



Chandesvara, Kaupur

Dhyani Buddhas are carved in a row at the top of the stone slab. The plain halo behind her head is flanked by flying gandharvas. She is adorned with beautiful ornaments such as - necklace, mekhala, yearings, anklets, bracerlates etc, and eyes, nose and mouth are decorated with modern silver ornaments. Its coiffure style in Jatamukuta. In the right side of this image there is an arrow shaped rock called *Bhima-Kanda* which is believed by the local people to have been an arrow head used by the epic hero Bhima, the third pandava of the Mahabharata fame. The sculptural work of the Buddhist image indicate that it is assignable to about 7th-8th century A.D.

On the upper terrace of the river Salandi, over a ruined ancient platform stands a modern Shiva temple of Pidha design and is known as Kadamvesvara. Now, there exists a modern brick temple which is known as Viranchinarayana temple and it contains seven beautiful sculptures, such as - three images of Uma-Mahesvara, two images of Surya, one image of Ganesha and a two sided image of Garuda.

The Garuda image of this place is a unique sculpture. He is seated in *Padmasana* on a *visvapadma* cushion with his hands folded in *anjali*, a lotus in the hollow between his palms.

He wears serpents as ornaments around the neck, arms, wrists, and ankles. The wings are represented with horizontal bands and spread out from behind his arms. His eyes are down-cast and a medallion appears at the centre of his coiffure. His hair is arranged in *Karanda Mukuta* design consisting of tiers of tightly-coiled curls. His head is framed by an oval halo and a vidyadhara is at each upper corner of the back slab. It measures 33 x 23 inches. This image placed on a modern lotus throne inside the centre of the temple. Front side of the image is in good condition but unfortunately back side of the image is slightly broken and it is difficult to take photograph because it placed very nearer towards the wall. It is assignable to about 8th century A.D.

Beside the Garuda image, there are two similar Surya images. They are standing on chariots drawn by seven horses. The portions below their waist region are carved invisible in accordance with textual prescriptions as enumerated in the *Mastya Purana* and the *Brihat Samhita*. Both the figures are flanked by *Danda* and *Pingala* and display full blown lotus flowers in hands. Danda is pot-bellied with a staff in hand, pingla has pen and ink-pot in two hands. Aruna, the charioteer appears to be engaged in driving the horses. Both the Surya images had tall crowns on head and coat of mails on the chest. Their proto type can be found in the *Vital Temple* of Bhubaneswar. These images are placed both

left and right side of the Garuda image inside the sanctum.

Of the three Uma-Mahesvara images, the first one is in a fairly good state of preservation. Shiva is seated in *Lalitasana* with his right leg placed on Nandi kept below the pedestal. In the upper right hand, a trident is held while the lower right hand displays the *Vyakshyana Mudra* on his upper left hand Shiv embraces Parvati where as his lower left hand touches her chin. Parvati is seated on the left side of Shiva with her foot on the back of a couchant lion, her conventional mount. She turns her face gracefully towards her lord. Her left hand rests on the left knee whereas the right hand is kept on the thigh of Shiva. The matted locks of hair and decorative ornaments worn by Shiva are remarkably fashioned. Heads of both the figures are surrounded by a round plain nimbus. This period of this image is assignable to about 8th century A.D. This image is now placed outside of the niche of the temple.



A double sided Garuda image,
(Mohanty Sahi) Bhadrak

Another image of Ganesh is worshipped inside the sanctum of the main temple. He is seated on a Visvapadma cushion with his vehicle mouse. He holds different objects in his four hands namely Varchha (spear), rosary, flower and modaka. He is adorned with different ornaments such as, anklets, earrings, necklace, thread, bracerates etc. Prabhamandala has been seen behind his head. Some portion of his right breast is broken. Materials used in all images are chlorite



Surya Image (Mohanty Sahi), Bhadrak

and time period is probably 8th-13th century A.D.

In another part of the village are found two images kept under a tree, of which one is Narasimha incarnation of Vishnu. It has a terrific look with two long teeth protruding out on two sides. Of the four hands, the upper right one holds a lotus and the lower one is placed on the head of a figure in *Anjali hasta*. A round object is carved in relief on the back side of the figure. The wing type curly hair of the figure is noteworthy. The upper left arm of the deity is broken and the lower left one is placed on the head of a female figure holding a lotus in her right hand and a *gadu* (spouted jar) in the left. The main figure has a short *conical mukuta* on the head. There is a plain round halo around the head duly flanked by flying *gandharvas*. The two figures on the sides are *Chakra* and *Gada* personified. The round object on the back of the figure on the right side is wheel personified and the figure with club in her left hand is *Gadadevi* who is in-variably represented in sculpture as a female figure.

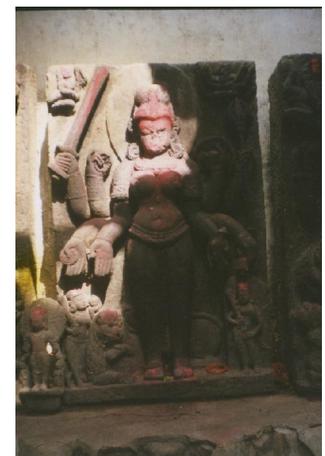
The other figure, kept near it is a four armed female deity. All her hands are damaged along with attributes held in them. Her mount, the lion, is carved below the pedestal. In the absence of attributes it is difficult to identify the image.

In the middle of the village there are three standing images and one Shiva linga worshipped in inside a close mandapa. Now the modern temple have been built by the Panchayat Secretary and the villagers. These images are, one standing Narayana, Shiva and eight handed Devi Durga

(locally known as Chandi). The right hands of the Devi hold different objects, such as *Sword, Mala, chakra* and *Varadamudra*, which the left hands are shown with *trident, dhala, ghanta* and *kutna*. The lion as well as two attendants are depicted below the pedestal. She adorned with different ornaments namely, twelve pieces of bangles has been seen all her hands, bracerates, earrings, a small crown on her forehead, three pieces of necklace, a beautiful mekhala, anklets etc. She also wear a low-relief sari on her body. Some portion of her face and left eye are slightly broken. In her right side image of Narayana and left side image of Shiva with his vehicle have been placed on a modern plinth. These images are assignable probably 10th-11th century A.D.

Besides, these beautiful images, there are two male and female images worshipped inside the sanctum of the modern pidha deula. Before these are worshipped under a big banya tree and locally known as *Gadachandi Thakurani*. All hands of the female deity are broken. There is a sleeping lion figure behind her legs. She adorned with ornaments such as, necklace, earrings, anklets, bracelets, bangles, mekhala design of her coiffure is very simple. Her both breasts are slightly broken and there is a circular *prabhamandala* behind her head. It's measurement is 94 x 52 x 8 cm and assignable probably 11th century A.D.

The male image in this sanctum is placed left side of the female deity, he also wear different ornaments and standing with



Astabhuja Devi Durga (Chandi) Kaupur

anjalinudra. The mudra touched of his chest. He also wear a simple dhoti. Prabhamandala has been seen behind his head. It's measurement is 92 x 52 x 17 cm and time period probably 11th - 12th century A.D.

There are many Shiva Lingas burried under ground and some are exposed. The Shiva Lingas are named as *Chandesvara*, *Kadambesvara*, *Vankesvara*, *Jagulesvara*, *Dadhesvara* or *Budhamahdeva* etc. Among these Shiva Lingas, near Dadhesvara, there are two stone images also worshipped. One is identified probably is *Narayan*, because this image holds different objects i.e. conch, chakra, lotus flower but other object is difficult to identify and there are also seven hooded snake has been seen over his head and standing on a visvapadma cushion.

Among the Shiva Lingas, Dadhesvara or Budhamahadeva, and Chandesvara are mostly famous in this area. Dadhesvara Mahadeva is placed on a high latrite stone structure. Unfortunately some parts of the structure became destoryed by the cause of the nature, so the Linga has been biased towards the south. Now this Linga worshipped under late Laxmidhara's personal land. Besides Dadhesvara, there is also another Shiva Linga has been worshipped in the middle of the village named as Chandeswara. This Mahadeva previously worshipped inside the sanctum of an ancient brick temple. But unfortunately the temple became demolished by the heavy banyan tree. Some sculptural vestiges have been found outside the temple below 10-12 feet. These sculptural remains are 10 pieces of scroll work, one piece of broken lotus design, two pieces of pillar brackets, one piece of broken

pillar base etc. These sculptural evidences has been discovered by me at the diging of the temple foundation of the Chandi thakurani on 3rd June 2006. Materials of the remains are Khandalite and assignable probably Somavamsi period.

This historic site of Kaupur was the religious centre during the Somavamsi period. The discovery of a large number of Shiva Lingas as well as Shiva images bear close testimony of it. Thus Kaupur is of great archeological importance.

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Sepoy Mutiny

(On the completion of one hundred and fifty years)

Tarakanta Mohanty

The Sepoy Mutiny of 1857 is otherwise known as the First Indian War of Independence to free Mother India from the yoke of English race. Each and every student, professors and presently alive freedom fighters can not forget that this year 2006, one hundred fifty years of completion of Sepoy Mutiny is celebrated across the length and breadth of our motherland. In the last month (July), a preparatory committee under the chairmanship of Hon'ble Prime Minister has been constituted for its celebration in a grand manner.

It may be recalled that on 29th March 1857 at Barrackpur, which is 16 miles away from Calcutta, Mangal Pande broke the lines and called upon his comrades to strike a blow for their religion. In the succeeding weeks and months, there were repeated apprehension of outbreak of revolt at Calcutta, and the Europeans were in a state of prolonged panic. Outside Calcutta, there were risings and alarm in many places, for example Birbhum, Bankura, Jaspura, Krishnagava, Malda, Dacca, Faridpur, Bakargang, Tipperah, Syehet, Chittagond, Khosi and Jaintia hills.

The sun of independence of India was set in 1757, when Nawab Siraj-Udaullah became a martyr in the battle of Plassey in 1757 in the bullet of Lord Clive due to the blatant treachery made

by Mir-Jafar. Then for the Britons, it was 'Rule Britannia Rule'. It took another 100 years till 1857, and the Britishers became successful in annexing many provinces in their conquered map and by their diplomatic policy of Divide and Rule.

But the reason of outbreak of First Indian War of Independence was the greased cartridge. The part played by the greased cartridge in bringing about the revolt is unduly exaggerated, some eminent historians opine. Major Buntein, commanding the department of musketry at Dum Dum, testified that even though the Indian soldiers were greatly agitated about the greased cartridges, when he paraded them, at least two-thirds of the attachment immediately stepped to the front, including all the native commissioned officers. In a manner perfectly respectful, they distinctly stated their objections to the method of preparing cartridges for the new rifled market. General law, member of the supreme council, writing about the irregular infantry of Oudh, stated : "It appears to me, that probably the main body of this regiment in refusing to bite these cartridges, did so, not from any feeling of disloyalty or disaffection towards the Government or their officers, but for a sincere dread that the act of biting them would involve a serious injury to their caste and to their future respectability."

But the greased cartridge was only one among the numerous grievances of the sepoy. Its introduction added to his apprehensions and aggravated his existence. But the fact is that in the conditions prevailing then, the normal state of the Bengal Army was mutiny. How could it be otherwise? Indian Sepoy was a pure mercenary. He joined the army partly because of his caste traditions and partly because the Indian armies, which had provided him with his living in the past, has ceased to exist and the company offered him regular pay and pension, and a perfection to which he was accustomed. Victories of the company's Army gave him a feeling of self-importance and in the early days he was treated on terms of equality which tended to evoke sense of personal loyalty and camaraderie. With changes in the system the situation changed for the worse and estrangement grew between the Europeans and the India.

The pride of the Indians was wounded. Royal families were humiliated. The nobility was divested of influence. The people lay prostrate before the might of the foreigner. The ancient sets of power were in ruins, the ancient ways and manners all in eclipse. New men of another race, when in religion, language, culture, lorded over the sons of the soil and heaped contempt upon them, is it surprising that both the civilian and the soldiers were exasperated and ready to take up arms against the foreign ruler? The time was ripe for rebellion.

Foreign rule by its very nature is repugnant to a conquered people. The British were aware of it. Sir John Shore had realised it, when he wrote, "whatever may be the benefit of the British system of government, the evil of foreign domination counter balances all this benefits. Macaulay had said, "The heaviest of all yokes was the yoke of the stronger." The government of the people by

itself has a meaning and a reality, but such a thing as government by one people over another does not exist. One people may keep another as a preserve for its own use, a place to make money in a human cattle farm, to work for the profit of its inhabitants, but if the good of the governed is the proper business of a government, it is utterly impossible that a people should directly attend to it.

Eminent political philosopher Wendell Phillips has aptly said, "Revolutions are not made. They come, yes they come; when time is ripe, it comes." So the causes of revolution of 1857 were numerous and requires a detailed study. But the synopsis is given below.

By the time Delhousie relinquished the reins of office, the British dominion in India had reached its natural limits. From the west to the east, it extended from Indus to Irrawaddy, and from the north to the south and from the Himalays to the Indian ocean. Over these vast conquered territories the British imperial genius built up a system of government which served a dual purpose. On the one hand, it ended the anarchy which prevailed in the country in the eighteenth century, established peace and security of life and property, and created conditions for the political unification of the Indian people. On the other hand, the British secured for themselves an empire unequalled in extent, wealth and resources which gave their small island kingdom of Britain, the hegemony of the world. The adventure which had commenced in the sixteenth century, under the mercantile forces for the achievement of wealth and power, had at last culminated in success unparalleled in history.

This extraordinary phenomenon had three phases. In its first phase, the East India Company's activities were confined to trade; in

the second phase, the company entered into armed conflict with its European rivals, established its trade monopoly and acquired political influence. In the third phase, which began with the battle of Plassey, the company combined commerce with conquest and in both achieved success beyond its dreams.

The character of the upheaval according to the British historians, the out break of 1857 was a mutiny. The fashion, in fact was originally set by the government of the day for the then Secretary of state for India, Earl Stanley while reporting the events of 1857 to the parliament used the term *mutiny*. Most English writers on the subject followed his lead. Thus it was that Charles Ball, G.W. Forest, T.R. Holmes, M Innes, J.W. Kaye, G.F. Macmunin, G.T.. Malleison, C.T. Metcalfa, Earl Roberts and other used the term 'mutiny' to describe the upheaval.

Bahadur Shah, in the manifesto which was issued on 25th August says, "It is well known to all, that in this age of the people of Hindustan, both Hindus and Muhammedans are being ruined under the tyranny and oppresion of the infidel and trecherous English" and then he goes in to explain the five main heads of accusations as follows (i) concerning zamindars (ii) concerning merchants (iii) concerning public servants (iv) concerning artisans and concerning pandits, maulavis and other learned persons.

He asserted "the Pandits and Maulavis are the guardians of the Hindus and Muhammedan religions respectively and Europeans are the enemies of both and therefore, they are bound to take their share in the holy war."

The proclamation draws attention to the political and economic evils of the British rule and shows that the sufferings of the upper classes - Land lords, higher grades of merchants, civil and

military officials and Hindu and Muslim learned men were the main cause of the Revolt.

Nana Sahibe addressed letters to the emperor of France which corroborates the charges enumerated by Bahadur Shah. Among the inequities of the English Government, he mentions, "the annexation of the Maratha Dominica by falsehood and deceit, the discontinuance of the pension promised to Baji Rao II and his heirs, the overthrow of the Indian Rulers by stratagem and political machinations; the establishment of courts which ruined propertied men by the heavy expenses of litigation and the promulgation of laws contrary to their sacred codes and offensive to their religious sentiments, the levy of heavy taxes on the proprietors of land and custom duties on the products of their fields, the arbitrary proceedings by which more than 200 princes became victims of their manoeuvres, the violation of treaties and promises made to the Raja of Nagpur, the plunder of his palace and the sale of previous articles by auctions, the ignominy heaped upon the emperor of Delhi and the ruling chiefs of the Deccan, and Sind, the dethroning of Dalip Singh, the minor successor of Maharja Ranjit Singh, the deposition of the king of Oudh in violation of the treaties and engagements, the dishonouring of women and the destruction of temples and mosques, the interference with the Hindu custom of adoption of sati, the resumption of endowments made for the support of temples and charitable establishments, and above all the plan to corrupt the religious rites and customs of the Indians, so that the sepoy's cried out with one voice; it is through us that the English have conquered all the countries in Hindustan, for what have their soldiers done?"

Is it in order to lose our religion and our rites that we sacrificed our lives and our existance ?

We shall continue to fight till our strength is totally exhausted and so long as a single individual remains, alive, Nana Sahib sum up the tale in one sentence. The act of injustice and perjury of the English Government blaze in all sides like the rays of sun.

Situation of Jhansi

Bundelkhand had been a part of Maratha dominion. It included Jhansi and Bunda, both under Maratha princes. Ganyadhar Rao of Jhansi died without an heir, and Delhousie in contravention of the treaty of 1817 annexed the principality. The widowed Rani, Laksmi Bai, remonstrated without effort. Feelings were further embittered when the grants to the temples were stopped. Frustration led to a desperation. On June 4, the sepoys incited by Laxman Rao, a Brahmin in the service of the Rani Begam to hurl defiance at their officers and committed violence and murder. The Rani was proclaimed the head of the state. She provided a spirited lead to the rebels and fought heroically against the British forces, meeting her death at battle field.

The Nawab of Bunda a scion of the Peshwas and house threw his lot with the revolutionaries and lost his estate.

It spread like a wild fire in Uttar Pradesh (then known as the North-Western provinces) and Oudh. The spirit of rebellion was most fierce. This was the homeland of the sepoys, the region which constituted the heart of the Mughal empire.

Here were the holy places of the Hindus and their famous centres of ancient and medieval culture - Delhi, Agra, Lucknow, Mathura, Ayodhya, Prayag and Banaras.

MEERUT - The out break in Meerut on May 10, 1857, was the signal for a general uprising all over the province. It also spread to

Kanpur, Banaras, Oudh and Lucknow, Pang, Sind and Rajastan. It also spread to central Indian provinces like, Bihar, Chotnagpur and Rajputana then spread to Maharashtra and there were rising in Hyderabad, Madras, Assam and Orissa.

The Orissa condition were different. After its annexation by British in 1803, two third of the Oriya zamindars were completely wiped out and repeated by Bengali Zamindar. The Minister of Mukunda Deva III of Khurda was the first Oriya patriot. "Jayee Rajguru was the first Oriya patriot and became martyr in 1805. Just before the decades of Sepoy mutiny, in Orissa Buxi Jagabandhu Vidyadhar of Khurda had started a rebellion in 1817. For decades, Orissa has been in turmoil as the chiefs of Goomsar, Baud and Angul defied the suzerainty of the British. The Khords, an aboriginal tribe, who inhabited the region were another aggrieved factor.

In the year 1857, the dissatisfied elements joined hands and trouble began. The princes of Sambalpur, Surendra Sahi and Uggal Sahi, who had been held as prisoners in the Hazaribagh Jail, were rescued by the rebel, took the lead. The flag of rebellion was hoisted and the authority of the British challenged. The whole country in the neighbourhood of Sambalpur passed temporarily into herds of the insurgents and it was not till 1862 that Surendra Sahi surrendered and was deported. Even then the land lords petitioned the government to restore him to gaddi.

In the Zamindaris of Parlakhemudi, the savars and other aboriginal tribes of Ganjam led by Radhakrushna Dandasana rose in rebellion.

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Elephant Foot Yam : A Commercial Crop for Orissa

M. Nedunchezhiyan
Abhinav Saurabh & Nirakar Ranasingh

Amorphophallus paeoniifolius (Densst) Nicolson (Aracea), commonly known as Elephant foot yam, is a highly potential tropical tuber crop. The tubers are rich in nutrients. Pickles and many indigenous medicinal preparations are also made using its tubers. In India, it has attained the status of a cash crop and the area under its cultivation is increasing fast. It is a crop of South-east Asian origin, growing wild in the Philippines, Malaysia, Indonesia and Southeastern Asian countries.

Elephant foot yam, grows well in hot (25-30° C) and humid (80-90% RH) climate. Hot and humid climate is required at initial stages of the crop growth for vigorous growth, whereas dry climates facilitate tuber bulking at later stage. Well-distributed rainfall of 1000-1500 mm is helpful for good growth and tuber yield. The crop can be grown in any soil types by raising the crop in pits filled with well decomposed cow dung and sandy loam soil; although well-drained, fertile, sandy loam soil is ideal for elephant foot yam cultivation.

In India, this crop is traditionally cultivated in Andhra Pradesh, Gujarat, Maharashtra and Kerala States. Orissa climate is highly suitable for cultivation of elephant foot yam. It can be grown under rain-fed condition with protective irrigation.

Wild plant of elephant foot yam is found throughout Orissa. The tubers of wild plants are highly acrid, causing irritation in throat and mouth due

to excessive production of calcium oxalate present in the tubers. However, through research and development high yielding non-acrid varieties were released by different organizations.

Varieties

Gajendra: A local selection from Kovvur area of Andhra Pradesh is able to yield 50-60 t ha⁻¹. The tubers are non-acrid, well shaped and generally devoid of cormels or propagules.

Sree Padma: This variety was developed at Central Tuber Crops Research Institute, Trivandrum, has a yield potential of 40 t ha⁻¹. The tubers are non

acrid and generally have one mother corm and a few cormels or propagules.

Kusum: This variety was developed by Vidhan Chandra Krishi Viswavidyalaya (WB), has a yield potential and other features similar to "Gajendra".

Cropping season

Elephant foot yam is a long duration crop and generally attains maturity in 6-7 months. Under irrigated conditions, it is planted in summer (March) and attains maturity by November. Under



Farmer with elephant foot yam plant
(var. Gajendra)

rain-fed conditions, the crop is planted at the onset of monsoon, preferably in June. Depending on the market's demand, the harvesting can be started after 5-7 months. This crop has the sustainability to grow at any time of the year, provided, temperature is congenial and adequate soil moisture is available.

Size of planting material

Initial size of planting material plays most significant role in determining the final size of the harvested tubers. Results of research showed that 400-500 g size whole tubers were more suitable for raising a commercial crop. Tubers of 3-4 kg can be harvested after six to seven months. This size is most suitable from marketing and transport point of view.

Cut tubers of 50-100g sizes are used for producing the planting material of 500-1000 g sizes. Although cut tubers can also be used as planting material, the use of whole tuber is significantly superior over cut tubers in terms of sprouting percentage and overall yield. When cut tubers are used for planting, certain precautions and treatments are needed as cut tubers are prone to decay after planting due to possible presence of several soil borne pathogens. Cut tuber pieces 50-100 g are treated in thick cow dung slurry mixed with Mancozeb (0.2%) + Monocrotophos (0.05%) for 5-10 minutes, followed by drying in shade for 24 hours.

Planting method

The main field should be thoroughly ploughed, leveled and tilled before planting. The planting should be at 90 x 90 cm spacing for commercial crop. The pit size of 60 x 60 x 60 cm should be dug out and refill the same soil with manures before planting for facilitating tuber bulking.

Manures and fertilizers

Elephant foot yam has high nutrient requirement. Well-decomposed cow dung compost @ 20-25 t ha⁻¹ mixed with soil should be filled in

pits only. A fertilizer dose of 100:80:100 kg N:P:K ha⁻¹ has been found to be optimum. The fertilizer dose should be decided depending on the soil type and nutrient status.

After care

Mulching with organic waste or polyethylene sheets helps in reducing the weed growth and conserving soil moisture. For summer crop, a light irrigation should be provided immediately after planting. Depending on the soil moisture availability, irrigation should be given at regular intervals till the arrival of monsoon. Care should be taken to prevent water stagnation at every stage of crop growth. Irrigation should be withdrawn during the later stage of crop growth after 5-6 months of planting to allow the crop to mature.

Intercropping

During the initial period of 2-3 months after planting, crops like leafy vegetables, green gram, black gram, cowpea, cucumber; etc can be grown as inter-crop. Intercropping of elephant foot yam in banana, coconut and other newly planted orchards gives additional income to farmers.

Regional Centre of CTCRI

This Center has undertaken a massive programme on quality planting material of elephant foot yam production and supply along with other tuber crops. This program has been a great success and every year several metric tones are supplied to farmers and development agencies.

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EDITORIAL



In the historic freedom movement, many worthy sons and daughters of India have made supreme sacrifice. Their relentless struggle continues to stand as the rarest human movement in the history of the world. In this prolonged war of independence, the freedom fighters of Orissa had played a significant role. Even women from different parts of the state had joined this august struggle and contributed a lot. At last, the long cherished dreams of our freedom fighters came to a reality. The 15th of August remained a remarkable date in the whole process of functioning of a country like India. Developments in post-Independent India have been pursued rigorously. We have achieved success in basic fronts like food sufficiency, agricultural production and progress in science and technology. Keeping pace with the developments throughout the country, Orissa recorded a steady progress in improving the socio-economic condition of the common man. Many attempts are being targeted with the inspirations from our forefathers and freedom fighters to transform Orissa into a developed state. All these impressions have been embodied in this special issue of Orissa Review which, we hope, will be of much interest to our readers. We are also quite open to receive valuable suggestions from our esteemed readers in both the form and content of this issue.

Sibekamand Bhowal



Message of
Shri Rameshwar Thakur
His Excellency the Governor of Orissa
on the Occasion of the
60th Independence Day - 2006

Dear sisters & brothers,

As the Nation goes to celebrate the momentous occasion of Independence Day, I take the opportunity to extend my earnest greetings and felicitations to all of you.

2. The 15th of August 1947 heralds the arrival of a new, independent, vibrant and democratic India. The India that is destined to lead the world with its innate strength of peace and non-violence. On this auspicious day, we pay our homage to the Father of our Nation Mahatma Gandhi. Gandhiji led a national movement against the British Raj by uniting men and women of all regions and religions, and ultimately brought us our rightful place in a free India. We also pay our tribute to numerous freedom fighters who sacrificed their lives to attain independence. We show our reverence to Jawans who fight valiantly to keep us safe from external aggressions and terrorism.

3. Orissa too has made significant contribution in the national struggle for freedom. People from all walks of life joined the mainstream movement with invincible patriotism and courage. We also pay our tributes to those patriots.

4. Since Independence, we are ushering in to build the Orissa of our dreams. My Government is making all out effort to change the contours of our economic arena. Development initiatives are on to reduce poverty, increase employment generation and improve the general quality of life.

5. Orissa has abundant mineral resources. My Government is committed to transform Orissa into a vibrant industrial state. Orissa in recent years has emerged as a favourite destination for investors. As many as 46 memorandums of understanding have been signed with companies of national and international repute in steel and aluminium sectors. These include the 12 million tonne capacity steel at Paradeep by South Korean steel major POSCO with an investment of 12 billion US dollar. Recently, the largest steel maker of the world, Laxmi Niwas Mittal has evinced interest to set up a 12 Million Tonne capacity steel plant in Orissa with an investment of about Rs.30,000 cr. to Rs.40,000 cr.

6. The process of industrialisation however, has its effect on the perception of the displaced families. In finding a humane solution to these problems, the Government has put in place a pragmatic Resettlement and Rehabilitation Policy. This is a pioneer policy of my Government in respecting the sensibilities of the affected people.

7. My Government accords top priority to employment generation for the youth of our state. Apart from the investment driven employment opportunities, an Employment Mission has been set up under the chairmanship of Chief Minister to impart training to unemployed youths in various trades that has the potential for employment or self employment opportunities. National Rural Employment Guarantee Scheme (NREGS) has been launched in the state in 19 districts to provide atleast 100 days of guaranteed employment to rural people.

8. The Government is committed to make farming more lucrative and stable source of income and employment. Increase in productivity of agriculture and horticulture related activities will certainly improve the economy of farming community. National Horticulture Mission is in operation in our state to move ahead in this objective. My Government has recently announced a lucrative package for our farmers which will augment their income from agricultural and allied activities.

9. My Government has implemented an innovative system called Pani Panchayat, a participatory method of maintenance and operation of irrigation systems. Already 13,397 Pani Panchayats have been formed in the state covering an area of 10.40 lakh hectares. Under Biju Krushak Vikas Yojana, 500 new Lift Irrigation points have been completed last year creating an additional irrigation potential of 10,000 hectares. The Government aims at bringing minimum 35 per cent of the cultivable area under irrigation in each block within a time frame of five years.

10. The Government accords top priority to the development of scheduled castes and tribes. Orissa Tribal Empowerment and Livelihood Programme (OTELP) has been launched in the state to improve the income of tribal households and productivity of their land. My Government has taken a slew of steps such as Restoration of alienated tribal land to its owners, Regularisation of Pre-1980 forest habitations, withdrawal of minor forest and criminal cases against tribals, increase in procurement price of Kendu leaf and transfer of control over 60 minor forest produce to Gram Panchayats to facilitate all round development of tribal community.

11. Empowerment of women is on the top of my Government's agenda. About 1,76,000 Self Help Groups have been formed under a novel scheme known as Mission Shakti. Credit to the tune of Rs.370 crore has been given to 1.6 lakh of such groups. The scheme has been a resounding success in bringing economic self reliance to innumerable women of our state.

12. Promotion of Science & Technology is key to making rapid strides in any development process. My Government has entered into an MOU with IIT, Kharagpur to set up Orissa Technology Mission with the objective of promoting Bio-technology and Bio-Informatics. Steps have been taken to set up a Bio-technology Park in Bhubaneswar.

13. As we are increasingly moving towards a knowledge based society, the role of Information Technology is progressively getting pre-eminence. The State Government is making a headway in this direction. Appropriate IT policy has been formed to spread e-governance campaigns for better service delivery mechanisms. A core e-governance infrastructure, State Wide Area Network (SWAN) is under implementation to connect state headquarters with all district, sub-division and block headquarters. Software firms of repute like Infosys and Satyam have established development centres in Bhubaneswar and many more are in the pipeline.

14. Proper grooming of our human resources is essential to actualise our vision of a prosperous Orissa. For better planning and development of education and health of our children, the Government has taken up Orissa Child Census 2005. Sarba Sikhya Abhiyan has shown impressive performance in the state. An Education Satellite programme has been launched to support elementary and secondary education. In the field of higher education, Rs.35 crore has been allocated to different universities for development. The Government has entered into a Memorandum of Understanding with Vedanta to set up a world class University near Puri. Close to Rs.15000 crore will be invested for this University with a student capacity going upto one lakh. This will provide global standards of education in the field of Humanities, Basic Science, Health, Engineering, Law and Management education. It will spawn a world class township and create immediate benefit for the region.

15. In providing quality health care to the rural mass, National Rural Health Mission has been launched in the State. The Government has set up Infant Mortality Reduction Mission to bring down infant mortality to the national average. The Government is also looking forward to private sector in improving the health infrastructure of the state. 17 organisations have been given clearance for establishment of medical and dental colleges to meet the shortfall of doctors in the state. Recently, the Reliance Health Limited, a subsidiary of Reliance ADA Group has proposed to create a health city in Bhubaneswar with world class institutions like hospitals, research centres and medical education facilities.

16. Orissa is considered to be a pioneer in power sector reforms. It is one of the few states in India that produces surplus power. The state has sold surplus power to the tune of Rs.420 crore to Power Trading Corporation and National Vidyut Vyapar Nigam during 2005-06 by December 2005. As Orissa is marching ahead in industrial sector, the Government is making futuristic plans for our energy needs. Reliance ADA Group has evinced interest to invest over Rs.55000 crore to set up a 12000 Megawatt thermal power plant at Hirma in Jharsuguda district. The proposed project will be a giant leap forward in providing energy security to the people of Orissa and India as well.

17. In order to promote transparency and accountability in the system of Governance my Government has implemented Right to Information Act, 2005 in the state. Orissa Information Commission has been set up to streamline the regime of transparency. All the Government Departments are making information available through state Government websites as provided in the Act.

18. The multifaceted initiatives of my Government is certainly going to spread wings in the years ahead. In the face of accelerating pace of development, the Government is taking adequate measures on human resource development, infrastructure, agriculture, health, education and environmental issues to enable the people of Orissa share the actual benefits of prosperity. Throughout our endeavours, the Union Government has been very supportive and especially our Prime Minister has always been very sympathetic to the development prospects of Orissa. So it is time that we must think afresh, welcome new ideas and support new ways of doing things. We must work in tandem to create our own future by applying synergy.

19. On this auspicious day, let us take a solemn pledge to join our hands to build a better Orissa, a better tomorrow.

Jai Hind

Message of
Shri Naveen Patnaik
HON'BLE CHIEF MINISTER OF ORISSA
ON THE OCCASION OF THE
INDEPENDENCE DAY - 2006



Dear sisters and brothers,

I extend my heartiest greetings and good wishes to you all on the auspicious occasion of celebration of Independence Day.

Independence day is a significant day for all of us. On this day, we freed ourselves from the foreign rule. Many worthy sons of India were imprisoned and made supreme sacrifice to attain freedom. I offer my tributes to them.

The contribution of Orissa to the freedom struggle of our country is quite significant. Many great sons of Orissa participated in the freedom struggle. I also offer utmost respect to those freedom fighters of Orissa, who actively participated in the freedom struggle.

In post-independence era, we have made rapid progress in different fields. We are consistently endeavouring to transform Orissa into a prosperous state.

You all are aware, many investors have now expressed their interests for investment in different sectors. Investment to the tune of Rs.4 lakh crore in steel, aluminium, power and other sectors is on the anvil. Implementation of these projects, will usher in more generation of revenue alongwith creation of new employment opportunities.

Agriculture is the main stay of our economy. The livelihood of many people in our state hinges on agriculture. With a view to increase agricultural production and make farming profitable, my government have recently announced an attractive package for the farmers. This package provides excellent incentives

in agriculture, horticulture, fishery and animal-husbandry. It is programmed to set up 50,000 borewell and tubewell during the next three years and provide irrigation facility to atleast 35% of the cultivable land in each block within next five years.

The government have initiated many programmes for the poor, scheduled tribes, scheduled castes and weaker sections of our state. Land pass book has been introduced for the benefit of farmers. Many programmes are under implementation for education, health, communication, drinking water, energy and electricity in tribal areas. Much stress is being given for the development of rural areas.

My objective is to root out corruption from the administration. A Bill to constitute Special Courts to deal with cases of corruption has been passed by the State Assembly. It will help fight against corruption.

Progress of Orissa is our sole aim. We all have to work unitedly to attain this objective. I appeal all of you to resolve on this auspicious occasion of independence day to transform Orissa into an advanced state in the new century.

Jai Hind



Message of
Shri Debasis Nayak
Hon'ble Minister
INFORMATION & PUBLIC RELATIONS
SPORTS & YOUTH SERVICES
ON THE OCCASION OF THE
60TH INDEPENDENCE DAY - 2006

I express my heartiest greetings and good wishes to all sisters and brothers of Orissa on the auspicious occasion of 60th Independence Day.

Independence day carries much significance for all of us. 59 years back, on this memorable day of 1947, we attained freedom from foreign yoke. Orissa has a glorious chapter in the history of freedom struggle of our country. The history of our independence movement is replete with sacrifice, courage and heroic deeds of nationalism. Today, we remember the meaningful contributions of those great sons and daughters who made supreme sacrifice for the sake of motherland. I offer my sincere tribute with my countrymen to all those freedom fighters.

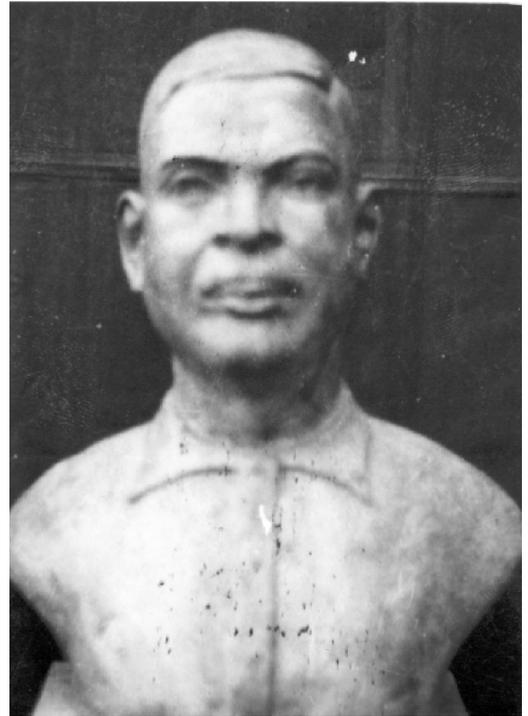
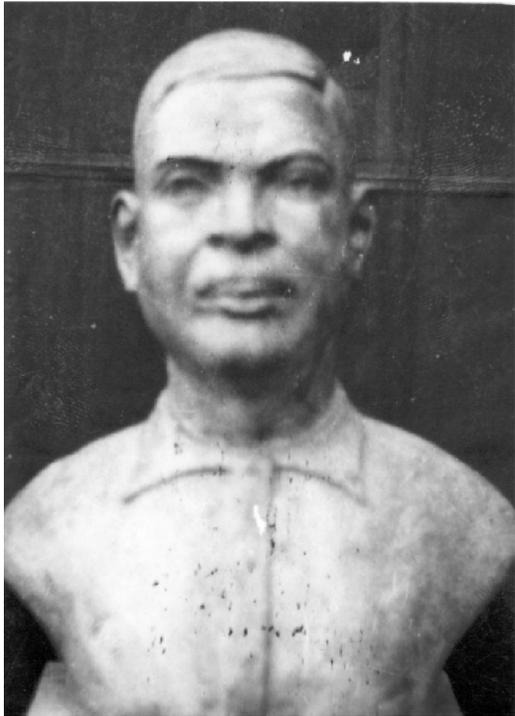
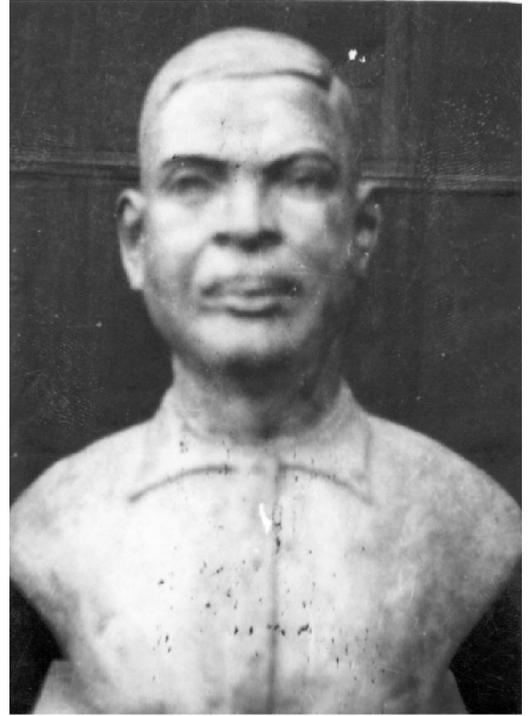
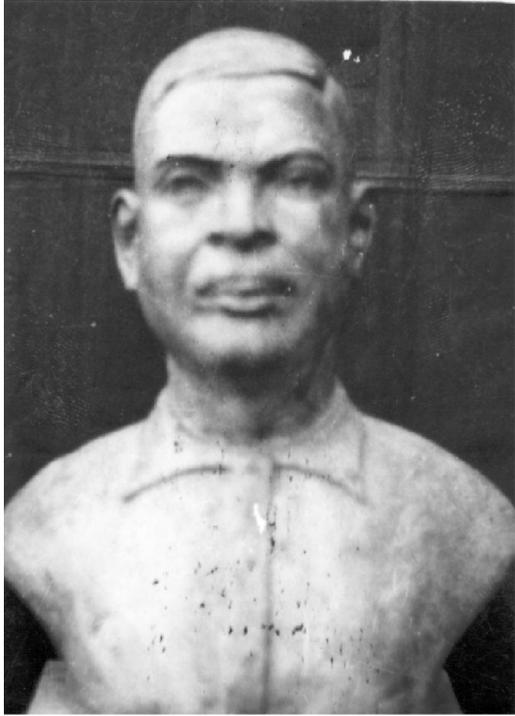
The people of Orissa participated actively in the freedom struggle. Places like Matili, Papadahandi, Salia, Khurda, Kuhudi, Ranapur, Nimapara, Kaipadara, Lunia, Taligadia, Nilagiri, Iram, Inchudi, Dhenkanal and many others bear the testimony of Orissa's great contributions.

We will continue to remember Jayee Rajaguru, Vir Surendra Sae, Birsa Munda, Baji Rout, Raghunath Mohanty, Dibakar Parida, Laxman Nayak and many others.

In post Independent era we have made rapid progress in different fields in our state. But frequent visitations of natural calamities have hindered the process of development. However, the Government of Orissa with these active participation and determination of the people have successfully faced there challenges. We have to work hard to lead a peaceful and prosperous life. The people in remotest corner of the land should realise the taste of the freedom. We have to rise over petty differences and narrow mindedness and work all together for all round development of the state.

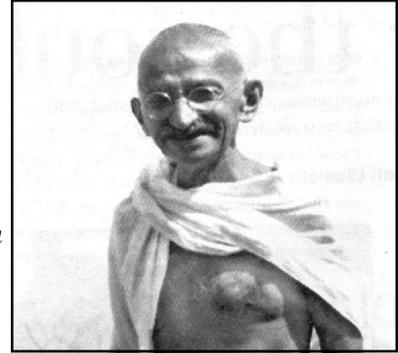
Let us rededicate ourselves on this sacred occasion to transform Orissa into a peaceful and progressive state.

Jai Hind



Freedom Movement in Jajpur

Dr. Atul Chandra Pradhan



"Imperialism built a system which interlocked its rule in locality, province and nation; nationalism emerged as a matching structure in politics." Though freedom movement in any locality was a part of the all India Movement in Gandhian era and should be assessed in terms of the policies and programmes of the Indian National Congress, yet the nature of mobilisation which was dependent upon local milieu, situation and leadership should not be lost sight of. So far as local leadership was concerned, in many areas there were miniature Gandhis. The work which Mahatma Gandhi was doing at Sevagram near Wardha was being done by Gopabandhu Choudhury at Sebahar in Bari area of Jajpur district (then a sub-division of Cuttack district) who earned the epithet 'Gandhi of Bari'.

In terms of source material as well as actual mobilisation and work Jajpur is entitled to have an important place in the historiography of freedom movement in Orissa. Researchers on freedom movement consult the memoirs, diaries and private papers of active participants in freedom struggle besides the official records and newspapers. Though such accounts are subjective in character and likely to have been coloured by personal feelings and bias, yet they give us intimate knowledge about the events in which freedom fighters were actively involved. About freedom

movement in Jajpur we get such knowledge from the memoirs of three key figures - Ramadevi, Manmohan Chaudhury and Annapurna Maharana.¹ Some years back a freedom fighter of Jajpur, named Arttabandhu Mahanty who died in 1989 and his associate Dasarathi Samal (a patriotic singer, dramatist and actor) compiled data on freedom movement in Jajpur which was later on edited by Sharat Chandra Maharana and published at Koraput. This book, entitled *Mukti Sangramare Bari Anchala* gives an account of freedom movement in Bari (which is now a constituency of Orissa Legislative Assembly), as well as biographical notes and, where possible, personal statements, of freedom fighters themselves. In his biography of Gopabandhu Choudhury, entitled *Dhuli Matira Santha*, (Vidyapuri, Cuttack, 1985) Gopinath Mohanty, the well-known Oriya novelist has given some data about constructive work in Bari, collected from a journal, called *Gandhi Sebasangha Patrika*, edited by Gopabandhu Choudhury, which was being published from Bari.

The Gandhian movement alternated between agitational activities like Non-cooperation and Civil Disobedience Movement and constructive work. Constructive work, apparently meant for social reconstruction or nation building also had a strategic - revolutionary

significance, because it roused awareness among the people and the constructive workers also often took active part in agitational activities. Constructive work could be sometimes carried on within the framework of semi-authoritarian and semi-hegemonic colonial government. For example, after the inauguration of provincial autonomy experiment in Gandhian scheme of Basic Education was launched with Government approval.²

Against the background of all-India nationalist movement, the movement in Jajpur district can be divided into three phases - 1930-34, 1934-39 and 1940-45.

In 1930 Ramadevi addressed a large gathering in Bari. During the Civil Disobedience Movement some meetings and processions were organized in Jajpur. Some people engaged themselves in such activities as opium-picketing and cutting of date trees. Prominent among those who participated in Civil Disobedience Movement at Jajpur were Balaram Pati, Bipin Bihari Mahanty, Gadadhar Dutta, Padmanabha Roy and Bhagaban Sahu. In 1931, for the A.I.C.C. Session, proposed to be held at Puri, volunteers were recruited from Jajpur district, particularly from Bari. That Session could not be held because of resumption of Civil Disobedience Movement by Congress soon after Mahatma Gandhi's return from the second session of Round Table Conference and the volunteers, recruited at Bari, among whom there were a number of women such as Krushna Kamini Devi, Pramila Sundari Devi, Nirupama Devi, Hiranmayi Devi and Priyambada Devi participated in the resumed Civil Disobedience Movement and went to jail.

After the withdrawal of Civil Disobedience Movement Gandhi advised Congressmen all over the country to take up rural reconstruction. At

the end of his *Harijan padayatra* in Orissa, at Bhadrak, he advised Congress workers to go back to villages. In response to this advice while Krupasindhu Hota and Gunanidhi Mahanty took up work in Beraboi village near Delang railway station, and in Dadha village near Barang railway station respectively Gopabandhu Chaudhury, and Ramadevi chose as the area of their work Bari, the flood-prone area, situated between the Kharswan and Brahmani rivers, where Chaudhury had done relief work as deputy magistrate during the days of Non-cooperation Movement. In August 1934, when the river Brahmani was full Gopabandhu and Ramadevi with a band of seven young women (Sushila Devi, Mangala, Shova, Godavari, Manika, Tulasi and Annapurna) came by boat to Bari, leaving behind his weeping old mother and other family members at Bakhrabad, Cuttack. Initially they stayed in the *choupatty* of Baman Charan Das, a local Zamindar of the Bagda village and later established their Ashram in a mud-built thatched house in a plot of land donated by this zamindar. The Ashram was named as *Sebaghar* (abode of service) by Mahatma Gandhi.

While Gandhians took up constructive work in villages, the Congress Socialists started peasant movement in the villages. They tried to organise the peasants as a class and set them against the Zamindars, as they aimed at abolition of zamindari. In Sukinda, Dharmasala and Gadamadhpur the socialists organised the non-tribal and tribal peasants. Nabakrushna Chaudhury, Malatidevi, Gouranga Charan Das and Surendra Nath Dwivedy addressed peasants in these areas. In Dharmasala there were local peasant leaders like Paramananda Mahanty and Baladeva Lala. On 1 and 2 September 1938 Cuttack district peasant conference was held at Jenapur. The second day of the conference was celebrated as 'Dhenkanal Day'. On that day

thousands of peasants from Dhenkanal attended the conference. The Jenapur rally gave momentum to the Prajamandal Movement in Dhenkanal State.

While the socialists were mobilising the peasants against zamindars, the Gandhian constructive workers were giving moral support to the oppressed peasants some of whom happened to be untouchable Hindus (Harijans) so that they would be able to withstand the zamindars oppression on their own. The Gandhians also tried to settle disputes between the zamindars and peasants in amicable ways. They were able to settle the long-standing dispute between the Ratnagiri zamindar and his tenants.³ The very presence and activities of the Gandhians created a spirit of understanding between zamindars and peasants. Ramadevi writes - "We did not feel any necessity to organise the peasants against the zamindars' oppression. The latter's exploitation and oppression ceased automatically."⁴ A local Congress worker observes; "Ever since Gopabandhu came to Bari all oppression has been stopped, and people have become courageous."⁵

Constructive work which included such items as clearing, horticulture, dairy farming, preparation of gur (out of the juice from date trees), apiculture, Khadar, tanning, removal of untouchability, spread of Hindi and communal harmony aimed at making people economically self-dependent, and society free from inequality and exploitation. It had considerable social significance so far as the uplift of women and Harijans was concerned. Most of the workers of Sevaghar were women who were more capable than male workers of working among village women because of gender identity. Village women were also coming to Sevaghar to listen to

discussions. Some girls, mostly daughters of Congressmen were coming to Sevaghar for receiving training on constructive work. In August 1938, according to *Gandhi Seva Sangha Patrika* there were ten woman trainees in Sevaghar out of whom three were workers wives.⁶ Sevaghar was surrounded by Harijan villages. Bari area also had a considerable Harijan population, most of whom were tenants at will and exploited by the zamindars. The Sevaghar activities roused self confidence among the Harijan tenants who learnt to shed fear of zamindars. Some Harijans like Akrur Jena, Ratnakar Jena, Arjun Jena, Bhima Jena and Sounti Mallik became active participants in freedom movement. The Sevaghar workers - Binod Kanungo and Surendra Pattanayak worked in the Harijan villages. The Harijans were allowed to enter the family temple of the zamindar Baman Charan Das.

The experiments in basic education was quite popular in Bari. Some people donated lands for basic schools. The free atmosphere of basic schools was liked by the students. They were not afraid of their teachers as in ordinary primary schools.⁷ The schools were attended by boys and girls of all castes, caste Hindu as well as Harijan, though sometimes the caste Hindu guardians raised objection to sitting of their children with the Harijans.⁸ The failure of Basic Schools during the Second World War was due to the provisional nature of the scheme and withdrawal of Government's sanction from 1 March 1941. The closing of Basic Schools by the Government of Orissa which was attributed by some to the alleged 'political bias' behind this system of education and by some to Governor Hubback's personal dislike for Biswanath Das who as premier had introduced Basic Education and because of whose opposition to the appointment of I.R. Dain, the Commissioner as the acting Governor, the former could not avail

four months leave caused surprise in some circles and was considered hasty by no less a person than Sir Maurice Gwyer, the Chief Justice of India.⁹ In other provinces of India such as Madras, Bihar, U.P., Bombay and Central Provinces the Basic Schools were not closed in spite of resignation of Congress Ministries after the outbreak of the Second World War. After the official closing of Basic Schools Utkal Maulik Shiksha Parishad was formed with Acharya Harihar Das as President, Gopabandhu Chaudhury and Sharat Chandra Maharana as Secretary and Assistant Secretary respectively. (There were other members like Lingaraj Mishra, Laxminarayan Sahu, Radhanath Rath and Ramadevi Chaudhury etc.) and some Basic Schools were run on non-Government basis. After the launching of the Quit India Movement these schools were closed and most of the teachers and some students of these schools participated in the movement. After the release of teachers the schools were started once again.

Two important features of Quit India Movement in Jajpur district are large scale mobilisation of masses and popular militancy which resulted in subversive activities. On 27 August 1942 thousands of people (ranging between 10,000 and 30,000) entered into the compound of S.D.O's office in Jajpur. In August 1942 the revolutionary mob set fire to police uniforms in 26 places, 6 revenue offices, 4 post offices, 5 excisable articles, 6 zamindari kutcheries, and 4 P.W.D. bungalows. It is held that neither Gopabandhu Chaudhury nor Ramadevi nor their close associates, Gandhians as they were, incited the people to indulge in violent activities. On 26 August 1942 at Kalamatia before four people succumbed to police guns, Annapurna Maharana was persuading the agitated mob to avoid conflict with armed policemen who had already arrested some

people. Popular militancy during Quit India Movement was a general phenomenon due to lack of leadership and official repression. Gandhi's call to do or die sounded militant to the people. About Gandhi's mind-set before the movement, which was communicated to Congress workers at Bari by Gopabandhu Chaudhury after the latter's return from Sevagram in July 1942 Annapurna Maharana has given the following description :

Under these circumstances in July 1942 Gopababu went to Sevagram. On return he called a meeting of workers of Bari area at Sevagar. In that meeting he told that Gandhiji is contemplating giving a call to countrymen to launch a movement. He has not yet worked out the programme of the movement. But the movement will be more severe than all others. His speech indicated that although this movement would be a non-violent one, he would not withdraw it even if acts of violence like Chaurichaura occurred. After this discussion we got mentally prepared for the movement.¹⁰

Constructive work itself was capable of rousing the spirit of confidence and fearlessness among the people in rural areas. This is very well attested by the participation of larger number of people from Bari area in the Quit India movement as compared with other parts of Jajpur. As pointed out by Annapurna Maharana, while giving a call to Congressmen to go to villages at the end of Harijan padayatra at Bhadrak, Gandhi told them an allegory the hidden purpose of which was that by working in the villages the Congress workers could make the rural people conscious of their leonine identity.¹¹ Distribution of leaflets, urging people to set fire to police stations, kutcheries, police uniforms, violate forest laws and loot in the

houses of rich men, which was organised by such leaders as Surendra Nath Dwivedy, Nishamani Khuntia, Surendra Pattanayak, Binod Kanungo, Bhagirath Das, and Krushna Rout roused the militant spirit of people, as pointed out by Gobinda Samal, a local Congress worker.¹² A number of meetings were organised by Congress workers, which made the people restless.

An important legacy of freedom movement in Jajpur was the revival and continuation of Basic education in post-independence era. In 1949 fifteen students were sent to Sevagram for having post-Basic training. In 1952 a Post-Basic School was opened at Gamu near river Birupa in a 26-acre plot of land, donated by a Zamindar, named Motilal. It was shifted to Ramachandrapur in October 1953. Subsequently the experiment in Basic education fizzled out for different reasons. Freedom movement in Jajpur produced some social activists such as Krushna Prasad Basu, Birakishor Roy, Bhagirathi Das, Banchhanidhi Das, Paramananda Mohanty, Bipin Bihari Mohanty, Gadadhar Dutta, Baidyanath Das, Santanu Kumar Das and Brundaban Tripathy who played important roles in public life. From other areas of the undivided Cuttack district and other districts a number of Congressmen such as Acharya Harihar Das, Krupasindhu Hota, Harekrushna Mahtab, Gunanidhi Mohanty, Rajkrushna Bose who had been assigned the task of organising Congress movement in Jajpur in Non-cooperation days by UPCC, Naba Krushna Chaudhury, Malati Chaudhury, Surendra Pattanayak, Binod Kanungo, Surendra Nath Dwivedi, Manmohan Chaudhury Sharat Chandra Maharana, Annapurna Maharana, Baikuntha Nath Mohanty, and Parvati Giri were actively associated with freedom movement in Jajpur

district. A considerable number of women, belonging to Jajpur and other districts took part in the movement at Jajpur, particularly in constructive work and Basic education programme. The constructive work at Bari brought into focus the role of women as social workers. Ramadevi became a role model for them. The following women from other areas were involved in freedom movement and constructive work in Jajpur - Ramadevi (Cuttack, Mangala Sengupta (Dacca), Sunamani Devi (Puri), Parbati Giri (Sambalpur), Kshama Mahanty (Kujang), Sumitra Devi (Puri), Rambhadevi (Bihar), Tungavidya Devi (Balasore), Krushnapriya Devi (Rajkanika), Nirmala Dutta (Remuna), Basanti Mishra (Patkura), Annapurna Maharana (Cuttack) and Annapurna Das (Balasore).

References :

1. See Ramadevi Chaudhury, *Jiban Pathe (Oriya)*, (Granthamandir, Cuttack, 1984);
Manmohan Chaudhury, *Kasturi Mrugasama (Oriya)* (Kahani Prakashani, Cuttack, 1995) and Annapurna Maharana, *Amruta Anubhava (Oriya)* (Shiksha Sandhan), Bhubaneswar, 2005).
2. On 15 June 1938, at the direction of Shyamacharan Tripathy, the Director of Public Instruction, Government of Orissa, Mahesh Chandra Pradhan (Principal of Cuttack Training College), Sharat Chandra Maharana, Sub-Inspector of Schools, Cuttack Sadar Circle and Raghunath Mahanty of Bakhrabad, Cuttack went to Wardha for having orientation in Basic Education. Subsequently others were sent to Wardha for training in Basic Education. The Government of Orissa constituted the Board of Basic Education with Gopabandhu Chaudhury as President and Mahesh Chandra Pradhan as Secretary. Initially its office was opened in Cuttack Training College. Fifteen Basic Schools were started in Bari with the financial help from Government. On 1 June 1939, at Ramachandrapur, on the northern bank of Brahmani a training school and a Practising

School were started. The Basic Schools had been started on an experimental basis. Because of the experimental nature of the Basic Schools most of the teachers who joined them initially subsequently relinquished their jobs. On 26 November 1939 P.T. Mansfield, the Chief Secretary, Government of Orissa came to the then inaccessible Bari (by motor car up to Indupur and from Indupur by cycle) to inquire about the Basic Schools, and recommended the continuance of Government sanction for fifteen Basic Schools upto 30 March 1941. Actually the sanction was withdrawn from 1 March 1941. By that time except Sharat Chandra Maharana (the Secretary of Board of Basic Education) and Kanhucharan Mohanty, the Headmaster (both of them were on deputation from Government) all teachers had left the training school at Ramachandrapur.

3. Ramadevi, *Jivanpathe*, p.119
4. Ibid, p.118

5. Gopinath Mahanty, *Dhulimatira Santha* (Oriya), p.213.
6. Ibid, p.184.
7. Manmohan Chaudhury, *Kasturi Mrugasama*, p.190.
8. Ibid.
9. Sharat Chandra Maharana, "Swadhinata Purbaru Odisare Maulika Shikshara Prayoga" in S. Nath, et.al (ed), *Odisare Maulika Shikshara Prayoga*, Shiksha Sandhan, Bhubaneswar, 2001, pp. 41-80.
10. Annapurna Maharana, *Amruta Anubhava*, p.273.
11. Ibid, pp.221-2.
12. Gopinath Mohanty, op.cit., p.252.

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ERAM

Swetapadma Mohapatra

The year 1942, can never be forgotten
 Many were born that year,
 Alas ! many left us without fear
 Many will come and go
 That is the universal go

But who will wipe the tears of their families ?
 Who will offer them sympathies ?

Like brave sons, they,
 Slept on mother's lap
 Desiring to bridge the gap.

Our twentynine brothers
 Laid down their lives
 By shots from British guns & rifles
 "Eram" is reality not a mystery
 Aclarion call to all
 That reaches out to soul.

Swetapadma Mohapatra is a student of Bhadrak College, Bhadrak.

Agitation Against British Raj in Orissa

Dr. Janmejy Choudhury

By the middle of 1942, the congress strategy changed from individual civil disobedience to general mass movement. By this time, large number of Oriyas were working in Burma and when the situatuion deteriorated there, most of them poured down to Orissa as evacuees. They spread alarm in the Province. The British reluctance to establish national government during the world war-II forced the Congress to take resort to such a course. The people had suffered a lot as a result of the war, in which they had nothing to gain. Under such circumstances Gandhi gave his call for 'Quit India Movement'. In July 1942, a meeting of the Congress working committee at Wardha passed the resolution to launch civil disobedience in mass scale, if the British did not withdraw from India. In the mean time central and local governments adopted all possible measures to forestall such a revolt.

With the fall of Rangoon on 8th March, 1942, the war situation become extremely complicated. Only four days after the fall of Rangoon, Churchill had announced the Cripps' Mission which aroused much interest in the political circles. In this connection the Governor-General desired to know the reaction in Orissa. "While Cripps' visit is welcome," Lewis reported, "the general feeling in the government side is that

care must be taken to see that congress does not get away with it, and that in any changes that are made, the land holders' interest is protected." The ministry was anti-congress and predominantly pro-landlord. As there were no Hindu-Muslim complications in Orissa, that part of the problem and solution had no effect on local leaders. The failure of Cripps' Mission gave a new turn to the Indian Political situation. In that critical juncture, the danger of Japanese invasion loomed large in the horizon of Orissa. Some British ships were wrecked in the Bay of Bengal off the Orissan coast by enemy action in April 1942. That incident led to drastic security measures in the province. With the rigorous enforcement of these orders, the people became miserable and a situation of panic prevailed in the coastal districts of Orissa. The Government records were removed to far off Sambalpur for safety and security. In order to boost the moral of the people, Pt. Nilakantha Das, the provincial organiser of the National War Front, toured different parts of Orissa. He also sought the support of the people for different war measures adopted by the British authorities.

The Congress leaders of Orissa were not silent spectators of the scene. They formed voluntary defence organisations throughout the province in order to counter false propoganda

and instill fearlessness in the minds of the people. At that time Gandhi sent Mira Ben to work in Orissa who stayed in the Swaraj Ashram at Cutack and worked for about one and half months.² Thus the people of Orissa were being prepared to meet the enemy if they ever invaded the province. In the meantime, the congress working committee in their meeting at Bombay, adopted a long historic resolution in the night of 8 August 1942, popularly known as the "Quit India Resolution" which initiated a new phase of the freedom struggle in the country. The next day all the Congress leaders of Orissa who had attended the Bombay congress session were arrested. They were Harekrushna Mahatab, Radhakrushna Biswas Roy, Malati Choudhury, Sardar Surendra Das and Surendra Nath Dwivedy.³ In Orissa, the publicity officer of the Government started intensive propoganda against the proposed civil disobedience of the Congress through loyalist associations like the Oriya People's Associations, Oriya Muhammadan Association, All Orissa Bangali settlers' Association, Domiciled Bengalis Association, Womens League of Service, Orissa Mill Owners' Association, Womens' League of Service, Orissa Mill Owners' Association, Gunjam Land-holders' Association, Orissa National Association, Andhra Mandali and Oriya Samaj of Ganjam. At the sametime, in Orissa, the Government by Gazettee notification declared all the Congress institutions in the province as illegal. All the Congress workers in Orissa were seized by police by 10th August 1942. All the district level Congress workers were arrested by the Police. As there was no visible opposition to the arrests of important Congress leaders or seizures of Congress institutions in province from the people in the first instance, the government officials believed that the storm had subsided. But it was not so. It was only a lull before the storm which

broke out in the province with all its fury in the third week of August. The novel feature of the August Revolution was the people's resistance in the far off villages where the government was caught unprepared and its authority could not be easily defended. Mob violence occured especially in the districts of Cuttack, Balasore and Koraput.⁴

In the district of Cuttack, the movement began from the town itself, and the students of the Ravenshaw College launched a strike which was followed by other educational institutions in the town. On 14th of August, some students of the said college set fire to the office room of college which damaged records and furnitures. A few students were arrested and put in jail. Elsewhere in the districts, particularly in Jajpur and Kendrapada sub-division, violent activities took place in several areas under the leadership of Gopabandhu Choudhury. In the districts of Balasore, the August violence took a drastic turn at several places and caused maximum casualties in Orissa. The people of this area not only disobeyed the laws of the Government, organised hartals and carried on picketing in the front of government offices and courts, but also set fire to dak bungalows, post offices and police stations, cut telegraph lines and in some places also stopped the payment of taxes and revenues. They were not prepared to tolerate the British Raj any more.

The Quit India Movement assumed the character of a formidable mass uprising in the backward district of Koraput which is mostly inhabited by the *Adivasis*. They became so furious against the British authorities that they threatened to demolish all Government institutions. On 21st August 1942, hundreds of Congress volunteers, led by prominent local Congress leader Radhakrishna Biswasroy and Laxman Nayak, had assembled to observe August Violence.

Finally Laxman Nayak and 38 other revolutionaries were arrested.⁵ Subsequently Laxman Nayak alone sentenced to death on 29 August, 1943 due to direct involvement against British Raj.

Even after the arrest of the most of the main Congress leaders in early August, some of them still remained in the underground and tried to give leadership to the mass movement in those critical days of the revolution by secret organizations. Most notable of them was Surendra Nath Dwivedi. An underground organisation also functioned in Orissa under him. He secretly remained in the Cuttack town itself and established links with many Congress workers in the province and supplied them with cyclostyled bulletins for their guidance and necessary action. He could manage to stay only for two months and was arrested on 12 October 1942. He and 15 others were involved in what was popularly known as the 'Orissa Conspiracy Case' and were tried in the court of J.E. Maher, Special Judge of Cuttack in early 1943. 14 of them were sentenced to various terms of imprisonment. In the secret bulletins circulated in Orissa, the clarion call for open rebellion was given. It said :

*"Despite the violent laws of Government, carry on meetings and processions in towns and Muffasils. Close the bazars, like revolutionaries rise in excitement, burn the police station, law courts, post offices and other offices of the government. Remember that salvation lies in destruction. If you retreat Gandhiji's life will pass away."*⁶

Such bulletins, no doubt, raised public sentiments and excited mob violence in many parts of Orissa. But the repressive measures of the government had succeeded to curb violent activities by October 1942. In the middle of the October, the government stated in a press conference that under the Defence of India Rules, besides a large numbers of Congress workers, 15 members of Orissa Assembly and its Deputy Speaker, Nanda Kishore Das, had been arrested. At the same time some pro-government papers were granted liberal subsidy to carry on anti-Congress propaganda.

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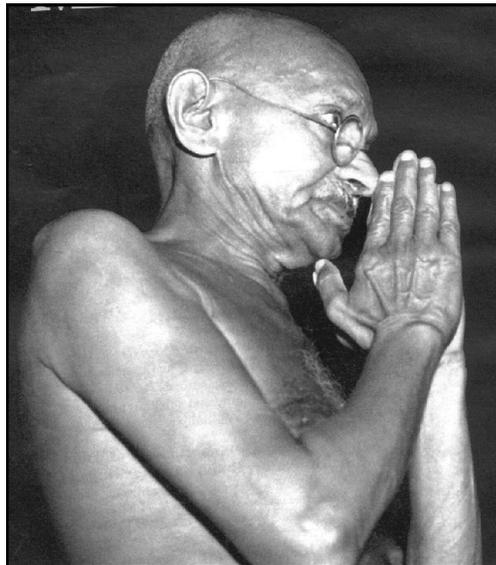
Quit India Movement in Orissa

Balabhadra Ghadai

The Quit India Movement was the expression of India's last push towards its "tryst with destiny." No wonder that the Congress Working Committee, at its meetings at Wardha (6-14 July 1942) adopted a resolution demanding that "British rule in India must end immediately." Should this appeal fail, "the Congress will then be reluctantly compelled to utilize all its non-violent strength for a widespread struggle." Here was the forerunner of the historic Quit India Resolution passed by the All India Congress Committee (A.I.C.C.) at Gwalia Tank field in Bombay on 8th August 1942.

The next day all the Congress leaders from various parts of India who had assembled at Bombay were arrested. Dr. H.K. Mahatab, the eminent Congress leaders of Orissa was one of those leaders who was arrested in Bombay and sent to the Ahmadnagar Jail. Quit India Movement in Orissa was the most successful mass agitation in the region because of its anti-colonial and anti-feudal nature. The Govt.

of Orissa declared all Congress bodies, their offices and other allied organisations unlawful and the police took possession of those notified places as quickly as possible. Within two weeks, the arrest of the important leaders of Orissa caused a strong resentment among the people. Local Congress Workers became free to choose their



own way of action. Gandhian way of non-violence was no longer strictly followed. Anguish of the people was at its zenith. It also became difficult on the part of the local leaders to control them. Brutal police atrocities in villages made the people more violent. Large number of people congregated in different places and set the Govt. institution on fire under the leadership of local leaders. The bravery and boldness of the people, who

were once very submissive and inert, could prove the success of a Gandhian technique of mass mobilisation.

The Quit India Movement assumed the character of a formidable mass uprising in the

district of Koraput, mostly inhabited by the Adivasis or aborigines. Carrying Congress flags the Satyagrahis circulated inflammatory pamphlets. A daring incident took place at Mathili police station in Koraput district when a mob under the leadership of Laxman Naik tried to capture the police station. But the mob was mercilessly beaten up. During the scuffle, a forest guard was killed and the police opened fire killing five on the spot. Laxman Naik was falsely accused of beating the guard to death. Later on, he was sentenced to death on 29th March 1943 in Berhampur Central Jail. Right upto his very last breath, he was found to have chanted "Mahatma Gandhi Ki Jai," which reverberated the Jail campus. In the Papadahandi area of Nawarangpur Taluk, police shot dead 15 persons and injured many more.

The arrest of veteran leader like Gopabandhu Choudhary and Ramadevi infuriated the people of the Kaipada area of Jajpur. The violent mob crossed the river Baitarani and gathered at Kaipada. In order to disperse the mob the police resorted to firing which resulted in the death of three people on the spot.

At Nimapara in the Puri district, police resorted to firing when the public held a meeting on 16th September 1942 and resolved not to pay taxes to Government. Following this, they proceeded towards the police station and persuaded the police personnel to quit Government service and join the movement. Despite the warning of the police, the mob set fire on the police station. Then the police opened fire killing one person and injuring several others.

An open field called Chandiaposi, adjacent to the village Lunia, witnessed a police firing on 22nd September, 1942 in which nine people died and five injured. At Tudigadia and Kahiradhia also, two persons were killed and one was injured due to police firing.

The most ghastly massacre that took place at Eram in the Balasore district is a memorable event in the history of India's Freedom Struggle and it is befittingly called the jallianwala Bagh tragedy of Orissa where 28 persons were killed and 56 persons were injured. It is true that nowhere in India, so many people were killed in a single police action during the Quit Movement for which Eram has been named as "Rakta Tirtha."

At Cuttack Surendra Nath Dwivedi started underground activities. He circulated revolutionary bulletins which recharged the atmosphere with high patriotism. But he was spotted soon and was arrested.

In Gadjat States of Orissa the Quit India Movement had its deep impact. In Talcher, the people gave up non-violence and started guerrilla fighting against the ruler's force. In Dhenkanal, the Satyagrahis started armed skirmishes with the police. Jail, Police Station and Institutions were burnt. The people of Nayagarh, Athagarh and Mayurbhanj started agitations. These movements though followed violence, were more or less Gandhian in nature. Gandhiji's photographs were taken out in processions and the war cry was "Mahatma Ghandhi Ki Jai".

Though the Quit India Movement came to close by the middle of 1945, it occupies the same place as do the French Revolution and Russian Revolution in the history of their respective countries and the active role played by Orissa is unique. Despite the excessive British repression, the supreme sacrifice and the spirit of nationalism exhibited by the Oriyas is exemplary for all time to come.

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The Year 1857- Orissa Spearheads

Dr. D.D. Pattanaik

The year 1857 is tumultuous in the annals of modern Indian history and Orissan history as well. Orissa contributed to it much prior to the outbreak of mutiny and continued to struggle for the cause, till the climax and even after.

Not even a year passed since the dawn of 19th century when the East India Company was not resisted by the natives. Orissa was the last but Punjab, to come under the spell of the Company rule in the year 1803. The valiant resistance by Jayee Rajaguru, besides others, provides ample testimony to it. Revolt by the 'Paaikas' of Khordha, led by Baxi Jagabandhu Vidyadhar in the year 1815, constitutes a phenomenal legend by itself. But the struggle was shifted to western Orissa in the thirties being spearheaded by Veer Surendra Sae (1809-1884) in Sambalpur region and beyond, which synchronised with the great upheaval of 1857, which is euphemistically and pejoratively inscribed as the "Sepoy Mutiny" by the motivated historians of British inkling but unflinchingly acknowledged as the veritable people's movement by the nationalist writers par excellence.

Kingship of Chavan dynasty, largely believed to be the scion of the historic Prithviraj Chavan (of 1192 A.D. episode), dates back to Sambalpur in the Year 1575. It continued unabated till 1827 on the principle of

primogeniture, beset with as many as twelve monarchs. But a crisis surfaced in 1827 when Maharaj Sae passed away without begetting a prince-heir for succession. In the mean time the Britishers through the contrivance of East India Company had stretched their claws in the administration of Orissa. They placed Mohan Kumari, the widow of Maharaj Sae, on the throne as a pawn ignoring the successive family chain. It was also discerned by the people at large as a violation of tradition to adorn the throne with widow. Another point to be noticed is that the heinous Doctrine of Lapse by Lord Dalhousie had not surfaced then. The natural successor as per tradition was Surendra Sae, the eldest son of Dharam Sae, the Zamindar of Khinda and brother of Maharaj sae. The issue was apparently not so simple. But Surendra Sae's claim received popular support. This is the genesis of the dissention then. It ensued a kind of revolt against the Firangi Raj causing sporadic skirmishes in different areas relating to Sambalpur monarchy and even beyond. The struggle continued from the state of Banai in the north down to Rampur in the south stretching almost 300 kilometers. It was basically a tribal movement; but can hardly be insulated this way, so much so, that the caste Hindus also threw their might to buttress the native cause of self-esteem and restoring justice.

The family feuds and mutual intrigues of varied Zamindars are real tragedy of the chain of events. This factionalism was assiduously compounded by the factor of "pro and against to the Company Rule". In the Year 1849 Surendra sae along with his brother Udant Sae intruded upon the palace of Rampur and killed three persons. As a sequel they were sentenced to rigorous life imprisonment and caged in Hazaribagh jail.

In the mean time, the so-called "Sepoy Mutiny" or the war against the British broke out. The starting point was Kanpur on 10th May 1857; but virtually occurred on 29th March 1857 when the dreaded Mangal Pande, a soldier in the Bengal infantry, defied the order of the British Sergeant Major Hussain and rather killed him instantly. The message of revolt, in the army initially, became widespread. In the events to roll, the revolutionaries devastated the two jails of Hazaribagh on 30th July 1857. This may well be compared with the fall of Bastille in the course of the great French Revolution. This date (July 30) also a reminiscence of the civil war in England when the despot Charles I was beheaded by the people in 1649.

By that time, one Captain Lee had assumed the office of Assistant Commissioner of Sambalpur who held a key position. He favoured a kind of rapprochement with Surendra Sae in order to extinguish the popular skirmishes. However, while Captain Lee was all set for resorting to peace, he did not recommend the claim of Surendra Sae to throne for resorting to peace. Yet an apparent agreement for peace was sought on 8th October 1857. However, it is not to be construed as a matter of compromise on the part of Surendra Sae, but a diplomatic strategy to leap forward. Instead of this, he led a life of house arrest at Sambalpur. But then came the fateful auspicious

night of "Kartik Chaturdashi" preceding the "Raas Purnima", ie, 30 October 1857 in English calendar the whole situation changed; Surendra Sae accompanied with vigilant guard rushed to the river Mahanadi for having a holy deep. But he was lost to the crowd, lost to the darkness and mist and took the opportunity to disappear to the utter disenchantment of the British intelligence. His second battle commenced thereby.

The second round is really spectacular in term of stratagem, weaponry skill and above all evoking valour among the mass. Surendra Sae moved from invincible Debrigarh hill-rock of Barapahad down to other adjacent areas of Sambalpur such as Khinda, Kolabira, Rampur, Kodabaga, Machida and the likes. However, he did not receive expected support from Rajbodasambar, for which he failed to bridge Barapahada with Gandhamardan which would have cost the British too much. Yet there was spectacular support from the Ghes zamindari, just south to Rajbodasambar. In fact, the supreme sacrifice of the ghes zamindar family goes a long way in the blood-bath history of Surendra Sae. The zamindar Madho (Madha) Singh assassinated Captain Woodbridge, and for which he was hanged at Sambalpur on 30th December 1858. His son Kunjal singh also faced the same fate. His eldest son Hate (hati) Singh was deported to Andaman in 1865, and he remained there till his last breath. Fortunately his name finds place in P.N. Chopra's "Who is who of Indian Martyrs" published by the Government of India.

The battle of Laxmi Dungri on 17th December 1857, of Kudopali on 30th December 1857, and of Pahad Sirgida in February 1858 are counted as high voltage thrillers. As many as 53 revolutionaries were killed in the battle of Kudopali. Later six detenues from Kudopali battle were hanged. As a sequel to the pro-active role

of Kharsal Zamindar Dayal Singh in the battle of Pahad Sirgida, he was hanged on 3rd March 1858. The Zamindar of Bheden was killed in the battle of 1958. The fierce armed conflict of Papanga hill is also on record.

Albeit the movement was primarily a tribal complexion in term of mass mobilization, the caste Hindus threw their lot in the form of money and other practical cooperation. Jagat Bandhu Pattanaik, a pleader of Sambalpur, was hanged in 1861 on the charge of joining the rebels. He had hosted a clandestine meeting of the sympathizers.

Major Impe's induction as Deputy Commissioner of Sambalpur in April 1861 unfolded a new episode in the direction. He realized that instead of employing force, peace could be resorted by means of rapprochement. During 1857-61 entire administration was seized upon with suppression of mutiny instead of maintaining law and order and working for the welfare of the people. So Major Impe submitted a number of peace proposals on 22nd August 1861 including granting pardon to the revolutionaries who would surrender and return back the seized property. As a matter of goodwill gesture he released all prisoners of Sambalpur and Cuttack. He also declared a pension package to the members of the royal family including Surendra Sae. A number of revolutionaries really surrendered under the changed circumstance in national politics. Therefore, it is needless to eulogise Impe too much, as had been calmed down in the mean time; and the British Crown, Queen Victoria had assumed the Indian administration directly under her tutelage under the proclamation of 1858. The Indian Council's Act, 1861 had been enforced. Sambalpur had been incorporated with the Central Province under the same Act.

Nonetheless, Surendra Sae did not budge from his stand. Ironically, Indian history is replete with the fifth columnists like Jay Chandra, man Singh and Mir Zafar. One Dayanidhi Meher acted as a spy of the British and caused for the arrest of Surendra Sae on 23rd January 1864 night at 10.30 P.M. In fact, the British never won any frontal fight, but blatant conspiracy was their recipe to win a game plan. On 26th January 1864, Surendra Sae along with fourteen others were sent for internment in far away asireswar fort jail. He breathed his last there on 28th February 1884. During his last life Surendra Sae was feeling very shy, feeble and disheartened.

It is to be envisioned that Surendra Sae lived in jail for long 39 years - taken the two spells into consideration, which is much more than Nelson Mandela who was in jail for 28 years and Swatantrya Veer V.D. Savarkar who was in jail for 27 years. In fact, it is the longest span in jail ever consumed by any political prisoner of the world. Can a person suffer so much exclusively for the throne? A man of this kind of psychology could have been a camp follower of the corridor of power, i.e. the British government and, and retired with a handsome pension (Rs. 1200 per annum during those days) and enjoying the loaves and fishes of life. Fact is that he was more concerned with self-esteem, concern of the motherland and concern of the people. His supreme sacrifice and toil dispel the lamentation that he was mere a throne-monger.

Chivalrous history of Surendra Sae has been graphically dealt with by host of historians, viz., Prof. Nabin Kumar Sahu, Shiba Prasad Dash, Dr. Jagna Kumar Sahu, bureaucrat Anirudhha Dash besides many others. Sri Radhakanta Mishra has massively compiled the correspondence and official documents entailing the movement launched by Surendra Sae. He has

also taken pain to cover the documents from the much-sought British Museum. The Orissa Museum contains certain original documents to this intent for further study. This dimension finds due space in the Orissa History authored by Dr. Harekrishna Mahatab. It is during the centenary observance of martyrdom of Surendra Sae in 1984 that he was acclaimed as a national hero to reckon with in the freedom struggle. A complete work on him was sketched by Prof. N.K. Sahu published under the auspices of the Government of Orissa; and a full size horse ridden, sword raising statue of Surendra Sae was erected in the jail square of Sambalpur and unveiled by the then Governor Biswambar Nath Pandey.

While these facts are on record, the present author would like to underscore certain fundamental perception on the said struggle so much so that it is very often dismissed as mere isolated regional movement of its kind. It is true that Laxmi Bai aspired for not to let lose Jhansi; so also the case with Begum Hazrat Mahal of Avadh (Lucknow); and Nana Saheb would have been content with a pension inherited after his foster father Peshawa Baaji Rao. Surendra Sae is also viewed from this chaste plane. But this kind of analysis is over-simplistic and hence erroneous. All these episodes taken together do constitute a definite stream of its own. How is it pragmatic at operational level that all these incidents occurred at a definite epoch and identical in form and manifestation ? Though their objectives and slogans were meant to liberate the locality of their own from the scourge of the British, they had an underlying unity of purpose. Local Swaraj would ultimately mean national Swaraj. This is not only arguably justified by being historically correct. It is evident that the native kings like Kharabela had sent their respective garrison to King Porus to resist the invasion of Alexander.

A revolutionary and authority like Savarkar hastened to believe that the upheaval was meant to accomplish "Swaraj and Swadharma". He entitled the same nomenclature for the very first chapter of his masterpiece "The War of Indian Independence" published in 1907 on the occasion of observance of half centenary of the same in London.

The revolutionaries in the entire wavelength of western Orissa used to take vow in the name of goddess Sambaleswar. Thus Sambaleswar became the icon of unity - a perfect case of cultural nationalism indeed ! Similar was the case in the movement in the rest part of the country. It had unleashed cumulative effect.

Further, it is be underlined that though there were innumerable kingdoms in India they had an "underlying silken bond", an expression articulated by Jawaharlal Nehru to dissipate the apparent diversity. Vincent Smith and Prof. Radha Kumud Mukherjee have beautifully narrated the fundamental Indian unity from cultural dimension as distinguished from the political nationalism of western paradigm.

It is to be recalled that right from Santal Pargama of Jharkhand down to the Andra tribal belt encompassing the whole range of western Orissa and Chhatisgarh the atmosphere was charged against the Raj. It was ofcourse led by the tribal lords but actively participated by others equally. Surendra Sae not only aimed at retring his lost throne, but to earn people's confidence, and thus he resorted to mobilize the mas. Thus it was virtually a people's movement with nationalistic fervour. The tone and temper of the slogan "Jai Sambalpur" also meant "Jai Bharat". It is only myopic view that mitigated to localism and we fell to John Bukll's prey when we ourselves emulate them and call it "sepoxy mutiny". Moreover, it was not a mutiny since the British rule itself was deceptive and illegitimate.

In entirety, the whole range of 1857 unrest was a nationalistic move in perusal study, a potential popular mobilization, and thus hardly sectarian as conceptualized by the colonial super-structure. The movement was jettisoned owing to the communication lapse beside other organizational deficiencies. But it proved as a pyrrhic victory for the British. It had unleashed formidable impact over the emboldenment of national consciousness. This positively vindicates the logic that the movement had nationalistic basis. The post 1857 scenario witnessed increasing emergence of religio-reform movements on one hand, and cropping up of native Indian Associations launched by the rising middle class intellectuals which were getting shape in the form of Indian National Congress. The movement obviously provided an orientation to Pan Indian national awakening, and thus served as a sublime milestone to the cause.

It is heartening to notice the spectacular contributions of Orissa in the realm of national

struggle under the astute leadership of Surendra Sae involving innumerable local native rulers and people at large. It is the moral duty of the present generation to pay homage to the great movement which was engineered 150 years back. Another revolutionary son of Orissa, Subhas Chandra Bose, whose date of birth falls on the same date as Surendra Sae, rightly stated on the eve of his fast unto death in Presidency jail, "There might be no immediate tangible gain, but no sacrifice is ever futile. The eternal law prevails that the blood of the martyr is the seed of the church". Surendra Sae is yet a source of inspiration for national rejuvenation. V.D. Savarkar has well founded basis to comment, "The nation ought to be the master and not the slave of its own history".

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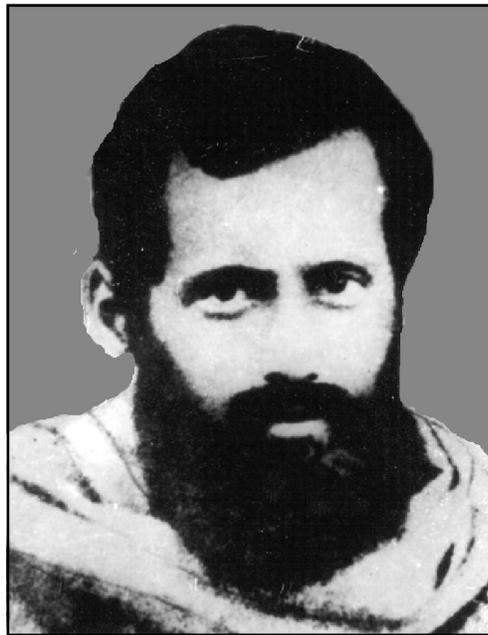


Hon'ble Chief Minister Shri Naveen Patnaik reviewing the progress of development of Agriculture and allied activities at Secretariat on 25-7-2006.

Utkalamani Gopabandhu Das as the Harbinger of Social Modernisation

Satya Narayan Sahu

The predominant image of Gopabandhu Das embedded in our mind and consciousness is that of a freedom fighter, poet, educationist, founder of leading Oriya daily the Samaja, legislator and above all a selfless and self effacing person ever dedicated to the cause of suffering humanity. The numerous records on his epoch making life and deeds celebrate this enduring image of Utkalmani and none less than Mahatma Gandhi, copiously referring to Gopabandhu's highminded ideals, underlined that defining image and even went to the extent of writing in 1921 that if there were 100 such people in the country, Swaraj would be certain over a period of one year. Even Gopabandhu's supreme selflessness manifested in his decision to survive only on rice and dal after the non-cooperation movement stunned Mahatma Gandhi. When Gandhiji asked him "...Whether this poor diet would not affect his health" Gopabandhu replied "Should we not submit to this privation



for the sake of swaraj?" Mahatma Gandhi in his article "My Orissa Tour" written in the Navajivan on 10th April 1921 exclaimed at Gopabandhu's reply and observed "I was silenced". It is worth noting that Mohan Das Karam Chand Gandhi who attained the exalted status of Mahatma for his service and sacrifice and for identifying himself with the humblest of the human beings was never silenced by a mere answer from any national leader of great accomplishment, reputation and stature. Such rare observations of Mahatma Gandhi constituted historic tributes to Gopabandhu and possibly are unparalleled in the annals of our struggle for independence. Mahatma Gandhi after returning to India from South Africa in 1915 had not given such stirring remarks even as he met and closely interacted with towering personalities like Gopal Krishna Gokhale and Bal Gangadhar Tilak. In fact when Bal Gangadhar Tilak, the author of the rallying slogan of our freedom movement "Swaraj is my Birth Right"

and one of the best known examples of a man acclaimed for self service, came late to a function in 1917 Mahatma Gandhi noted that such late arrivals would inevitably delay our Swaraj. The comments of Mahatma on Gopabandhu and Tilak are not only contrasting but also revealing and enable us to understand the stature and standing of Utkalmani at the national level on account of his dedicated services to the lowly and the lost. The inspiration Gandhiji got from Gopabandhu and the confidence and optimism he displayed to attain Swaraj within a year after seeing Utkalmani's sacrifices and suffering for the cause of Swaraj testified to the remarkable saga of his selfless service to people, society and nation. While the people of India and particularly the people of Orissa reverentially commemorate his life of exceptional service and sacrifice and often cite his hallowed name as the shining example of a man devoted to wipe out every tear from every eye of the victims of flood and famine, they are insufficiently aware of his robust social vision and modern mind.

The dearth of literature and research on Gopabandhu's worldview is a sad reflection on our intellectual tradition which has failed to adequately appreciate and make people aware of the genius of Utkalmani as a fine exponent and practitioner of a movement for modernization of our social tradition.

We must be mindful of the fact that India in its long history was repeatedly subjected to foreign invasion and control not due to its economic deprivation and poverty but because of the social factors which restricted our outlook, fostered blinkered approach to life and narrowed our understanding of society and universe. India was shining through its wealth and riches and the radiance of the shining India very powerfully drew the attention of rest of the world. Not only the

mysticism of the land but also the authentic celebration of life in all its splendour made India the center of attraction and all attempts were made by the Europeans to exploit its treasure. While the restlessness of mankind to reach the shores of India was finding concrete manifestation in the attempts of Vasco da Gama and Columbus to explore sea routes to this enchanting land we in our own country were confined to inhibition of social taboo and prohibition to undertake sea voyage. This regressive social custom combined with the rigidities of caste and religious dogma constituted the single most important factor behind the degeneration and decline of India in her history. The sensation of renaissance felt in many parts of the country and the mighty struggle for independence under the leadership of Mahatma Gandhi represented, among other things, the deeply felt desire of our people to change society along progressive lines and initiate processes so that modernization of society, outlook and attitude could take place. After all it is only through the processes of social modernization that the consciousness of the people could be awakened and their worldview broadened.

The downfall of India despite its glorious heritage of science and technology can be attributed to the way education and talent was appropriated by particular castes for centuries. In a way there was hundred percent reservation, in diverse fields of life, on the basis of caste. Swami Vivekananda in one of his insightful writings observed that the monopolization of education and intelligence by a few was responsible for the decline of India. The low levels of literacy rate in India for thousands of years in spite of the millennia old tradition of worshipping the God and Goddess of learning Ganesh and Saraswati respectively highlighted the social factors that retarded the progress of mass

education and resulted in all round backwardness of the nation. During our freedom struggle it was progressively realized by our leadership that there is no better way to change society and nation than educating people, expanding their abilities and inculcating among them the values of service, nationalism, sharing, fellow feeling, compassion and understanding. Gopabandhu spearheaded a movement for social modernization through education. It was silent and unspectacular but had revolutionary implications for society. His approach remained far above narrow confines of caste and religion and covered the whole nation. It is well known that in 1909 he established the Satyabadi Bana Vidyalaya which possibly became the first ever experiment in our country for conducting open-air school. Mahatma Gandhi wrote appreciatively on this effort. A celebrated educationist of that time Sir Asutosh Mookerjee understood its significance for the nation when he wrote "The promoters of this school have set a laudable example to the country...one cannot but wish that every village in Bengal should possess a genuine place of instruction like the Satyabadi School". The thoughtful observation highlighted the nationalistic and universal approach of Gopabandhu whose ideas are of immense importance for our age.

A survey of his writings brings to light his wide ranging ideas and his modern approach and educates us about his farsighted vision. A thorough study and understanding of Gopabandhu's life and work help us to understand that he was a refreshingly modern person and had the innate desire to modernize society and broaden the attitude and outlook of people. At the heart of that path breaking approach remained education.

On 16th September 1912 i.e. three years after he established Satyabadi School he

addressed the Puri District Educational Conference organized at Satyabadi and said "Education is the well spring of all national development". (*Siksha samasta jatiya unnatira muladhar*). A man committed to national development through education was obviously perturbed to see caste based organizations becoming the nucleus for the spread of education. In the address cited above he painfully observed that Brahmana Samiti, Karana Samiti, Kayastha Samiti, etc. were engaged in extending educational facilities to the members of their respective castes. In the second half of the twentieth century sociologists like Rudolf and Rudolf focused attention in understanding the role played by caste in promoting the cause of modernisation. They interpreted that tradition in spite of its apparent contradiction with modernization process has the potential of advancing it. By way of example they referred to the construction of schools and hostels by caste associations for students belonging to particular castes for availing modern educational facilities. But Gopabandhu in the beginning of the twentieth century had indicted caste based approaches to impart education and remarked that howsoever noble the objective of such associations might be their attempts based on narrow considerations could not promote the educational advancement of the nation as a whole. His observations "these associations are communal, not universal", "*Ehi sabu Samiti Sampradayika- Sarvajanin Nuhen*", brought out the limited scope of caste associations and therefore advocated and pursued the wider vision free from all constrictions. He specifically emphasized on spread of education among all castes and communities and the establishment of Satyabadi School was a splendid example of his broad minded approach to education. He carefully analysed the report concerning spread of education in India and learnt

with a heavy heart that for every five villages of India there existed only one school. Referring to the Puri district he said with lot of sadness that in 10, 25 and even 50 villages one hardly heard of the pronouncement of the alphabets. He informed that the first syllable represented by AA and AAA was never uttered in those villages. Continuing to reflect on the deepening ignorance of people in remote villages he told that the dim ray of education had not reached there. He entertained the doubt that in hundreds of villages of Orissa people even would not be aware of the basic fact that they were being ruled by the British authorities. To day we talk of the division of society in terms haves and have nots. In 1912 Gopabandhu talked about division of society in terms of literates and illiterates. The cause of the dichotomy was obviously due to lack of education among vast masses of ordinary men and women. He therefore expressed the opinion that efforts should have been made much earlier to dispel ignorance among people. He forcefully argued for a campaign in all villages and among people of all castes and creed to make them understand about the value and utility of education for them. He favoured for broadening the scope of the campaign to include in it not only book learning but also vocational education. For he believed that excessive reading of books puts heavy burden on the brain and therefore suggested that public instruction should give equal emphasis on the use of hand, feet, ears and eyes to make mind steady, stable and focused. In 1921 Mahatma Gandhi wrote a book for school children called Bal Pothi in which he wrote that household work is education. Elaborating it further he explained that both boys and girls by doing house hold work could exercise their hand, feet, eyes, muscles and brain and grow up as healthy and balanced human beings. The comprehensive understanding of education by Gopabandhu Das and Mahatma

Gandhi and the stress they laid on both the physical, intellectual and spiritual development of the student need to be followed by the present generation which is plagued by the decline of values and crisis of standards of behaviour.

One of the distinguishing features of the movement for spread of education in twenty first century has been to make education accessible for those who are in the margins of society. Utkalmani Gopabandhu Das had nurtured that vision at least nine decades back and much before Mahatma Gandhi reached the shores of India from South Africa. Keeping in mind the special concerns of the people belonging to the labour class he specifically wanted that they would be taught about the new methods for using their skills in local industries.

The fact that his campaign for education covered all communities and castes and the fact that he wanted special education for the labourers, established his credentials as the arch advocate of inclusive society and Sarvodaya. Above all he wanted that education be made the principal instrument for building our national character. The all encompassing approach and the nobility of the challenging vision of Gopabandhu contained the seeds of total literacy campaign which took the form of a mighty tree in Ernakulam district of Kerala in the 1980s and gradually branched out to different parts of India including Orissa and emerged as a giant movement for spreading literacy in the country. The current focus at the national level on Sarvasiksha Abhiyan embodies the vision of Gopabandhu Das which covered all communities and which emphasised on their inherent right to be the recipients of knowledge and wisdom. The ideal of fraternity enshrined in our Constitution can only be realized in full measure only if the objectives set by Gopabandhu to educate every citizen of the

country are realized in practice. It is only by effective and quality public instruction that we can put an end to divisions caused by caste, religion and community and promote social solidarity, national unity and integration. Any attempt to ensure equality of opportunity for the spread of education would be a powerful step for social modernization. After all the essence of social modernization demands that people must nurture an open mind free from the fetters of narrow identities, stretch their arms to embrace new ideas and be governed by the ideals and practice of liberty, equality and fraternity. The historic efforts of Gopabandhu Das in the early part of the twentieth century to spread education among people cutting across contrived barriers of caste and creed constituted a rarest of rare instance of a leader so passionately dedicated to the spread of education in the face of countless difficulties and hindrances caused by foreign rule. His heroic efforts and his pioneering contributions make him one of the forerunners of social modernization and builder of modern India.

In my talk On Gandhi and Gopabandhu delivered on 27th March 2006 at Gopabandhu Bhavan, Cuttack, I had referred to the Education Code of Japan which prescribed opening of schools at every village of that country. That code, I stated, was responsible for spread of mass education and played a determining role in the emergence of Japan as a modern and industrialized country in the twentieth century. I made that statement without referring to Gopabandhu's collected works and then said that he by establishing the Satyabadi School had had the similar vision for the people of Orissa and India.

Later when I read the first volume of Gopabandhu's collected works it was instructive to know that Gopabandhu in his speech at the Puri District Education Conference in 1912 had

referred to the Education Code of Japan announced by the Emperor of that country. He said that the code outlined the vision of the modern Japan in which not a single subject would remain unlettered and deprived of education. Stating that Japan laid the foundation of its national development the day it announced and implemented the code, he asked with a heavy heart "When would our so called benevolent Government announce such a code for us?" That stirring question represented the agitation of his mind and his restlessness for liberating the people of India from the thralldom of ignorance which paralyzed their mental faculties and crushed their spirit even as they struggled to physically survive. It also meant that had Gopabandhu's desire to have a Education Code been implemented, Orissa and indeed the whole of India would have had the indices of development no less significant than that of Japan.

The fact that Gopabandhu was aware of the Education Code of Japan, the fact that he attributed the phenomenal progress of Japan to that code which accelerated the spread of education among people reveals his deep understanding of the matters concerning advancement of education in other countries and its role in completely transforming them as modern and front ranking nations of the world. His breadth of vision was an eloquent testimony to his modern approach. His fervent desire that the British Government of the day should introduce such a code amply demonstrated his eagerness for a revolutionary development of our society and nation through education. Much later Dr. B.R.Ambedkar the principal architect of the Constitution underlined the value of education by saying "We may forego the material benefits but not education". The modern studies in twenty first century have revealed that the GNP of a nation can be appreciably increased more by

educating people than by investing in any other sector of the economy. The numerous Human Development Reports of the United Nations Development Programme (UNDP) now emphasise on spread of education for building human development and the Secretary General of the United Nations Dr. Kofi Annan has made education a key component for achieving the Millennium Development Goal for the humanity. A rudimentary understanding of Gopabandhu Das's profound thoughts and his intensely practical action for the cause of education make us aware of his role as one of the leading torchbearers of social modernization in Orissa and the country.

While dwelling on the role played by Gopabandhu Das in setting the process of social modernization one is struck by his ability to assimilate ideas from different sources. Earlier I referred to the Education Code of Japan and the way Gopabandhu cited it as a model for our own country to introduce education and quicken its process for the larger advancement of the people and nation. It was indicative of his all embracing mind which was receptive to ideas from different sources, be it foreign or indigenous. A man all the while engaged in addressing the miseries of the starving people and serving society had also the deep concern for changing society along modern lines. While doing so he remained tuned to the developments in the sphere of education in other parts of the country and wrote about them to inform and inspire people to follow those examples. It was indeed characteristic of Gopabandhu Das to look at the bright spots of learning, in the midst of pervasive illiteracy, and derive appropriate lessons for educating the masses. In a moving piece written in Satyabadi in 1916 on the theme "Education in the Indian States", Desiya Rajyare Siksha, he glowingly referred to the eloquent statement of Gopal Krishna Gokhale that the first and foremost

requirement of India was education. Adding that Gokhale made that statement in the context of the spread of primary education he lamented that the British Government did not pay heed to the pronouncements on the ground that those were impossible to implement. However, Gopabandhu happily cited the example of Baroda State where the impossible was made possible. Writing that several attempts were being made to spread education in many other Indian States, he proudly mentioned the campaign launched in Mysore which apart from establishing schools for primary education set up libraries for promoting mass education, made special provisions for the upliftment of the neglected sections of society and put massive efforts for the improvement of agriculture and industry. Giving the shining example of Travancore State, he outlined the noteworthy features such as the establishment of a school in every three square mile, enrolment of half of the eligible boys and girls in the school and even the registration of all the students in the school of a particular Taluk. The exemplary success in generating momentum for the spread of education among people gladdened the heart of Gopabandhu and he wrote about them to mobilize people and public opinion in Orissa to show similar results. To motivate people to pursue education he used to explode the popular myth that education was a luxury for them. In fact, when a district authority declared that 'secondary education is a luxury, those who want it must pay for it' Gopabandhu rejected the argument by saying that education is indispensable and whether it is primary, secondary or higher education it would be wrong to categorise it as luxury for the human being. He then stated that the divinity of the beast like human being could only be brought out by education alone. Declaring that the principal objective of education is concerned with the organization of a well ordered life he added that

such lofty goals could not be achieved either by developing logical reasoning or getting awards through excellence in the field of cricket and football. The role models for our youth to day are not those whose life is well ordered or based on values but those who have achieved name, fame and positions of strength and power. The role models are the cricketers and accomplished sports persons who are being deified for their success irrespective of their worth as human beings. To day when values are being disintegrated in wild pursuit of hedonism the remarks of Utkalamani Gopabandhu Das stirs our conscience to reevaluate our approach for nurturing our younger generation and inculcating in them the ideals and standards of a conscientious citizen.

A sensitive and caring person he had the ambition to refine the administrative machinery by educating people. To day when alarming levels of corruption have affected the administrative machinery and made it unresponsive to the needs of people and society we need to hark back to ideas of Gopabandhu Das to search for solutions to the problems besetting the governance. It is, thus, evident that he wanted to achieve a larger goal through education- a goal which went beyond removal of ignorance of people, augmenting their earning capabilities, empowering them and covered in its scope the enrichment and rejuvenation of life.

Earlier, it has been mentioned that the modernization of society is much more long drawn out and arduous than the modernization of industry and economy. Modernization of society involves dealing with subtle aspects such as mind and attitude of the people as compared to the modernization of economy and industry which can be achieved by introducing new machines or the new methods of production. While the former concentrates on the realm of culture and values,

the latter grapples with the more mundane world amenable to change and transformation with the help of new variety of instruments and implements. Therefore, social modernization requires patient toil and slow processes of training for changing the human behaviour and mental outlook. The enlightened ideas, prejudice free mind and willingness to change one's mindset in the light of new knowledge and thoughts are indispensable intangibles for transformation of society. It essentially means evolution of new consciousness in tune with liberal values, cultivation of humanism at the comprehensive levels of individual and society and tolerating the views and faiths of others. It can be achieved by the instrumentality of education, the content of which has to be infused with progressive thoughts and views. Gopabandhu was conscious of the fact that spread of education is the surest way to realize the goal. He was aware that primary and secondary education by itself would not be sufficient unless accompanied by higher education and research. After all the college and university teaching combined with technical and engineering education provide access to higher levels of knowledge and enable the recipients of such education to be well abreast of the latest trends and developments of academic endeavour at the national and international level. He, therefore, demanded the establishment of an Engineering School in Cuttack and due to his untiring efforts his demand was fulfilled and an Engineering School was established. He, thus, remained in the forefront of a movement for the introduction of modern and technical education in Orissa.

It is lesser known that Utkalamani Gopabandhu Das fought with a crusading zeal for introduction of higher education in Orissa. For he realised that without it the people of Orissa would not be able to make much progress in quest for a better quality of life. It is a historic coincidence

that the resolution demanding a separate State of Orissa and the resolution for a separate University for the State were introduced at the meeting of the Utkal Sammilani convened in Paralakhemundi under the leadership of Krishna Chandra Gajapati during 26th and 27th December 1914. It is indeed enlightening to note that the moving spirit behind the resolution for a separate university was none other than Gopabandhu Das. The year 2006 is the 150th anniversary of the establishment of the modern universities in India. The cities of Chennai, Kolkata and Mumbai had the distinction of leading the country in this respect. It is important to recall that Gopabandhu Das started a movement for the establishment of a modern university for Orissa. The country knows him as the founder of several trend setting institutions including the Satyabadi Vana Vidyalaya. Emphasising on primary and secondary education and combining it with the demand for a University for Orissa he emerged as a mighty force for an educational renaissance of the State. It is, therefore, important to be adequately educated about his role in demanding the introduction of higher education for the students when the freedom movement was gaining momentum and the struggle for a separate Orissa State was at its peak. The way he went about achieving it was fascinating and revealed his efforts for digging out facts concerning establishment of the universities in Europe and cogently making a similar case for Orissa. Only a few days after the Samaja was established i.e. in October 1919, he wrote a piece forcefully pleading the cause of a University for the State and sensitizing people and seeking their active support in achieving it in practice. He cited the Government decision to establish a University in Nagpur and Dhaka even though there was only one college in each of those places. Unearthing information from the pages of history he understood that many European countries had the

distinguished record of founding universities for spreading higher education in spite of the fact that only one college existed there. Rejecting the specious plea that the existence of only one college was a limiting factor for starting a new university he exhorted the authorities to look at their own example of establishing universities in other parts of the country primarily on the same ground. He was perplexed as to why the case of Cuttack would be ignored when cities like Nagpur and Dhaka were being favourably considered for opening Universities there. He marshaled facts from the report of the Patna University Committee and the observations of Lt. Governor of the Bihar Province, Lord Gait to the effect that a University at Cuttack was being considered. When it was argued that Cuttack would get a University only after two or three colleges were established there Gopabandhu asked the question through the columns of the Samaj "What is the necessity of waiting for the setting up of two more colleges when there were precedents in India and abroad of having a University to cater to need of a single college?" He then wrote "Convert Ravenshaw College to a university". Let us pay tribute to the vision of Utkalmani who wanted, as early as 1919, the conversion of Ravenshaw College to a University. The dream of Gopabandhu Das has come true after more than eight decades. The Ravenshaw College has been conferred with the status of a Unitary University and a new chapter has been created in the history of educational development of Orissa. The present generation gratefully acknowledges the role played by Gopabandhu Das as the progenitor of this historic movement.

Gopabandhu in spite of the constraints imposed by the paucity of resources never privileged one type of education over another. For instance while emphasizing on primary and secondary education he was not limiting his vision

to promote college and university education due to inadequacy of monetary resources. In fact, the hallmark of his personality was his integrated vision covering all types of education. He disagreed with the proposition that by promoting higher education we might cut down on resources for educating the masses. He wrote about it in the Samaja on 8th November 1919. Noting the concerns expressed in some quarters that investments in establishing Universities might deplete the funds for the cause of primary education he however forcefully stressed on making higher education available to more and more people regardless of the hindrances on the way in the form of insufficient resources. His spirited arguments for the cause of higher education and his relentless use of the columns of the Samaja to drive home the point spoke volumes of his creative use of mass media for cause of social modernization through education.

One is struck by the boldness of his approach when one traces in his Rachanabali (first volume of his writings) his daring suggestion that Oriya students should be sent abroad for getting more modern and advanced education in the foreign soil. The land of Orissa described by Mahatma Gandhi as the land of sorrows and tears had hardly any funds for promoting primary education let alone sending students overseas for getting themselves enrolled in the institutions of higher learning and research. The fact that Gopabandhu had that courageous vision spoke of his undying spirit to reach beyond the frontiers of the country and explore the vistas of knowledge and scholarship for changing the destiny of our society and nation. To materialize that bold idea he suggested that an Education Fund (Siksha Panthi) be set up to finance the students for their studies in foreign countries. He then referred to the existence of such a fund in Ganjam, exhorted people to replicate it in other areas and use it for

the promotion of education for dispelling ignorance, reaching out to the new frontiers of knowledge in India and abroad, building human resources and changing society. His desire to overcome all barriers including financial for the cause of education represented the triumph of spirit over material deficiencies. Let us be inspired by Utkalmani's wisdom to carry forward the noble mission of spreading the light of knowledge and learning, uplifting people from the depths of ignorance and providing them access to the higher levels of education.

Utkalmani Gopabandhu was an avid worshipper of the ancient ideals of India based on our composite culture, rich literary tradition and spiritual ethos. He wanted those ideals to be integral part of our national curricula of education for developing the mental faculties of the students and ensuring the wholesome growth of their personalities. He wrote about it several times and Satyabadi Vana Vidyalaya was an exemplification of his lofty desire to teach the younger generation the values and morals which constituted the foundational philosophy of the ancient method of learning and scholarship. It may be clarified here that social modernization does not mean the rejection of all that is part of our tradition and which has contributed to the cultural refinement of our people in spite of their lack of exposure to formal education. The process of social modernization depends as much on imbibing the modern values as on harnessing the ancient wisdom which philosophically understood the unity of life and the oneness of diverse approaches to truth. Utkalmani Gopabandhu Das in an essay (written in 6th volume of Satyabadi) evocative of the grand alliance of the ancient and modern vision accorded priority to our spiritual and civilisational heritage and at the same time underlined the imperative need to learn English language, modern science and western literature. The blend of both

the modern and the ancient in the architecture of his education and his ability to assimilate ideas being generated by the vibrant intellectual traditions elsewhere in the world, made him one of the forwarding looking leaders who learnt from his times, added value to the secured wisdom and broke new grounds in transmitting them to the wider society. Two examples of institutionalization of his vision will validate the point. While the establishment of a Sanskrit toll in Puri owed to the untiring efforts of Gopabandhu and brought out his passion for advancing the learning of this ancient language the setting up of the Engineering School at Cuttack outlined his modern mindset to embrace the science and technical education. Understanding Sanskrit enables us to understand the modern language. It was Mahatma Gandhi who had said on 17th March 1940 that study of Sanskrit is an aid to the study of modern languages. In twenty- first century more studies conducted by linguists reveal that the Sanskrit language is more computer friendly than any other language. Utkalamani Gopabandhu's exhortations not to reject English language, medical education and western literature testified to his modern approach. His liberal and integrated vision fascinates the twenty first century mind and prompts us to recapture that spirit which evolved in the trying circumstances of colonial modernity imposed by the foreign rulers.

No discussion of social modernization through education would be complete without referring to the efforts to educate women and providing them their legitimate space to be the leaders and architects of a massive movement for educating the whole society and nation. It goes without saying that education of women cuts deep into society. In fact graded inequality ingrained in the caste system and extremely low status enjoyed by women in our society were primarily responsible for the degeneration of India down

the ages. What was true of India was true of the rest of the world. No revolution including the American revolution and the French revolution accorded the equal rights to women. John Adams was a key member of the Constituent Assembly of the USA who went on to become the President of that country. He played an important role in drafting the American Declaration of Independence which proclaimed that all men are created equal. His wife wrote a letter to him appealing to incorporate the rights of women in the American Constitution. But it was not heeded to. The proclaimed ideals of Liberty, Equality and Fraternity which remained at the heart of the French Revolution were guaranteed by the fundamental law of the land only to the male component of the population and the non-slaves. The French Philosopher Jean Jacques Rousseau whose seminal ideas provided the intellectual basis to the mighty French revolution declared that ignorance was entirely beneficial to women. Against this backdrop what was done by Mahatma Gandhi and Gopabandhu Das was nothing less than epoch making and the relevance of which is more than that of the great revolutions and movements of history for unchaining women from the bondages through education and expanding opportunities for them so that they played their due role in shaping the destiny of the nation. In the later part of the twentieth century it was declared that if development is not engendered it would be endangered. One can take liberty and modify it to say that if spread of education is not endangered it would be endangered. That was what Gopabandhu Das did when in his sociologically significant article on "Nari Siksha" (Education of Women) written on 6th December 1919 he commented, "If girls are not educated there would not be any improvement of the education of the country". The fact that Gopabandhu Das was taking up the women's

education at a time when he was fighting both for India's independence and the separate State for Orissa on the basis of language make his contributions more noteworthy. A cursory glance of that article makes us understand the sociologist in Gopabandhu Das explaining the sociological roots of educational backwardness of women. He outlined the social factors that prevented women to pursue education and condemned them to the depths of ignorance and illiteracy. He asked the question "How would education among women improve?" "Stri Siksha Brudhi Paiba Kipari"? He said that our social tradition did not encourage women to go to school. He then asked as to how a family would take interest in the education of the girl child when it knows that she would leave the family on attaining adulthood. He then explained that the social tradition enjoining the women to exclusively take up the responsibility of the household work came on the way of their educational advancement. Gopabandhu deserves to be hailed as a feminist for his perceptive analysis of the root cause of illiteracy among women. Attack on such social traditions constituted important steps for the emancipation of women. After all modernization of society could be best promoted only when women are given equal opportunities in the field of education. To day we clamour for gender equality and make empowerment of women the central plank for progress and development. At the core of such efforts remain the equal treatment of women and application of same standards for them as is being done for men. One is reminded of the

question of Gopabandhu to his well wishers when they repeatedly pursued him to get married again after his wife's unfortunate and untimely death. Gopabandhu sharply asked, "Would you have asked my wife for remarriage if I had breathed my last?" The question of Gopabandhu silenced them. But his profound question contained in it the more revolutionary issue of equal treatment of women for creating a good society. He extended that notion from his personal life and applied it in the larger context of society for promotion of education of women.

By attacking caste based approach to promote education, by taking up the cause of universalisation of primary education and promotion of secondary and higher education, by stressing the importance of learning English and the other streams of modern knowledge and instruction imparted through English language and above all by according importance to educate women and liberate them from the oppressive social tradition, Utkalamanai Gopabandhu Das became the harbinger of social modernization in Orissa in the first quarter of the twentieth century.

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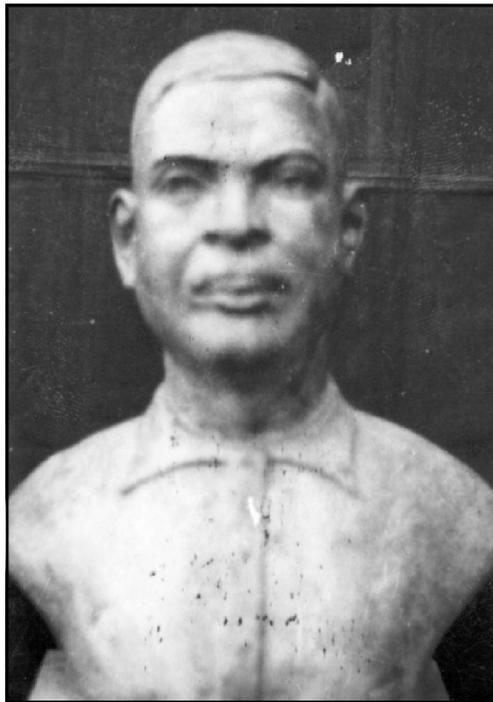
Laxman Naik : The Leader of the Leaders

Dr. N.P. Panigrahi

Tribal resistance movement was an integral part of freedom struggle and the heroic role played by many distinguished tribal leaders like Laxman Naik of Koraput, Ratna Naik of Keonjhar, Surendra Sai of Sambalpur and scores of others. They had identified themselves with the mainstream freedom struggle against heavy odds and at the cost of their lives and princely career.¹

There are few important aspects of the tribal resistance movement which deserve mention. One is that the tribals have their own social, cultural and religious identity, their own taboos, make beliefs and peculiar compulsion of lifestyle and therefore, any attempt of the administration of an alien rule to make an inroad into the tribal society by way of reformatory and correctional changes, however laudable, is bound to be resisted by the tribals with all their individual and collective might.² The most dominant characteristic of the tribal resistance movement

was that it was essentially a movement against the foreign rulers and in that sense could be adjudged to be the precursor of the national liberation movement which took a definite shape and gathered momentum under the inspiring leadership of Mahatma Gandhi nearly one century later.



There is a long and illustrious list of tribal resistance movement took place in different parts of Orissa. But nothing could be more inspiring and edifying than the saga of heroic struggle and sacrifice of one single tribal leader of Koraput whose feats and exploits till today are unparalleled.³ This great man is no other than Laxman Naik of Koraput District.

Laxman Naik was born on 22nd November, 1899 in Tentuligumma of Malkangiri. His father was Padlam Naik. He belonged to a Bhuyan tribe. He fought single handed against the oppressive foreign rulers with consummate skill and a rare passion and fervour

of a fighter. He was the very fountain of grit, courage and strength to countless followers and co-workers and shone by rare brilliance. He stood up like a rock with only one supreme truth as his polestar, the freedom of his mother land. He sacrificed all his creature comforts and ultimately consumed himself but did not break or bend a bit before the wily machination of the foreign usurpers.

This innocent tribal hero Laxman Naik was attracted towards the National Movement, when the message of Congress Movement reached Koraput. He became an active member of the Congress in enrolling as⁴ *charanna* member of the Indian National Congress. He received all kinds of physical education and learnt about national integration. He organized the tribal people to fight against old and inhuman practices like bonded labour. He played a key role to popularize Congress programme in Koraput. The tribal people of Koraput and its surrounding like Malkanagiri, Tentulipada accepted him as their hero and devoted themselves for the cause of national freedom. He promoted 'Khadi' and made people aware of the Congress plan of action.⁵ He tried to inculcate a sense of unity among people for the freedom. The subaltern perception of people's participation found its subtle manifestation in this part who fought for freedom. It was more insistent in case of the illiterate villagers than that of the elitists of town. The mass participation of tribals in this area took a new dimension in the Congress movement after congress formed ministry in 1937.⁶ They get a sense of fresh courage which led to some minor incident of rioting. The best example is killing of a sub-inspector with an axe when he removed a Congress flag while hoisting. Violence in a non-violent movement like Indian National Movement could be seen from such incidents.

Laxman Naik took the charge of President of the Congress primary committee at Matili in Koraput in 1942.⁷ He managed to mobilise the tribal people for various development works like construction of roads, building bridges and establishing schools. He asked the villagers not to pay any tax. He spearheaded the fight against oppression, sufferings and exploitation. During the Quit India Movement 1942, Laxman Naik was nominated to represent Matili. He used non-violence as a main weapon against colonial power. The tribal people called him "Gandhi of Malkangiri."⁸

The tribal movement created an unprecedented public awakening in Koraput. The message of Quit India Movement was circulated in the whole of Koraput.⁹ The Bonda tribes of this region were violent and belligerent and seized Matili police station under the leadership of Laxman Naik. In 1942, August, Laxman Naik and Congress workers attacked liquor shop at Kongrabeda, Muntipalli, Sindhabela.¹⁰ He led a long procession to Matili police station. It was on August 21, 1942, tribals from different villages moved towards matili, holding a Congress flag and chanted 'Ramdhun' and proceeded towards police station. They entered the compound of police station and tried to hoist the flag at the top of the Police Station.¹² Laxman Naik was not allowed to hoist flag, as the magistrate Mujibur Rahman ordered 'Lathi' charge on the demonstrators.¹³ The angry demonstrators gave patriotic slogans. Two police officials Ram Murty and constable Mohanty were injured. As the police opened firing, 5 died on spot and 17 injured. The injured Laxman was thrown into the ditch near the compound.¹⁴ It was a blessing in disguise for the police to involve Laxman in a murder case of forest guard G. Rammaya. He along with his son and other Congress workers were arrested at Matili police station and were sent to Koraput

jail. The trial of Laxman Naik was made at the Additional session court of Koraput. V. Ramnathan, the Additional Session judge, Koraput sentenced Laxman Naik to death under section 302 of IPS.¹⁵ He was then sent to Berhampur Jail for execution.

Laxman Naik was in the cell since November 16, 1942. When his execution date drew nearer, he wished to see his fellow prisoners and eat what they were given. All the inmates of Berhampur jail offered prayer. His fellow prisoners wept throughout night of March 28, 1943.¹⁶ At the break of dawn on March 29, 1943 by 5.30 a.m., Laxman Naik gallantly marched towards the Gallows. He wished his last. "If the sun is true, and so is the moon, it is then equally true that mother India shall be independent."¹⁷ Rammurty, the Zamadar of jail pulled the lever bringing the iron plate under his feet down.¹⁸ There ended his life, and he was buried inside the jail compound.¹⁹

Though Laxman Naik did not live to see free India, he remained imprinted in the minds of millions of people of India as the leader of leaders.

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Madho Singh : An Associate of Surendra Sae

Saroj Kumar Panda

The freedom struggle of India marks a great landmark in the history of mankind. Because it shook the very foundation of the colonial empire of the mighty British. The first hundred-year rule of the British from 1757 to 1857 began to crack from the Sepoy mutiny of 1857 which was considered as the first war of Indian Independence. Because the genesis of the freedom movement of India lies in the great revolt of 1857 and its aftermath. If we look into the vast panorama of the revolt of 1857, we come across stories of the heroic sacrifices of people both from the national and regional level. One such great hero was Veer Surendra Sae who dedicated his whole life for the greater cause of the motherland. Mother and motherland is superior to heaven, was his belief and nationalism was his religion, which inculcated a deep sense of patriotism among the people of the western Orissa who were greatly inspired by his message and heroism. Madhab Singh Bariha, the Zamindar of Ghens who followed the footprints of Veer Surendra Sae, was a great patriot. The heroic sacrifice of Madho Singh and his family was not only sensational but an unforgettable



chapter in the history of India's freedom struggle. Dr. Harekrushna Mahatab has very rightly observed, "the revolt of Madho Singh was far greater than the revolt of Surendra Sae". But neither in the history of Orissa nor in people's mind, he finds a place of that significance. The life of Madho Singh and his sons was a relentless struggle against the British. Though they suffered defeats in the hand of the British, their names will be recounted in the pages of history with glory.¹

Veer Madhab Singh Bariha is known from British records as Madho Singh. He is mentioned as Madho Singh in all historical documents.² His father Arjun Singh Bariha made necessary arrangements to make him proficient in the art of warfare. It is learnt that he became a martyr at the age of 72 in 1858. So, he must have been born in the year 1786. He inherited the value of honesty and integrity from his predecessors. His indomitable courage, love of freedom and his altruistic nature made him a great revolutionary.³ Seeing his courage and capacity, his father handed over the zamindari of Ghens in his favour, which consisted of twenty small villages. Those were : 1. Ghens,

2. Petupali, 3. Ghumuripali, 4. Jhankarpali, 5. Tileimal, 6. Barpadar, 7. Turimunda, 8. Badmal, 9. Katapali, 10. Kuchipali, 11. Sidhira, 12. Kalagapali, 13. Nuapali, 14. Videshpali, 15. Brahmanipatha, 16. Balipatta, 17. Beherapali, 18. Tumerpali, 19. Bandpali, 20. Charhapali. These were known as Khalsa"⁴ Madho Singh had five sons. They were Hati Singh, Kunjal Singh Bairi Singh, Airi Singh (Uday Singh) and Narayan Singh. His second son Kunjal Singh had got five villages as dowry. Those were : Grinjal, Budhamal, Kendumudi, Kendumudi, Rengali and Biripali.

Madho Singh was independent minded, who never desired to remain under the control of the Marathas and the British. He hated them for their exploitation of Indians. He hated the British as 'Bendra'⁵ (a low caste) and his feeling towards the British was echoed in those villages, which remained under his zamindari. He was convinced about the strength and shrewdness of the British. Yet he dared to fight against them. The reasons for which Madho Singh raised sword against the British are widely known. Firstly, the attitude of the British towards Veer Surendra Sae wounded the feeling and sentiment of Madho Singh. Because the lawful claim of Surendra Sae for the throne of Sambalpur was set aside by the British. Further Sae killed Duryodhan Singh, the zamindar of Rampur, who was found to be a seditionist. His (Duryodhan's) son Dariar Singh fled away to Hemgiri and saved his life and brought this act of Surendra Sae to the notice of the British. Veer Surendra Sae and his followers were victimized. Life imprisonment was inflicted on them. Madho Singh regarded this act of the British as a great threat to the independence of the region. He became a firebrand revolutionary against the British. Further the British attitude towards Narayan Singh, the Zamindar of Sonakhan influenced the mind of Madho Singh with strong

reaction against the British. Narayan Singh was the son in law of Madho Singh. A great famine occurred in Sonakhan in which people died out of starvation.

Narayan Singh requested Seth Makhanlal of Kharod to provide food grains for the famished people. But Makhanlal was reluctant to provide any help at this time of adversity. It infuriated Narayan Singh. He looted wheat and rice and distributed among his hungry people. For this, Narayan Singh was convicted and sent to jail. This act of British added fuel to the fire. Madho Singh and his whole family took a pledge to drive out the British. Further the policy of increasing revenue collection made the situation volatile. It over-burdened the people. A Govt. report reveals that in the year 1849, when the Gountias and Zamindar of Sambalpur were required to pay Rs.8800/-, it increased to Rs.74,000 in 1854.⁶ Such was the trend of revenue collection. Further the British made an announcement that all kings Zamindars and Gountias belonging to Sambalpur area were required to come down to Sambalpur to deposit their revenues. It certainly hunted the vanity of the kings, Zamindars and Gountias. But they could not defy the order. However, the community of Gond and Binjhal deadly opposed to pay the revenue. He decried this measure of the British. He did not want to rob peter to pay Paul. He stopped collecting land revenue from his subjects. He did not care for the demand of the British. Such act of Madho Singh was taken as a blatant disregard to British authority. Commissioner C.F. Cockburn Esq made an announcement for the confiscation of property of those who had declined to pay revenue to the British. The announcement was published in Sambalpur on 25.08.58. A list of defaulters was prepared in which Madho Singh was at the top.⁷ Another incident which conflagrated the situation was the dispute over Bhatibahal region. The

Zamindar of Bijepur was very clever. He immediately rushed to Sambalpur to justify his claim over Bhatibahal. The British supported his claim to amalgamate the region with his estate. It infuriated Madho Singh and his son. They made violent protest against the act of the British. So, all those events convinced him that a war against the British was inevitable.

Madho Singh was a man of farsightedness, courage and resourcefulness. He gave his head and heart to make an organization of the soldiers. He instilled the youths of 'Khalsa' in the spirit of nationalism. The gospel of nationalism spread to the nook and corner of the 'Khalsa'. A field situated between Budharaja Gudi and Banyan tree of Ghens was chosen for the training of the art of warfare. The youth belonging to the Kondh, Binjhal, Gond, Chauhan and other communities participated in the training. All expenses towards the training was borne by Madho Singh. The training programme was carried out from the full moon day of the month of Pousa till the last tuesday of Chaitra. The last tuesday of Chaitra, when the training was over, was followed with feasting and merrymaking. A sense of unity and self-respect was fostered among the people. The voice of Madho Singh reverberated throughout the length and the breadth of Ghens. The people of Ghens rose in revolt against the foreign domination, and it was the inspiring leadership and guidance of Madho Singh, which made this movement widespread and prominent. He made Ghens the breeding ground of nationalism.

On 30th July 1857, the Sepoys rose in Hazaribagh. They broke open the jail and liberated the prisoners including Surendra Sae and Udanta Sae. After that, Surendra Sae alongwith his brothers and son arrived at Sambalpur.⁸ The commissioner of Chotnagpur intimated about the incident to the commissioner of Sambalpur.

Immediately R.T. Leigh, the Asst. Commissioner of Sambalpur sent a 'Parwana' to all the kings and Zamindars to disassociate themselves from Surendra Sae. Madho Singh learnt about the arrival of Surendra Sae when the 'Parwana' was sent to him on 14.8.1857.⁹ He was overjoyed and made up his mind to revolt. For him, every movement was vibrant; every day was an adventure. But the British kept him under supervision and sent him a letter on 20.8.1857 and warned him to keep himself disassociated from Surendra Sae and his brothers.¹⁰ But the situation took a different turn when a spy of the Zamindar of Bijepur informed the British authority about the activities of Madho Singh. R.T. Leigh, the Asst. Commissioner of Sambalpur took preventive measure when he learnt that Madho Singh and his sons had already organized the Zamindars of Gond and Binjhal communities and were breeding revolutionary spirit in Rajbodasambar, KeSaepali, Patkulunda, Bheden, Padampur and Sonakhan etc. and championed the cause of Surendra Sae.¹¹ Madho Singh worshiped the presiding deity 'Pataneswari' of Ghens and took a pledge not to touch food till 120 heads would be sacrificed before 204 goddesses. Thus he started his campaign. The fire of revolt sparked in Sambalpur and soon spread like a wildfire throughout the nook and corner of western Orissa. The Gountias, Arakhit of Karondala, Markand Beriha of Kharmunda, Sri Krishna Behera of Bamanda, Pitambar Singh of Patakulunda, Zamindar Dian Sardar of Kharsel, Manohar Singh of Kuseikela, Chandan Gartia of Loisingha, Janardan Singh of Pahad Sirgida, Ananta Singh of Mudomahal, Anjari Singh of Kodabaga, Dhansingh of Machida, Kamal Singh, Nilambar Singh and Khageswar Singh of Lakanpur, Gond Zamindar Kama Gartia of Kolabira, Balabandhu Rao of Chandrapur Padampur, Rama Chandra Gauntia of Patrapali

(Rampur), Gountia Ioknath of Rampela, Adhagara and Kumbharbandh, Gountia Mrutyunjaya Panigrahi of Bargaon, Govind Singh of Sonakhan, Zamindar Lal Sae of Tanat, Jai Singh of Laida, Ganesh Upadhyaya of Singhabaga and many others gave a plunge into the fire of the revolt.¹² It was 7th October 1859 when all prominent revolutionaries gathered in the Barahampura temple and took a pledge to fight against the British. Also they promised to enthrone Surendra Sae. Later, thousands of rebels proceeded towards Junahjilla and captured it without bloodshed. It alarmed and perturbed the British. The ruler of Sambalpur finding no way out of this situation resorted to diplomacy. R.T. Leigh entrusted Chakodi Mahapatra with the responsibilities to settle for peace. It was only a pretension.¹³ R.T. Leigh promised Surendra Sae the *Gaddi* of Sambalpur. Leigh told him that it had been intimated to the higher authority which was of course a piece of lie. Then he appealed the revolutionaries to remain calm till the reply is arrived from the authority. Surendra Sae could not sense the shrewd move and he innocently believed in the British. On the other hand T.R. Leigh wrote to the higher authority to send soldiers. Also he organized an athletic meet in Sambalpur to divert the attention of the rebels. In the meantime, more and more soldiers poured into Sambalpur and when they moved, the revolutionaries became suspicious. One day the British soldiers made a surprise attack on the revolutionaries when they were taking bath in the Mahanadi. They fled away in utter panic. Their weapons were captured. However they could manage to escape. They again gathered on the hill of Budharaja. When R.T. Leigh came to know about the gathering of 1500 revolutionaries on the hill of Budharaja he made a planned attack with a large number of soldiers. The revolutionaries offered a stubborn resistance

after which the British soldiers got scared and fled away. The revolutionaries scored a tremendous victory, which gave a boost to their courage and aspirations for the future course of action.

The revolutionaries took the responsibility of guarding the Singodaghat and the Nishaghat. The Singoda Ghat, which was very much impregnable, was guarded by Madho Singh and his son Hati Singh, Kunjal Singh, Bairi Singh and Airi Singh. It completely hampered the movement of the British to Sambalpur. They faced a lot of inconveniences as their approach to Sambalpur was very much linked with these two passes. The British had no way out other than rescuing these (passes). The revolutionaries resorted to a guerilla warfare. The British soldiers received a great setback. They, therefore, gave up the idea of attacking through Sambalpur and planned to proceed through Nagpur.

So on 8.12.1857, Capt. E.G. Wood left Nagpur and reached Singoda Ghat after 19 days of strenuous journey. There was a contest between Madho Singh and Capt. Wood. Many English Soldiers were laid to the dust and the captain escaped and saved his life. On 29.12.1857 he reached Sambalpur. The news spread terror in the camp of the British soldiers and they dared not to bring the Singoda and Nishaghat to their control. On 30.12.1857 Capt. Dyer reached Sambalpur with British soldiers. He attacked the nearby Ghats of Sambalpur. He made a constant search of Udanta Sae. Both Capt. Wood and R.T. Leigh unitedly attacked the rebels and followed Udaya Singh and proceeded upto Kudopali where Chhabila Sae was shot dead. The death of Chhabila Sae shocked Surendra Sae. The incident made Madho Singh aggrieved. After that Madho Singh guarded the Singoda Ghat with great deal of care and seriousness.

The Govt. dispatched Shakespeare to recover the Singoda Ghat. He made two attempts. He failed in his first attempt¹⁴ and during his next attempt, he had to encounter Hati Singh. Hati Singh was severely injured but he managed to escape. Hati Singh, Kamal Singh, Govind Singh and Salegram Beriha again captured Singoda. The situation made Madho Singh more aggressive. He proceeded to Ghana Ghati to collect weapons. But the British made sustained efforts to recover the Singoda Ghat. Capt. Wood Bridge and Capt. Wood were again sent for this purpose. They secretly learnt about the stay of Madho Singh in Paharsirgirah. The British had spread a rumor of the death of Hati Singh in his encounter with Shakespeare at Singoda Ghat. The British thought that it was the appropriate time to capture Madho Singh. They blocked the Paharsirgirah Ghat. But the attempts of Shakespeare ended in smoke when he was captured and beheaded by Madho Singh. His headless body was hanged on a tree. It was the incident of 12.02.1858. The incident terrified the men in the British camp in Sambalpur. The British did not dare to send soldiers any more to Paharsirgirah. However on 14.12.1858 Capt. Ensing Warlo proceeded to Singoda Ghat. He saw a ferocious scene on the top of the hill. Headless and naked corpses were seen hanging in the trees. Naked and headless body of captain Wood Bridge was also found among those of others. Warlo carried the body of Bridge with a horse and came back to Sambalpur.

The wrath of the British on Madho Singh knew no bounds. Major foster proceeded to Ghens with a huge army. There was deep silence in Ghens. No one was found. Everybody hid himself either in distant villages or in deep forest. That again infuriated the British soldiers. They burnt the entire village. This act of the British soldiers was intolerable for the people. There was again a face-to-face fight.

At this hour, Madho Singh had already grown old and fatigue. His constant and relentless struggle with the British exerted an adverse effect on his health. He spent many agonizing days and sleepless nights in the jungle. He wanted rest and while going to Matia Bhatt, he was captured by the British. It was December 1858. Madho Singh was hanged to death.¹⁶ The death of Madho Singh weakened the rebels. Even Surendra Sae was deeply shocked. Madho Singh passed away but his memory is still cherished in the heart of the people. The heroic deeds of Madho Singh gave inspiration to the future.

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Subal Paikaray : The Living Legend of Paika Akhada

Braja Paikaray

Once upon a time, the vast land of Orissan empire was stretched between river Ganga in the north, and river Godavari and Krushna in the south. Eminent Oriya emperors Kharvel and Kapilendra Dev were able to conquer and occupy the major parts of Indian territory and had become successful in all of their military expeditions due to the deep patriotism and unparalleled bravery of historically famous Paika soldiers.

Orissa lost its independence in 1568 A.D. due to the brutal killing of Gajapati Mukhunda Dev by a Muslim general Kalapahad of Bengal in the battle field of Gohira Tikiti. In the year 1570

A.D., Ramei Routray, the founder of Bhoi dynasty renamed himself as Gajapati Rama Chandra Dev-I and built the fort of Khurda at the foot of Barunei hill. In the initial period of his rule Gajapati Ramachandra Dev-I gave much emphasis on reorganising the Paika Akhadas of Khurda area in order to prepare an well organised, disciplined, and militarily trained Paika army which could be able to confront any sudden onslaught of the enemies.



In the historic Paika Rebellion of 1817 A.D., the valiant Paikas of Khurda had fought with the British army to protect the prestige, dignity, honour and independence of the motherland. Even the British historians had admitted and appreciated the deep patriotism, the indomitable courage and the excellent military skill of Khurda Paikas.

From the pages of military history of Orissa, it is ascertained that during Khurda Paika Rebellion of 1817 A.D., there were at least 74 *Gadas* (military strongholds) in the Khurda area and eighty thousand Paikas were ready to face the

enemies at the command of the then Gajapati king of Khurda. As per the military information gathered from "Paika Kheda" written by Late Kanhei Champatiray, the Paika youths were recruited as soldiers at the early age of 20 and were fighting in the battle field till their retirement at the age of 40. After their retirement from the battle field, those experienced Paikas were imparting military training to the Paika youths at 'Paika Akhada' centres as their teachers or Gurus.

Others were given the charge of guarding the forts from the onslaught of the enemies.

In the past, usual military training was imparted to the Paika youths of Khurda at different *Gadas* through Paika Akhada Centres. Though the indomitable courage of Paika army have become things of past, the flame of revolution is still burning in the hearts of the successors of their valiant forefathers. The Paikas are now struggling hard to keep up the old military tradition of Orissa through Paika Akhadas.

Among different *Gadas* of Khurda area, a village namely Gadamanitri which is only 20 km. away from modern Khurda town in the western direction is well-known as Manitrigada since long. Though people belonging to different castes and communities reside in this village, the majority number of persons belong to Paika or Khandayat community. As per the historical records of Khurda, once upon a time Gajapati Purusottam Dev of Bhoi dynasty had taken shelter in Manitrigada with the royal family leaving the fort of Khurda for self protection from the onslaught of Muslim aggression. The historical remains called "Raj Kachery" and the thached house temple of Lord Jagannath, Balabhadra and Subhadra are still existing in proof of the Gajapati Purusottam Dev's stay at Manitrigada. The Paikas of Manitrigada had also taken active part in the historically famous Paika Rebellion of 1817 A.D. and had fought against the British army to protect the honour and dignity of the motherland.

About hundred years back, three Paika Akhada centres had been established at different places of Gadamanitri namely "Martha Pada", "Akhada Tota" and a place under a huge Banyan tree adjacent to the temple of "Goddess Duarsuni".

Some 85 years back, under the direct supervision of the then Paika Guru late Mina

Paschim Kabat and late Achyut Baliarsingh, their disciples Mr. Subal Paikaaray, late Arakhita Dalasingharay, late Jogi Ranasingh, late Narayan Mangaraj, late Hati Paikaaray, late Ananda Paikaaray, late Dibakar Baliarsingh, late Kuber Chhotaray, late Bhagabat Jena and late Antaryami Jena were receiving training regarding the old military craft of Orissa called 'Paika Akhada'.

Mr. Subal Paikaray, the dedicated hero of "Paika Akhada" took birth on 21st April 1912 as the youngest son of late Ananta Paikaaray of village Gadamanitri and is still alive and except him all his old pals have left this mortal world since long.

As per the version and information gathered from Mr. Subal Paikaaray, the legendary figure of Paika Akhada, the Paika youths were practising rigorous physical exercises and receiving the training accordingly from the Paika Gurus at centres of Paika Akhada. They were learning different "Sunas", archery, sword and talwar fighting, "Banati Chalana" and "Pata badi Khel" etc. "Suna" means the skill of throwing of one's body with extra-ordinary physical control. The disciples or learners of Paika Akhada were taught "Bota Suna", "sampei" (the Suna which is performed forward without touching the ground), Kabuli (the "Suna" which is performed backward by touching the ground), "Karuna Suna" (the one sided Suna which is performed side way by touching the ground), "Ekatipi Suna", (the "Suna" which is performed in a particular drawn circle and the concerned Paika performs the art of Ekatipi Suna with extra ordinary physical balance so that at all the time he should be within the circle and should not go beyond the circle), "Bahu Suna" (the concerned Paika stands on the arms of another strong and stout Paika and performs the act of Suna), "Gadi Phopada", "Thaka Phopada", Hanumantia (to walk on the ground with the help

of hands raising two legs towards the sky) and practice of "Danda and Baithaks" (a special type of physical - exercises). Besides the above noted rigorous physical exercises, the trainees were also taught the art of "Banati Chalana", "Archery", "Mudgar Chalana" (club fighting), "Banka Chhuri Chalana" (the skill of curved knife fighting), the "sword fighting", "the talwar fighting", "the Patabadi Khel" etc. The skill of "Patabadi Khel" is of four different types namely 1. chari badi, 2. Hana Kata, 3. Saptaghar Kainche and 4. Mendha Ladhei.

The Paika Gurus use to impart the military training to their disciples at different centres of Paika Akhadas not to earn their livelyhood but with a missionary spirit. As per the custom and tradition, the idol of "Bhairab deity" (the battle God of Paikas) was installed at the centre of Paika Akhada and before practising the battle skill the learner had to offer respectful pranam both to their Guru and Bhairab deity as well. Usually in mid-summer day, the Paika military skills were being practised by the Paika youths. The battle drums were beaten by schedule caste persons having some elementary knowledge regarding Paika Akhada and battle cry. With the beating of drums (Dhola) different skills of Paika Akhada were being practised and at the end of the session, the learners use to perform heroic battle dance holding different battle weapons like katari, swords, talwars, clubs, battle axes, curved battle knives, pata badis (special prepared sticks) in their hands.

Mr. Subal Paikaray, who achieved excellency in Paika battle skills had taken rigorous physical training for eight long years from 1922 A.D. to 1930 A.D. and had acquired special skills in sword fighting physical balance exercises and "patabadi khel" due to his sincere dedication

towards Orissa's traditional battle craft i.e. Paika Akhada.

In the past "Magarmusha Palinki", "Juda Sasal", Horse riding Paikas and Paika Akhada troops were part and parcel in the marriage procession of Khandayat and kshyatriya bride grooms. It was considered as a symbol of status and aristocracy in the then feudal society to include Paika Akhada troop in the marriage procession of the bride-groom.

His disciples Sri Ramesh Chandra Paikaaray, Hrusikesh Dalasinghray and Naba Kishore Sundaray have achieved notable skills in swordsmanship in operating the curved dagger and Talwar with the direct supervision and teaching of Mr. Subal Paikaaray.

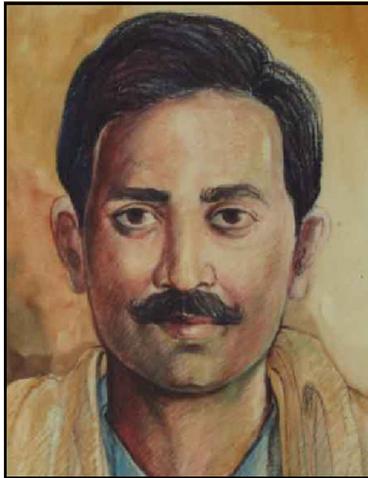
At present the Paika youths are less interested to learn the skills of Paika Akhada. Only at the time of "Durga Puja" or "Dashara" Paika Akhadas are being performed at different Gadas of Khurda area only to preserve the old custom and tradition of their forefathers. Mr. Subal Paikaaray who has already attained the age of 95 opines that the Paika Akhada might not survive in future without the sincere involvement of the Government of Orissa to keep up the same. Mr. Subal Paikaaray, who has dedicated his whole life for the cause of Paika akhada is still active in his day to day life recounting his glorious past. He has become a source of inspiration for the present generation of Paika youths for his unflinching devotion towards Paika Akhada.

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The Saga of a Patriotic Family

Saudamini Paikaray

"Fight for justice", the inspiring message of Bisoi Samanta Harihar Parida invigorated his whole family to adopt a life of dedication and devotion for the cause of the nation. Harihar Parida lived in his ancestral village of Gadabanikilo in the feudatory state of Ranapur during pre-independence era. Well versed in both Hindi and Bengali, Harihar was a man of rare courage and determination who was always against autocracy, tyranny and corruption. He was appointed as the *Sarbarakar* (with whom the power of collecting revenue was vested) under the royal set up. Even while holding an office in State administration, he dared to file a suit against Daroga (Police Officer) Dinabandhu Mohanty who was directly involved in illegal transporting of rice to Khasmahal areas. The case had been compromised by the intervention of the then Dewan of Ranapur. He had launched an agitation against the king in 1898 for the rectification of maladministration and corruption of the amalas of the state. Harihar left the world in his forties keeping many hopes unfulfilled.



Harihara Parida

The untimely death of the father forced his eldest son Dibakar to give up his studies after matriculation and to find out some jobs. Born on 30th November 1911, Dibakar was a brilliant scholar, an astrologer, and eloquent speaker with poetic genius and a man of uncompromising nature. He inherited bold spirit of protesting against corruption and tyranny from his illustrious father. The exploitation, exaction and evil practices like Bethi, Bheti, Najarana, Magan and Rasad which were prevailing in the princely state of Ranapur at that period had worsened the living condition of the poor subjects. Above all, the heinous practice of human offering to the presiding deity Maninag Durga was the most hellish one. The injustice, autocracy, and tyrannical rule of the king touched him intensively and he left the job of assistant manager of Narendra Press owned by the king. He organised the underprivileged, down trodden and oppressed people of the state in order to raise voice against the king and to make the people free from the British. To emancipate the people from various exploitations and to end the despotic rule of the



Indumati Paikaray

jumped into it.

During the eventful year of 1938, when rebellion took its gigantic form under the guidance of the elder brother Dibakar, the younger brother Ratnakar and Chakradhar were involved in organising meetings and collecting information relating to the activities of the loyal subjects and tyrant amalas and also carrying messages to the Congress workers of gadajat and khasmahal areas. Younger sister Indumati and cousin Ananta Charan Organised the "Banar Senas" to collect funds for arranging public meetings. Warrants of arrest were issued against the two brothers, patriot Ratnakar and Chakradhar, and paternal uncle Banchhanidhi Parida. Ratnakar left Orissa and stayed incognito at Kolkata. The younger brother Chakradhar went to Kolkata and then to Burma (Mynamer) by ship. In order to suppress the rebellion, warrants of arrest were issued frequently against Dibakar Parida. To prepare the future plan, he often used to stay at Gadabanikilo. On one such occasion, about 50 sepoy encircled the house with a view to arrest revolutionary Dibakar in one early morning and knocked the door. Indumati, the 13 year old brave sister of Dibakar opened the door and witnessed the red turbaned sepoy being armed with lathis and guns. The king's sepoy asked the little girl Indumati

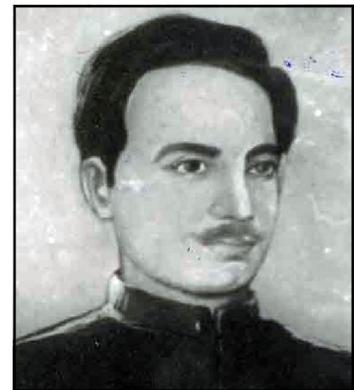
king Prajamandal was formed in Ranapur in 1937 and Dibakar became the organising secretary of the organisation. The voice of resistance spread like wild fire and thousands of common people

with a threatening voice, "where is your brother Dibakar? Tell him to come out of the house within a moment or else we would be compelled to enter forcibly inside your house to arrest him." Indumati was made of different stuff. She was bold and fearless like her brother. Indumati replied emphatically to the king's sepoy "Elder brother Dibakar has gone to Cuttack since yesterday and there was none inside our house except my mother and myself. But if you sepoy dare to enter inside our house forcibly I would cut you into pieces by sword." The king's sepoy became convinced that Dibakar was not present in the house and they returned back. With courage and presence of mind the young girl saved her brother from arrest.

The Prajamandal movement gained momentum in 1938-39 and in course of events the political agent R.L. Bezelgettee was beaten to death by the infuriated mob on 5th January 1939. Being accused of murder, Dibakar Parida and Raghunath Mohanty, the colonels of Ranapur Praja movement were sentenced to death and were hanged on 4th April 1941 at Bhagalpur prison.

At the same time uncle Banchhanidhi Parida was imprisoned and brutally tortured in Ranapur jail as a political prisoner for his active participation in Ranapur praja agitation. He was awarded one and half years of rigorous imprisonment and was freed after the execution of his illustrious nephew saheed Dibakar.

It was the time of second world war. The



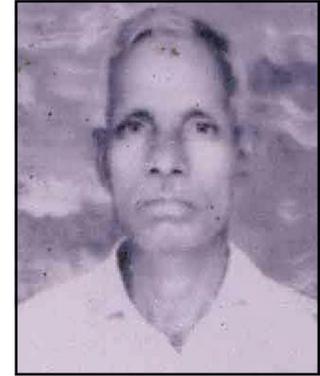
Dibakar Parida



Chakradhara Parida

soldiers of Japan had already invaded Burma on 11th December 1941. The Japanese soldiers made bombardment on an oil tank of Tabhei and razed it to the dust. The tragic scene of destruction and the wretched condition of Indian workers moved young Chakradhar's poetic heart and he expressed the miseries of the people in poetic verse known as "Henda mine Gita". On the way to Rangoon, Chakradhar and his friends were captured by Japanese soldiers and were deputed to Mianmiu (a town of Burma) where heavy battle was fought between the British and Japanese soldiers. From Mianmiu, Chakradhar travelled to Pegu town and then to Rangoon. At Rangoon, he first joined in an organisation called "Indian Independence League" which was working for the freedom of India. In 1943 the I.N.A., popularly known as "Azad Hind Fouj" was formed by Netaji Subhas Chandra Bose and war was declared on behalf of the "Azad Hind Government" against the Britishers. Chakradhar joined in the I.N.A. to fulfil his long cherished dream.

On 7th January 1944, Chakradhar met Netaji Subhas Chandra Bose at Kambei and revealed his identity. Netaji appointed him as a recruiting officer of Azad Hind Fouj. He got his military training at Kambei military training centre.



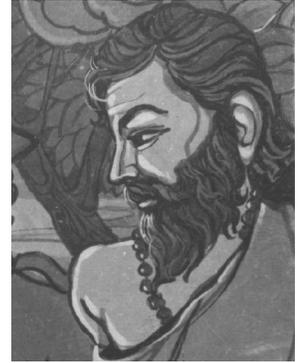
Ratnakara Parida

When the I.N.A. soldiers proceeded towards India with strong determination and occupied Kohima, Dimapur, Imphal and Didim mines areas of Eastern India, Patriot Chakradhar was fighting in "Netaji Brigade" under the command of Major Prem Singh. But in course of events the I.N.A. met the saddest disaster of defeat by the Britishers and patriot Chakradhar was taken captive as a war prisoner. He was imprisoned at Rangoon central jail - on 18th March 1945 and was set free from the prison on 24th March 1946 among other I.N.A. soldiers and returned to India by ship.

All others, except Indumati Paikaray (who has now turned 82 years of old) of this patriotic family have left the mortal world silently but their supreme sacrifice for the cause of Indian Independence shall certainly glorify the pages of Orissa history and inspire the coming new generations to fight against injustice and autocracy.

Saudamini Paikaray is a Lecturer in Education in Gadabanikilo College, Gadabanikilo, Nayagarh.

Jayee Rajaguru



Jatadhari Mishra

Long before the occurrence of sepoy mutiny in 1857, two important events took place in Orissa at the time of British conquest in the beginning of Ninteenth century. In the year 1803 A.D. almost all the kings of the state opposed British rule in Orissa and the registance movement started throughout. In the year 1804 A.D., people of the state launched the freedom movement and tried to liquidate the British power from our motherland. The revolution was not confined to the state alone, it spreaded to different parts of the country. Jayee Rajaguru made liasion with Marathas at Nagpur and other powers of the country and tried to unite all against British forces. This movement was not at all sporadic in nature, it was well planned and adequately thought with deep foresight.

The purpose of the revolution was not only to oppose the British rule but to release India from British cluches. Attempts were made to collect revenue from the British occupied praganas in Orissa and to merge the praganas with the territory of Khurda state.

The kings of Kanika, Kujang, Harishpur, Marichpur and other like mined states joined hands with Khurda and made the revolution very furious. Jamidars, businessmen, intellectuals, general public and even the tribal sectors participated in the revolution. The Paikas of Khurda came forward and became the harbingers of this movement. It alarmed the britishers for their existence. This sort of revolution first time took place in Orissa, even in India and created

sensation from top to bottom against the British administration in India.

The man who steered this movement was Jaya Krushna Rajaguru Mohapatra popularly known as Jayee Rajaguru. But unfortunately this revolution failed, the reasons may be many. But the revolution was not ended. The sparks inside the ashes again arose and launched another revolution by the tribal people of Ghumsar and tried to implement the sprit of independence in the year 1817 which is known as Paika Bidroh of Orissa.

Jayee Rajaguru was captured and confined at Midinapur. The entire anger of Britishers concentrated on him and he was brutally killed at Bhagitota. British soldiers brought two branches of a banion tree and tied the legs of Jayee Rajaguru and made the branches free. The entire body of Jayee Rajaguru turned into two pieces. But Jayee Rajaguru never bow down his head before the Britishers, rather he preferred sacrifice his life for the shake of his mother country.

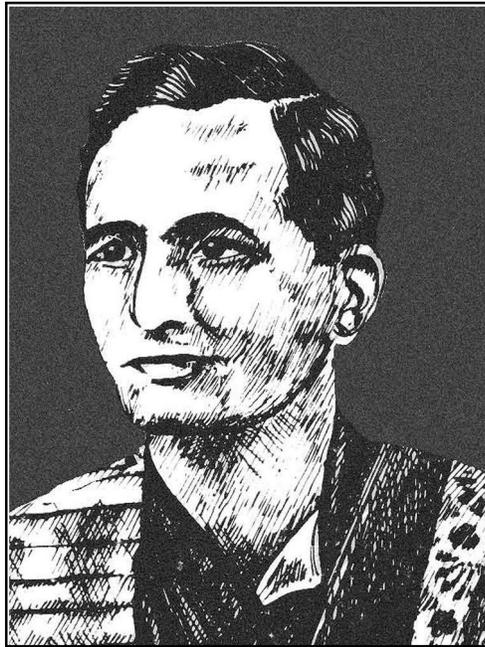
In the mean time two hundred years have been passed but the history has remembered the activity, heroism, daringness of Jayee Rajaguru as an undoubted hero of Indian freedom struggle which was first organized by him and in the early part of Ninteenth century.

Jatadhari Mishra is the Secretary of the Saheed Jayee Rajaguru Smruti Sansad, Birharekrushnapur, Puri.

Kantakabi Laxmikanta and Nationalist Poems

Dr. Soma Chand

The word 'Nationalism' is an age-old concept. Since ancient time, the world literature is replete with poetic descriptions related to the glory and heritage of the motherland. Especially in greek literature odes were specifically composed during pre-Christian period to depict the heroism of the soldiers, heroes and sportsmen. In the context of ancient Indian literature Vedas have made sporadic mention of fraternity, amity, national integration as elements for the worship of motherland. In *Prithvisukta* of *Atharvaveda* motherland had been reflected as *Kalyani*, *Sukhadayini*, *Vandaniya*, *Kavyamoyee* and was invoked for the service of the motherland.



In the *puranic* literature also the authors have vividly referred to the worship of motherland with patriotic fervour. *Brahma Purana*, *Skanda Purana* and *Garuda Purana* are more narrative in this regard. But this nationalism was free from political influence. With the march of time

patriotism got itself closely related to politics. The medieval period of Indian history was dominated by frequent foreign invasions, loss of unity, dormant attitude of the inhabitants for which nationalism could not get proper impetus to prosper. Its absence was conspicuously marked in medieval literary realm.

Very few references to nationalism are found in Hindi literature popularly branded as *Raso* composed in 13th and 14th century A.D. The Rajput communities like *Rathors*, *Chauhans*, *Solankis*, *Chandels* etc. were engaged in mutual warfares and war became a luxury for them. As a result India came under foreign yoke. Again in this background appeared

Rasos to inspire the masculine instinct of the people.

With the imergence of Indian renaissance in 19th century the dry veins of the Indians were surcharged with new feelings of patriotism.

Consequently Nationalism in literature was interpreted as a religion and reflection of *Bhagavat Satta*. The enlightened Indians now became ardent champions of national interest and the writers used their powerful imagination for the upsurge of nationalist overflow.

Coming to the Orissan scenario, the British occupied Orissa in 1803. Since 1568, the independence of Orissa was lost to Afghans, Mughals, Marathas successively and the British was last in the category. The glorious heritage, tradition and history of Orissa slowly and silently went in to oblivion. The Oriyas lost their identity in the veritable altar of western expansion. They became stagnant and slept in medieval slumber.

Till the last part of 19th century no concrete political organisation had originated in the soil. Due to absence of any political organisation, the problems of the commoners could not be highlighted and national consciousness was at its lowest ebb.

During this time the writers came forward, who with mighty swords gave intellectual leadership to the society. The message of nationalism and national integrity took a long slip forward.

The growth of nationalism in Orissa broadly developed in two phases : - From 1803 to 1903, that is from British occupation of Orissa to the establishment of Utkal Sammilani better known as the age of growth of national spirit. - From 1903 to 1936 till the establishment of separate province of Orissa is known as the age of spread of nationalism.

Laxmikant Mohapatra belonged to the second period. He was born on 1888 A.D. and breathed his last in 1953 A.D. As he was born on the particular day of worship of goddess Laxmi, was named as Laxmikanta (as gracious

as Laxmi). But it was an irony of fate that throughout his life he could not retain that splendour. On the other hand Laxmi's co-wife Saraswati (goddess of learning) prevailed his intellect. The fatal disease of leprosy brought an early end to his physical movement only to make his mind more active and intellectual. His fragrance of expression virtually permeated the entire literary surrounding with its mass appeal and glamour.

The second half of the 19th Century in Indian nationalist scenario was marked by the emergence of a luminary of patriots like P. Anandacharulu, C. Sankaran Nayar, T. Madhavrao, C. Narayan Swami, Bankim Chandra Chatterjee, Bal Gangadhar Tilak, Viresh Lingam and others.

These pioneers of Indian nationalism with their sacrifice and dedication instilled national feelings into popular hearts. The literateurs also accordingly took the advantage of the situation to preserve the instinct. The popular nationalist leader B.C. Pal has rightly remarked :

"The intense patriotic passion that breathed through his poems captured the youthful minds ... in a special sense, the poet of this new conflict and of the racial self-respect and sensitive patriotism born of it."

He had written it in the context of Bengali poet Hemchandra Banerjee (1838-1903). An equal feeling of importance, attachment and inclination is reflected in Laxmikant's writings. The contemporary social condition coupled with his pedigree inspired the poet for his immortal heart touching nationalist expressions.

The Non-Cooperation movement of 1920-21 and Salt Satyagraha of 1930 had their tremendous impacts on his family members. The clarion call of the master, Gandhiji - vibrated the flow of patriotism among the members of the

family. Laxmikant's father Bhagvat Prasad, sisters Kokila Devi and Janhavi Devi, younger brother Kamalakanta had actively participated in breaking the salt-law at Inchudi in 1930. Even the eldest son of the poet, green horn Nityananda Mohapatra had also played an active role in the movement.

But alas ! Invalid Laxmikanta had to confine himself to the four walls of the room - still could perceive the external world charged with nationalist fervour, smelled its flavour. He took his shelter in the pen. He had the might realisation that out of many branches of Literature like essay, story, novel, drama and poetry - the last one being most effective. To create inspiration and awakening among the people and the surrounding, poetry rightly plays the role of torch-bearer. So he took up poetry as the right medium for appeal to the people, call to the nation, offering to the motherland. Through these poems he now aroused the feelings of nationalism in innumerable hearts.

It was the period of Satyabadi Age in Oriya literature. The pioneers like Nilakantha Das, Godavarish Mishra spread the message of nationalism through the revival of glorious past, aristocratic background, and past heritage. On the other hand Gandhian ideologies and methods had their tremendous impact in enriching the nationalist sentiment. Being inspired by both, Laxmikanta now started composing powerful nationalist poems to reach the grass root level of the society.

Since the first phase of Gandhian era that is from Non-Cooperation movement Laxmikant had rightly performed the role of a writer-leader by the compilation of nationalist poems. These writings had their tremendous impact upon minds for direct involvement. Behind this direct popular

action indirectly lays the poetic inspiration of the literary presentations.

The year 1789 A.D. was the year of French Revolution in Europe. The people of France revolted against the prevailing socio-politico-economic system. But behind their revolutionary activities, the intellectual awakening was provided by Voltaire, Montesquieu and Rousseau. Accordingly, the writings of Laxmikant along with others brought echoes in the nook and corner of the state with the feelings of *Swaraj* and *Swadeshi*. The people came forward to participate in various phases of Gandhian call-either during the breaking of Salt law at Inchudi or Eram or by burning the police - station at Bhandari Pokhari. Behind the direct and indirect actions lay the intellectual inspiration of few poets like Kantakabi to make them possible.

The entire literary works of Kantakabi have been compiled in two volumes - *Kanta Sahityamala* volume -I and II. The last chapter of volume-II contains his nationalist poems. It includes thirty - three nationalist poems. Since *Vande Utkal Janani to Ke Kahiba aji Bharata Ke Kahiba taku dina* - the twenty six poems are written in one phase. Then *A Desha, Pralaya Dunduvi, Unmada, Aryabahini, Vijayavana, Jatiyapataka, Samara Sangeeta* - these seven poems are written in second phase.

Laxmikant's Nationalist poems are small in number. But more powerful is their inspiratory and emotional appeal. The main aim of these poems was to dispell the feeling of inferiority complex from the Oriya minds to develop a strong sense of self-confidence. The objective was to remind the stagnant Oriyas their lost glory and heritage to initiate the feeling of love and devotion for the motherland. Self-sacrifice and dedications are the two strong weapons for the service of the soil that is why he has porfrayed the calm, serene,

emotional and prosperous appearance of Mother Orissa in every stanza of the poem number eleven.

A very touchy episode is related with this poem. The district conference of the Pradesh Congress was going on at Bhadrak. The meeting was filled up by the august presence of local dignitaries as well as staunch Congress workers. This song was presented as the opening song of the meeting. The song produced its effective charm. This appeal of the poem had created an emotional and sentimental national appeal among the audiences. The calm and grave atmosphere of the meeting was virtually been made spell-bound. The prominent Congress leader Gopabandhu Das was present in the dais. With overwhelming heart he came down from the dais to embrace Laxmikanta and exclaimed. "Oh ! what poem have you composed, Laxmikanta"

This very line is sufficient. Rightly this single remark shows the magnetic charm of awakening of his poem. It creates a feeling for the country and beats the heart with a strong passionate rhythm. Automatically a feeling comes from the heart of hearts to do something for the motherland. These type of patriotic feelings have been nurtured in his poem *Aryabahini* which reflects the voice of Orissa's inner soul. It is really the big source of energy.

As a matter of fact the inspiration created by Laxmikant's lyrics and songs of revolutionary zeal made them priceless treasures of Oriya literature. Starting from Talapada village of Bhadrak it spread over distant parts of Orissa and touched the hearts of Rajas, Maharajas to poor, destitutes, oppressed to suppressed ones.

The Chief Stalwart of Freedom struggle was Gandhiji. His personality, leadership and direction had brought about new avenues in the thought process of the writers. Many of them

adopted him and his teachings as the driving force of their inspiration.

Laxmikant's sister Kokila Devi was a true follower of Gandhiji. Gandhi first came to Orissa in 1921 and under his wave a series of constructive works were inaugurated in Orissa in which Kokila Devi took leading part. Laxmikant started writing his serial "The autobiography of a non-cooperator" later published in 'Utkal Sahitya'. To make spinning *Charakha* and *Khadar* popular among the people he wrote :

*"O brother,
Spinning is your liberation,
See, your land is full of aliens
Watching and smiling with fun.
How long their servants will you remain
and go on toiling in vain ?"*

Laxmikant's aim was to make the Gandhian constructive works popular among the grass root level of the society. As expected the writings produced the desired effect people accepted *Charakha*, spinning, *Khadar* as part and parcel of Freedom Struggle.

It is the duty of the poets to give direction to the society by composing poetry befitting the times. In the nationalist poems of Kantakabi obviously we find this definite trend. The need of the hour was to fill the people's mind with a sense of inspiration and excitement for action. Kantakabi accordingly wrote with this expressive idea in mind. His poems made the commoners restless and surcharged, with the feelings of nationalism. They now came forward with the sense of action for the sake of the motherland.

Besides these types of awe-inspiring approaches of patriotism, there is another aspect of expression. It is lofty and sober approach which fills the human heart with a serene beauty, charm and attachment for the soil. This feeling of

oneness creates a niche in the reader's heart. There comes the spontaneous desire to worship the motherland and to adore the image of the land in the core of the heart. Laxmikant has rightly expressed this message in his famous *Vande Utkal Janani* poem.

The appeal of the poem is well known. The natural beauty and lofty expression melt the human mind with sense of reverence and awe. Even after the lapse of 58 years after independence the poem has lost none of its previous heritage. It has maintained equal feelings of vigour, reverence and patriotism in the popular mind.

And here only lies the fundamental characteristic of Katakabi's nationalist poems. This feeling had swayed the Oriya minds in the currents of the Freedom Struggle for a bright future.

Katakabi's literary pursuit covers a period of half a century. Among his various creations the number of nationalist poems are much limited. But they have their own fragrance and stylistic distinction. His language is simple and lucid. It has no intellectual barriers to overcome. Rather it is filled with natural expression of feelings and emotions.

"Carry on writing, go on with the spirit, the gold will remain and the residue will be burnt into ashes". This was the blessing of Fakir Mohan Senapati to Laxmikant to lengthen the pursuit of creation. As a matter of fact the sickly body of Katakabi has been burnt to ashes but his inner beauty as creator still dazzles like pure gold.

He died in 1953. From 1953 to 2006 - a gap of 52 years. The golden jubilee of Indian Independence is also over. A lot of achievements have lost their former glory with the march of time. But certain things have retained their eternal glow for their utility, dignity and heritage. The nationalist poems of Katakabi come under this category.

It is true that these poems were composed as per the need of the time. But even after the achievement of required results of independence of the country some of these poems have not lost their relevance in the 21st century. Especially his classic creation *Vande Utkal Janani* has become the state anthem of Orissa. It has its unique appeal for the young and old alike even today.

Dr. Soma Chand is a Reader in History, Ravenshaw Autonomous College, Cuttack.



*Shri Digambar Mohanty,
Commissioner-cum-Secretary,
Information & P.R. Department
inaugurating the "Jayadev Sangeet
Sandhya" held at Giridurga temple,
Unit-3, Bhubaneswar on 29.7.2006.*

Our Pride and Dignity

Om Prakash

National Flag



The National Flag of India is a tri-colour with three equal horizontal stripes : saffron (Kesari) at the top, white in the middle and dark green at the bottom. In the tri-colour, saffron implies bravery and sacrifices, white stands for truth, peace and non-violence and lastly green implies trust, daresness and heroism. A Chakra in dark blue having 24 spokes is superimposed on the middle white stripe. This emblem on the Flag is an exact reproduction of the Dharma Chakra on the capitol of Ashoka's pillar at Sarnath. The ratio of the width to length of the flag is two to three.

The National Flag of India was adopted by the Constituent Assembly on the 22nd July, 1947, and it was presented to the nation, on behalf of the women of India, at the midnight session of the Assembly on the 14th August, 1947.

Use of the Flag

- (i) The dipping of the Flag to any person or thing is prohibited.
- (ii) No other Flag or Emblem can be placed above or to the right of the National Flag. If hung in a line, all other flags are to be placed on the left of the National Flag. When flown or raised with other flags, the National Flag must be at the highest level.
- (iii) The flag is not to be carried flat or horizontally, but always aloft and free; when carried in a procession it is to be carried high on the right shoulder of the standard bearer and should be in front of the procession.
- (iv) The saffron stripe should always be at the top when the Flag is displayed by a staff projecting horizontally or at an angle from a window, a balcony or from the front of a building.

The use of the Flag is, however, unrestricted during the days of National celebrations such as Independence Day, Republic Day, Mahatma Gandhi's birthday and National Weeks etc. But recently the apex court of India has revoked this restriction and deligate permission for use of National Flag in prestigious purposes to common citizens. Normally, the National Flag is flown at some special points and

In frontier areas of Government buildings like; Rashtrapati Bhawan, Governor House, Parliament, Legislative Assembly, Legislative Council, Secretariate and all Courts.

National Anthem

The song Jana-gana-mana was adopted as the National Anthem of India on 24th January, 1950.

The song Jana-gana-mana was composed by Rabindranath Tagore and it was first published in January 1912, under the title "Bharat Vidhata" in the "Tatva-Bodhini Patrika" edited by Tagore himself. The song was translated into English by Tagore in 1919 under the title "Morning Song of India." The complete song consists of five stanzas and only the first stanza has been adopted by the Defence Forces and is usually sung on Government Ceremonial occasions. This recite should end in 48 to 52 seconds. It reads as follows :

*Jana-gana-mana-Adhinayaka, jaya he,
Bharat-bhagya-vidhata.*

*Punjaba-Sindhu-Gujurata-Maratha,
Dravida-Utkala-Banga,
Vindhya-Himachala-Yamuna-Ganga
Uchchala-jaladhi-taranga
Tava subha name jage,
Tava subha asisa mage,
Gahe tava jaya-gatha.*

*Jana-gana-mangala-dayaka jaya he,
Bharat-bhagya-vidhata.
Jaya he, jaya he, jaya he,
Jaya, jaya, jaya, jaya he !*

Its English rendering is as below :

Thou art the ruler of the minds of all people,
Dispenser of India's destiny.
Thy name rouses the hearts of the Punjab, Sind,
Gujarat and Maratha, of the Dravid & Orissa

& Bengal;
It echoes in the hills of Vindhya and
Himalayas,
Mingles in the music of Jamuna and Ganga;
And is chanted by the waves of the Indian Sea;
They pray for thy blessings and sing thy praise,
The saving of all people waits in thy hand,
Thou dispenser of India's destiny;
Victory, Victory, Victory to Thee.

National Song

The song "Vande Mataram" is the National song of India. It is older than Jana-gana-mana and was composed by Bankim Chandra Chattopaddhay and appeared in his novel "Anand Math" published in 1882. It was first sung at the 1896 session of the Indian National Congress. Its first stanza reads as under;

*Vande Mataram !
Sujalam, suphalam, malayaja shitalam,
Sasyasyamalam, Mataram !
Subhrajyotsna-pulakitayaminim,
Phullakusumita-drumadala-sobhinim,
Suhasinim, sumadhura-bhasinim,
Sukhadam, Varadam, Mataram !*

Its English rendering by Shri Aurobindo is as below :

Mother, I bow to thee !
Rich with the hurrying streams,
Bright with the orchard gleams,
Cool with thy winds of delight.
Dark fields waving, Mother of might, Mother free.
Glory of moonlight dreams,
Over thy branches and lordly streams,
Clad in thy blossoming trees.
Mother, giver of ease,
Laughing low and sweet !
Mother, I kiss thy feet,
Speaker sweet and low !
Mother, to thee I bow.

National Symbols

The National Emblem and Seal of the Government of India is a replica of the capitol (top part) of Ashoka's pillar at Sarnath. In the original capitol of the stone pillar, are carved out four lions, standing back to back with their mouths wide open. In the emblem, however, only three lions are visible - as it appears in print - because the fourth one remains hidden from the view. The capitol (top part) is mounted on an abacus (a flat slab or base plate). There is a Dharma Chakra in the centre of the base plate, on the right of which stands the figure of a bull and on the left that of a horse. The side-views (only the edges) of the



सत्यमेव जयते

Dharma Chakra, of the other right and left side, are visible on both ends of the base plate. The words "Satyameva Jayate" are inscribed below the base plate of the Emblem in the Devnagari script. The words Satyameva Jayate are taken from the "Mundaka Upanishad", meaning "Truth alone triumphs".

The original lion capitol of the pillar was designed by Emperor Ashoka between 242 to 232 B.C. to mark the hallowed spot where Mahatma Buddha first initiated his disciples in the eight-fold path of salvation. This was adopted as the National Emblem on the 26th January 1950, by the Government of India.

Om Prakash is an Advocate and Solicitor in Orissa High Court and he lives at Qr.No.E-208, Bhubaneswar-12.



Hon'ble Chief Minister Shri Naveen Patnaik inaugurating the BRCC building at Raghunathpur on 28-7-1006.

OTDC - A Success Story

Gopinath Mohanty

Orissa Tourism Development Corporation (OTDC), the owner of the largest chain of hotels in the State was incorporated in 1979. The Corporation has the primary objective of developing Tourism in the State by way of development of infrastructure and running few hotels and tourist transport on commercial basis to facilitate tourism. When these two activities were assigned to it, people in general did not consider them profitable during that time. Since its inception it has been incurring huge losses except a couple of years in which marginal net profit was made. This writer joined as the Managing Director in OTDC in July 2001 while the corporation was facing the worst time of its life. The Corporation's property, which included 12 Panthanivas, 2 catering units in Tourists' facilities at Konark and Satapada that was badly ravaged by the super cyclone, was under tremendous threat of closure along with numerous other problems.

Few of the problems are indicated below :

- * Out of Rs.962.00 crores of share capital investment by the State Government, Rs.660.44 was eroded by way of losses.
- * Corporation's property was severely damaged in the super cyclone of 1999 and was in need of repair and restoration.

- * The share capital assistance, which the corporation was receiving almost every year, was discontinued after the super cyclone.

- * Tourists were hesitating to come to the State and to stay in the ill maintained Panthanivas in particular.

- * Relation between employees and employer was strained due to non-payment of their legitimate salary, which led to poor service and bad work culture.

- * The turnover of the Corporation was dropping rapidly whereas the overhead expenditure was rising.

- * The accounts of the Corporation was in arrear for more than 8 years and the Annual Reports were not laid, since 1984-85 in the Orissa Legislative Assembly.

- * Huge liabilities towards staff salary and dues to outsiders were pending.

- * Corporation was over staffed.

- * In all the Corporation was ready to be declared as a sick unit.

This author was told that the months of July, August and September were lean months for business. Hence payment of salary was to be made from the fixed deposits. These fixed deposits were

made out of funds placed by the Tourism Department for executing certain items of work in the past years. Without undertaking those activities, the Corporation had deposited those funds in the Banks and earning some interest.

The headquarters had no knowledge of daily collection from its units. These units (Panthanivas) were running the trade and spending for their maintenance from their earnings. Head Office did not exercise any control over it.

There was no professional management of different activities. Though routine meetings of Managers were being held 3 or 4 times a year, it did not yield much result.

Chartered Accountants were engaged to audit the Accounts, but there was no internal audit by the financial wing. Assistant Managers (Accounts) were there in each unit, but they were under the control of the concerned Managers and hence, they could hardly exercise any control over the daily maintenance of records of accounts.

The Transport Wing was the worst managed unit. It was running 8 buses, of which two were air-conditioned. The air-conditioners were defective for a long time. Among the fleet of cars, 5 needed repair over the years. One trekker was stationed at Chandipur Panthanivas to promote Tourism in Similipal area and two buses were stationed at Puri to conduct daily services for tourists visiting Puri and nearby tourist places like Konark, Satapada, Nandankanan etc. When the demand for vehicles was going up, the Manager was meeting the demands by hiring vehicles from Travel Agents and private vehicle owners.

There is one building Division, which looks after maintenance of the panthanivas buildings. There was a time when one Junior Engineer (JE)

engaged on daily wage basis was running the division. Before 2001, one Executive Engineer from Works Department, two JEs from Housing Board were brought into it. But there was no money to spend under maintenance head. If at all they executed any work in any Panthanivas, the work was being supervised by the JE staying 100 kms away from the site and not by the Manager of the unit or his staff. There was one electrical JE brought on deputation from Works Department to look after electrical installations. He executed all the works departmentally. It was found that for repair of the electrical substation inside the Panthanivas, Puri he availed advances thrice for the same work and there was nobody to detect it.

There was rampant indiscipline among staff. Some of the unscrupulous employees were on long leave, but were having their heyday with the help of some of their colleagues stationed at the headquarters.

The cost of food in the tourist facilities was not only exorbitant but was varying widely from unit to unit also. There was no effort to rationalise it.

As Managing Director, this author wanted to bring about an improvement in the system. It was found all the managers had direct link with MD, and the post of General Manager (GM) was undermined. The hierarchy was strengthened by delegation of powers and assigning responsibility with accountability at different levels. A business like review system was introduced in the day-to-day functioning of the Corporation.

The OTDC day is celebrated on 20th November every year. On that occasion, the Managing Director held open meetings with all the employees of the head office and impressed upon them to extend their co-operation to make

the corporation a profit-making unit. The Managers and union leaders of various units were asked to sit together and take steps in the interest of their respective units.

Thus, the employees took resolution to transform the sick units to a model profit earning public enterprise. The following measures were taken to revamp and restructure the Corporation, which ultimately paid off subsequently.

* Diversifying its activities as well as checking pilferage, widened the revenue stream of the corporation. Daily monitoring of the revenue was done for the first time to have a close watch on the revenue collection at different units, which resulted in substantial improvement in turnover.

* Realising that the traditional business of OTDC has a limited scope, stress was given on diversification. With a modest beginning, OTDC started air-ticketing with a meager turnover of Rs.8,500/- in a fortnight. With continuous effort and planned marketing strategy, all the important clients like His Excellency, the Governor of Orissa, Hon'ble C.M. of Orissa, premier institutions like RBI, SBI, NALCO, SAIL were enrolled as regular buyers of air tickets through OTDC and the annual business was pushed upto 3.50 crores within a year.

* The Building Projects division that was in a coma stage was revitalized. At that time execution of most of the projects of the Tourism Department were being entrusted to State Agencies like IDCO, PWD, RD, DRD etc. This had resulted in delay in completion of the projects. During review meeting this was brought to the notice of Chief Secretary, Mr. Bagchi, and he agreed to bring back all the projects to OTDC. OTDC could be able to execute as many as 27 projects in a record time. This helped the

Corporation to increase its revenue substantially by way of supervision charges and interest in bank deposits. Besides, the projects which were languishing since 1992 could be completed in record time and Government of India grants to the tune of Rs.5 to 6 crores could be utilized for improvement of Tourism infrastructure in the State.

* Two innovative schemes of beach lighting, first of its kind in the country, could be undertaken. State Tourism Department made a budget provision of Rs.8 lakhs for Chandipur beach. It was electrified earlier but for non-availability of funds for paying monthly energy charges and maintenance cost it went into a bad shape. We decided to implement a novel idea of ensuring the participation of the beach hotels in running the project as it will also boost their business. The Electrical Engineer engaged as Technical Adviser, convinced the hoteliers. The beach was lighted in such a way that each pole was connected to one hotel and the latter paid for its monthly energy charges and maintenance. Success of this scheme made it to be replicated in Puri sea beach at a cost of Rs.30.00 lakhs sanctioned by GOI in 1994-95 and availed on 2004-05. The poles used for such lighting were fibre reinforced M.S. poles with the longevity of more than 100 years. To ensure quality work it was entrusted to an Electrical company, not to any licensed contractor.

* A floating restaurant project conceived in the year 1997-98 was under construction for the last 5 years. It was completed and could be put to use in Barkul which attracted the tourists.

* More boats were also added to water sports.

* Sikara type of houseboats as seen in Dal Lake of Kashmir could be introduced at Barkul for lovers/couples.

- * Food cost was exorbitantly high. It was rationalised and that resulted in profit.
- * Periodic Training was imparted to managers and staff to improve their efficiency.
- * Interaction was made with the private travel agents to improve business.
- * All the Panthasalas, Yatri Nivasas and Aranya Nivasas managed by Tourism Department were without catering facility as a result of which, tourists were hesitant to come to these units. Realising this weakness catering facilities were introduced in all of these under OTDC banner. This has resulted in augmentation of revenue of the corporation as well as better service to the tourists. Besides idle and surplus staff could be utilized fruitfully.
- * To utilize the idle and surplus staff, small revenue generating outlets were started like Servicing Center, Garage, Mobile Catering, Ice-cream Parlour, Health and nutrition Centre which not only substantially added to the revenue but have created a distinct image of the Corporation in the eyes of the people.
- * Publicity and marketing activities of the corporation was not very effective. Steps were taken to strengthen the marketing division. On-line booking, package tours, different discount schemes were introduced to increase capacity utilization and business of the Corporation. Tourism flourished with introduction of package tours. This concept was introduced because it helped tourists. OTDC not only made profit out of it but also its idle rooms could be utilized and turn over could be increased.
- * The accounts of the corporation, which was in arrears for more than 8-years, was streamlined. The Corporation could get commendation of Accountant General of Orissa for completing 3-year's accounts in one year and 5-year's accounts in 2- years. With up-to-date accounts, it became easier to make correct policy decision.
- * MIS was strengthened, which helped to monitor the performance of different units, taking different policy decisions. Correct and strict methods were implemented to punish non-performer and reward the star performers. This has resulted a sense of competitiveness among the Managers of different units. Awards were presented to the Best Managers every year on the OTDC Day Open Meeting.
- * Different management tools like SWOT analysis; CPM & PERT charts were effectively used to manage the corporation professionally.
- * MOU was signed between the Manager, Employees' Union and the Management for achieving the target both in turnover and profitability. This resulted employees active participation in the management.
- * The Sundry Debts of the Corporation was in a total mess and was piling up year after year. It was stopped and special drive was made to recover a substantial amount.
- * Credit policy was introduced to drop unauthorized credit and ensure timely recovery. Managers were made accountable for the credit.
- * The indisciplined employees were taken to task. As many as 21 employees booked for misappropriation and misconduct for years were removed from service. The yearlong inaction, which had resulted indiscipline and poor service, were set right with the above actions.
- * To motivate the workers, their legitimate demands were addressed.
- * To enhance the image of the corporation and to help out-bound tourists, MOU was signed

between the other State Tourism Development Corporations for reciprocal bookings and interaction of the employees to exchange ideas. This has enhanced the credibility of the corporation.

* To make the corporation's presence felt throughout the country, as many as 12 authorised booking agents were appointed for providing booking facilities to the tourists in their home towns.

* The corporation's property, which was asking for huge investment for restoration and creation of additional facilities, were given a new facelift out of its internal resources.

* To repair and restore the cyclone damaged property, an attempt was made to get financial assistance from SRC and after lot of effort, even though almost 4-years have passed after the super cyclone, OTDC could be able to get an aid of Rs.52 lakhs to restore its damaged properties. When Mr. R. Balkrishan, IAS was the SRC, he has supported the reform process in the capacity of Chairman, OTDC.

* To develop the USP in the State in the light of Kerala Tourism, a concept of health tourism was introduced. KAPL Ayur Clinic was started as a joint venture of OTDC, and KAPL, a leading Ayurvedic Therapy Institution of Kerala to provide health tourism service in the State.

* To provide different tourist services under-one roof concept, accommodation, catering, conferencing, sightseeing, health therapy and yoga facilities were provided at Panthanivas, Bhubaneswar to make it a model unit.

* Eco-tourism was not a new concept for the State Tourism. Since 1992-93, it was under

cold storage. Realising the fact that other states have made much headway in this line, the Forest Department and Tourism Department in collaboration with NALCO started eco-tourism activity in the State. The corporation started a weekly package to Chandaka sanctuary for which NALCO donated a coach to OTDC. State has enormous potential for adventure tourism to attract young tourists. For popularizing trekking destinations of the State, OTDC in collaboration with Youth Hostel Association of India, Forest Department and Sports Department started trekking programmes from Harishankar to Nrusinghnath in Bargarh District, in Kuldih forest in Baleswar District and in Barbara Forest in Khurda District.

* With the above efforts the result was quite obvious. The Corporation, which made a turn around from the net loss of Rs.102.87 lakh in 1999-2000 to book the net profit in the year 2003-04.

* The restructuring process was quite difficult and risky but had a sweet ending. The year-wise performance in terms of turnover, profit and loss is given below.

(Rs. in lakhs)

Year	Turnover	Cash profit / loss	Net Profit / loss
2001-02	560.50	(+) 19.26	(-) 19.11
2002-03	578.87	(+) 21.89	(-) 10.11
2003-04	622.69	(+) 43.98	(+) 11.98

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Influence of Gitagovinda on Orissa's Culture

*Ajit Kumar Tripathy
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In its lyricality, inspiration and expression, Gitagovinda undoubtedly is greater than all other preceding works in Sanskrit literature. Its poetic greatness is enhanced by its appeal of music, poetry and mystic spiritual content. Its popularity throughout India was so great that the book was adored, appreciated, imitated and even worshiped as a religious book.

Jayadev, the poet and the musician had himself tuned the songs of Gitagovinda in Ragas and Talas which are found mentioned above each song copied out in the later texts. Most of the commentators on Gitagovinda were learned scholars of Sanskrit but not equally proficient in the theory and practice of music. Therefore, they could not appreciate the impact of Gitagovinda on music and dance.

Songs or Gitas have been taken in India to be one of the best things that please God. It is an unquestionable truth that there has been the happiest blend of 'Pada' and 'Tala' in the composition of Gitagovinda and the performer has to introduce the blending of "Swara".

Due to the advent of Islamic rule and particularly due to the advent of Amir Khusro who introduced some confusion in to the field, the music of Gitagovinda could not find proper expression and its continuation in its pure melodic form was not possible. Too many people took to singing it in too many ways as its popularity went beyond the Guru Sisya Parampara.

In the languages of Orissa, Bihar, Assam and Bengal a large number of songs have been

composed by the Buddhist monks which are known as Charyapada which were esoteric and spiritual in content. Gitagovinda is almost a religious scripture for a large number of people and like Charyapada it has an inner different spiritual meaning under the apparently erotic garb. It had an appeal to saints and common men in equal measure. It is much more exoteric than esoteric.

All the medieval poetic compositions were intended either to be recited or sung. Thus, they were for accompanied by notes on the ragas and sometimes tala. Singing a piece of such poetry in that very recommended raga is a matter of respect for the poet and a matter of pride for the singer.

It can be seen that almost all the ragas of Gitagovinda have been used in compositions in Orissa earlier to Gitagovinda. Moreover, many of the ragas are now in vogue under some very similar names in Orissa.

The Gitagovinda Seva was being performed for centuries by the Devadasis or Maharies. The tradition of Devadasi is very ancient in India, particularly in Orissa, as can be seen from the Udayagiri Cave inscription of Kharvela in 1st century BC. Mahari is a local term used specifically for the women, who performed music and dance in the temples. The Gitagovinda which was composed by Jayadev was simultaneously performed by his wife Padmabati who herself was none else than a mahari or devadasi.

Evidences of temple dances also appear in the Saiva Temples built by Keshari kings. After

introduction of Gitagovinda seva in Jagannath temple, Saiva temples, Sakta temples and Vaishnav temples followed this all over the State. Thus, the temples and monasteries became centers for promotion of Arts and Crafts. The courtyards of temples became places where performing arts were enjoyed by the gathering devotees. Most of the best literary creations in Orissa after-wards were composed in the temples where the poet had his invocation of the presiding deity and then indulged in poetic creations.

Dance performance was a part of rituals in many temples, accompanied with singing of Gitagovinda. It is established that dance drama presentations were frequently held in the temple courtyards. Gitagovinda was performed as Gitinatya or dance drama to the accompaniment of songs as dialogue. The songs were composed under proper tala and raga befitting to the place, time and situation. It is on the modes of earliest type of traditional non-Sanskrit drama in India, usually understood and appreciated by the common viewer.

Avinaya has been the major aspect of the Gitagovinda dance as it is in the Odissi dance of today. Avinaya occupies the most eminent place in today's Odissi dance in which the dancer expresses very well the mood of theme. The Gitagovinda had tremendous impact on dance and drama and then crossed borders of Kalinga Empire. It reached all parts and corners of India from Kanyakumari in the south to Badrinath in the north and from Rajasthan in the west to Manipur in the east.

Gitagovinda marked a transitional stage between the pure lyric and pure drama. It was a lyrical drama which is the earliest primitive type of play called Suanga that survives still in Orissa and it is the predecessor of regular drama. Gitagovinda Yatra which has been also named as Krishna Lila and Rasha Lila has its narration, description and stage craft finely inter-woven with recitation and song. It is a combination of these two which creates a type, unique to Sanskrit

literature. That explains its popularity throughout India.

Thus, Gitagovinda dance, which is performed even now with proper Avinaya, matching with the subject and sentiments of the song, belonged to the family of traditional Odissi form. Its verses as well as songs guide, place, time, sing and sequence with the progress of the plot.

Dasa-avatara sculptures is one of the best traditions in India's cultural arts. But it achieved the highest popularity after the Dasa-avatara slokas were composed in Gitagovinda. Dasa-avatara images are noticed on the Jagannath temple of Puri, Madhav Temple of Niali Madhav, Manibhadreswar Saiva temple of Bhubaneswar, Bhagabati temple of Jeypore in Koraput district and Simanchal temple of Vishakhapatnam. Themes of Dasa-avatar versions of Jayadev, depicts Krishna as one who has assumed ten avatars and this is due to the influence of Gitagovinda in Orissa's Dasa-avatara Sculptures.

Gitagovinda has influenced the arts, paintings, music and literature to a great extent in the whole of the country. In Orissa more than thirty illustrated Gitagovinda Palm Leafs have been collected and preserved in the State Museum.

It is said that Orissa, Gitagovinda and poet Jayadev are inseparable. Gitagovinda can not be discussed outside the cultural contexts of Orissa. The influence of Gitagovinda on Orissa's literary tradition and the palm manuscripts is substantial notwithstanding the religious affinity of Gitagovinda. Therefore, the cultural contents of Orissa in any form can not be properly appreciated except in its best influence of Gitagovinda of Jayadev.

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IT and Administration

Siddhartha Dash

In the history of civilisations, there have been technological changes which have had a profound all round impact. Industrial revolution and rise of capitalism completely changed the administrative systems of western countries and deeply affected the systems of others countries as well. Introduction of faster transport systems like railways and aeroplanes changed the economic scenario throughout the world, so did the introduction of the new telecommunication systems like telegraph and telephones. Similar epoch making change is now knocking at the doors of the world community. The advent of computerisation in the 60s ushered in a new discipline, IT, which is changing the way people communicate and interact with each other. Along with globalisation, privatisation, liberalisation, and knowledge expansion, Information Technology is one of the major factors influencing the way the countries and societies are governed. The impact of IT is so pervading that it is bound to bring profound changes in the public administrative systems. The applications of IT to government processes, E-Governance in short, can have a profound impact- on the efficiency, responsiveness and accountability of government, thereby, on the quality of life and productivity of citizens, especially the poor, and ultimately, on the economic output and growth of the country as a whole.

Potential Benefits of E-Governance

- Provides different services at one window often called single window clearance.
- Flattens organisational structure.
- Speeds up the operations and saves time.
- Reduces paper work.
- Improves team performance.
- Use of IT-based services to de-mystify procedures and improve the citizens government interface.
- Can facilitate a citizen's charter- delivered, recorded and measured continuously.
- Be available to public anytime, anywhere.
- Ensures accountability.
- Use of IT in enhancing the delivery of government services leads to a very responsive and transparent administration, facilitates empowerment of people and satisfies the right of information. In a nutshell, through E-Governance we can define the current ambition of achieving a Simple, Moral, Accountable, Responsive and Transparent (SMART) Government.

Stages of Implementation of E-Governance

United Nations has identified five phases for assessing a country's progress towards E-G.

Phase I- Emerging Web Presence:

This is the start-up phase of Passive/Passive relationship between the government and public. Government and its clients do not communicate on the Web. A country may have a single or a few official national government Websites that offer static information to the user. Laws, regulations and rules, guidelines, handbooks, directories etc are published on the Internet.

Phase II- Enhanced Web presence:

This phase represents an Active/Passive relationship; the government is active in disseminating information but users are passive. The number of government web pages increases as information becomes more dynamic with users having more options for accessing information. Users may be able to download specific forms.

Phase III - Interactive Web presence:

In this Active/Active relationship, interactions between government and public can be completed on the web. Users can obtain a tax form on the web, fill it on the web and send it back to tax authority through the web.

Phase IV- Transactional Web presence:

E-Government matures at this phase. Business transactions can be fully completed on the web, electronic filing and subsequent electronic funds transfer. Restructuring the government becomes imperative at this stage.

Phase V- Fully Integrated Web presence:

This phase represents the complete integration of all online government services through a one-stop-shop portal.

Scope of E-Governance

The state must concentrate on Digitisation of Public Domain Information and Citizens Services-Public Interface. But along with this, the revenue generating projects in Government to Government interface must also be taken up. In the first instance, use of e-mail, Internet and Word-processing should be encouraged to create the necessary IT Culture.

a) Government - Citizen (G to C)

- Digitisation of Public Domain Information.
- Citizens Services - Public Interface.
- Municipal Services.
- Services of Various Departments.

b) Government - Business (G to B)

- Filing of Excise and Taxation documents, Sale Tax, Returns etc. online.
- Dealing with the Industry in the Departments of Industry, Labour and Employment, Pollution Control Board etc.

c) Government - Government (G to G)

- E-mail and work Flow management applications.
- Voice, Video and Data connectivity applications.
- Executive Information System, MIS and Decision Support System.
- Authentication through Databases on Citizen, Property and Business.
- Personnel Management Information System.
- Departmental Applications.

Essential Infrastructure for E-Governance

- Connectivity, Internet, Public Access Infrastructure, Orissa Wide Area Network.

- State would need an IT backbone. The backbone could be implemented through Orissa wide Area Network through private sector participation and Government can pass for the usage.
- State needs to encourage ISPs to take internet connectivity to districts, towns, block and ultimately to villages.
- Help from Government of India to be required to establish shared connectivity and access infrastructure.
- Information Kiosks would be established through private sector participation.

Areas of IT Applications

- Urban services like water supply, electricity and telephone.
- Rural services like land records, schemes for the BPL families under various titles.
- Compliance and payment of taxes like filing of return on income tax, sales tax, house tax etc.
- Filing of complaints or FIR against violation of law.
- Managing traffic on roads.
- IT based models applied for planning and execution of development projects at all levels of government.
- Public Information: Employment Exchange Registration, Examination Results, Hospitals/Beds Availability/Services, Railway Time Tables, Airline Time Tables, Road Transport Time Tables, Government Notifications, Government forms, Government Schemes.
- Citizen-government interface can be improved.

Problems in Delivery of Public Services Through IT in India

- Limited resource is a big hindrance, as the introduction of computer to every department requires huge investments.
- In a poor country like India, literacy is a big challenge in computerization.
- Putting as much information as possible on to the Internet by all ministries and departments need speedy Internet.
- Rapid response to e-mail queries.
- Cyber laws and their implementation.
- India is a land of different languages. Most of the public can access information in local languages only, which needs regional language software.
- The most important obstacle is the mindset of the government servants, bureaucrats, politicians and public. Government servants have been accustomed to work only in the manual mode. Bureaucrats do not want to give up their discretionary powers and politicians want the patronage powers to retain with themselves. The example of AP shows that people want Roti, Kapda and Makan instead of IT.
- A working model for EG requires a network global economy.
- EG demands standards in all areas. Some of the key areas are Data Encoding, User Interfaces, Data Dictionaries etc.

Recipe for Successful E-Governance

- Political commitment is the most necessary but not a sufficient condition.
- Effective administrative leadership is also a necessary condition.

- Efficient handling of sensitive employees, related HR issues and involvement of staff at design stage.
- Meaningful and win-win partnership with IT industry and Private-Public partnership.
- An innovative funding strategy and revenue model.
- Appropriate administrative structure and institutional support mechanism within the government.
- Common infrastructure and database creation.
- Human resource development - training and motivation.
- Start Simple, Grow Fast.

E-Governance: Some Success Story

For a window into the potential of E-Governance, we need only to look at the effects of the initiatives already underway in India. Andhra Pradesh has computerized its land records down to the sub-registrars' level, reducing the time, corruption and the government's own transaction costs in providing this service. The twin cities of Andhra are getting E-Seva also. Karnataka's

Bhoomi Project is another excellent example of how the use of IT in the land records department has actually led to the empowerment of farmers. In Gujarat, there are Websites where citizens log on and get access to the concerned government department on issues such as land, water and taxes. Municipal authorities in Delhi are using a software that enables them to collect property taxes more efficiently. Pondicherry has computerized its ration card system. Orissa, at present is emerging as a major BPO hub as far as IT is concerned. It has already computerised land records. Computerisation of Indian Railways, Indian Airlines and Banks has always made the service people friendly. Litigants can now track the progress of their cases in the Supreme Court, and have access to all Judgments since 1952 on computer disc.

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Hon'ble Chief Minister Shri Naveen Patnaik addressing a gathering at Raghunathpur High School on 28-7-2006.

Archaeological Remains of Mohanty Sahi, Kaupur, Daising and Olanga of Bhadrak

Narayan Chandra Sahoo



*Buddhist Tara , Daising,
Bhadrak*

These villages are situated on the bank of river Salandi, at a distance of 12 kms to the north-west of Bhadrak town. Only Kaupur is known from the Purijha records, preserved in the Orissa State Archives. Close to the village in the dry sandy bed of the

Salandi, there is a hot spring called *Devarkund*, which is regarded as sacred. Thousands of people from different areas of this district visit and enjoy this sacred fare. This little village consists of three hundred people who basically depend on cultivation. From three kms west of this village, there is a well known Shaiva temple known as "Anija Mahadeva" and half km from the south, a modern Jagannath temple have been seen. There are nine modern pidha shrines that have been located within about one km. radius in this area namely -

- i) The Biranchi Narayan Temple (Mohanty Sahi)
- (ii) Kadambesvara Temple (Kaupur)
- (iii) Chandi Thakurani Deula (Kaupur)
- (iv) Gadachandi shrine (Kaupur)
- (v) Siva Mandira (Sunchara)
- (vi) Jagannath Shrine (Daising)
- (vii) Jagulesvara temple (Daising)
- (viii) Shiva Deula (Daising)
- (ix) Broken brick temple (Kaupur)

All these shrines are built with burnt bricks and design is in pidha. Among these deulas, the Viranchi Narayan temple and Chandi Thakurani deulas play an important role, because there are eleven sculptural remains found in these deulas.

Catalogue of the Antiquities of Kaupur

1. Tara in Varadamudra (Daising) (3'9" x 1'6")
2. Three images of Uma-Mahesvara (Mohanty Sahi) (2'2" x 2'4")
3. Two images of Surya (Mohanty Sahi) (3'9" x 2'1")
4. One image of Ganesh (Mohanty Sahi) 2'8" x 1')
5. A double sided sitting image of Garuda (Mohanty Sahi) 2 ½ x 1½)

6. One image of Narasimha incarnation of Vishnu (Mohanty Sahi)
7. Eight handed Devi Durga (Kaupur) 2'6" x 2'3")
8. Narayan image (Kaupur) 2'5½" x 2'3"
9. Standing Shiva (Kaupur) (2'6" x 2'3")
10. Two standing images of Parvati (Kaupur) (3'6" x 1'10")
11. One standing image with seven hooded snake over head (Kaupur) (2'1" x 2')
12. An unknown image (Kaupur) (2'3" x 2'1")
13. Jaina image (Olanga)
14. Ganesh image (Olanga)
15. Kadambesvara Siva Linga (Kaupur)(A)
16. Chandesvara Siva Linga (Kaupur)
17. Dadhesvara Sivalinga (Kaupur)
18. Bankesvara Sivalinga (Mohanty Sahi)
19. Jagulesvara Sivalinga (Mohanty Sahi)
20. Kadambesvara Sivalinga (Kaupur) (B)
21. Twenty-five pieces of broken scroll work (Kaupur)

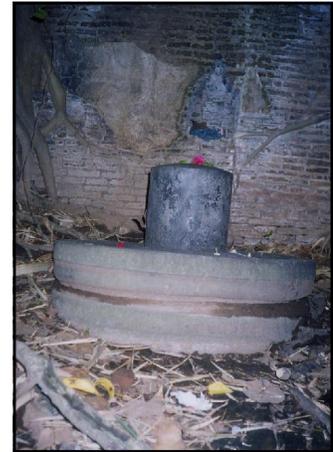
Sculptural Description



Surya Image, Mohanty Sahi

A m o n g the sculptural remains there is a fine image of *Tara* of the B u d d h i s t pantheon lying under a tree by the side of the road leading to the village. It is in a good state of preservation, a l t h o u g h exposed to the d e c a y i n g

agencies of nature. Standing on a double lotus pedestal, she displays *Varada Mudra* in the right hand and the left is placed close to it over a female standing with a lotus stalk. To the right, a devotee is seen in *anjali*hasta. Five



Chandesvara, Kaupur

Dhyani Buddhas are carved in a row at the top of the stone slab. The plain halo behind her head is flanked by flying gandharvas. She is adorned with beautiful ornaments such as - necklace, mekhala, yearings, anklets, bracerlates etc, and eyes, nose and mouth are decorated with modern silver ornaments. Its coiffure style in Jatamukuta. In the right side of this image there is an arrow shaped rock called *Bhima-Kanda* which is believed by the local people to have been an arrow head used by the epic hero Bhima, the third pandava of the Mahabharata fame. The sculptural work of the Buddhist image indicate that it is assignable to about 7th-8th century A.D.

On the upper terrace of the river Salandi, over a ruined ancient platform stands a modern Shiva temple of Pidha design and is known as Kadamvesvara. Now, there exists a modern brick temple which is known as Viranchinarayana temple and it contains seven beautiful sculptures, such as - three images of Uma-Mahesvara, two images of Surya, one image of Ganesha and a two sided image of Garuda.

The Garuda image of this place is a unique sculpture. He is seated in *Padmasana* on a *visvapadma* cushion with his hands folded in *anjali*, a lotus in the hollow between his palms.

He wears serpents as ornaments around the neck, arms, wrists, and ankles. The wings are represented with horizontal bands and spread out from behind his arms. His eyes are down-cast and a medallion appears at the centre of his coiffure. His hair is arranged in *Karanda Mukuta* design consisting of tiers of tightly-coiled curls. His head is framed by an oval halo and a vidyadhara is at each upper corner of the back slab. It measures 33 x 23 inches. This image placed on a modern lotus throne inside the centre of the temple. Front side of the image is in good condition but unfortunately back side of the image is slightly broken and it is difficult to take photograph because it placed very nearer towards the wall. It is assignable to about 8th century A.D.

Beside the Garuda image, there are two similar Surya images. They are standing on chariots drawn by seven horses. The portions below their waist region are carved invisible in accordance with textual prescriptions as enumerated in the *Mastya Purana* and the *Brihat Samhita*. Both the figures are flanked by *Danda* and *Pingala* and display full blown lotus flowers in hands. Danda is pot-bellied with a staff in hand, pingla has pen and ink-pot in two hands. Aruna, the charioteer appears to be engaged in driving the horses. Both the Surya images had tall crowns on head and coat of mails on the chest. Their proto type can be found in the *Vital Temple* of Bhubaneswar. These images are placed both

left and right side of the Garuda image inside the sanctum.

Of the three Uma-Mahesvara images, the first one is in a fairly good state of preservation. Shiva is seated in *Lalitasana* with his right leg placed on Nandi kept below the pedestal. In the upper right hand, a trident is held while the lower right hand displays the *Vyakshyana Mudra* on his upper left hand Shiv embraces Parvati where as his lower left hand touches her chin. Parvati is seated on the left side of Shiva with her foot on the back of a couchant lion, her conventional mount. She turns her face gracefully towards her lord. Her left hand rests on the left knee whereas the right hand is kept on the thigh of Shiva. The matted locks of hair and decorative ornaments worn by Shiva are remarkably fashioned. Heads of both the figures are surrounded by a round plain nimbus. This period of this image is assignable to about 8th century A.D. This image is now placed outside of the niche of the temple.



A double sided Garuda image,
(Mohanty Sahi) Bhadrak

Another image of Ganesh is worshipped inside the sanctum of the main temple. He is seated on a Visvapadma cushion with his vehicle mouse. He holds different objects in his four hands namely Varchha (spear), rosary, flower and modaka. He is adorned with different ornaments such as, anklets, earrings, necklace, thread, bracerates etc. Prabhamandala has been seen behind his head. Some portion of his right breast is broken. Materials used in all images are chlorite



Surya Image (Mohanty Sahi), Bhadrak

and time period is probably 8th-13th century A.D.

In another part of the village are found two images kept under a tree, of which one is Narasimha incarnation of Vishnu. It has a terrific look with two long teeth protruding out on two sides. Of the four hands, the upper right one holds a lotus and the lower one is placed on the head of a figure in *Anjali hasta*. A round object is carved in relief on the back side of the figure. The wing type curly hair of the figure is noteworthy. The upper left arm of the deity is broken and the lower left one is placed on the head of a female figure holding a lotus in her right hand and a *gadu* (spouted jar) in the left. The main figure has a short *conical mukuta* on the head. There is a plain round halo around the head duly flanked by flying *gandharvas*. The two figures on the sides are *Chakra* and *Gada* personified. The round object on the back of the figure on the right side is wheel personified and the figure with club in her left hand is *Gadadevi* who is in-variably represented in sculpture as a female figure.

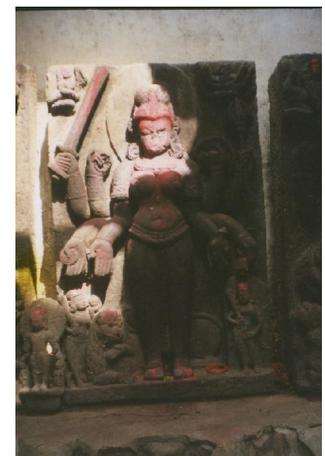
The other figure, kept near it is a four armed female deity. All her hands are damaged along with attributes held in them. Her mount, the lion, is carved below the pedestal. In the absence of attributes it is difficult to identify the image.

In the middle of the village there are three standing images and one Shiva linga worshipped in inside a close mandapa. Now the modern temple have been built by the Panchayat Secretary and the villagers. These images are, one standing Narayana, Shiva and eight handed Devi Durga

(locally known as Chandi). The right hands of the Devi hold different objects, such as *Sword, Mala, chakra* and *Varadamudra*, which the left hands are shown with *trident, dhala, ghanta* and *kutna*. The lion as well as two attendants are depicted below the pedestal. She adorned with different ornaments namely, twelve pieces of bangles has been seen all her hands, bracerates, earrings, a small crown on her forehead, three pieces of necklace, a beautiful mekhala, anklets etc. She also wear a low-relief sari on her body. Some portion of her face and left eye are slightly broken. In her right side image of Narayana and left side image of Shiva with his vehicle have been placed on a modern plinth. These images are assignable probably 10th-11th century A.D.

Besides, these beautiful images, there are two male and female images worshipped inside the sanctum of the modern pidha deula. Before these are worshipped under a big banya tree and locally known as *Gadachandi Thakurani*. All hands of the female deity are broken. There is a sleeping lion figure behind her legs. She adorned with ornaments such as, necklace, earrings, anklets, bracelets, bangles, mekhala design of her coiffure is very simple. Her both breasts are slightly broken and there is a circular *prabhamandala* behind her head. It's measurement is 94 x 52 x 8 cm and assignable probably 11th century A.D.

The male image in this sanctum is placed left side of the female deity, he also wear different ornaments and standing with



Astabhuja Devi Durga (Chandi) Kaupur

anjalinudra. The mudra touched of his chest. He also wear a simple dhoti. Prabhamandala has been seen behind his head. It's measurement is 92 x 52 x 17 cm and time period probably 11th - 12th century A.D.

There are many Shiva Lingas burried under ground and some are exposed. The Shiva Lingas are named as *Chandesvara*, *Kadambesvara*, *Vankesvara*, *Jagulesvara*, *Dadhesvara* or *Budhamahdeva* etc. Among these Shiva Lingas, near Dadhesvara, there are two stone images also worshipped. One is identified probably is *Narayan*, because this image holds different objects i.e. conch, chakra, lotus flower but other object is difficult to identify and there are also seven hooded snake has been seen over his head and standing on a visvapadma cushion.

Among the Shiva Lingas, Dadhesvara or Budhamahadeva, and Chandesvara are mostly famous in this area. Dadhesvara Mahadeva is placed on a high latrite stone structure. Unfortunately some parts of the structure became destoryed by the cause of the nature, so the Linga has been biased towards the south. Now this Linga worshipped under late Laxmidhara's personal land. Besides Dadhesvara, there is also another Shiva Linga has been worshipped in the middle of the village named as Chandeswara. This Mahadeva previously worshipped inside the sanctum of an ancient brick temple. But unfortunately the temple became demolished by the heavy banyan tree. Some sculptural vestiges have been found outside the temple below 10-12 feet. These sculptural remains are 10 pieces of scroll work, one piece of broken lotus design, two pieces of pillar brackets, one piece of broken

pillar base etc. These sculptural evidences has been discovered by me at the diging of the temple foundation of the Chandi thakurani on 3rd June 2006. Materials of the remains are Khandalite and assignable probably Somavamsi period.

This historic site of Kaupur was the religious centre during the Somavamsi period. The discovery of a large number of Shiva Lingas as well as Shiva images bear close testimony of it. Thus Kaupur is of great archeological importance.

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Sepoy Mutiny

(On the completion of one hundred and fifty years)

Tarakanta Mohanty

The Sepoy Mutiny of 1857 is otherwise known as the First Indian War of Independence to free Mother India from the yoke of English race. Each and every student, professors and presently alive freedom fighters can not forget that this year 2006, one hundred fifty years of completion of Sepoy Mutiny is celebrated across the length and breadth of our motherland. In the last month (July), a preparatory committee under the chairmanship of Hon'ble Prime Minister has been constituted for its celebration in a grand manner.

It may be recalled that on 29th March 1857 at Barrackpur, which is 16 miles away from Calcutta, Mangal Pande broke the lines and called upon his comrades to strike a blow for their religion. In the succeeding weeks and months, there were repeated apprehension of outbreak of revolt at Calcutta, and the Europeans were in a state of prolonged panic. Outside Calcutta, there were risings and alarm in many places, for example Birbhum, Bankura, Jaspura, Krishnagava, Malda, Dacca, Faridpur, Bakargang, Tipperah, Syehet, Chittagond, Khosi and Jaintia hills.

The sun of independence of India was set in 1757, when Nawab Siraj-Udaullah became a martyr in the battle of Plassey in 1757 in the bullet of Lord Clive due to the blatant treachery made

by Mir-Jafar. Then for the Britons, it was 'Rule Britannia Rule'. It took another 100 years till 1857, and the Britishers became successful in annexing many provinces in their conquered map and by their diplomatic policy of Divide and Rule.

But the reason of outbreak of First Indian War of Independence was the greased cartridge. The part played by the greased cartridge in bringing about the revolt is unduly exaggerated, some eminent historians opine. Major Buntein, commanding the department of musketry at Dum Dum, testified that even though the Indian soldiers were greatly agitated about the greased cartridges, when he paraded them, at least two-thirds of the attachment immediately stepped to the front, including all the native commissioned officers. In a manner perfectly respectful, they distinctly stated their objections to the method of preparing cartridges for the new rifled market. General law, member of the supreme council, writing about the irregular infantry of Oudh, stated : "It appears to me, that probably the main body of this regiment in refusing to bite these cartridges, did so, not from any feeling of disloyalty or disaffection towards the Government or their officers, but for a sincere dread that the act of biting them would involve a serious injury to their caste and to their future respectability."

But the greased cartridge was only one among the numerous grievances of the sepoy. Its introduction added to his apprehensions and aggravated his existence. But the fact is that in the conditions prevailing then, the normal state of the Bengal Army was mutiny. How could it be otherwise? Indian Sepoy was a pure mercenary. He joined the army partly because of his caste traditions and partly because the Indian armies, which had provided him with his living in the past, has ceased to exist and the company offered him regular pay and pension, and a perfection to which he was accustomed. Victories of the company's Army gave him a feeling of self-importance and in the early days he was treated on terms of equality which tended to evoke sense of personal loyalty and camaraderie. With changes in the system the situation changed for the worse and estrangement grew between the Europeans and the India.

The pride of the Indians was wounded. Royal families were humiliated. The nobility was divested of influence. The people lay prostrate before the might of the foreigner. The ancient sets of power were in ruins, the ancient ways and manners all in eclipse. New men of another race, when in religion, language, culture, lorded over the sons of the soil and heaped contempt upon them, is it surprising that both the civilian and the soldiers were exasperated and ready to take up arms against the foreign ruler? The time was ripe for rebellion.

Foreign rule by its very nature is repugnant to a conquered people. The British were aware of it. Sir John Shore had realised it, when he wrote, "whatever may be the benefit of the British system of government, the evil of foreign domination counter balances all this benefits. Macaulay had said, "The heaviest of all yokes was the yoke of the stronger." The government of the people by

itself has a meaning and a reality, but such a thing as government by one people over another does not exist. One people may keep another as a preserve for its own use, a place to make money in a human cattle farm, to work for the profit of its inhabitants, but if the good of the governed is the proper business of a government, it is utterly impossible that a people should directly attend to it.

Eminent political philosopher Wendell Phillips has aptly said, "Revolutions are not made. They come, yes they come; when time is ripe, it comes." So the causes of revolution of 1857 were numerous and requires a detailed study. But the synopsis is given below.

By the time Delhousie relinquished the reins of office, the British dominion in India had reached its natural limits. From the west to the east, it extended from Indus to Irrawaddy, and from the north to the south and from the Himalays to the Indian ocean. Over these vast conquered territories the British imperial genius built up a system of government which served a dual purpose. On the one hand, it ended the anarchy which prevailed in the country in the eighteenth century, established peace and security of life and property, and created conditions for the political unification of the Indian people. On the other hand, the British secured for themselves an empire unequalled in extent, wealth and resources which gave their small island kingdom of Britain, the hegemony of the world. The adventure which had commenced in the sixteenth century, under the mercantile forces for the achievement of wealth and power, had at last culminated in success unparalleled in history.

This extraordinary phenomenon had three phases. In its first phase, the East India Company's activities were confined to trade; in

the second phase, the company entered into armed conflict with its European rivals, established its trade monopoly and acquired political influence. In the third phase, which began with the battle of Plassey, the company combined commerce with conquest and in both achieved success beyond its dreams.

The character of the upheaval according to the British historians, the out break of 1857 was a mutiny. The fashion, in fact was originally set by the government of the day for the then Secretary of state for India, Earl Stanley while reporting the events of 1857 to the parliament used the term *mutiny*. Most English writers on the subject followed his lead. Thus it was that Charles Ball, G.W. Forest, T.R. Holmes, M Innes, J.W. Kaye, G.F. Macmunin, G.T.. Malleeson, C.T. Metcalfa, Earl Roberts and other used the term 'mutiny' to describe the upheaval.

Bahadur Shah, in the manifesto which was issued on 25th August says, "It is well known to all, that in this age of the people of Hindustan, both Hindus and Muhammedans are being ruined under the tyranny and oppresion of the infidel and trecherous English" and then he goes in to explain the five main heads of accusations as follows (i) concerning zamindars (ii) concerning merchants (iii) concerning public servants (iv) concerning artisans and concerning pandits, maulavis and other learned persons.

He asserted "the Pandits and Maulavis are the guardians of the Hindus and Muhammedan religions respectively and Europeans are the enemies of both and therefore, they are bound to take their share in the holy war."

The proclamation draws attention to the political and economic evils of the British rule and shows that the sufferings of the upper classes - Land lords, higher grades of merchants, civil and

military officials and Hindu and Muslim learned men were the main cause of the Revolt.

Nana Sahibe addressed letters to the emperor of France which corroborates the charges enumerated by Bahadur Shah. Among the inequities of the English Government, he mentions, "the annexation of the Maratha Dominica by falsehood and deceit, the discontinuance of the pension promised to Baji Rao II and his heirs, the overthrow of the Indian Rulers by stratagem and political machinations; the establishment of courts which ruined propertied men by the heavy expenses of litigation and the promulgation of laws contrary to their sacred codes and offensive to their religious sentiments, the levy of heavy taxes on the proprietors of land and custom duties on the products of their fields, the arbitrary proceedings by which more than 200 princes became victims of their manoeuvres, the violation of treaties and promises made to the Raja of Nagpur, the plunder of his palace and the sale of previous articles by auctions, the ignominy heaped upon the emperor of Delhi and the ruling chiefs of the Deccan, and Sind, the dethroning of Dalip Singh, the minor successor of Maharja Ranjit Singh, the deposition of the king of Oudh in violation of the treaties and engagements, the dishonouring of women and the destruction of temples and mosques, the interference with the Hindu custom of adoption of sati, the resumption of endowments made for the support of temples and charitable establishments, and above all the plan to corrupt the religious rites and customs of the Indians, so that the sepoy's cried out with one voice; it is through us that the English have conquered all the countries in Hindustan, for what have their soldiers done?"

Is it in order to lose our religion and our rites that we sacrificed our lives and our existance ?

We shall continue to fight till our strength is totally exhausted and so long as a single individual remains, alive, Nana Sahib sum up the tale in one sentence. The act of injustice and perjury of the English Government blaze in all sides like the rays of sun.

Situation of Jhansi

Bundelkhand had been a part of Maratha dominion. It included Jhansi and Bunda, both under Maratha princes. Ganyadhar Rao of Jhansi died without an heir, and Delhousie in contravention of the treaty of 1817 annexed the principality. The widowed Rani, Laksmi Bai, remonstrated without effort. Feelings were further embittered when the grants to the temples were stopped. Frustration led to a desperation. On June 4, the sepoys incited by Laxman Rao, a Brahmin in the service of the Rani Begam to hurl defiance at their officers and committed violence and murder. The Rani was proclaimed the head of the state. She provided a spirited lead to the rebels and fought heroically against the British forces, meeting her death at battle field.

The Nawab of Bunda a scion of the Peshwas and house threw his lot with the revolutionaries and lost his estate.

It spread like a wild fire in Uttar Pradesh (then known as the North-Western provinces) and Oudh. The spirit of rebellion was most fierce. This was the homeland of the sepoys, the region which constituted the heart of the Mughal empire.

Here were the holy places of the Hindus and their famous centres of ancient and medieval culture - Delhi, Agra, Lucknow, Mathura, Ayodhya, Prayag and Banaras.

MEERUT - The outbreak in Meerut on May 10, 1857, was the signal for a general uprising all over the province. It also spread to

Kanpur, Banaras, Oudh and Lucknow, Pang, Sind and Rajasthan. It also spread to central Indian provinces like, Bihar, Chotnagpur and Rajputana then spread to Maharashtra and there were rising in Hyderabad, Madras, Assam and Orissa.

The Orissa condition were different. After its annexation by British in 1803, two third of the Oriya zamindars were completely wiped out and replaced by Bengali Zamindar. The Minister of Mukunda Deva III of Khurda was the first Oriya patriot. "Jayee Rajguru was the first Oriya patriot and became martyr in 1805. Just before the decades of Sepoy mutiny, in Orissa Buxi Jagabandhu Vidyadhar of Khurda had started a rebellion in 1817. For decades, Orissa has been in turmoil as the chiefs of Goomsar, Baud and Angul defied the suzerainty of the British. The Khords, an aboriginal tribe, who inhabited the region were another aggrieved factor.

In the year 1857, the dissatisfied elements joined hands and trouble began. The princes of Sambalpur, Surendra Sahi and Uggal Sahi, who had been held as prisoners in the Hazaribagh Jail, were rescued by the rebel, took the lead. The flag of rebellion was hoisted and the authority of the British challenged. The whole country in the neighbourhood of Sambalpur passed temporarily into herds of the insurgents and it was not till 1862 that Surendra Sahi surrendered and was deported. Even then the land lords petitioned the government to restore him to gaddi.

In the Zamindaris of Parlakhemudi, the savars and other aboriginal tribes of Ganjam led by Radhakrushna Dandasana rose in rebellion.

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Elephant Foot Yam : A Commercial Crop for Orissa

M. Nedunchezhiyan
Abhinav Saurabh & Nirakar Ranasingh

Amorphophallus paeoniifolius (Densst) Nicolson (Aracea), commonly known as Elephant foot yam, is a highly potential tropical tuber crop. The tubers are rich in nutrients. Pickles and many indigenous medicinal preparations are also made using its tubers. In India, it has attained the status of a cash crop and the area under its cultivation is increasing fast. It is a crop of South-east Asian origin, growing wild in the Philippines, Malaysia, Indonesia and Southeastern Asian countries.

Elephant foot yam, grows well in hot (25-30° C) and humid (80-90% RH) climate. Hot and humid climate is required at initial stages of the crop growth for vigorous growth, whereas dry climates facilitate tuber bulking at later stage. Well-distributed rainfall of 1000-1500 mm is helpful for good growth and tuber yield. The crop can be grown in any soil types by raising the crop in pits filled with well decomposed cow dung and sandy loam soil; although well-drained, fertile, sandy loam soil is ideal for elephant foot yam cultivation.

In India, this crop is traditionally cultivated in Andhra Pradesh, Gujarat, Maharashtra and Kerala States. Orissa climate is highly suitable for cultivation of elephant foot yam. It can be grown under rain-fed condition with protective irrigation.

Wild plant of elephant foot yam is found throughout Orissa. The tubers of wild plants are highly acrid, causing irritation in throat and mouth due

to excessive production of calcium oxalate present in the tubers. However, through research and development high yielding non-acrid varieties were released by different organizations.

Varieties

Gajendra: A local selection from Kovvur area of Andhra Pradesh is able to yield 50-60 t ha⁻¹. The tubers are non-acrid, well shaped and generally devoid of cormels or propagules.

Sree Padma: This variety was developed at Central Tuber Crops Research Institute, Trivandrum, has a yield potential of 40 t ha⁻¹. The tubers are non

acrid and generally have one mother corm and a few cormels or propagules.

Kusum: This variety was developed by Vidhan Chandra Krishi Viswavidyalaya (WB), has a yield potential and other features similar to "Gajendra".

Cropping season

Elephant foot yam is a long duration crop and generally attains maturity in 6-7 months. Under irrigated conditions, it is planted in summer (March) and attains maturity by November. Under



Farmer with elephant foot yam plant
(var. Gajendra)

rain-fed conditions, the crop is planted at the onset of monsoon, preferably in June. Depending on the market's demand, the harvesting can be started after 5-7 months. This crop has the sustainability to grow at any time of the year, provided, temperature is congenial and adequate soil moisture is available.

Size of planting material

Initial size of planting material plays most significant role in determining the final size of the harvested tubers. Results of research showed that 400-500 g size whole tubers were more suitable for raising a commercial crop. Tubers of 3-4 kg can be harvested after six to seven months. This size is most suitable from marketing and transport point of view.

Cut tubers of 50-100g sizes are used for producing the planting material of 500-1000 g sizes. Although cut tubers can also be used as planting material, the use of whole tuber is significantly superior over cut tubers in terms of sprouting percentage and overall yield. When cut tubers are used for planting, certain precautions and treatments are needed as cut tubers are prone to decay after planting due to possible presence of several soil borne pathogens. Cut tuber pieces 50-100 g are treated in thick cow dung slurry mixed with Mancozeb (0.2%) + Monocrotophos (0.05%) for 5-10 minutes, followed by drying in shade for 24 hours.

Planting method

The main field should be thoroughly ploughed, leveled and tilled before planting. The planting should be at 90 x 90 cm spacing for commercial crop. The pit size of 60 x 60 x 60 cm should be dug out and refill the same soil with manures before planting for facilitating tuber bulking.

Manures and fertilizers

Elephant foot yam has high nutrient requirement. Well-decomposed cow dung compost @ 20-25 t ha-1 mixed with soil should be filled in

pits only. A fertilizer dose of 100:80:100 kg N:P:K ha-1 has been found to be optimum. The fertilizer dose should be decided depending on the soil type and nutrient status.

After care

Mulching with organic waste or polyethylene sheets helps in reducing the weed growth and conserving soil moisture. For summer crop, a light irrigation should be provided immediately after planting. Depending on the soil moisture availability, irrigation should be given at regular intervals till the arrival of monsoon. Care should be taken to prevent water stagnation at every stage of crop growth. Irrigation should be withdrawn during the later stage of crop growth after 5-6 months of planting to allow the crop to mature.

Intercropping

During the initial period of 2-3 months after planting, crops like leafy vegetables, green gram, black gram, cowpea, cucumber; etc can be grown as inter-crop. Intercropping of elephant foot yam in banana, coconut and other newly planted orchards gives additional income to farmers.

Regional Centre of CTCRI

This Center has undertaken a massive programme on quality planting material of elephant foot yam production and supply along with other tuber crops. This program has been a great success and every year several metric tones are supplied to farmers and development agencies.

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EDITORIAL



In the historic freedom movement, many worthy sons and daughters of India have made supreme sacrifice. Their relentless struggle continues to stand as the rarest human movement in the history of the world. In this prolonged war of independence, the freedom fighters of Orissa had played a significant role. Even women from different parts of the state had joined this august struggle and contributed a lot. At last, the long cherished dreams of our freedom fighters came to a reality. The 15th of August remained a remarkable date in the whole process of functioning of a country like India. Developments in post-Independent India have been pursued rigorously. We have achieved success in basic fronts like food sufficiency, agricultural production and progress in science and technology. Keeping pace with the developments throughout the country, Orissa recorded a steady progress in improving the socio-economic condition of the common man. Many attempts are being targeted with the inspirations from our forefathers and freedom fighters to transform Orissa into a developed state. All these impressions have been embodied in this special issue of Orissa Review which, we hope, will be of much interest to our readers. We are also quite open to receive valuable suggestions from our esteemed readers in both the form and content of this issue.

Sibekamand Broul



Message of
Shri Rameshwar Thakur
His Excellency the Governor of Orissa
on the Occasion of the
60th Independence Day - 2006

Dear sisters & brothers,

As the Nation goes to celebrate the momentous occasion of Independence Day, I take the opportunity to extend my earnest greetings and felicitations to all of you.

2. The 15th of August 1947 heralds the arrival of a new, independent, vibrant and democratic India. The India that is destined to lead the world with its innate strength of peace and non-violence. On this auspicious day, we pay our homage to the Father of our Nation Mahatma Gandhi. Gandhiji led a national movement against the British Raj by uniting men and women of all regions and religions, and ultimately brought us our rightful place in a free India. We also pay our tribute to numerous freedom fighters who sacrificed their lives to attain independence. We show our reverence to Jawans who fight valiantly to keep us safe from external aggressions and terrorism.

3. Orissa too has made significant contribution in the national struggle for freedom. People from all walks of life joined the mainstream movement with invincible patriotism and courage. We also pay our tributes to those patriots.

4. Since Independence, we are ushering in to build the Orissa of our dreams. My Government is making all out effort to change the contours of our economic arena. Development initiatives are on to reduce poverty, increase employment generation and improve the general quality of life.

5. Orissa has abundant mineral resources. My Government is committed to transform Orissa into a vibrant industrial state. Orissa in recent years has emerged as a favourite destination for investors. As many as 46 memorandums of understanding have been signed with companies of national and international repute in steel and aluminium sectors. These include the 12 million tonne capacity steel at Paradeep by South Korean steel major POSCO with an investment of 12 billion US dollar. Recently, the largest steel maker of the world, Laxmi Niwas Mittal has evinced interest to set up a 12 Million Tonne capacity steel plant in Orissa with an investment of about Rs.30,000 cr. to Rs.40,000 cr.

6. The process of industrialisation however, has its effect on the perception of the displaced families. In finding a humane solution to these problems, the Government has put in place a pragmatic Resettlement and Rehabilitation Policy. This is a pioneer policy of my Government in respecting the sensibilities of the affected people.

7. My Government accords top priority to employment generation for the youth of our state. Apart from the investment driven employment opportunities, an Employment Mission has been set up under the chairmanship of Chief Minister to impart training to unemployed youths in various trades that has the potential for employment or self employment opportunities. National Rural Employment Guarantee Scheme (NREGS) has been launched in the state in 19 districts to provide atleast 100 days of guaranteed employment to rural people.

8. The Government is committed to make farming more lucrative and stable source of income and employment. Increase in productivity of agriculture and horticulture related activities will certainly improve the economy of farming community. National Horticulture Mission is in operation in our state to move ahead in this objective. My Government has recently announced a lucrative package for our farmers which will augment their income from agricultural and allied activities.

9. My Government has implemented an innovative system called Pani Panchayat, a participatory method of maintenance and operation of irrigation systems. Already 13,397 Pani Panchayats have been formed in the state covering an area of 10.40 lakh hectares. Under Biju Krushak Vikas Yojana, 500 new Lift Irrigation points have been completed last year creating an additional irrigation potential of 10,000 hectares. The Government aims at bringing minimum 35 per cent of the cultivable area under irrigation in each block within a time frame of five years.

10. The Government accords top priority to the development of scheduled castes and tribes. Orissa Tribal Empowerment and Livelihood Programme (OTELP) has been launched in the state to improve the income of tribal households and productivity of their land. My Government has taken a slew of steps such as Restoration of alienated tribal land to its owners, Regularisation of Pre-1980 forest habitations, withdrawal of minor forest and criminal cases against tribals, increase in procurement price of Kendu leaf and transfer of control over 60 minor forest produce to Gram Panchayats to facilitate all round development of tribal community.

11. Empowerment of women is on the top of my Government's agenda. About 1,76,000 Self Help Groups have been formed under a novel scheme known as Mission Shakti. Credit to the tune of Rs.370 crore has been given to 1.6 lakh of such groups. The scheme has been a resounding success in bringing economic self reliance to innumerable women of our state.

12. Promotion of Science & Technology is key to making rapid strides in any development process. My Government has entered into an MOU with IIT, Kharagpur to set up Orissa Technology Mission with the objective of promoting Bio-technology and Bio-Informatics. Steps have been taken to set up a Bio-technology Park in Bhubaneswar.

13. As we are increasingly moving towards a knowledge based society, the role of Information Technology is progressively getting pre-eminence. The State Government is making a headway in this direction. Appropriate IT policy has been formed to spread e-governance campaigns for better service delivery mechanisms. A core e-governance infrastructure, State Wide Area Network (SWAN) is under implementation to connect state headquarters with all district, sub-division and block headquarters. Software firms of repute like Infosys and Satyam have established development centres in Bhubaneswar and many more are in the pipeline.

14. Proper grooming of our human resources is essential to actualise our vision of a prosperous Orissa. For better planning and development of education and health of our children, the Government has taken up Orissa Child Census 2005. Sarba Sikhya Abhiyan has shown impressive performance in the state. An Education Satellite programme has been launched to support elementary and secondary education. In the field of higher education, Rs.35 crore has been allocated to different universities for development. The Government has entered into a Memorandum of Understanding with Vedanta to set up a world class University near Puri. Close to Rs.15000 crore will be invested for this University with a student capacity going upto one lakh. This will provide global standards of education in the field of Humanities, Basic Science, Health, Engineering, Law and Management education. It will spawn a world class township and create immediate benefit for the region.

15. In providing quality health care to the rural mass, National Rural Health Mission has been launched in the State. The Government has set up Infant Mortality Reduction Mission to bring down infant mortality to the national average. The Government is also looking forward to private sector in improving the health infrastructure of the state. 17 organisations have been given clearance for establishment of medical and dental colleges to meet the shortfall of doctors in the state. Recently, the Reliance Health Limited, a subsidiary of Reliance ADA Group has proposed to create a health city in Bhubaneswar with world class institutions like hospitals, research centres and medical education facilities.

16. Orissa is considered to be a pioneer in power sector reforms. It is one of the few states in India that produces surplus power. The state has sold surplus power to the tune of Rs.420 crore to Power Trading Corporation and National Vidyut Vyapar Nigam during 2005-06 by December 2005. As Orissa is marching ahead in industrial sector, the Government is making futuristic plans for our energy needs. Reliance ADA Group has evinced interest to invest over Rs.55000 crore to set up a 12000 Megawatt thermal power plant at Hirma in Jharsuguda district. The proposed project will be a giant leap forward in providing energy security to the people of Orissa and India as well.

17. In order to promote transparency and accountability in the system of Governance my Government has implemented Right to Information Act, 2005 in the state. Orissa Information Commission has been set up to streamline the regime of transparency. All the Government Departments are making information available through state Government websites as provided in the Act.

18. The multifaceted initiatives of my Government is certainly going to spread wings in the years ahead. In the face of accelerating pace of development, the Government is taking adequate measures on human resource development, infrastructure, agriculture, health, education and environmental issues to enable the people of Orissa share the actual benefits of prosperity. Throughout our endeavours, the Union Government has been very supportive and especially our Prime Minister has always been very sympathetic to the development prospects of Orissa. So it is time that we must think afresh, welcome new ideas and support new ways of doing things. We must work in tandem to create our own future by applying synergy.

19. On this auspicious day, let us take a solemn pledge to join our hands to build a better Orissa, a better tomorrow.

Jai Hind

Message of
Shri Naveen Patnaik
HON'BLE CHIEF MINISTER OF ORISSA
ON THE OCCASION OF THE
INDEPENDENCE DAY - 2006



Dear sisters and brothers,

I extend my heartiest greetings and good wishes to you all on the auspicious occasion of celebration of Independence Day.

Independence day is a significant day for all of us. On this day, we freed ourselves from the foreign rule. Many worthy sons of India were imprisoned and made supreme sacrifice to attain freedom. I offer my tributes to them.

The contribution of Orissa to the freedom struggle of our country is quite significant. Many great sons of Orissa participated in the freedom struggle. I also offer utmost respect to those freedom fighters of Orissa, who actively participated in the freedom struggle.

In post-independence era, we have made rapid progress in different fields. We are consistently endeavouring to transform Orissa into a prosperous state.

You all are aware, many investors have now expressed their interests for investment in different sectors. Investment to the tune of Rs.4 lakh crore in steel, aluminium, power and other sectors is on the anvil. Implementation of these projects, will usher in more generation of revenue alongwith creation of new employment opportunities.

Agriculture is the main stay of our economy. The livelihood of many people in our state hinges on agriculture. With a view to increase agricultural production and make farming profitable, my government have recently announced an attractive package for the farmers. This package provides excellent incentives

in agriculture, horticulture, fishery and animal-husbandry. It is programmed to set up 50,000 borewell and tubewell during the next three years and provide irrigation facility to atleast 35% of the cultivable land in each block within next five years.

The government have initiated many programmes for the poor, scheduled tribes, scheduled castes and weaker sections of our state. Land pass book has been introduced for the benefit of farmers. Many programmes are under implementation for education, health, communication, drinking water, energy and electricity in tribal areas. Much stress is being given for the development of rural areas.

My objective is to root out corruption from the administration. A Bill to constitute Special Courts to deal with cases of corruption has been passed by the State Assembly. It will help fight against corruption.

Progress of Orissa is our sole aim. We all have to work unitedly to attain this objective. I appeal all of you to resolve on this auspicious occasion of independence day to transform Orissa into an advanced state in the new century.

Jai Hind



Message of
Shri Debasis Nayak
Hon'ble Minister
INFORMATION & PUBLIC RELATIONS
SPORTS & YOUTH SERVICES
ON THE OCCASION OF THE
60TH INDEPENDENCE DAY - 2006

I express my heartiest greetings and good wishes to all sisters and brothers of Orissa on the auspicious occasion of 60th Independence Day.

Independence day carries much significance for all of us. 59 years back, on this memorable day of 1947, we attained freedom from foreign yoke. Orissa has a glorious chapter in the history of freedom struggle of our country. The history of our independence movement is replete with sacrifice, courage and heroic deeds of nationalism. Today, we remember the meaningful contributions of those great sons and daughters who made supreme sacrifice for the sake of motherland. I offer my sincere tribute with my countrymen to all those freedom fighters.

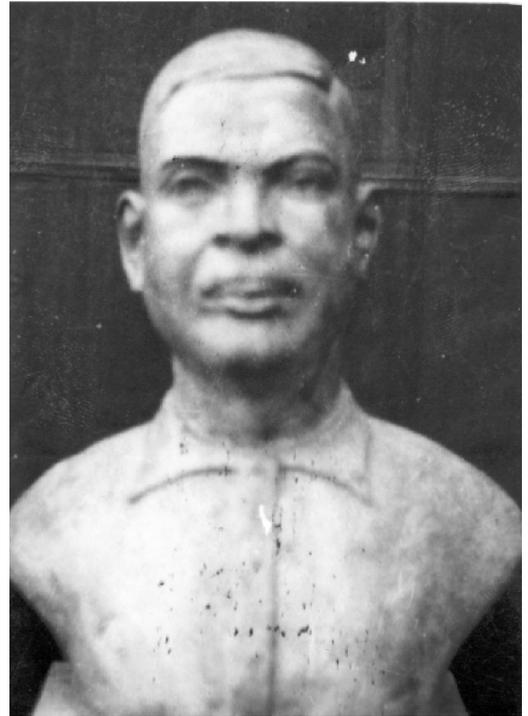
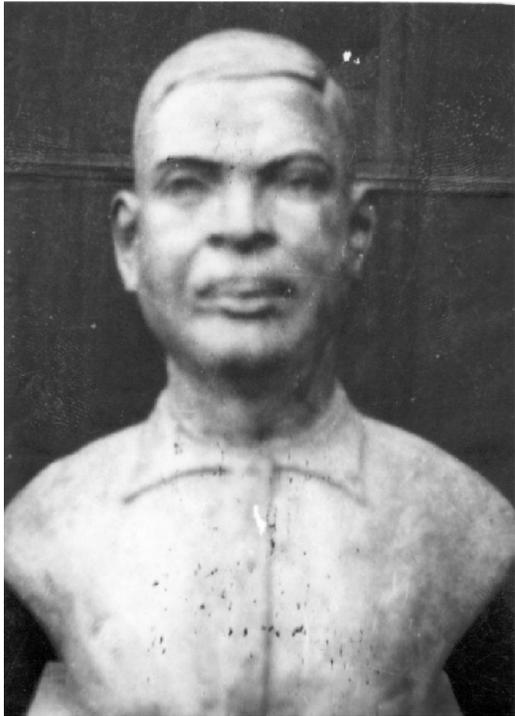
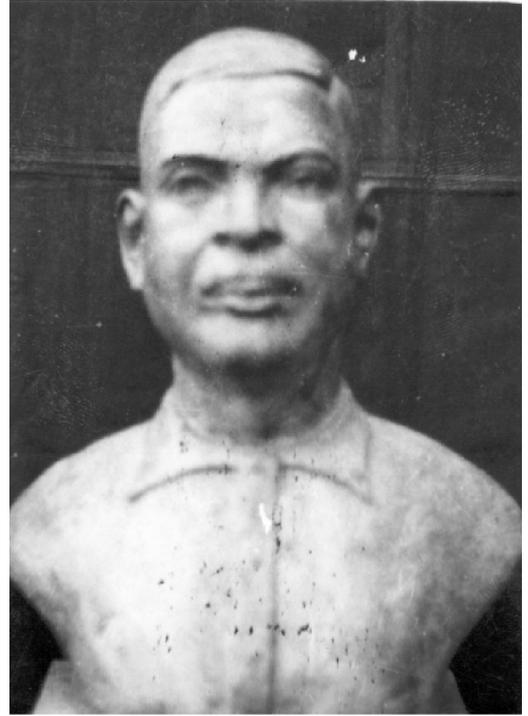
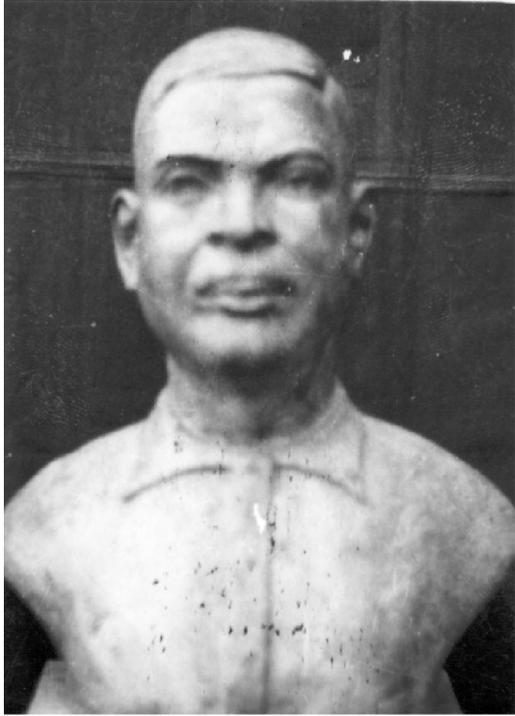
The people of Orissa participated actively in the freedom struggle. Places like Matili, Papadahandi, Salia, Khurda, Kuhudi, Ranapur, Nimapara, Kaipadara, Lunia, Taligadia, Nilagiri, Iram, Inchudi, Dhenkanal and many others bear the testimony of Orissa's great contributions.

We will continue to remember Jayee Rajaguru, Vir Surendra Sae, Birsa Munda, Baji Rout, Raghunath Mohanty, Dibakar Parida, Laxman Nayak and many others.

In post Independent era we have made rapid progress in different fields in our state. But frequent visitations of natural calamities have hindered the process of development. However, the Government of Orissa with these active participation and determination of the people have successfully faced there challenges. We have to work hard to lead a peaceful and prosperous life. The people in remotest corner of the land should realise the taste of the freedom. We have to rise over petty differences and narrow mindedness and work all together for all round development of the state.

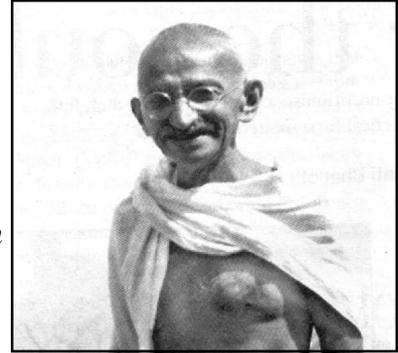
Let us rededicate ourselves on this sacred occasion to transform Orissa into a peaceful and progressive state.

Jai Hind



Freedom Movement in Jajpur

Dr. Atul Chandra Pradhan



"Imperialism built a system which interlocked its rule in locality, province and nation; nationalism emerged as a matching structure in politics." Though freedom movement in any locality was a part of the all India Movement in Gandhian era and should be assessed in terms of the policies and programmes of the Indian National Congress, yet the nature of mobilisation which was dependent upon local milieu, situation and leadership should not be lost sight of. So far as local leadership was concerned, in many areas there were miniature Gandhis. The work which Mahatma Gandhi was doing at Sevagram near Wardha was being done by Gopabandhu Choudhury at Sebahar in Bari area of Jajpur district (then a sub-division of Cuttack district) who earned the epithet 'Gandhi of Bari'.

In terms of source material as well as actual mobilisation and work Jajpur is entitled to have an important place in the historiography of freedom movement in Orissa. Researchers on freedom movement consult the memoirs, diaries and private papers of active participants in freedom struggle besides the official records and newspapers. Though such accounts are subjective in character and likely to have been coloured by personal feelings and bias, yet they give us intimate knowledge about the events in which freedom fighters were actively involved. About freedom

movement in Jajpur we get such knowledge from the memoirs of three key figures - Ramadevi, Manmohan Chaudhury and Annapurna Maharana.¹ Some years back a freedom fighter of Jajpur, named Arttabandhu Mahanty who died in 1989 and his associate Dasarathi Samal (a patriotic singer, dramatist and actor) compiled data on freedom movement in Jajpur which was later on edited by Sharat Chandra Maharana and published at Koraput. This book, entitled *Mukti Sangramare Bari Anchala* gives an account of freedom movement in Bari (which is now a constituency of Orissa Legislative Assembly), as well as biographical notes and, where possible, personal statements, of freedom fighters themselves. In his biography of Gopabandhu Choudhury, entitled *Dhuli Matira Santha*, (Vidyapuri, Cuttack, 1985) Gopinath Mohanty, the well-known Oriya novelist has given some data about constructive work in Bari, collected from a journal, called *Gandhi Sebasangha Patrika*, edited by Gopabandhu Choudhury, which was being published from Bari.

The Gandhian movement alternated between agitational activities like Non-cooperation and Civil Disobedience Movement and constructive work. Constructive work, apparently meant for social reconstruction or nation building also had a strategic - revolutionary

significance, because it roused awareness among the people and the constructive workers also often took active part in agitational activities. Constructive work could be sometimes carried on within the framework of semi-authoritarian and semi-hegemonic colonial government. For example, after the inauguration of provincial autonomy experiment in Gandhian scheme of Basic Education was launched with Government approval.²

Against the background of all-India nationalist movement, the movement in Jajpur district can be divided into three phases - 1930-34, 1934-39 and 1940-45.

In 1930 Ramadevi addressed a large gathering in Bari. During the Civil Disobedience Movement some meetings and processions were organized in Jajpur. Some people engaged themselves in such activities as opium-picketing and cutting of date trees. Prominent among those who participated in Civil Disobedience Movement at Jajpur were Balaram Pati, Bipin Bihari Mahanty, Gadadhar Dutta, Padmanabha Roy and Bhagaban Sahu. In 1931, for the A.I.C.C. Session, proposed to be held at Puri, volunteers were recruited from Jajpur district, particularly from Bari. That Session could not be held because of resumption of Civil Disobedience Movement by Congress soon after Mahatma Gandhi's return from the second session of Round Table Conference and the volunteers, recruited at Bari, among whom there were a number of women such as Krushna Kamini Devi, Pramila Sundari Devi, Nirupama Devi, Hiranmayi Devi and Priyambada Devi participated in the resumed Civil Disobedience Movement and went to jail.

After the withdrawal of Civil Disobedience Movement Gandhi advised Congressmen all over the country to take up rural reconstruction. At

the end of his *Harijan padayatra* in Orissa, at Bhadrak, he advised Congress workers to go back to villages. In response to this advice while Krupasindhu Hota and Gunanidhi Mahanty took up work in Beraboi village near Delang railway station, and in Dadha village near Barang railway station respectively Gopabandhu Chaudhury, and Ramadevi chose as the area of their work Bari, the flood-prone area, situated between the Kharswan and Brahmani rivers, where Chaudhury had done relief work as deputy magistrate during the days of Non-cooperation Movement. In August 1934, when the river Brahmani was full Gopabandhu and Ramadevi with a band of seven young women (Sushila Devi, Mangala, Shova, Godavari, Manika, Tulasi and Annapurna) came by boat to Bari, leaving behind his weeping old mother and other family members at Bakhrabad, Cuttack. Initially they stayed in the *choupatty* of Baman Charan Das, a local Zamindar of the Bagda village and later established their Ashram in a mud-built thatched house in a plot of land donated by this zamindar. The Ashram was named as *Sebaghar* (abode of service) by Mahatma Gandhi.

While Gandhians took up constructive work in villages, the Congress Socialists started peasant movement in the villages. They tried to organise the peasants as a class and set them against the Zamindars, as they aimed at abolition of zamindari. In Sukinda, Dharmasala and Gadamadhpur the socialists organised the non-tribal and tribal peasants. Nabakrushna Chaudhury, Malatidevi, Gouranga Charan Das and Surendra Nath Dwivedy addressed peasants in these areas. In Dharmasala there were local peasant leaders like Paramananda Mahanty and Baladeva Lala. On 1 and 2 September 1938 Cuttack district peasant conference was held at Jenapur. The second day of the conference was celebrated as 'Dhenkanal Day'. On that day

thousands of peasants from Dhenkanal attended the conference. The Jenapur rally gave momentum to the Prajamandal Movement in Dhenkanal State.

While the socialists were mobilising the peasants against zamindars, the Gandhian constructive workers were giving moral support to the oppressed peasants some of whom happened to be untouchable Hindus (Harijans) so that they would be able to withstand the zamindars oppression on their own. The Gandhians also tried to settle disputes between the zamindars and peasants in amicable ways. They were able to settle the long-standing dispute between the Ratnagiri zamindar and his tenants.³ The very presence and activities of the Gandhians created a spirit of understanding between zamindars and peasants. Ramadevi writes - "We did not feel any necessity to organise the peasants against the zamindars' oppression. The latter's exploitation and oppression ceased automatically."⁴ A local Congress worker observes; "Ever since Gopabandhu came to Bari all oppression has been stopped, and people have become courageous."⁵

Constructive work which included such items as clearing, horticulture, dairy farming, preparation of gur (out of the juice from date trees), apiculture, Khadar, tanning, removal of untouchability, spread of Hindi and communal harmony aimed at making people economically self-dependent, and society free from inequality and exploitation. It had considerable social significance so far as the uplift of women and Harijans was concerned. Most of the workers of Sevaghar were women who were more capable than male workers of working among village women because of gender identity. Village women were also coming to Sevaghar to listen to

discussions. Some girls, mostly daughters of Congressmen were coming to Sevaghar for receiving training on constructive work. In August 1938, according to *Gandhi Seva Sangha Patrika* there were ten woman trainees in Sevaghar out of whom three were workers wives.⁶ Sevaghar was surrounded by Harijan villages. Bari area also had a considerable Harijan population, most of whom were tenants at will and exploited by the zamindars. The Sevaghar activities roused self confidence among the Harijan tenants who learnt to shed fear of zamindars. Some Harijans like Akrur Jena, Ratnakar Jena, Arjun Jena, Bhima Jena and Sounti Mallik became active participants in freedom movement. The Sevaghar workers - Binod Kanungo and Surendra Pattanayak worked in the Harijan villages. The Harijans were allowed to enter the family temple of the zamindar Baman Charan Das.

The experiments in basic education was quite popular in Bari. Some people donated lands for basic schools. The free atmosphere of basic schools was liked by the students. They were not afraid of their teachers as in ordinary primary schools.⁷ The schools were attended by boys and girls of all castes, caste Hindu as well as Harijan, though sometimes the caste Hindu guardians raised objection to sitting of their children with the Harijans.⁸ The failure of Basic Schools during the Second World War was due to the provisional nature of the scheme and withdrawal of Government's sanction from 1 March 1941. The closing of Basic Schools by the Government of Orissa which was attributed by some to the alleged 'political bias' behind this system of education and by some to Governor Hubback's personal dislike for Biswanath Das who as premier had introduced Basic Education and because of whose opposition to the appointment of I.R. Dain, the Commissioner as the acting Governor, the former could not avail

four months leave caused surprise in some circles and was considered hasty by no less a person than Sir Maurice Gwyer, the Chief Justice of India.⁹ In other provinces of India such as Madras, Bihar, U.P., Bombay and Central Provinces the Basic Schools were not closed in spite of resignation of Congress Ministries after the outbreak of the Second World War. After the official closing of Basic Schools Utkal Maulik Shiksha Parishad was formed with Acharya Harihar Das as President, Gopabandhu Chaudhury and Sharat Chandra Maharana as Secretary and Assistant Secretary respectively. (There were other members like Lingaraj Mishra, Laxminarayan Sahu, Radhanath Rath and Ramadevi Chaudhury etc.) and some Basic Schools were run on non-Government basis. After the launching of the Quit India Movement these schools were closed and most of the teachers and some students of these schools participated in the movement. After the release of teachers the schools were started once again.

Two important features of Quit India Movement in Jajpur district are large scale mobilisation of masses and popular militancy which resulted in subversive activities. On 27 August 1942 thousands of people (ranging between 10,000 and 30,000) entered into the compound of S.D.O's office in Jajpur. In August 1942 the revolutionary mob set fire to police uniforms in 26 places, 6 revenue offices, 4 post offices, 5 excisable articles, 6 zamindari kutcheries, and 4 P.W.D. bungalows. It is held that neither Gopabandhu Chaudhury nor Ramadevi nor their close associates, Gandhians as they were, incited the people to indulge in violent activities. On 26 August 1942 at Kalamatia before four people succumbed to police guns, Annapurna Maharana was persuading the agitated mob to avoid conflict with armed policemen who had already arrested some

people. Popular militancy during Quit India Movement was a general phenomenon due to lack of leadership and official repression. Gandhi's call to do or die sounded militant to the people. About Gandhi's mind-set before the movement, which was communicated to Congress workers at Bari by Gopabandhu Chaudhury after the latter's return from Sevagram in July 1942 Annapurna Maharana has given the following description :

Under these circumstances in July 1942 Gopababu went to Sevagram. On return he called a meeting of workers of Bari area at Sevagar. In that meeting he told that Gandhiji is contemplating giving a call to countrymen to launch a movement. He has not yet worked out the programme of the movement. But the movement will be more severe than all others. His speech indicated that although this movement would be a non-violent one, he would not withdraw it even if acts of violence like Chaurichaura occurred. After this discussion we got mentally prepared for the movement.¹⁰

Constructive work itself was capable of rousing the spirit of confidence and fearlessness among the people in rural areas. This is very well attested by the participation of larger number of people from Bari area in the Quit India movement as compared with other parts of Jajpur. As pointed out by Annapurna Maharana, while giving a call to Congressmen to go to villages at the end of Harijan padayatra at Bhadrak, Gandhi told them an allegory the hidden purpose of which was that by working in the villages the Congress workers could make the rural people conscious of their leonine identity.¹¹ Distribution of leaflets, urging people to set fire to police stations, kutcheries, police uniforms, violate forest laws and loot in the

houses of rich men, which was organised by such leaders as Surendra Nath Dwivedy, Nishamani Khuntia, Surendra Pattanayak, Binod Kanungo, Bhagirath Das, and Krushna Rout roused the militant spirit of people, as pointed out by Gobinda Samal, a local Congress worker.¹² A number of meetings were organised by Congress workers, which made the people restless.

An important legacy of freedom movement in Jajpur was the revival and continuation of Basic education in post-independence era. In 1949 fifteen students were sent to Sevagram for having post-Basic training. In 1952 a Post-Basic School was opened at Gamu near river Birupa in a 26-acre plot of land, donated by a Zamindar, named Motilal. It was shifted to Ramachandrapur in October 1953. Subsequently the experiment in Basic education fizzled out for different reasons. Freedom movement in Jajpur produced some social activists such as Krushna Prasad Basu, Birakishor Roy, Bhagirathi Das, Banchhanidhi Das, Paramananda Mohanty, Bipin Bihari Mohanty, Gadadhar Dutta, Baidyanath Das, Santanu Kumar Das and Brundaban Tripathy who played important roles in public life. From other areas of the undivided Cuttack district and other districts a number of Congressmen such as Acharya Harihar Das, Krupasindhu Hota, Harekrushna Mahtab, Gunanidhi Mohanty, Rajkrushna Bose who had been assigned the task of organising Congress movement in Jajpur in Non-cooperation days by UPCC, Naba Krushna Chaudhury, Malati Chaudhury, Surendra Pattanayak, Binod Kanungo, Surendra Nath Dwivedi, Manmohan Chaudhury Sharat Chandra Maharana, Annapurna Maharana, Baikuntha Nath Mohanty, and Parvati Giri were actively associated with freedom movement in Jajpur

district. A considerable number of women, belonging to Jajpur and other districts took part in the movement at Jajpur, particularly in constructive work and Basic education programme. The constructive work at Bari brought into focus the role of women as social workers. Ramadevi became a role model for them. The following women from other areas were involved in freedom movement and constructive work in Jajpur - Ramadevi (Cuttack, Mangala Sengupta (Dacca), Sunamani Devi (Puri), Parbati Giri (Sambalpur), Kshama Mahanty (Kujang), Sumitra Devi (Puri), Rambhadevi (Bihar), Tungavidya Devi (Balasore), Krushnapriya Devi (Rajkanika), Nirmala Dutta (Remuna), Basanti Mishra (Patkura), Annapurna Maharana (Cuttack) and Annapurna Das (Balasore).

References :

1. See Ramadevi Chaudhury, *Jiban Pathe (Oriya)*, (Granthamandir, Cuttack, 1984);
Manmohan Chaudhury, *Kasturi Mrugasama (Oriya)* (Kahani Prakashani, Cuttack, 1995) and Annapurna Maharana, *Amruta Anubhava (Oriya)* (Shiksha Sandhan), Bhubaneswar, 2005).
2. On 15 June 1938, at the direction of Shyamacharan Tripathy, the Director of Public Instruction, Government of Orissa, Mahesh Chandra Pradhan (Principal of Cuttack Training College), Sharat Chandra Maharana, Sub-Inspector of Schools, Cuttack Sadar Circle and Raghunath Mahanty of Bakhrabad, Cuttack went to Wardha for having orientation in Basic Education. Subsequently others were sent to Wardha for training in Basic Education. The Government of Orissa constituted the Board of Basic Education with Gopabandhu Chaudhury as President and Mahesh Chandra Pradhan as Secretary. Initially its office was opened in Cuttack Training College. Fifteen Basic Schools were started in Bari with the financial help from Government. On 1 June 1939, at Ramachandrapur, on the northern bank of Brahmani a training school and a Practising

School were started. The Basic Schools had been started on an experimental basis. Because of the experimental nature of the Basic Schools most of the teachers who joined them initially subsequently relinquished their jobs. On 26 November 1939 P.T. Mansfield, the Chief Secretary, Government of Orissa came to the then inaccessible Bari (by motor car up to Indupur and from Indupur by cycle) to inquire about the Basic Schools, and recommended the continuance of Government sanction for fifteen Basic Schools upto 30 March 1941. Actually the sanction was withdrawn from 1 March 1941. By that time except Sharat Chandra Maharana (the Secretary of Board of Basic Education) and Kanhucharan Mohanty, the Headmaster (both of them were on deputation from Government) all teachers had left the training school at Ramachandrapur.

3. Ramadevi, *Jivanpathe*, p.119
4. Ibid, p.118

5. Gopinath Mahanty, *Dhulimatira Santha* (Oriya), p.213.
6. Ibid, p.184.
7. Manmohan Chaudhury, *Kasturi Mrugasama*, p.190.
8. Ibid.
9. Sharat Chandra Maharana, "Swadhinata Purbaru Odisare Maulika Shikshara Prayoga" in S. Nath, et.al (ed), *Odisare Maulika Shikshara Prayoga*, Shiksha Sandhan, Bhubaneswar, 2001, pp. 41-80.
10. Annapurna Maharana, *Amruta Anubhava*, p.273.
11. Ibid, pp.221-2.
12. Gopinath Mohanty, op.cit., p.252.

Dr. Atul Chandra Pradhan is a Retired Professor of History, Utkal University and he lives at MIG-68, Baramunda Housing Board Colony, Bhubaneswar 751003.

ERAM

Swetapadma Mohapatra

The year 1942, can never be forgotten
 Many were born that year,
 Alas ! many left us without fear
 Many will come and go
 That is the universal go

But who will wipe the tears of their families ?
 Who will offer them sympathies ?

Like brave sons, they,
 Slept on mother's lap
 Desiring to bridge the gap.

Our twentynine brothers
 Laid down their lives
 By shots from British guns & rifles
 "Eram" is reality not a mystery
 Aclarion call to all
 That reaches out to soul.

Swetapadma Mohapatra is a student of Bhadrak College, Bhadrak.

Agitation Against British Raj in Orissa

Dr. Janmejy Choudhury

By the middle of 1942, the congress strategy changed from individual civil disobedience to general mass movement. By this time, large number of Oriyas were working in Burma and when the situatuion deteriorated there, most of them poured down to Orissa as evacuees. They spread alarm in the Province. The British reluctance to establish national government during the world war-II forced the Congress to take resort to such a course. The people had suffered a lot as a result of the war, in which they had nothing to gain. Under such circumstances Gandhi gave his call for 'Quit India Movement'. In July 1942, a meeting of the Congress working committee at Wardha passed the resolution to launch civil disobedience in mass scale, if the British did not withdraw from India. In the mean time central and local governments adopted all possible measures to forestall such a revolt.

With the fall of Rangoon on 8th March, 1942, the war situation become extremely complicated. Only four days after the fall of Rangoon, Churchill had announced the Cripps' Mission which aroused much interest in the political circles. In this connection the Governor-General desired to know the reaction in Orissa. "While Cripps' visit is welcome," Lewis reported, "the general feeling in the government side is that

care must be taken to see that congress does not get away with it, and that in any changes that are made, the land holders' interest is protected." The ministry was anti-congress and predominantly pro-landlord. As there were no Hindu-Muslim complications in Orissa, that part of the problem and solution had no effect on local leaders. The failure of Cripps' Mission gave a new turn to the Indian Political situation. In that critical juncture, the danger of Japanese invasion loomed large in the horizon of Orissa. Some British ships were wrecked in the Bay of Bengal off the Orissan coast by enemy action in April 1942. That incident led to drastic security measures in the province. With the rigorous enforcement of these orders, the people became miserable and a situation of panic prevailed in the coastal districts of Orissa. The Government records were removed to far off Sambalpur for safety and security. In order to boost the moral of the people, Pt. Nilakantha Das, the provincial organiser of the National War Front, toured different parts of Orissa. He also sought the support of the people for different war measures adopted by the British authorities.

The Congress leaders of Orissa were not silent spectators of the scene. They formed voluntary defence organisations throughout the province in order to counter false propoganda

and instill fearlessness in the minds of the people. At that time Gandhi sent Mira Ben to work in Orissa who stayed in the Swaraj Ashram at Cutack and worked for about one and half months.² Thus the people of Orissa were being prepared to meet the enemy if they ever invaded the province. In the meantime, the congress working committee in their meeting at Bombay, adopted a long historic resolution in the night of 8 August 1942, popularly known as the "Quit India Resolution" which initiated a new phase of the freedom struggle in the country. The next day all the Congress leaders of Orissa who had attended the Bombay congress session were arrested. They were Harekrushna Mahatab, Radhakrushna Biswas Roy, Malati Choudhury, Sardar Surendra Das and Surendra Nath Dwivedy.³ In Orissa, the publicity officer of the Government started intensive propoganda against the proposed civil disobedience of the Congress through loyalist associations like the Oriya People's Associations, Oriya Muhammadan Association, All Orissa Bangali settlers' Association, Domiciled Bengalis Association, Womens League of Service, Orissa Mill Owners' Association, Womens' League of Service, Orissa Mill Owners' Association, Gunjam Land-holders' Association, Orissa National Association, Andhra Mandali and Oriya Samaj of Ganjam. At the sametime, in Orissa, the Government by Gazettee notification declared all the Congress institutions in the province as illegal. All the Congress workers in Orissa were seized by police by 10th August 1942. All the district level Congress workers were arrested by the Police. As there was no visible opposition to the arrests of important Congress leaders or seizures of Congress institutions in province from the people in the first instance, the government officials believed that the storm had subsided. But it was not so. It was only a lull before the storm which

broke out in the province with all its fury in the third week of August. The novel feature of the August Revolution was the people's resistance in the far off villages where the government was caught unprepared and its authority could not be easily defended. Mob violence occurred especially in the districts of Cuttack, Balasore and Koraput.⁴

In the district of Cuttack, the movement began from the town itself, and the students of the Ravenshaw College launched a strike which was followed by other educational institutions in the town. On 14th of August, some students of the said college set fire to the office room of college which damaged records and furnitures. A few students were arrested and put in jail. Elsewhere in the districts, particularly in Jajpur and Kendrapada sub-division, violent activities took place in several areas under the leadership of Gopabandhu Choudhury. In the districts of Balasore, the August violence took a drastic turn at several places and caused maximum casualties in Orissa. The people of this area not only disobeyed the laws of the Government, organised hartals and carried on picketing in the front of government offices and courts, but also set fire to dak bungalows, post offices and police stations, cut telegraph lines and in some places also stopped the payment of taxes and revenues. They were not prepared to tolerate the British Raj any more.

The Quit India Movement assumed the character of a formidable mass uprising in the backward district of Koraput which is mostly inhabited by the *Adivasis*. They became so furious against the British authorities that they threatened to demolish all Government institutions. On 21st August 1942, hundreds of Congress volunteers, led by prominent local Congress leader Radhakrishna Biswasroy and Laxman Nayak, had assembled to observe August Violence.

Finally Laxman Nayak and 38 other revolutionaries were arrested.⁵ Subsequently Laxman Nayak alone sentenced to death on 29 August, 1943 due to direct involvement against British Raj.

Even after the arrest of the most of the main Congress leaders in early August, some of them still remained in the underground and tried to give leadership to the mass movement in those critical days of the revolution by secret organizations. Most notable of them was Surendra Nath Dwivedi. An underground organisation also functioned in Orissa under him. He secretly remained in the Cuttack town itself and established links with many Congress workers in the province and supplied them with cyclostyled bulletins for their guidance and necessary action. He could manage to stay only for two months and was arrested on 12 October 1942. He and 15 others were involved in what was popularly known as the 'Orissa Conspiracy Case' and were tried in the court of J.E. Maher, Special Judge of Cuttack in early 1943. 14 of them were sentenced to various terms of imprisonment. In the secret bulletins circulated in Orissa, the clarion call for open rebellion was given. It said :

*"Despite the violent laws of Government, carry on meetings and processions in towns and Muffasils. Close the bazars, like revolutionaries rise in excitement, burn the police station, law courts, post offices and other offices of the government. Remember that salvation lies in destruction. If you retreat Gandhiji's life will pass away."*⁶

Such bulletins, no doubt, raised public sentiments and excited mob violence in many parts of Orissa. But the repressive measures of the government had succeeded to curb violent activities by October 1942. In the middle of the October, the government stated in a press conference that under the Defence of India Rules, besides a large numbers of Congress workers, 15 members of Orissa Assembly and its Deputy Speaker, Nanda Kishore Das, had been arrested. At the same time some pro-government papers were granted liberal subsidy to carry on anti-Congress propaganda.

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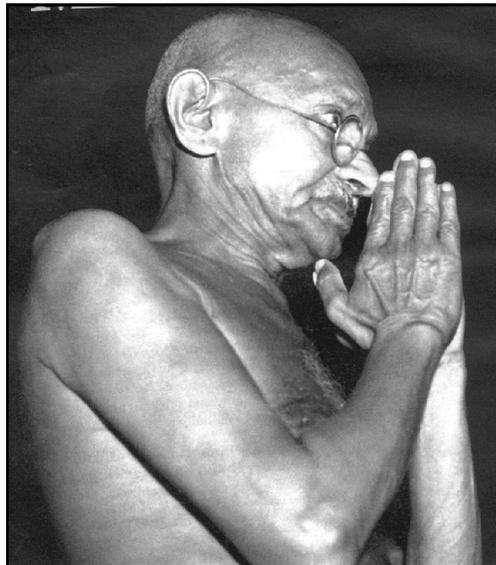
Quit India Movement in Orissa

Balabhadra Ghadai

The Quit India Movement was the expression of India's last push towards its "tryst with destiny." No wonder that the Congress Working Committee, at its meetings at Wardha (6-14 July 1942) adopted a resolution demanding that "British rule in India must end immediately." Should this appeal fail, "the Congress will then be reluctantly compelled to utilize all its non-violent strength for a widespread struggle." Here was the forerunner of the historic Quit India Resolution passed by the All India Congress Committee (A.I.C.C.) at Gwalia Tank field in Bombay on 8th August 1942.

The next day all the Congress leaders from various parts of India who had assembled at Bombay were arrested. Dr. H.K. Mahatab, the eminent Congress leaders of Orissa was one of those leaders who was arrested in Bombay and sent to the Ahmadnagar Jail. Quit India Movement in Orissa was the most successful mass agitation in the region because of its anti-colonial and anti-feudal nature. The Govt.

of Orissa declared all Congress bodies, their offices and other allied organisations unlawful and the police took possession of those notified places as quickly as possible. Within two weeks, the arrest of the important leaders of Orissa caused a strong resentment among the people. Local Congress Workers became free to choose their



own way of action. Gandhian way of non-violence was no longer strictly followed. Anguish of the people was at its zenith. It also became difficult on the part of the local leaders to control them. Brutal police atrocities in villages made the people more violent. Large number of people congregated in different places and set the Govt. institution on fire under the leadership of local leaders. The bravery and boldness of the people, who

were once very submissive and inert, could prove the success of a Gandhian technique of mass mobilisation.

The Quit India Movement assumed the character of a formidable mass uprising in the

district of Koraput, mostly inhabited by the Adivasis or aborigines. Carrying Congress flags the Satyagrahis circulated inflammatory pamphlets. A daring incident took place at Mathili police station in Koraput district when a mob under the leadership of Laxman Naik tried to capture the police station. But the mob was mercilessly beaten up. During the scuffle, a forest guard was killed and the police opened fire killing five on the spot. Laxman Naik was falsely accused of beating the guard to death. Later on, he was sentenced to death on 29th March 1943 in Berhampur Central Jail. Right upto his very last breath, he was found to have chanted "Mahatma Gandhi Ki Jai," which reverberated the Jail campus. In the Papadahandi area of Nawarangpur Taluk, police shot dead 15 persons and injured many more.

The arrest of veteran leader like Gopabandhu Choudhary and Ramadevi infuriated the people of the Kaipada area of Jajpur. The violent mob crossed the river Baitarani and gathered at Kaipada. In order to disperse the mob the police resorted to firing which resulted in the death of three people on the spot.

At Nimapara in the Puri district, police resorted to firing when the public held a meeting on 16th September 1942 and resolved not to pay taxes to Government. Following this, they proceeded towards the police station and persuaded the police personnel to quit Government service and join the movement. Despite the warning of the police, the mob set fire on the police station. Then the police opened fire killing one person and injuring several others.

An open field called Chandiaposi, adjacent to the village Lunia, witnessed a police firing on 22nd September, 1942 in which nine people died and five injured. At Tudigadia and Kahiradhia also, two persons were killed and one was injured due to police firing.

The most ghastly massacre that took place at Eram in the Balasore district is a memorable event in the history of India's Freedom Struggle and it is befittingly called the Jallianwala Bagh tragedy of Orissa where 28 persons were killed and 56 persons were injured. It is true that nowhere in India, so many people were killed in a single police action during the Quit Movement for which Eram has been named as "Rakta Tirtha."

At Cuttack Surendra Nath Dwivedi started underground activities. He circulated revolutionary bulletins which recharged the atmosphere with high patriotism. But he was spotted soon and was arrested.

In Gadjat States of Orissa the Quit India Movement had its deep impact. In Talcher, the people gave up non-violence and started guerrilla fighting against the ruler's force. In Dhenkanal, the Satyagrahis started armed skirmishes with the police. Jail, Police Station and Institutions were burnt. The people of Nayagarh, Athagarh and Mayurbhanj started agitations. These movements though followed violence, were more or less Gandhian in nature. Gandhiji's photographs were taken out in processions and the war cry was "Mahatma Ghandhi Ki Jai".

Though the Quit India Movement came to close by the middle of 1945, it occupies the same place as do the French Revolution and Russian Revolution in the history of their respective countries and the active role played by Orissa is unique. Despite the excessive British repression, the supreme sacrifice and the spirit of nationalism exhibited by the Oriyas is exemplary for all time to come.

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The Year 1857- Orissa Spearheads

Dr. D.D. Pattanaik

The year 1857 is tumultuous in the annals of modern Indian history and Orissan history as well. Orissa contributed to it much prior to the outbreak of mutiny and continued to struggle for the cause, till the climax and even after.

Not even a year passed since the dawn of 19th century when the East India Company was not resisted by the natives. Orissa was the last but Punjab, to come under the spell of the Company rule in the year 1803. The valiant resistance by Jayee Rajaguru, besides others, provides ample testimony to it. Revolt by the 'Paaikas' of Khordha, led by Baxi Jagabandhu Vidyadhar in the year 1815, constitutes a phenomenal legend by itself. But the struggle was shifted to western Orissa in the thirties being spearheaded by Veer Surendra Sae (1809-1884) in Sambalpur region and beyond, which synchronised with the great upheaval of 1857, which is euphemistically and pejoratively inscribed as the "Sepoy Mutiny" by the motivated historians of British inkling but unflinchingly acknowledged as the veritable people's movement by the nationalist writers par excellence.

Kingship of Chavan dynasty, largely believed to be the scion of the historic Prithviraj Chavan (of 1192 A.D. episode), dates back to Sambalpur in the Year 1575. It continued unabated till 1827 on the principle of

primogeniture, beset with as many as twelve monarchs. But a crisis surfaced in 1827 when Maharaj Sae passed away without begetting a prince-heir for succession. In the mean time the Britishers through the contrivance of East India Company had stretched their claws in the administration of Orissa. They placed Mohan Kumari, the widow of Maharaj Sae, on the throne as a pawn ignoring the successive family chain. It was also discerned by the people at large as a violation of tradition to adorn the throne with widow. Another point to be noticed is that the heinous Doctrine of Lapse by Lord Dalhousie had not surfaced then. The natural successor as per tradition was Surendra Sae, the eldest son of Dharam Sae, the Zamindar of Khinda and brother of Maharaj sae. The issue was apparently not so simple. But Surendra Sae's claim received popular support. This is the genesis of the dissention then. It ensued a kind of revolt against the Firangi Raj causing sporadic skirmishes in different areas relating to Sambalpur monarchy and even beyond. The struggle continued from the state of Banai in the north down to Rampur in the south stretching almost 300 kilometers. It was basically a tribal movement; but can hardly be insulated this way, so much so, that the caste Hindus also threw their might to buttress the native cause of self-esteem and restoring justice.

The family feuds and mutual intrigues of varied Zamindars are real tragedy of the chain of events. This factionalism was assiduously compounded by the factor of "pro and against to the Company Rule". In the Year 1849 Surendra sae along with his brother Udant Sae intruded upon the palace of Rampur and killed three persons. As a sequel they were sentenced to rigorous life imprisonment and caged in Hazaribagh jail.

In the mean time, the so-called "Sepoy Mutiny" or the war against the British broke out. The starting point was Kanpur on 10th May 1857; but virtually occurred on 29th March 1857 when the dreaded Mangal Pande, a soldier in the Bengal infantry, defied the order of the British Sergeant Major Hussain and rather killed him instantly. The message of revolt, in the army initially, became widespread. In the events to roll, the revolutionaries devastated the two jails of Hazaribagh on 30th July 1857. This may well be compared with the fall of Bastille in the course of the great French Revolution. This date (July 30) also a reminiscence of the civil war in England when the despot Charles I was beheaded by the people in 1649.

By that time, one Captain Lee had assumed the office of Assistant Commissioner of Sambalpur who held a key position. He favoured a kind of rapprochement with Surendra Sae in order to extinguish the popular skirmishes. However, while Captain Lee was all set for resorting to peace, he did not recommend the claim of Surendra Sae to throne for resorting to peace. Yet an apparent agreement for peace was sought on 8th October 1857. However, it is not to be construed as a matter of compromise on the part of Surendra Sae, but a diplomatic strategy to leap forward. Instead of this, he led a life of house arrest at Sambalpur. But then came the fateful auspicious

night of "Kartik Chaturdashi" preceding the "Raas Purnima", ie, 30 October 1857 in English calendar the whole situation changed; Surendra Sae accompanied with vigilant guard rushed to the river Mahanadi for having a holy deep. But he was lost to the crowd, lost to the darkness and mist and took the opportunity to disappear to the utter disenchantment of the British intelligence. His second battle commenced thereby.

The second round is really spectacular in term of stratagem, weaponry skill and above all evoking valour among the mass. Surendra Sae moved from invincible Debrigarh hill-rock of Barapahad down to other adjacent areas of Sambalpur such as Khinda, Kolabira, Rampur, Kodabaga, Machida and the likes. However, he did not receive expected support from Rajbodasambar, for which he failed to bridge Barapahada with Gandhamardan which would have cost the British too much. Yet there was spectacular support from the Ghes zamindari, just south to Rajbodasambar. In fact, the supreme sacrifice of the ghes zamindar family goes a long way in the blood-bath history of Surendra Sae. The zamindar Madho (Madha) Singh assassinated Captain Woodbridge, and for which he was hanged at Sambalpur on 30th December 1858. His son Kunjal singh also faced the same fate. His eldest son Hate (hati) Singh was deported to Andaman in 1865, and he remained there till his last breath. Fortunately his name finds place in P.N. Chopra's "Who is who of Indian Martyrs" published by the Government of India.

The battle of Laxmi Dungri on 17th December 1857, of Kudopali on 30th December 1857, and of Pahad Sirgida in February 1858 are counted as high voltage thrillers. As many as 53 revolutionaries were killed in the battle of Kudopali. Later six detenues from Kudopali battle were hanged. As a sequel to the pro-active role

of Kharsal Zamindar Dayal Singh in the battle of Pahad Sirgida, he was hanged on 3rd March 1858. The Zamindar of Bheden was killed in the battle of 1958. The fierce armed conflict of Papanga hill is also on record.

Albeit the movement was primarily a tribal complexion in term of mass mobilization, the caste Hindus threw their lot in the form of money and other practical cooperation. Jagat Bandhu Pattanaik, a pleader of Sambalpur, was hanged in 1861 on the charge of joining the rebels. He had hosted a clandestine meeting of the sympathizers.

Major Impe's induction as Deputy Commissioner of Sambalpur in April 1861 unfolded a new episode in the direction. He realized that instead of employing force, peace could be resorted by means of rapprochement. During 1857-61 entire administration was seized upon with suppression of mutiny instead of maintaining law and order and working for the welfare of the people. So Major Impe submitted a number of peace proposals on 22nd August 1861 including granting pardon to the revolutionaries who would surrender and return back the seized property. As a matter of goodwill gesture he released all prisoners of Sambalpur and Cuttack. He also declared a pension package to the members of the royal family including Surendra Sae. A number of revolutionaries really surrendered under the changed circumstance in national politics. Therefore, it is needless to eulogise Impe too much, as had been calmed down in the mean time; and the British Crown, Queen Victoria had assumed the Indian administration directly under her tutelage under the proclamation of 1858. The Indian Council's Act, 1861 had been enforced. Sambalpur had been incorporated with the Central Province under the same Act.

Nonetheless, Surendra Sae did not budge from his stand. Ironically, Indian history is replete with the fifth columnists like Jay Chandra, man Singh and Mir Zafar. One Dayanidhi Meher acted as a spy of the British and caused for the arrest of Surendra Sae on 23rd January 1864 night at 10.30 P.M. In fact, the British never won any frontal fight, but blatant conspiracy was their recipe to win a game plan. On 26th January 1864, Surendra Sae along with fourteen others were sent for internment in far away asireswar fort jail. He breathed his last there on 28th February 1884. During his last life Surendra Sae was feeling very shy, feeble and disheartened.

It is to be envisioned that Surendra Sae lived in jail for long 39 years - taken the two spells into consideration, which is much more than Nelson Mandela who was in jail for 28 years and Swatantrya Veer V.D. Savarkar who was in jail for 27 years. In fact, it is the longest span in jail ever consumed by any political prisoner of the world. Can a person suffer so much exclusively for the throne? A man of this kind of psychology could have been a camp follower of the corridor of power, i.e. the British government and, and retired with a handsome pension (Rs. 1200 per annum during those days) and enjoying the loaves and fishes of life. Fact is that he was more concerned with self-esteem, concern of the motherland and concern of the people. His supreme sacrifice and toil dispel the lamentation that he was mere a throne-monger.

Chivalrous history of Surendra Sae has been graphically dealt with by host of historians, viz., Prof. Nabin Kumar Sahu, Shiba Prasad Dash, Dr. Jagna Kumar Sahu, bureaucrat Anirudhha Dash besides many others. Sri Radhakanta Mishra has massively compiled the correspondence and official documents entailing the movement launched by Surendra Sae. He has

also taken pain to cover the documents from the much-sought British Museum. The Orissa Museum contains certain original documents to this intent for further study. This dimension finds due space in the Orissa History authored by Dr. Harekrishna Mahatab. It is during the centenary observance of martyrdom of Surendra Sae in 1984 that he was acclaimed as a national hero to reckon with in the freedom struggle. A complete work on him was sketched by Prof. N.K. Sahu published under the auspices of the Government of Orissa; and a full size horse ridden, sword raising statue of Surendra Sae was erected in the jail square of Sambalpur and unveiled by the then Governor Biswambar Nath Pandey.

While these facts are on record, the present author would like to underscore certain fundamental perception on the said struggle so much so that it is very often dismissed as mere isolated regional movement of its kind. It is true that Laxmi Bai aspired for not to let lose Jhansi; so also the case with Begum Hazrat Mahal of Avadh (Lucknow); and Nana Saheb would have been content with a pension inherited after his foster father Peshawa Baaji Rao. Surendra Sae is also viewed from this chaste plane. But this kind of analysis is over-simplistic and hence erroneous. All these episodes taken together do constitute a definite stream of its own. How is it pragmatic at operational level that all these incidents occurred at a definite epoch and identical in form and manifestation ? Though their objectives and slogans were meant to liberate the locality of their own from the scourge of the British, they had an underlying unity of purpose. Local Swaraj would ultimately mean national Swaraj. This is not only arguably justified by being historically correct. It is evident that the native kings like Kharabela had sent their respective garrison to King Porus to resist the invasion of Alexander.

A revolutionary and authority like Savarkar hastened to believe that the upheaval was meant to accomplish "Swaraj and Swadharma". He entitled the same nomenclature for the very first chapter of his masterpiece "The War of Indian Independence" published in 1907 on the occasion of observance of half centenary of the same in London.

The revolutionaries in the entire wavelength of western Orissa used to take vow in the name of goddess Sambaleswar. Thus Sambaleswar became the icon of unity - a perfect case of cultural nationalism indeed ! Similar was the case in the movement in the rest part of the country. It had unleashed cumulative effect.

Further, it is be underlined that though there were innumerable kingdoms in India they had an "underlying silken bond", an expression articulated by Jawaharlal Nehru to dissipate the apparent diversity. Vincent Smith and Prof. Radha Kumud Mukherjee have beautifully narrated the fundamental Indian unity from cultural dimension as distinguished from the political nationalism of western paradigm.

It is to be recalled that right from Santal Pargama of Jharkhand down to the Andra tribal belt encompassing the whole range of western Orissa and Chhatisgarh the atmosphere was charged against the Raj. It was ofcourse led by the tribal lords but actively participated by others equally. Surendra Sae not only aimed at retring his lost throne, but to earn people's confidence, and thus he resorted to mobilize the mas. Thus it was virtually a people's movement with nationalistic fervour. The tone and temper of the slogan "Jai Sambalpur" also meant "Jai Bharat". It is only myopic view that mitigated to localism and we fell to John Bukll's prey when we ourselves emulate them and call it "sepoxy mutiny". Moreover, it was not a mutiny since the British rule itself was deceptive and illegitimate.

In entirety, the whole range of 1857 unrest was a nationalistic move in perusal study, a potential popular mobilization, and thus hardly sectarian as conceptualized by the colonial super-structure. The movement was jettisoned owing to the communication lapse beside other organizational deficiencies. But it proved as a pyrrhic victory for the British. It had unleashed formidable impact over the emboldenment of national consciousness. This positively vindicates the logic that the movement had nationalistic basis. The post 1857 scenario witnessed increasing emergence of religio-reform movements on one hand, and cropping up of native Indian Associations launched by the rising middle class intellectuals which were getting shape in the form of Indian National Congress. The movement obviously provided an orientation to Pan Indian national awakening, and thus served as a sublime milestone to the cause.

It is heartening to notice the spectacular contributions of Orissa in the realm of national

struggle under the astute leadership of Surendra Sae involving innumerable local native rulers and people at large. It is the moral duty of the present generation to pay homage to the great movement which was engineered 150 years back. Another revolutionary son of Orissa, Subhas Chandra Bose, whose date of birth falls on the same date as Surendra Sae, rightly stated on the eve of his fast unto death in Presidency jail, "There might be no immediate tangible gain, but no sacrifice is ever futile. The eternal law prevails that the blood of the martyr is the seed of the church". Surendra Sae is yet a source of inspiration for national rejuvenation. V.D. Savarkar has well founded basis to comment, "The nation ought to be the master and not the slave of its own history".

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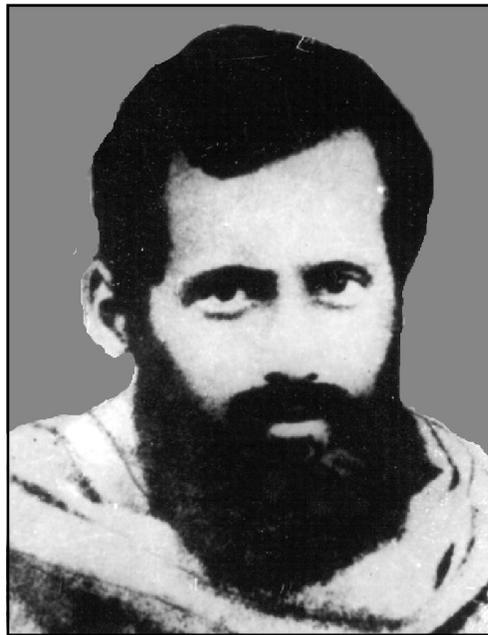


Hon'ble Chief Minister Shri Naveen Patnaik reviewing the progress of development of Agriculture and allied activities at Secretariat on 25-7-2006.

Utkalamani Gopabandhu Das as the Harbinger of Social Modernisation

Satya Narayan Sahu

The predominant image of Gopabandhu Das embedded in our mind and consciousness is that of a freedom fighter, poet, educationist, founder of leading Oriya daily the Samaja, legislator and above all a selfless and self effacing person ever dedicated to the cause of suffering humanity. The numerous records on his epoch making life and deeds celebrate this enduring image of Utkalmani and none less than Mahatma Gandhi, copiously referring to Gopabandhu's highminded ideals, underlined that defining image and even went to the extent of writing in 1921 that if there were 100 such people in the country, Swaraj would be certain over a period of one year. Even Gopabandhu's supreme selflessness manifested in his decision to survive only on rice and dal after the non-cooperation movement stunned Mahatma Gandhi. When Gandhiji asked him "...Whether this poor diet would not affect his health" Gopabandhu replied "Should we not submit to this privation



for the sake of swaraj?" Mahatma Gandhi in his article "My Orissa Tour" written in the Navajivan on 10th April 1921 exclaimed at Gopabandhu's reply and observed "I was silenced". It is worth noting that Mohan Das Karam Chand Gandhi who attained the exalted status of Mahatma for his service and sacrifice and for identifying himself with the humblest of the human beings was never silenced by a mere answer from any national leader of great accomplishment, reputation and stature. Such rare observations of Mahatma Gandhi constituted historic tributes to Gopabandhu and possibly are unparalleled in the annals of our struggle for independence. Mahatma Gandhi after returning to India from South Africa in 1915 had not given such stirring remarks even as he met and closely interacted with towering personalities like Gopal Krishna Gokhale and Bal Gangadhar Tilak. In fact when Bal Gangadhar Tilak, the author of the rallying slogan of our freedom movement "Swaraj is my Birth Right"

and one of the best known examples of a man acclaimed for self service, came late to a function in 1917 Mahatma Gandhi noted that such late arrivals would inevitably delay our Swaraj. The comments of Mahatma on Gopabandhu and Tilak are not only contrasting but also revealing and enable us to understand the stature and standing of Utkalmani at the national level on account of his dedicated services to the lowly and the lost. The inspiration Gandhiji got from Gopabandhu and the confidence and optimism he displayed to attain Swaraj within a year after seeing Utkalmani's sacrifices and suffering for the cause of Swaraj testified to the remarkable saga of his selfless service to people, society and nation. While the people of India and particularly the people of Orissa reverentially commemorate his life of exceptional service and sacrifice and often cite his hallowed name as the shining example of a man devoted to wipe out every tear from every eye of the victims of flood and famine, they are insufficiently aware of his robust social vision and modern mind.

The dearth of literature and research on Gopabandhu's worldview is a sad reflection on our intellectual tradition which has failed to adequately appreciate and make people aware of the genius of Utkalmani as a fine exponent and practitioner of a movement for modernization of our social tradition.

We must be mindful of the fact that India in its long history was repeatedly subjected to foreign invasion and control not due to its economic deprivation and poverty but because of the social factors which restricted our outlook, fostered blinkered approach to life and narrowed our understanding of society and universe. India was shining through its wealth and riches and the radiance of the shining India very powerfully drew the attention of rest of the world. Not only the

mysticism of the land but also the authentic celebration of life in all its splendour made India the center of attraction and all attempts were made by the Europeans to exploit its treasure. While the restlessness of mankind to reach the shores of India was finding concrete manifestation in the attempts of Vasco da Gama and Columbus to explore sea routes to this enchanting land we in our own country were confined to inhibition of social taboo and prohibition to undertake sea voyage. This regressive social custom combined with the rigidities of caste and religious dogma constituted the single most important factor behind the degeneration and decline of India in her history. The sensation of renaissance felt in many parts of the country and the mighty struggle for independence under the leadership of Mahatma Gandhi represented, among other things, the deeply felt desire of our people to change society along progressive lines and initiate processes so that modernization of society, outlook and attitude could take place. After all it is only through the processes of social modernization that the consciousness of the people could be awakened and their worldview broadened.

The downfall of India despite its glorious heritage of science and technology can be attributed to the way education and talent was appropriated by particular castes for centuries. In a way there was hundred percent reservation, in diverse fields of life, on the basis of caste. Swami Vivekananda in one of his insightful writings observed that the monopolization of education and intelligence by a few was responsible for the decline of India. The low levels of literacy rate in India for thousands of years in spite of the millennia old tradition of worshipping the God and Goddess of learning Ganesh and Saraswati respectively highlighted the social factors that retarded the progress of mass

education and resulted in all round backwardness of the nation. During our freedom struggle it was progressively realized by our leadership that there is no better way to change society and nation than educating people, expanding their abilities and inculcating among them the values of service, nationalism, sharing, fellow feeling, compassion and understanding. Gopabandhu spearheaded a movement for social modernization through education. It was silent and unspectacular but had revolutionary implications for society. His approach remained far above narrow confines of caste and religion and covered the whole nation. It is well known that in 1909 he established the Satyabadi Bana Vidyalaya which possibly became the first ever experiment in our country for conducting open-air school. Mahatma Gandhi wrote appreciatively on this effort. A celebrated educationist of that time Sir Asutosh Mookerjee understood its significance for the nation when he wrote "The promoters of this school have set a laudable example to the country...one cannot but wish that every village in Bengal should possess a genuine place of instruction like the Satyabadi School". The thoughtful observation highlighted the nationalistic and universal approach of Gopabandhu whose ideas are of immense importance for our age.

A survey of his writings brings to light his wide ranging ideas and his modern approach and educates us about his farsighted vision. A thorough study and understanding of Gopabandhu's life and work help us to understand that he was a refreshingly modern person and had the innate desire to modernize society and broaden the attitude and outlook of people. At the heart of that path breaking approach remained education.

On 16th September 1912 i.e. three years after he established Satyabadi School he

addressed the Puri District Educational Conference organized at Satyabadi and said "Education is the well spring of all national development". (*Siksha samasta jatiya unnatira muladhar*). A man committed to national development through education was obviously perturbed to see caste based organizations becoming the nucleus for the spread of education. In the address cited above he painfully observed that Brahmana Samiti, Karana Samiti, Kayastha Samiti, etc. were engaged in extending educational facilities to the members of their respective castes. In the second half of the twentieth century sociologists like Rudolf and Rudolf focused attention in understanding the role played by caste in promoting the cause of modernisation. They interpreted that tradition in spite of its apparent contradiction with modernization process has the potential of advancing it. By way of example they referred to the construction of schools and hostels by caste associations for students belonging to particular castes for availing modern educational facilities. But Gopabandhu in the beginning of the twentieth century had indicted caste based approaches to impart education and remarked that howsoever noble the objective of such associations might be their attempts based on narrow considerations could not promote the educational advancement of the nation as a whole. His observations "these associations are communal, not universal", "*Ehi sabu Samiti Sampradayika- Sarvajanin Nuhen*", brought out the limited scope of caste associations and therefore advocated and pursued the wider vision free from all constrictions. He specifically emphasized on spread of education among all castes and communities and the establishment of Satyabadi School was a splendid example of his broad minded approach to education. He carefully analysed the report concerning spread of education in India and learnt

with a heavy heart that for every five villages of India there existed only one school. Referring to the Puri district he said with lot of sadness that in 10, 25 and even 50 villages one hardly heard of the pronouncement of the alphabets. He informed that the first syllable represented by AA and AAA was never uttered in those villages. Continuing to reflect on the deepening ignorance of people in remote villages he told that the dim ray of education had not reached there. He entertained the doubt that in hundreds of villages of Orissa people even would not be aware of the basic fact that they were being ruled by the British authorities. To day we talk of the division of society in terms haves and have nots. In 1912 Gopabandhu talked about division of society in terms of literates and illiterates. The cause of the dichotomy was obviously due to lack of education among vast masses of ordinary men and women. He therefore expressed the opinion that efforts should have been made much earlier to dispel ignorance among people. He forcefully argued for a campaign in all villages and among people of all castes and creed to make them understand about the value and utility of education for them. He favoured for broadening the scope of the campaign to include in it not only book learning but also vocational education. For he believed that excessive reading of books puts heavy burden on the brain and therefore suggested that public instruction should give equal emphasis on the use of hand, feet, ears and eyes to make mind steady, stable and focused. In 1921 Mahatma Gandhi wrote a book for school children called Bal Pothi in which he wrote that household work is education. Elaborating it further he explained that both boys and girls by doing house hold work could exercise their hand, feet, eyes, muscles and brain and grow up as healthy and balanced human beings. The comprehensive understanding of education by Gopabandhu Das and Mahatma

Gandhi and the stress they laid on both the physical, intellectual and spiritual development of the student need to be followed by the present generation which is plagued by the decline of values and crisis of standards of behaviour.

One of the distinguishing features of the movement for spread of education in twenty first century has been to make education accessible for those who are in the margins of society. Utkalmani Gopabandhu Das had nurtured that vision at least nine decades back and much before Mahatma Gandhi reached the shores of India from South Africa. Keeping in mind the special concerns of the people belonging to the labour class he specifically wanted that they would be taught about the new methods for using their skills in local industries.

The fact that his campaign for education covered all communities and castes and the fact that he wanted special education for the labourers, established his credentials as the arch advocate of inclusive society and Sarvodaya. Above all he wanted that education be made the principal instrument for building our national character. The all encompassing approach and the nobility of the challenging vision of Gopabandhu contained the seeds of total literacy campaign which took the form of a mighty tree in Ernakulam district of Kerala in the 1980s and gradually branched out to different parts of India including Orissa and emerged as a giant movement for spreading literacy in the country. The current focus at the national level on Sarvasiksha Abhiyan embodies the vision of Gopabandhu Das which covered all communities and which emphasised on their inherent right to be the recipients of knowledge and wisdom. The ideal of fraternity enshrined in our Constitution can only be realized in full measure only if the objectives set by Gopabandhu to educate every citizen of the

country are realized in practice. It is only by effective and quality public instruction that we can put an end to divisions caused by caste, religion and community and promote social solidarity, national unity and integration. Any attempt to ensure equality of opportunity for the spread of education would be a powerful step for social modernization. After all the essence of social modernization demands that people must nurture an open mind free from the fetters of narrow identities, stretch their arms to embrace new ideas and be governed by the ideals and practice of liberty, equality and fraternity. The historic efforts of Gopabandhu Das in the early part of the twentieth century to spread education among people cutting across contrived barriers of caste and creed constituted a rarest of rare instance of a leader so passionately dedicated to the spread of education in the face of countless difficulties and hindrances caused by foreign rule. His heroic efforts and his pioneering contributions make him one of the forerunners of social modernization and builder of modern India.

In my talk On Gandhi and Gopabandhu delivered on 27th March 2006 at Gopabandhu Bhavan, Cuttack, I had referred to the Education Code of Japan which prescribed opening of schools at every village of that country. That code, I stated, was responsible for spread of mass education and played a determining role in the emergence of Japan as a modern and industrialized country in the twentieth century. I made that statement without referring to Gopabandhu's collected works and then said that he by establishing the Satyabadi School had had the similar vision for the people of Orissa and India.

Later when I read the first volume of Gopabandhu's collected works it was instructive to know that Gopabandhu in his speech at the Puri District Education Conference in 1912 had

referred to the Education Code of Japan announced by the Emperor of that country. He said that the code outlined the vision of the modern Japan in which not a single subject would remain unlettered and deprived of education. Stating that Japan laid the foundation of its national development the day it announced and implemented the code, he asked with a heavy heart "When would our so called benevolent Government announce such a code for us?" That stirring question represented the agitation of his mind and his restlessness for liberating the people of India from the thralldom of ignorance which paralyzed their mental faculties and crushed their spirit even as they struggled to physically survive. It also meant that had Gopabandhu's desire to have a Education Code been implemented, Orissa and indeed the whole of India would have had the indices of development no less significant than that of Japan.

The fact that Gopabandhu was aware of the Education Code of Japan, the fact that he attributed the phenomenal progress of Japan to that code which accelerated the spread of education among people reveals his deep understanding of the matters concerning advancement of education in other countries and its role in completely transforming them as modern and front ranking nations of the world. His breadth of vision was an eloquent testimony to his modern approach. His fervent desire that the British Government of the day should introduce such a code amply demonstrated his eagerness for a revolutionary development of our society and nation through education. Much later Dr. B.R.Ambedkar the principal architect of the Constitution underlined the value of education by saying "We may forego the material benefits but not education". The modern studies in twenty first century have revealed that the GNP of a nation can be appreciably increased more by

educating people than by investing in any other sector of the economy. The numerous Human Development Reports of the United Nations Development Programme (UNDP) now emphasise on spread of education for building human development and the Secretary General of the United Nations Dr. Kofi Annan has made education a key component for achieving the Millennium Development Goal for the humanity. A rudimentary understanding of Gopabandhu Das's profound thoughts and his intensely practical action for the cause of education make us aware of his role as one of the leading torchbearers of social modernization in Orissa and the country.

While dwelling on the role played by Gopabandhu Das in setting the process of social modernization one is struck by his ability to assimilate ideas from different sources. Earlier I referred to the Education Code of Japan and the way Gopabandhu cited it as a model for our own country to introduce education and quicken its process for the larger advancement of the people and nation. It was indicative of his all embracing mind which was receptive to ideas from different sources, be it foreign or indigenous. A man all the while engaged in addressing the miseries of the starving people and serving society had also the deep concern for changing society along modern lines. While doing so he remained tuned to the developments in the sphere of education in other parts of the country and wrote about them to inform and inspire people to follow those examples. It was indeed characteristic of Gopabandhu Das to look at the bright spots of learning, in the midst of pervasive illiteracy, and derive appropriate lessons for educating the masses. In a moving piece written in Satyabadi in 1916 on the theme "Education in the Indian States", Desiya Rajyare Siksha, he glowingly referred to the eloquent statement of Gopal Krishna Gokhale that the first and foremost

requirement of India was education. Adding that Gokhale made that statement in the context of the spread of primary education he lamented that the British Government did not pay heed to the pronouncements on the ground that those were impossible to implement. However, Gopabandhu happily cited the example of Baroda State where the impossible was made possible. Writing that several attempts were being made to spread education in many other Indian States, he proudly mentioned the campaign launched in Mysore which apart from establishing schools for primary education set up libraries for promoting mass education, made special provisions for the upliftment of the neglected sections of society and put massive efforts for the improvement of agriculture and industry. Giving the shining example of Travancore State, he outlined the noteworthy features such as the establishment of a school in every three square mile, enrolment of half of the eligible boys and girls in the school and even the registration of all the students in the school of a particular Taluk. The exemplary success in generating momentum for the spread of education among people gladdened the heart of Gopabandhu and he wrote about them to mobilize people and public opinion in Orissa to show similar results. To motivate people to pursue education he used to explode the popular myth that education was a luxury for them. In fact, when a district authority declared that 'secondary education is a luxury, those who want it must pay for it' Gopabandhu rejected the argument by saying that education is indispensable and whether it is primary, secondary or higher education it would be wrong to categorise it as luxury for the human being. He then stated that the divinity of the beast like human being could only be brought out by education alone. Declaring that the principal objective of education is concerned with the organization of a well ordered life he added that

such lofty goals could not be achieved either by developing logical reasoning or getting awards through excellence in the field of cricket and football. The role models for our youth to day are not those whose life is well ordered or based on values but those who have achieved name, fame and positions of strength and power. The role models are the cricketers and accomplished sports persons who are being deified for their success irrespective of their worth as human beings. To day when values are being disintegrated in wild pursuit of hedonism the remarks of Utkalamani Gopabandhu Das stirs our conscience to reevaluate our approach for nurturing our younger generation and inculcating in them the ideals and standards of a conscientious citizen.

A sensitive and caring person he had the ambition to refine the administrative machinery by educating people. To day when alarming levels of corruption have affected the administrative machinery and made it unresponsive to the needs of people and society we need to hark back to ideas of Gopabandhu Das to search for solutions to the problems besetting the governance. It is, thus, evident that he wanted to achieve a larger goal through education- a goal which went beyond removal of ignorance of people, augmenting their earning capabilities, empowering them and covered in its scope the enrichment and rejuvenation of life.

Earlier, it has been mentioned that the modernization of society is much more long drawn out and arduous than the modernization of industry and economy. Modernization of society involves dealing with subtle aspects such as mind and attitude of the people as compared to the modernization of economy and industry which can be achieved by introducing new machines or the new methods of production. While the former concentrates on the realm of culture and values,

the latter grapples with the more mundane world amenable to change and transformation with the help of new variety of instruments and implements. Therefore, social modernization requires patient toil and slow processes of training for changing the human behaviour and mental outlook. The enlightened ideas, prejudice free mind and willingness to change one's mindset in the light of new knowledge and thoughts are indispensable intangibles for transformation of society. It essentially means evolution of new consciousness in tune with liberal values, cultivation of humanism at the comprehensive levels of individual and society and tolerating the views and faiths of others. It can be achieved by the instrumentality of education, the content of which has to be infused with progressive thoughts and views. Gopabandhu was conscious of the fact that spread of education is the surest way to realize the goal. He was aware that primary and secondary education by itself would not be sufficient unless accompanied by higher education and research. After all the college and university teaching combined with technical and engineering education provide access to higher levels of knowledge and enable the recipients of such education to be well abreast of the latest trends and developments of academic endeavour at the national and international level. He, therefore, demanded the establishment of an Engineering School in Cuttack and due to his untiring efforts his demand was fulfilled and an Engineering School was established. He, thus, remained in the forefront of a movement for the introduction of modern and technical education in Orissa.

It is lesser known that Utkalamani Gopabandhu Das fought with a crusading zeal for introduction of higher education in Orissa. For he realised that without it the people of Orissa would not be able to make much progress in quest for a better quality of life. It is a historic coincidence

that the resolution demanding a separate State of Orissa and the resolution for a separate University for the State were introduced at the meeting of the Utkal Sammilani convened in Paralakhemundi under the leadership of Krishna Chandra Gajapati during 26th and 27th December 1914. It is indeed enlightening to note that the moving spirit behind the resolution for a separate university was none other than Gopabandhu Das. The year 2006 is the 150th anniversary of the establishment of the modern universities in India. The cities of Chennai, Kolkata and Mumbai had the distinction of leading the country in this respect. It is important to recall that Gopabandhu Das started a movement for the establishment of a modern university for Orissa. The country knows him as the founder of several trend setting institutions including the Satyabadi Vana Vidyalaya. Emphasising on primary and secondary education and combining it with the demand for a University for Orissa he emerged as a mighty force for an educational renaissance of the State. It is, therefore, important to be adequately educated about his role in demanding the introduction of higher education for the students when the freedom movement was gaining momentum and the struggle for a separate Orissa State was at its peak. The way he went about achieving it was fascinating and revealed his efforts for digging out facts concerning establishment of the universities in Europe and cogently making a similar case for Orissa. Only a few days after the Samaja was established i.e. in October 1919, he wrote a piece forcefully pleading the cause of a University for the State and sensitizing people and seeking their active support in achieving it in practice. He cited the Government decision to establish a University in Nagpur and Dhaka even though there was only one college in each of those places. Unearthing information from the pages of history he understood that many European countries had the

distinguished record of founding universities for spreading higher education in spite of the fact that only one college existed there. Rejecting the specious plea that the existence of only one college was a limiting factor for starting a new university he exhorted the authorities to look at their own example of establishing universities in other parts of the country primarily on the same ground. He was perplexed as to why the case of Cuttack would be ignored when cities like Nagpur and Dhaka were being favourably considered for opening Universities there. He marshaled facts from the report of the Patna University Committee and the observations of Lt. Governor of the Bihar Province, Lord Gait to the effect that a University at Cuttack was being considered. When it was argued that Cuttack would get a University only after two or three colleges were established there Gopabandhu asked the question through the columns of the Samaja "What is the necessity of waiting for the setting up of two more colleges when there were precedents in India and abroad of having a University to cater to need of a single college?" He then wrote "Convert Ravenshaw College to a university". Let us pay tribute to the vision of Utkalmani who wanted, as early as 1919, the conversion of Ravenshaw College to a University. The dream of Gopabandhu Das has come true after more than eight decades. The Ravenshaw College has been conferred with the status of a Unitary University and a new chapter has been created in the history of educational development of Orissa. The present generation gratefully acknowledges the role played by Gopabandhu Das as the progenitor of this historic movement.

Gopabandhu in spite of the constraints imposed by the paucity of resources never privileged one type of education over another. For instance while emphasizing on primary and secondary education he was not limiting his vision

to promote college and university education due to inadequacy of monetary resources. In fact, the hallmark of his personality was his integrated vision covering all types of education. He disagreed with the proposition that by promoting higher education we might cut down on resources for educating the masses. He wrote about it in the Samaja on 8th November 1919. Noting the concerns expressed in some quarters that investments in establishing Universities might deplete the funds for the cause of primary education he however forcefully stressed on making higher education available to more and more people regardless of the hindrances on the way in the form of insufficient resources. His spirited arguments for the cause of higher education and his relentless use of the columns of the Samaja to drive home the point spoke volumes of his creative use of mass media for cause of social modernization through education.

One is struck by the boldness of his approach when one traces in his Rachanabali (first volume of his writings) his daring suggestion that Oriya students should be sent abroad for getting more modern and advanced education in the foreign soil. The land of Orissa described by Mahatma Gandhi as the land of sorrows and tears had hardly any funds for promoting primary education let alone sending students overseas for getting themselves enrolled in the institutions of higher learning and research. The fact that Gopabandhu had that courageous vision spoke of his undying spirit to reach beyond the frontiers of the country and explore the vistas of knowledge and scholarship for changing the destiny of our society and nation. To materialize that bold idea he suggested that an Education Fund (Siksha Panthi) be set up to finance the students for their studies in foreign countries. He then referred to the existence of such a fund in Ganjam, exhorted people to replicate it in other areas and use it for

the promotion of education for dispelling ignorance, reaching out to the new frontiers of knowledge in India and abroad, building human resources and changing society. His desire to overcome all barriers including financial for the cause of education represented the triumph of spirit over material deficiencies. Let us be inspired by Utkalmani's wisdom to carry forward the noble mission of spreading the light of knowledge and learning, uplifting people from the depths of ignorance and providing them access to the higher levels of education.

Utkalmani Gopabandhu was an avid worshipper of the ancient ideals of India based on our composite culture, rich literary tradition and spiritual ethos. He wanted those ideals to be integral part of our national curricula of education for developing the mental faculties of the students and ensuring the wholesome growth of their personalities. He wrote about it several times and Satyabadi Vana Vidyalaya was an exemplification of his lofty desire to teach the younger generation the values and morals which constituted the foundational philosophy of the ancient method of learning and scholarship. It may be clarified here that social modernization does not mean the rejection of all that is part of our tradition and which has contributed to the cultural refinement of our people in spite of their lack of exposure to formal education. The process of social modernization depends as much on imbibing the modern values as on harnessing the ancient wisdom which philosophically understood the unity of life and the oneness of diverse approaches to truth. Utkalmani Gopabandhu Das in an essay (written in 6th volume of Satyabadi) evocative of the grand alliance of the ancient and modern vision accorded priority to our spiritual and civilisational heritage and at the same time underlined the imperative need to learn English language, modern science and western literature. The blend of both

the modern and the ancient in the architecture of his education and his ability to assimilate ideas being generated by the vibrant intellectual traditions elsewhere in the world, made him one of the forwarding looking leaders who learnt from his times, added value to the secured wisdom and broke new grounds in transmitting them to the wider society. Two examples of institutionalization of his vision will validate the point. While the establishment of a Sanskrit toll in Puri owed to the untiring efforts of Gopabandhu and brought out his passion for advancing the learning of this ancient language the setting up of the Engineering School at Cuttack outlined his modern mindset to embrace the science and technical education. Understanding Sanskrit enables us to understand the modern language. It was Mahatma Gandhi who had said on 17th March 1940 that study of Sanskrit is an aid to the study of modern languages. In twenty- first century more studies conducted by linguists reveal that the Sanskrit language is more computer friendly than any other language. Utkalamani Gopabandhu's exhortations not to reject English language, medical education and western literature testified to his modern approach. His liberal and integrated vision fascinates the twenty first century mind and prompts us to recapture that spirit which evolved in the trying circumstances of colonial modernity imposed by the foreign rulers.

No discussion of social modernization through education would be complete without referring to the efforts to educate women and providing them their legitimate space to be the leaders and architects of a massive movement for educating the whole society and nation. It goes without saying that education of women cuts deep into society. In fact graded inequality ingrained in the caste system and extremely low status enjoyed by women in our society were primarily responsible for the degeneration of India down

the ages. What was true of India was true of the rest of the world. No revolution including the American revolution and the French revolution accorded the equal rights to women. John Adams was a key member of the Constituent Assembly of the USA who went on to become the President of that country. He played an important role in drafting the American Declaration of Independence which proclaimed that all men are created equal. His wife wrote a letter to him appealing to incorporate the rights of women in the American Constitution. But it was not heeded to. The proclaimed ideals of Liberty, Equality and Fraternity which remained at the heart of the French Revolution were guaranteed by the fundamental law of the land only to the male component of the population and the non-slaves. The French Philosopher Jean Jacques Rousseau whose seminal ideas provided the intellectual basis to the mighty French revolution declared that ignorance was entirely beneficial to women. Against this backdrop what was done by Mahatma Gandhi and Gopabandhu Das was nothing less than epoch making and the relevance of which is more than that of the great revolutions and movements of history for unchaining women from the bondages through education and expanding opportunities for them so that they played their due role in shaping the destiny of the nation. In the later part of the twentieth century it was declared that if development is not engendered it would be endangered. One can take liberty and modify it to say that if spread of education is not endangered it would be endangered. That was what Gopabandhu Das did when in his sociologically significant article on "Nari Siksha" (Education of Women) written on 6th December 1919 he commented, "If girls are not educated there would not be any improvement of the education of the country". The fact that Gopabandhu Das was taking up the women's

education at a time when he was fighting both for India's independence and the separate State for Orissa on the basis of language make his contributions more noteworthy. A cursory glance of that article makes us understand the sociologist in Gopabandhu Das explaining the sociological roots of educational backwardness of women. He outlined the social factors that prevented women to pursue education and condemned them to the depths of ignorance and illiteracy. He asked the question "How would education among women improve?" "Stri Siksha Brudhi Paiba Kipari"? He said that our social tradition did not encourage women to go to school. He then asked as to how a family would take interest in the education of the girl child when it knows that she would leave the family on attaining adulthood. He then explained that the social tradition enjoining the women to exclusively take up the responsibility of the household work came on the way of their educational advancement. Gopabandhu deserves to be hailed as a feminist for his perceptive analysis of the root cause of illiteracy among women. Attack on such social traditions constituted important steps for the emancipation of women. After all modernization of society could be best promoted only when women are given equal opportunities in the field of education. To day we clamour for gender equality and make empowerment of women the central plank for progress and development. At the core of such efforts remain the equal treatment of women and application of same standards for them as is being done for men. One is reminded of the

question of Gopabandhu to his well wishers when they repeatedly pursued him to get married again after his wife's unfortunate and untimely death. Gopabandhu sharply asked, "Would you have asked my wife for remarriage if I had breathed my last?" The question of Gopabandhu silenced them. But his profound question contained in it the more revolutionary issue of equal treatment of women for creating a good society. He extended that notion from his personal life and applied it in the larger context of society for promotion of education of women.

By attacking caste based approach to promote education, by taking up the cause of universalisation of primary education and promotion of secondary and higher education, by stressing the importance of learning English and the other streams of modern knowledge and instruction imparted through English language and above all by according importance to educate women and liberate them from the oppressive social tradition, Utkalamanai Gopabandhu Das became the harbinger of social modernization in Orissa in the first quarter of the twentieth century.

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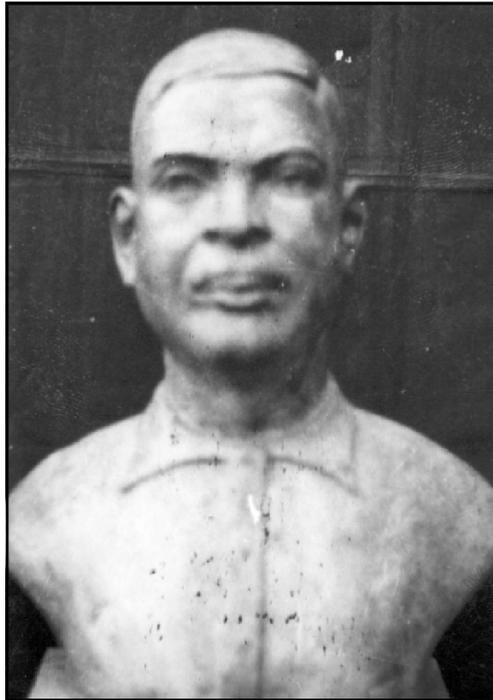
Laxman Naik : The Leader of the Leaders

Dr. N.P. Panigrahi

Tribal resistance movement was an integral part of freedom struggle and the heroic role played by many distinguished tribal leaders like Laxman Naik of Koraput, Ratna Naik of Keonjhar, Surendra Sai of Sambalpur and scores of others. They had identified themselves with the mainstream freedom struggle against heavy odds and at the cost of their lives and princely career.¹

There are few important aspects of the tribal resistance movement which deserve mention. One is that the tribals have their own social, cultural and religious identity, their own taboos, make beliefs and peculiar compulsion of lifestyle and therefore, any attempt of the administration of an alien rule to make an inroad into the tribal society by way of reformatory and correctional changes, however laudable, is bound to be resisted by the tribals with all their individual and collective might.² The most dominant characteristic of the tribal resistance movement

was that it was essentially a movement against the foreign rulers and in that sense could be adjudged to be the precursor of the national liberation movement which took a definite shape and gathered momentum under the inspiring leadership of Mahatma Gandhi nearly one century later.



There is a long and illustrious list of tribal resistance movement took place in different parts of Orissa. But nothing could be more inspiring and edifying than the saga of heroic struggle and sacrifice of one single tribal leader of Koraput whose feats and exploits till today are unparalleled.³ This great man is no other than Laxman Naik of Koraput District.

Laxman Naik was born on 22nd November, 1899 in Tentuligumma of Malkangiri. His father was Padlam Naik. He belonged to a Bhuyan tribe. He fought single handed against the oppressive foreign rulers with consummate skill and a rare passion and fervour

of a fighter. He was the very fountain of grit, courage and strength to countless followers and co-workers and shone by rare brilliance. He stood up like a rock with only one supreme truth as his polestar, the freedom of his mother land. He sacrificed all his creature comforts and ultimately consumed himself but did not break or bend a bit before the wily machination of the foreign usurpers.

This innocent tribal hero Laxman Naik was attracted towards the National Movement, when the message of Congress Movement reached Koraput. He became an active member of the Congress in enrolling as⁴ *charanna* member of the Indian National Congress. He received all kinds of physical education and learnt about national integration. He organized the tribal people to fight against old and inhuman practices like bonded labour. He played a key role to popularize Congress programme in Koraput. The tribal people of Koraput and its surrounding like Malkangiri, Tentulipada accepted him as their hero and devoted themselves for the cause of national freedom. He promoted 'Khadi' and made people aware of the Congress plan of action.⁵ He tried to inculcate a sense of unity among people for the freedom. The subaltern perception of people's participation found its subtle manifestation in this part who fought for freedom. It was more insistent in case of the illiterate villagers than that of the elitists of town. The mass participation of tribals in this area took a new dimension in the Congress movement after congress formed ministry in 1937.⁶ They get a sense of fresh courage which led to some minor incident of rioting. The best example is killing of a sub-inspector with an axe when he removed a Congress flag while hoisting. Violence in a non-violent movement like Indian National Movement could be seen from such incidents.

Laxman Naik took the charge of President of the Congress primary committee at Matili in Koraput in 1942.⁷ He managed to mobilise the tribal people for various development works like construction of roads, building bridges and establishing schools. He asked the villagers not to pay any tax. He spearheaded the fight against oppression, sufferings and exploitation. During the Quit India Movement 1942, Laxman Naik was nominated to represent Matili. He used non-violence as a main weapon against colonial power. The tribal people called him "Gandhi of Malkangiri."⁸

The tribal movement created an unprecedented public awakening in Koraput. The message of Quit India Movement was circulated in the whole of Koraput.⁹ The Bonda tribes of this region were violent and belligerent and seized Matili police station under the leadership of Laxman Naik. In 1942, August, Laxman Naik and Congress workers attacked liquor shop at Kongrabeda, Muntipalli, Sindhabela.¹⁰ He led a long procession to Matili police station. It was on August 21, 1942, tribals from different villages moved towards matili, holding a Congress flag and chanted 'Ramdhun' and proceeded towards police station. They entered the compound of police station and tried to hoist the flag at the top of the Police Station.¹² Laxman Naik was not allowed to hoist flag, as the magistrate Mujibur Rahman ordered 'Lathi' charge on the demonstrators.¹³ The angry demonstrators gave patriotic slogans. Two police officials Ram Murty and constable Mohanty were injured. As the police opened firing, 5 died on spot and 17 injured. The injured Laxman was thrown into the ditch near the compound.¹⁴ It was a blessing in disguise for the police to involve Laxman in a murder case of forest guard G. Rammaya. He along with his son and other Congress workers were arrested at Matili police station and were sent to Koraput

jail. The trial of Laxman Naik was made at the Additional session court of Koraput. V. Ramnathan, the Additional Session judge, Koraput sentenced Laxman Naik to death under section 302 of IPS.¹⁵ He was then sent to Berhampur Jail for execution.

Laxman Naik was in the cell since November 16, 1942. When his execution date drew nearer, he wished to see his fellow prisoners and eat what they were given. All the inmates of Berhampur jail offered prayer. His fellow prisoners wept throughout night of March 28, 1943.¹⁶ At the break of dawn on March 29, 1943 by 5.30 a.m., Laxman Naik gallantly marched towards the Gallows. He wished his last. "If the sun is true, and so is the moon, it is then equally true that mother India shall be independent."¹⁷ Rammurty, the Zamadar of jail pulled the lever bringing the iron plate under his feet down.¹⁸ There ended his life, and he was buried inside the jail compound.¹⁹

Though Laxman Naik did not live to see free India, he remained imprinted in the minds of millions of people of India as the leader of leaders.

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Madho Singh : An Associate of Surendra Sae

Saroj Kumar Panda

The freedom struggle of India marks a great landmark in the history of mankind. Because it shook the very foundation of the colonial empire of the mighty British. The first hundred-year rule of the British from 1757 to 1857 began to crack from the Sepoy mutiny of 1857 which was considered as the first war of Indian Independence. Because the genesis of the freedom movement of India lies in the great revolt of 1857 and its aftermath. If we look into the vast panorama of the revolt of 1857, we come across stories of the heroic sacrifices of people both from the national and regional level. One such great hero was Veer Surendra Sae who dedicated his whole life for the greater cause of the motherland. Mother and motherland is superior to heaven, was his belief and nationalism was his religion, which inculcated a deep sense of patriotism among the people of the western Orissa who were greatly inspired by his message and heroism. Madhab Singh Bariha, the Zamindar of Ghens who followed the footprints of Veer Surendra Sae, was a great patriot. The heroic sacrifice of Madho Singh and his family was not only sensational but an unforgettable



chapter in the history of India's freedom struggle. Dr. Harekrushna Mahatab has very rightly observed, "the revolt of Madho Singh was far greater than the revolt of Surendra Sae". But neither in the history of Orissa nor in people's mind, he finds a place of that significance. The life of Madho Singh and his sons was a relentless struggle against the British. Though they suffered defeats in the hand of the British, their names will be recounted in the pages of history with glory.¹

Veer Madhab Singh Bariha is known from British records as Madho Singh. He is mentioned as Madho Singh in all historical documents.² His father Arjun Singh Bariha made necessary arrangements to make him proficient in the art of warfare. It is learnt that he became a martyr at the age of 72 in 1858. So, he must have been born in the year 1786. He inherited the value of honesty and integrity from his predecessors. His indomitable courage, love of freedom and his altruistic nature made him a great revolutionary.³ Seeing his courage and capacity, his father handed over the zamindari of Ghens in his favour, which consisted of twenty small villages. Those were : 1. Ghens,

2. Petupali, 3. Ghumuripali, 4. Jhankarpali, 5. Tileimal, 6. Barpadar, 7. Turimunda, 8. Badmal, 9. Katapali, 10. Kuchipali, 11. Sidhira, 12. Kalagapali, 13. Nuapali, 14. Videshpali, 15. Brahmanipatha, 16. Balipatta, 17. Beherapali, 18. Tumerpali, 19. Bandpali, 20. Charhapali. These were known as Khalsa"⁴ Madho Singh had five sons. They were Hati Singh, Kunjal Singh Bairi Singh, Airi Singh (Uday Singh) and Narayan Singh. His second son Kunjal Singh had got five villages as dowry. Those were : Grinjal, Budhamal, Kendumudi, Kendumudi, Rengali and Biripali.

Madho Singh was independent minded, who never desired to remain under the control of the Marathas and the British. He hated them for their exploitation of Indians. He hated the British as 'Bendra'⁵ (a low caste) and his feeling towards the British was echoed in those villages, which remained under his zamindari. He was convinced about the strength and shrewdness of the British. Yet he dared to fight against them. The reasons for which Madho Singh raised sword against the British are widely known. Firstly, the attitude of the British towards Veer Surendra Sae wounded the feeling and sentiment of Madho Singh. Because the lawful claim of Surendra Sae for the throne of Sambalpur was set aside by the British. Further Sae killed Duryodhan Singh, the zamindar of Rampur, who was found to be a seditionist. His (Duryodhan's) son Dariar Singh fled away to Hemgiri and saved his life and brought this act of Surendra Sae to the notice of the British. Veer Surendra Sae and his followers were victimized. Life imprisonment was inflicted on them. Madho Singh regarded this act of the British as a great threat to the independence of the region. He became a firebrand revolutionary against the British. Further the British attitude towards Narayan Singh, the Zamindar of Sonakhan influenced the mind of Madho Singh with strong

reaction against the British. Narayan Singh was the son in law of Madho Singh. A great famine occurred in Sonakhan in which people died out of starvation.

Narayan Singh requested Seth Makhanlal of Kharod to provide food grains for the famished people. But Makhanlal was reluctant to provide any help at this time of adversity. It infuriated Narayan Singh. He looted wheat and rice and distributed among his hungry people. For this, Narayan Singh was convicted and sent to jail. This act of British added fuel to the fire. Madho Singh and his whole family took a pledge to drive out the British. Further the policy of increasing revenue collection made the situation volatile. It over-burdened the people. A Govt. report reveals that in the year 1849, when the Gountias and Zamindar of Sambalpur were required to pay Rs.8800/-, it increased to Rs.74,000 in 1854.⁶ Such was the trend of revenue collection. Further the British made an announcement that all kings Zamindars and Gountias belonging to Sambalpur area were required to come down to Sambalpur to deposit their revenues. It certainly hunted the vanity of the kings, Zamindars and Gountias. But they could not defy the order. However, the community of Gond and Binjhal deadily opposed to pay the revenue. He decried this measure of the British. He did not want to rob peter to pay Paul. He stopped collecting land revenue from his subjects. He did not care for the demand of the British. Such act of Madho Singh was taken as a blatant disregard to British authority. Commissioner C.F. Cockburn Esq made an announcement for the confiscation of property of those who had declined to pay revenue to the British. The announcement was published in Sambalpur on 25.08.58. A list of defaulters was prepared in which Madho Singh was at the top.⁷ Another incident which conflagrated the situation was the dispute over Bhatibahal region. The

Zamindar of Bijepur was very clever. He immediately rushed to Sambalpur to justify his claim over Bhatibahal. The British supported his claim to amalgamate the region with his estate. It infuriated Madho Singh and his son. They made violent protest against the act of the British. So, all those events convinced him that a war against the British was inevitable.

Madho Singh was a man of farsightedness, courage and resourcefulness. He gave his head and heart to make an organization of the soldiers. He instilled the youths of 'Khalsa' in the spirit of nationalism. The gospel of nationalism spread to the nook and corner of the 'Khalsa'. A field situated between Budharaja Gudi and Banyan tree of Ghens was chosen for the training of the art of warfare. The youth belonging to the Kondh, Binjhal, Gond, Chauhan and other communities participated in the training. All expenses towards the training was borne by Madho Singh. The training programme was carried out from the full moon day of the month of Pousa till the last tuesday of Chaitra. The last tuesday of Chaitra, when the training was over, was followed with feasting and merrymaking. A sense of unity and self-respect was fostered among the people. The voice of Madho Singh reverberated throughout the length and the breadth of Ghens. The people of Ghens rose in revolt against the foreign domination, and it was the inspiring leadership and guidance of Madho Singh, which made this movement widespread and prominent. He made Ghens the breeding ground of nationalism.

On 30th July 1857, the Sepoys rose in Hazaribagh. They broke open the jail and liberated the prisoners including Surendra Sae and Udanta Sae. After that, Surendra Sae alongwith his brothers and son arrived at Sambalpur.⁸ The commissioner of Chotnagpur intimated about the incident to the commissioner of Sambalpur.

Immediately R.T. Leigh, the Asst. Commissioner of Sambalpur sent a 'Parwana' to all the kings and Zamindars to disassociate themselves from Surendra Sae. Madho Singh learnt about the arrival of Surendra Sae when the 'Parwana' was sent to him on 14.8.1857.⁹ He was overjoyed and made up his mind to revolt. For him, every movement was vibrant; every day was an adventure. But the British kept him under supervision and sent him a letter on 20.8.1857 and warned him to keep himself disassociated from Surendra Sae and his brothers.¹⁰ But the situation took a different turn when a spy of the Zamindar of Bijepur informed the British authority about the activities of Madho Singh. R.T. Leigh, the Asst. Commissioner of Sambalpur took preventive measure when he learnt that Madho Singh and his sons had already organized the Zamindars of Gond and Binjhal communities and were breeding revolutionary spirit in Rajbodasambar, KeSaepali, Patkulunda, Bheden, Padampur and Sonakhan etc. and championed the cause of Surendra Sae.¹¹ Madho Singh worshiped the presiding deity 'Pataneswari' of Ghens and took a pledge not to touch food till 120 heads would be sacrificed before 204 goddesses. Thus he started his campaign. The fire of revolt sparked in Sambalpur and soon spread like a wildfire throughout the nook and corner of western Orissa. The Gountias, Arakhit of Karondala, Markand Beriha of Kharmunda, Sri Krishna Behera of Bamanda, Pitambar Singh of Patakulunda, Zamindar Dian Sardar of Kharsel, Manohar Singh of Kuseikela, Chandan Gartia of Loisingha, Janardan Singh of Pahad Sirgida, Ananta Singh of Mudomahal, Anjari Singh of Kodabaga, Dhansingh of Machida, Kamal Singh, Nilambar Singh and Khageswar Singh of Lakanpur, Gond Zamindar Kama Gartia of Kolabira, Balabandhu Rao of Chandrapur Padampur, Rama Chandra Gauntia of Patrapali

(Rampur), Gountia Ioknath of Rampela, Adhagara and Kumbharbandh, Gountia Mrutyunjaya Panigrahi of Bargaon, Govind Singh of Sonakhan, Zamindar Lal Sae of Tanat, Jai Singh of Laida, Ganesh Upadhyaya of Singhabaga and many others gave a plunge into the fire of the revolt.¹² It was 7th October 1859 when all prominent revolutionaries gathered in the Barahampura temple and took a pledge to fight against the British. Also they promised to enthrone Surendra Sae. Later, thousands of rebels proceeded towards Junahjilla and captured it without bloodshed. It alarmed and perturbed the British. The ruler of Sambalpur finding no way out of this situation resorted to diplomacy. R.T. Leigh entrusted Chakodi Mahapatra with the responsibilities to settle for peace. It was only a pretension.¹³ R.T. Leigh promised Surendra Sae the *Gaddi* of Sambalpur. Leigh told him that it had been intimated to the higher authority which was of course a piece of lie. Then he appealed the revolutionaries to remain calm till the reply is arrived from the authority. Surendra Sae could not sense the shrewd move and he innocently believed in the British. On the other hand T.R. Leigh wrote to the higher authority to send soldiers. Also he organized an athletic meet in Sambalpur to divert the attention of the rebels. In the meantime, more and more soldiers poured into Sambalpur and when they moved, the revolutionaries became suspicious. One day the British soldiers made a surprise attack on the revolutionaries when they were taking bath in the Mahanadi. They fled away in utter panic. Their weapons were captured. However they could manage to escape. They again gathered on the hill of Budharaja. When R.T. Leigh came to know about the gathering of 1500 revolutionaries on the hill of Budharaja he made a planned attack with a large number of soldiers. The revolutionaries offered a stubborn resistance

after which the British soldiers got scared and fled away. The revolutionaries scored a tremendous victory, which gave a boost to their courage and aspirations for the future course of action.

The revolutionaries took the responsibility of guarding the Singodaghat and the Nishaghat. The Singoda Ghat, which was very much impregnable, was guarded by Madho Singh and his son Hati Singh, Kunjal Singh, Bairi Singh and Airi Singh. It completely hampered the movement of the British to Sambalpur. They faced a lot of inconveniences as their approach to Sambalpur was very much linked with these two passes. The British had no way out other than rescuing these (passes). The revolutionaries resorted to a guerilla warfare. The British soldiers received a great setback. They, therefore, gave up the idea of attacking through Sambalpur and planned to proceed through Nagpur.

So on 8.12.1857, Capt. E.G. Wood left Nagpur and reached Singoda Ghat after 19 days of strenuous journey. There was a contest between Madho Singh and Capt. Wood. Many English Soldiers were laid to the dust and the captain escaped and saved his life. On 29.12.1857 he reached Sambalpur. The news spread terror in the camp of the British soldiers and they dared not to bring the Singoda and Nishaghat to their control. On 30.12.1857 Capt. Dyer reached Sambalpur with British soldiers. He attacked the nearby Ghats of Sambalpur. He made a constant search of Udanta Sae. Both Capt. Wood and R.T. Leigh unitedly attacked the rebels and followed Udaya Singh and proceeded upto Kudopali where Chhabila Sae was shot dead. The death of Chhabila Sae shocked Surendra Sae. The incident made Madho Singh aggrieved. After that Madho Singh guarded the Singoda Ghat with great deal of care and seriousness.

The Govt. dispatched Shakespeare to recover the Singoda Ghat. He made two attempts. He failed in his first attempt¹⁴ and during his next attempt, he had to encounter Hati Singh. Hati Singh was severely injured but he managed to escape. Hati Singh, Kamal Singh, Govind Singh and Salegram Beriha again captured Singoda. The situation made Madho Singh more aggressive. He proceeded to Ghana Ghati to collect weapons. But the British made sustained efforts to recover the Singoda Ghat. Capt. Wood Bridge and Capt. Wood were again sent for this purpose. They secretly learnt about the stay of Madho Singh in Paharsirgirah. The British had spread a rumor of the death of Hati Singh in his encounter with Shakespeare at Singoda Ghat. The British thought that it was the appropriate time to capture Madho Singh. They blocked the Paharsirgirah Ghat. But the attempts of Shakespeare ended in smoke when he was captured and beheaded by Madho Singh. His headless body was hanged on a tree. It was the incident of 12.02.1858. The incident terrified the men in the British camp in Sambalpur. The British did not dare to send soldiers any more to Paharsirgirah. However on 14.12.1858 Capt. Ensing Warlo proceeded to Singoda Ghat. He saw a ferocious scene on the top of the hill. Headless and naked corpses were seen hanging in the trees. Naked and headless body of captain Wood Bridge was also found among those of others. Warlo carried the body of Bridge with a horse and came back to Sambalpur.

The wrath of the British on Madho Singh knew no bounds. Major foster proceeded to Ghens with a huge army. There was deep silence in Ghens. No one was found. Everybody hid himself either in distant villages or in deep forest. That again infuriated the British soldiers. They burnt the entire village. This act of the British soldiers was intolerable for the people. There was again a face-to-face fight.

At this hour, Madho Singh had already grown old and fatigued. His constant and relentless struggle with the British exerted an adverse effect on his health. He spent many agonizing days and sleepless nights in the jungle. He wanted rest and while going to Matia Bhatt, he was captured by the British. It was December 1858. Madho Singh was hanged to death.¹⁶ The death of Madho Singh weakened the rebels. Even Surendra Sae was deeply shocked. Madho Singh passed away but his memory is still cherished in the heart of the people. The heroic deeds of Madho Singh gave inspiration to the future.

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Subal Paikaray : The Living Legend of Paika Akhada

Braja Paikaray

Once upon a time, the vast land of Orissan empire was stretched between river Ganga in the north, and river Godavari and Krushna in the south. Eminent Oriya emperors Kharvel and Kapilendra Dev were able to conquer and occupy the major parts of Indian territory and had become successful in all of their military expeditions due to the deep patriotism and unparalleled bravery of historically famous Paika soldiers.

Orissa lost its independence in 1568 A.D. due to the brutal killing of Gajapati Mukhunda Dev by a Muslim general Kalapahad of Bengal in the battle field of Gohira Tikiti. In the year 1570

A.D., Ramei Routray, the founder of Bhoi dynasty renamed himself as Gajapati Rama Chandra Dev-I and built the fort of Khurda at the foot of Barunei hill. In the initial period of his rule Gajapati Ramachandra Dev-I gave much emphasis on reorganising the Paika Akhadas of Khurda area in order to prepare an well organised, disciplined, and militarily trained Paika army which could be able to confront any sudden onslaught of the enemies.



In the historic Paika Rebellion of 1817 A.D., the valiant Paikas of Khurda had fought with the British army to protect the prestige, dignity, honour and independence of the motherland. Even the British historians had admitted and appreciated the deep patriotism, the indomitable courage and the excellent military skill of Khurda Paikas.

From the pages of military history of Orissa, it is ascertained that during Khurda Paika Rebellion of 1817 A.D., there were at least 74 *Gadas* (military strongholds) in the Khurda area and eighty thousand Paikas were ready to face the

enemies at the command of the then Gajapati king of Khurda. As per the military information gathered from "Paika Kheda" written by Late Kanhei Champatiray, the Paika youths were recruited as soldiers at the early age of 20 and were fighting in the battle field till their retirement at the age of 40. After their retirement from the battle field, those experienced Paikas were imparting military training to the Paika youths at 'Paika Akhada' centres as their teachers or Gurus.

Others were given the charge of guarding the forts from the onslaught of the enemies.

In the past, usual military training was imparted to the Paika youths of Khurda at different *Gadas* through Paika Akhada Centres. Though the indomitable courage of Paika army have become things of past, the flame of revolution is still burning in the hearts of the successors of their valiant forefathers. The Paikas are now struggling hard to keep up the old military tradition of Orissa through Paika Akhadas.

Among different *Gadas* of Khurda area, a village namely Gadamanitri which is only 20 km. away from modern Khurda town in the western direction is well-known as Manitrigada since long. Though people belonging to different castes and communities reside in this village, the majority number of persons belong to Paika or Khandayat community. As per the historical records of Khurda, once upon a time Gajapati Purusottam Dev of Bhoi dynasty had taken shelter in Manitrigada with the royal family leaving the fort of Khurda for self protection from the onslaught of Muslim aggression. The historical remains called "Raj Kachery" and the thached house temple of Lord Jagannath, Balabhadra and Subhadra are still existing in proof of the Gajapati Purusottam Dev's stay at Manitrigada. The Paikas of Manitrigada had also taken active part in the historically famous Paika Rebellion of 1817 A.D. and had fought against the British army to protect the honour and dignity of the motherland.

About hundred years back, three Paika Akhada centres had been established at different places of Gadamanitri namely "Martha Pada", "Akhada Tota" and a place under a huge Banyan tree adjacent to the temple of "Goddess Duarsuni".

Some 85 years back, under the direct supervision of the then Paika Guru late Mina

Paschim Kabat and late Achyut Baliarsingh, their disciples Mr. Subal Paikaaray, late Arakhita Dalasingharay, late Jogi Ranasingh, late Narayan Mangaraj, late Hati Paikaaray, late Ananda Paikaaray, late Dibakar Baliarsingh, late Kuber Chhotaray, late Bhagabat Jena and late Antaryami Jena were receiving training regarding the old military craft of Orissa called 'Paika Akhada'.

Mr. Subal Paikaray, the dedicated hero of "Paika Akhada" took birth on 21st April 1912 as the youngest son of late Ananta Paikaaray of village Gadamanitri and is still alive and except him all his old pals have left this mortal world since long.

As per the version and information gathered from Mr. Subal Paikaaray, the legendary figure of Paika Akhada, the Paika youths were practising rigorous physical exercises and receiving the training accordingly from the Paika Gurus at centres of Paika Akhada. They were learning different "Sunas", archery, sword and talwar fighting, "Banati Chalana" and "Pata badi Khel" etc. "Suna" means the skill of throwing of one's body with extra-ordinary physical control. The disciples or learners of Paika Akhada were taught "Bota Suna", "sampei" (the Suna which is performed forward without touching the ground), Kabuli (the "Suna" which is performed backward by touching the ground), "Karuna Suna" (the one sided Suna which is performed side way by touching the ground), "Ekatipi Suna", (the "Suna" which is performed in a particular drawn circle and the concerned Paika performs the art of Ekatipi Suna with extra ordinary physical balance so that at all the time he should be within the circle and should not go beyond the circle), "Bahu Suna" (the concerned Paika stands on the arms of another strong and stout Paika and performs the act of Suna), "Gadi Phopada", "Thaka Phopada", Hanumantia (to walk on the ground with the help

of hands raising two legs towards the sky) and practice of "Danda and Baithaks" (a special type of physical - exercises). Besides the above noted rigorous physical exercises, the trainees were also taught the art of "Banati Chalana", "Archery", "Mudgar Chalana" (club fighting), "Banka Chhuri Chalana" (the skill of curved knife fighting), the "sword fighting", "the talwar fighting", "the Patabadi Khel" etc. The skill of "Patabadi Khel" is of four different types namely 1. chari badi, 2. Hana Kata, 3. Saptaghar Kainche and 4. Mendha Ladhei.

The Paika Gurus use to impart the military training to their disciples at different centres of Paika Akhadas not to earn their livelyhood but with a missionary spirit. As per the custom and tradition, the idol of "Bhairab deity" (the battle God of Paikas) was installed at the centre of Paika Akhada and before practising the battle skill the learner had to offer respectful pranam both to their Guru and Bhairab deity as well. Usually in mid-summer day, the Paika military skills were being practised by the Paika youths. The battle drums were beaten by schedule caste persons having some elementary knowledge regarding Paika Akhada and battle cry. With the beating of drums (Dhola) different skills of Paika Akhada were being practised and at the end of the session, the learners use to perform heroic battle dance holding different battle weapons like katari, swords, talwars, clubs, battle axes, curved battle knives, pata badis (special prepared sticks) in their hands.

Mr. Subal Paikaray, who achieved excellency in Paika battle skills had taken rigorous physical training for eight long years from 1922 A.D. to 1930 A.D. and had acquired special skills in sword fighting physical balance exercises and "patabadi khel" due to his sincere dedication

towards Orissa's traditional battle craft i.e. Paika Akhada.

In the past "Magarmusha Palinki", "Juda Sasal", Horse riding Paikas and Paika Akhada troops were part and parcel in the marriage procession of Khandayat and kshyatriya bride grooms. It was considered as a symbol of status and aristocracy in the then feudal society to include Paika Akhada troop in the marriage procession of the bride-groom.

His disciples Sri Ramesh Chandra Paikaaray, Hrusikesh Dalasinghray and Naba Kishore Sundaray have achieved notable skills in swordsmanship in operating the curved dagger and Talwar with the direct supervision and teaching of Mr. Subal Paikaaray.

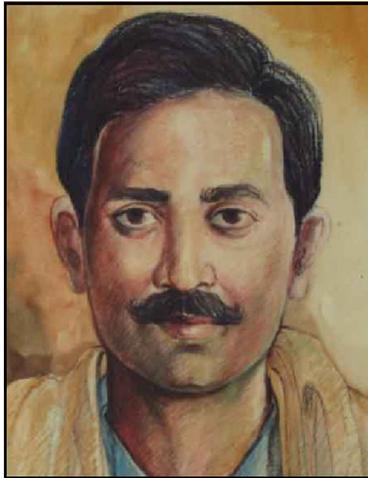
At present the Paika youths are less interested to learn the skills of Paika Akhada. Only at the time of "Durga Puja" or "Dashara" Paika Akhadas are being performed at different Gadas of Khurda area only to preserve the old custom and tradition of their forefathers. Mr. Subal Paikaaray who has already attained the age of 95 opines that the Paika Akhada might not survive in future without the sincere involvement of the Government of Orissa to keep up the same. Mr. Subal Paikaaray, who has dedicated his whole life for the cause of Paika akhada is still active in his day to day life recounting his glorious past. He has become a source of inspiration for the present generation of Paika youths for his unflinching devotion towards Paika Akhada.

Braja Paikaray is an Addl. Govt. Pleader, Bhubaneswar Court and he lives at 342/3, Jagamara (Barabari), Bhubaneswar- 751030.

The Saga of a Patriotic Family

Saudamini Paikaray

"Fight for justice", the inspiring message of Bisoi Samanta Harihar Parida invigorated his whole family to adopt a life of dedication and devotion for the cause of the nation. Harihar Parida lived in his ancestral village of Gadabanikilo in the feudatory state of Ranapur during pre-independence era. Well versed in both Hindi and Bengali, Harihar was a man of rare courage and determination who was always against autocracy, tyranny and corruption. He was appointed as the *Sarbarakar* (with whom the power of collecting revenue was vested) under the royal set up. Even while holding an office in State administration, he dared to file a suit against Daroga (Police Officer) Dinabandhu Mohanty who was directly involved in illegal transporting of rice to Khasmahal areas. The case had been compromised by the intervention of the then Dewan of Ranapur. He had launched an agitation against the king in 1898 for the rectification of maladministration and corruption of the amalas of the state. Harihar left the world in his forties keeping many hopes unfulfilled.



Harihara Parida

The untimely death of the father forced his eldest son Dibakar to give up his studies after matriculation and to find out some jobs. Born on 30th November 1911, Dibakar was a brilliant scholar, an astrologer, and eloquent speaker with poetic genius and a man of uncompromising nature. He inherited bold spirit of protesting against corruption and tyranny from his illustrious father. The exploitation, exaction and evil practices like Bethi, Bheti, Najarana, Magan and Rasad which were prevailing in the princely state of Ranapur at that period had worsened the living condition of the poor subjects. Above all, the heinous practice of human offering to the presiding deity Maninag Durga was the most hellish one. The injustice, autocracy, and tyrannical rule of the king touched him intensively and he left the job of assistant manager of Narendra Press owned by the king. He organised the underprivileged, down trodden and oppressed people of the state in order to raise voice against the king and to make the people free from the British. To emancipate the people from various exploitations and to end the despotic rule of the



Indumati Paikaray

jumped into it.

During the eventful year of 1938, when rebellion took its gigantic form under the guidance of the elder brother Dibakar, the younger brother Ratnakar and Chakradhar were involved in organising meetings and collecting information relating to the activities of the loyal subjects and tyrant amalas and also carrying messages to the Congress workers of gadajat and khasmahal areas. Younger sister Indumati and cousin Ananta Charan Organised the "Banar Senas" to collect funds for arranging public meetings. Warrants of arrest were issued against the two brothers, patriot Ratnakar and Chakradhar, and paternal uncle Banchhanidhi Parida. Ratnakar left Orissa and stayed incognito at Kolkata. The younger brother Chakradhar went to Kolkata and then to Burma (Mynamer) by ship. In order to suppress the rebellion, warrants of arrest were issued frequently against Dibakar Parida. To prepare the future plan, he often used to stay at Gadabanikilo. On one such occasion, about 50 sepoy encircled the house with a view to arrest revolutionary Dibakar in one early morning and knocked the door. Indumati, the 13 year old brave sister of Dibakar opened the door and witnessed the red turbaned sepoy being armed with lathis and guns. The king's sepoy asked the little girl Indumati

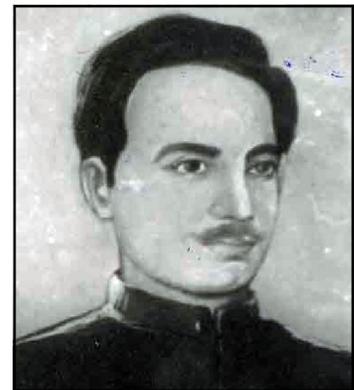
king Prajamandal was formed in Ranapur in 1937 and Dibakar became the organising secretary of the organisation. The voice of resistance spread like wild fire and thousands of common people

with a threatening voice, "where is your brother Dibakar? Tell him to come out of the house within a moment or else we would be compelled to enter forcibly inside your house to arrest him." Indumati was made of different stuff. She was bold and fearless like her brother. Indumati replied emphatically to the king's sepoy "Elder brother Dibakar has gone to Cuttack since yesterday and there was none inside our house except my mother and myself. But if you sepoy dare to enter inside our house forcibly I would cut you into pieces by sword." The king's sepoy became convinced that Dibakar was not present in the house and they returned back. With courage and presence of mind the young girl saved her brother from arrest.

The Prajamandal movement gained momentum in 1938-39 and in course of events the political agent R.L. Bezelgettee was beaten to death by the infuriated mob on 5th January 1939. Being accused of murder, Dibakar Parida and Raghunath Mohanty, the colonels of Ranapur Praja movement were sentenced to death and were hanged on 4th April 1941 at Bhagalpur prison.

At the same time uncle Banchhanidhi Parida was imprisoned and brutally tortured in Ranapur jail as a political prisoner for his active participation in Ranapur praja agitation. He was awarded one and half years of rigorous imprisonment and was freed after the execution of his illustrious nephew saheed Dibakar.

It was the time of second world war. The



Dibakar Parida



Chakradhara Parida

soldiers of Japan had already invaded Burma on 11th December 1941. The Japanese soldiers made bombardment on an oil tank of Tabhei and razed it to the dust. The tragic scene of destruction and the wretched condition of Indian workers moved young Chakradhar's poetic heart and he expressed the miseries of the people in poetic verse known as "Henda mine Gita". On the way to Rangoon, Chakradhar and his friends were captured by Japanese soldiers and were deputed to Mianmiu (a town of Burma) where heavy battle was fought between the British and Japanese soldiers. From Mianmiu, Chakradhar travelled to Pegu town and then to Rangoon. At Rangoon, he first joined in an organisation called "Indian Independence League" which was working for the freedom of India. In 1943 the I.N.A., popularly known as "Azad Hind Fouj" was formed by Netaji Subhas Chandra Bose and war was declared on behalf of the "Azad Hind Government" against the Britishers. Chakradhar joined in the I.N.A. to fulfil his long cherished dream.

On 7th January 1944, Chakradhar met Netaji Subhas Chandra Bose at Kambei and revealed his identity. Netaji appointed him as a recruiting officer of Azad Hind Fouj. He got his military training at Kambei military training centre.



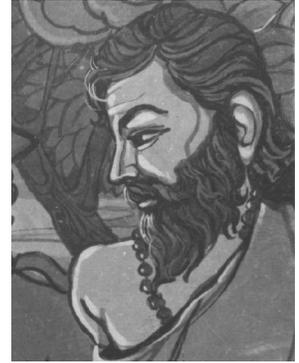
Ratnakara Parida

When the I.N.A. soldiers proceeded towards India with strong determination and occupied Kohima, Dimapur, Imphal and Didim mines areas of Eastern India, Patriot Chakradhar was fighting in "Netaji Brigade" under the command of Major Prem Singh. But in course of events the I.N.A. met the saddest disaster of defeat by the Britishers and patriot Chakradhar was taken captive as a war prisoner. He was imprisoned at Rangoon central jail - on 18th March 1945 and was set free from the prison on 24th March 1946 among other I.N.A. soldiers and returned to India by ship.

All others, except Indumati Paikaray (who has now turned 82 years of old) of this patriotic family have left the mortal world silently but their supreme sacrifice for the cause of Indian Independence shall certainly glorify the pages of Orissa history and inspire the coming new generations to fight against injustice and autocracy.

Saudamini Paikaray is a Lecturer in Education in Gadabanikilo College, Gadabanikilo, Nayagarh.

Jayee Rajaguru



Jatadhari Mishra

Long before the occurrence of sepoy mutiny in 1857, two important events took place in Orissa at the time of British conquest in the beginning of Nineteenth century. In the year 1803 A.D. almost all the kings of the state opposed British rule in Orissa and the resistance movement started throughout. In the year 1804 A.D., people of the state launched the freedom movement and tried to liquidate the British power from our motherland. The revolution was not confined to the state alone, it spreaded to different parts of the country. Jayee Rajaguru made liaison with Marathas at Nagpur and other powers of the country and tried to unite all against British forces. This movement was not at all sporadic in nature, it was well planned and adequately thought with deep foresight.

The purpose of the revolution was not only to oppose the British rule but to release India from British clutches. Attempts were made to collect revenue from the British occupied praganas in Orissa and to merge the praganas with the territory of Khurda state.

The kings of Kanika, Kujang, Harishpur, Marichpur and other like mined states joined hands with Khurda and made the revolution very furious. Jamidars, businessmen, intellectuals, general public and even the tribal sectors participated in the revolution. The Paikas of Khurda came forward and became the harbingers of this movement. It alarmed the britishers for their existence. This sort of revolution first time took place in Orissa, even in India and created

sensation from top to bottom against the British administration in India.

The man who steered this movement was Jaya Krushna Rajaguru Mohapatra popularly known as Jayee Rajaguru. But unfortunately this revolution failed, the reasons may be many. But the revolution was not ended. The sparks inside the ashes again arose and launched another revolution by the tribal people of Ghumsar and tried to implement the spirit of independence in the year 1817 which is known as Paika Bidroh of Orissa.

Jayee Rajaguru was captured and confined at Midinapur. The entire anger of Britishers concentrated on him and he was brutally killed at Bhagitota. British soldiers brought two branches of a banion tree and tied the legs of Jayee Rajaguru and made the branches free. The entire body of Jayee Rajaguru turned into two pieces. But Jayee Rajaguru never bow down his head before the Britishers, rather he preferred sacrifice his life for the shake of his mother country.

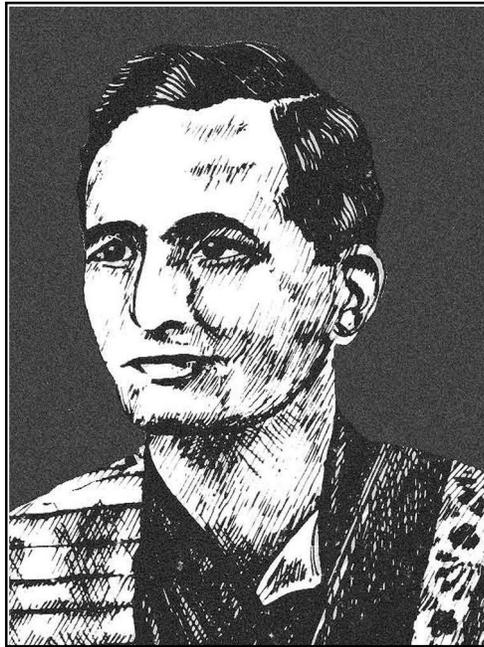
In the mean time two hundred years have been passed but the history has remembered the activity, heroism, daringness of Jayee Rajaguru as an undoubted hero of Indian freedom struggle which was first organized by him and in the early part of Nineteenth century.

Jatadhari Mishra is the Secretary of the Saheed Jayee Rajaguru Smruti Sansad, Birharekrushnapur, Puri.

Kantakabi Laxmikanta and Nationalist Poems

Dr. Soma Chand

The word 'Nationalism' is an age-old concept. Since ancient time, the world literature is replete with poetic descriptions related to the glory and heritage of the motherland. Especially in greek literature odes were specifically composed during pre-Christian period to depict the heroism of the soldiers, heroes and sportsmen. In the context of ancient Indian literature Vedas have made sporadic mention of fraternity, amity, national integration as elements for the worship of motherland. In *Prithrisukta* of *Atharvaveda* motherland had been reflected as *Kalyani*, *Sukhadayini*, *Vandaniya*, *Kavyamoyee* and was invoked for the service of the motherland.



In the *puranic* literature also the authors have vividly referred to the worship of motherland with patriotic fervour. *Brahma Purana*, *Skanda Purana* and *Garuda Purana* are more narrative in this regard. But this nationalism was free from political influence. With the march of time

patriotism got itself closely related to politics. The medieval period of Indian history was dominated by frequent foreign invasions, loss of unity, dormant attitude of the inhabitants for which nationalism could not get proper impetus to prosper. Its absence was conspicuously marked in medieval literary realm.

Very few references to nationalism are found in Hindi literature popularly branded as *Raso* composed in 13th and 14th century A.D. The Rajput communities like *Rathors*, *Chauhans*, *Solankis*, *Chandels* etc. were engaged in mutual warfares and war became a luxury for them. As a result India came under foreign yoke. Again in this background appeared

Rasos to inspire the masculine instinct of the people.

With the imergence of Indian renaissance in 19th century the dry veins of the Indians were surcharged with new feelings of patriotism.

Consequently Nationalism in literature was interpreted as a religion and reflection of *Bhagavat Satta*. The enlightened Indians now became ardent champions of national interest and the writers used their powerful imagination for the upsurge of nationalist overflow.

Coming to the Orissan scenario, the British occupied Orissa in 1803. Since 1568, the independence of Orissa was lost to Afghans, Mughals, Marathas successively and the British was last in the category. The glorious heritage, tradition and history of Orissa slowly and silently went in to oblivion. The Oriyas lost their identity in the veritable altar of western expansion. They became stagnant and slept in medieval slumber.

Till the last part of 19th century no concrete political organisation had originated in the soil. Due to absence of any political organisation, the problems of the commoners could not be highlighted and national consciousness was at its lowest ebb.

During this time the writers came forward, who with mighty swords gave intellectual leadership to the society. The message of nationalism and national integrity took a long slip forward.

The growth of nationalism in Orissa broadly developed in two phases : - From 1803 to 1903, that is from British occupation of Orissa to the establishment of Utkal Sammilani better known as the age of growth of national spirit. - From 1903 to 1936 till the establishment of separate province of Orissa is known as the age of spread of nationalism.

Laxmikant Mohapatra belonged to the second period. He was born on 1888 A.D. and breathed his last in 1953 A.D. As he was born on the particular day of worship of goddess Laxmi, was named as Laxmikanta (as gracious

as Laxmi). But it was an irony of fate that throughout his life he could not retain that splendour. On the other hand Laxmi's co-wife Saraswati (goddess of learning) prevailed his intellect. The fatal disease of leprosy brought an early end to his physical movement only to make his mind more active and intellectual. His fragrance of expression virtually permeated the entire literary surrounding with its mass appeal and glamour.

The second half of the 19th Century in Indian nationalist scenario was marked by the emergence of a luminary of patriots like P. Anandacharulu, C. Sankaran Nayar, T. Madhavrao, C. Narayan Swami, Bankim Chandra Chatterjee, Bal Gangadhar Tilak, Viresh Lingam and others.

These pioneers of Indian nationalism with their sacrifice and dedication instilled national feelings into popular hearts. The literateurs also accordingly took the advantage of the situation to preserve the instinct. The popular nationalist leader B.C. Pal has rightly remarked :

"The intense patriotic passion that breathed through his poems captured the youthful minds ... in a special sense, the poet of this new conflict and of the racial self-respect and sensitive patriotism born of it."

He had written it in the context of Bengali poet Hemchandra Banerjee (1838-1903). An equal feeling of importance, attachment and inclination is reflected in Laxmikant's writings. The contemporary social condition coupled with his pedigree inspired the poet for his immortal heart touching nationalist expressions.

The Non-Cooperation movement of 1920-21 and Salt Satyagraha of 1930 had their tremendous impacts on his family members. The clarion call of the master, Gandhiji - vibrated the flow of patriotism among the members of the

family. Laxmikant's father Bhagvat Prasad, sisters Kokila Devi and Janhavi Devi, younger brother Kamalakanta had actively participated in breaking the salt-law at Inchudi in 1930. Even the eldest son of the poet, green horn Nityananda Mohapatra had also played an active role in the movement.

But alas ! Invalid Laxmikanta had to confine himself to the four walls of the room - still could perceive the external world charged with nationalist fervour, smelled its flavour. He took his shelter in the pen. He had the might realisation that out of many branches of Literature like essay, story, novel, drama and poetry - the last one being most effective. To create inspiration and awakening among the people and the surrounding, poetry rightly plays the role of torch-bearer. So he took up poetry as the right medium for appeal to the people, call to the nation, offering to the motherland. Through these poems he now aroused the feelings of nationalism in innumerable hearts.

It was the period of Satyabadi Age in Oriya literature. The pioneers like Nilakantha Das, Godavarish Mishra spread the message of nationalism through the revival of glorious past, aristocratic background, and past heritage. On the other hand Gandhian ideologies and methods had their tremendous impact in enriching the nationalist sentiment. Being inspired by both, Laxmikanta now started composing powerful nationalist poems to reach the grass root level of the society.

Since the first phase of Gandhian era that is from Non-Cooperation movement Laxmikant had rightly performed the role of a writer-leader by the compilation of nationalist poems. These writings had their tremendous impact upon minds for direct involvement. Behind this direct popular

action indirectly lays the poetic inspiration of the literary presentations.

The year 1789 A.D. was the year of French Revolution in Europe. The people of France revolted against the prevailing socio-politico-economic system. But behind their revolutionary activities, the intellectual awakening was provided by Voltaire, Montesquieu and Rousseau. Accordingly, the writings of Laxmikant along with others brought echoes in the nook and corner of the state with the feelings of *Swaraj* and *Swadeshi*. The people came forward to participate in various phases of Gandhian call-either during the breaking of Salt law at Inchudi or Eram or by burning the police - station at Bhandari Pokhari. Behind the direct and indirect actions lay the intellectual inspiration of few poets like Kantakabi to make them possible.

The entire literary works of Kantakabi have been compiled in two volumes - *Kanta Sahityamala* volume -I and II. The last chapter of volume-II contains his nationalist poems. It includes thirty - three nationalist poems. Since *Vande Utkal Janani to Ke Kahiba aji Bharata Ke Kahiba taku dina* - the twenty six poems are written in one phase. Then *A Desha, Pralaya Dunduvi, Unmada, Aryabahini, Vijayavana, Jatiyapataka, Samara Sangeeta* - these seven poems are written in second phase.

Laxmikant's Nationalist poems are small in number. But more powerful is their inspiratory and emotional appeal. The main aim of these poems was to dispell the feeling of inferiority complex from the Oriya minds to develop a strong sense of self-confidence. The objective was to remind the stagnant Oriyas their lost glory and heritage to initiate the feeling of love and devotion for the motherland. Self-sacrifice and dedications are the two strong weapons for the service of the soil that is why he has porfrayed the calm, serene,

emotional and prosperous appearance of Mother Orissa in every stanza of the poem number eleven.

A very touchy episode is related with this poem. The district conference of the Pradesh Congress was going on at Bhadrak. The meeting was filled up by the august presence of local dignitaries as well as staunch Congress workers. This song was presented as the opening song of the meeting. The song produced its effective charm. This appeal of the poem had created an emotional and sentimental national appeal among the audiences. The calm and grave atmosphere of the meeting was virtually been made spell-bound. The prominent Congress leader Gopabandhu Das was present in the dais. With overwhelming heart he came down from the dais to embrace Laxmikanta and exclaimed. "Oh ! what poem have you composed, Laxmikanta"

This very line is sufficient. Rightly this single remark shows the magnetic charm of awakening of his poem. It creates a feeling for the country and beats the heart with a strong passionate rhythm. Automatically a feeling comes from the heart of hearts to do something for the motherland. These type of patriotic feelings have been nurtured in his poem *Aryabahini* which reflects the voice of Orissa's inner soul. It is really the big source of energy.

As a matter of fact the inspiration created by Laxmikant's lyrics and songs of revolutionary zeal made them priceless treasures of Oriya literature. Starting from Talapada village of Bhadrak it spread over distant parts of Orissa and touched the hearts of Rajas, Maharajas to poor, destitutes, oppressed to suppressed ones.

The Chief Stalwart of Freedom struggle was Gandhiji. His personality, leadership and direction had brought about new avenues in the thought process of the writers. Many of them

adopted him and his teachings as the driving force of their inspiration.

Laxmikant's sister Kokila Devi was a true follower of Gandhiji. Gandhi first came to Orissa in 1921 and under his wave a series of constructive works were inaugurated in Orissa in which Kokila Devi took leading part. Laxmikant started writing his serial "The autobiography of a non-cooperator" later published in 'Utkal Sahitya'. To make spinning *Charakha* and *Khadar* popular among the people he wrote :

*"O brother,
Spinning is your liberation,
See, your land is full of aliens
Watching and smiling with fun.
How long their servants will you remain
and go on toiling in vain ?"*

Laxmikant's aim was to make the Gandhian constructive works popular among the grass root level of the society. As expected the writings produced the desired effect people accepted *Charakha*, spinning, *Khadar* as part and parcel of Freedom Struggle.

It is the duty of the poets to give direction to the society by composing poetry befitting the times. In the nationalist poems of Kantakabi obviously we find this definite trend. The need of the hour was to fill the people's mind with a sense of inspiration and excitement for action. Kantakabi accordingly wrote with this expressive idea in mind. His poems made the commoners restless and surcharged, with the feelings of nationalism. They now came forward with the sense of action for the sake of the motherland.

Besides these types of awe-inspiring approaches of patriotism, there is another aspect of expression. It is lofty and sober approach which fills the human heart with a serene beauty, charm and attachment for the soil. This feeling of

oneness creates a niche in the reader's heart. There comes the spontaneous desire to worship the motherland and to adore the image of the land in the core of the heart. Laxmikant has rightly expressed this message in his famous *Vande Utkal Janani* poem.

The appeal of the poem is well known. The natural beauty and lofty expression melt the human mind with sense of reverence and awe. Even after the lapse of 58 years after independence the poem has lost none of its previous heritage. It has maintained equal feelings of vigour, reverence and patriotism in the popular mind.

And here only lies the fundamental characteristic of Katakabi's nationalist poems. This feeling had swayed the Oriya minds in the currents of the Freedom Struggle for a bright future.

Katakabi's literary pursuit covers a period of half a century. Among his various creations the number of nationalist poems are much limited. But they have their own fragrance and stylistic distinction. His language is simple and lucid. It has no intellectual barriers to overcome. Rather it is filled with natural expression of feelings and emotions.

"Carry on writing, go on with the spirit, the gold will remain and the residue will be burnt into ashes". This was the blessing of Fakir Mohan Senapati to Laxmikant to lengthen the pursuit of creation. As a matter of fact the sickly body of Katakabi has been burnt to ashes but his inner beauty as creator still dazzles like pure gold.

He died in 1953. From 1953 to 2006 - a gap of 52 years. The golden jubilee of Indian Independence is also over. A lot of achievements have lost their former glory with the march of time. But certain things have retained their eternal glow for their utility, dignity and heritage. The nationalist poems of Katakabi come under this category.

It is true that these poems were composed as per the need of the time. But even after the achievement of required results of independence of the country some of these poems have not lost their relevance in the 21st century. Especially his classic creation *Vande Utkal Janani* has become the state anthem of Orissa. It has its unique appeal for the young and old alike even today.

Dr. Soma Chand is a Reader in History, Ravenshaw Autonomous College, Cuttack.



*Shri Digambar Mohanty,
Commissioner-cum-Secretary,
Information & P.R. Department
inaugurating the "Jayadev Sangeet
Sandhya" held at Giridurga temple,
Unit-3, Bhubaneswar on 29.7.2006.*

Our Pride and Dignity

Om Prakash

National Flag



The National Flag of India is a tri-colour with three equal horizontal stripes : saffron (Kesari) at the top, white in the middle and dark green at the bottom. In the tri-colour, saffron implies bravery and sacrifices, white stands for truth, peace and non-violence and lastly green implies trust, daresness and heroism. A Chakra in dark blue having 24 spokes is superimposed on the middle white stripe. This emblem on the Flag is an exact reproduction of the Dharma Chakra on the capitol of Ashoka's pillar at Sarnath. The ratio of the width to length of the flag is two to three.

The National Flag of India was adopted by the Constituent Assembly on the 22nd July, 1947, and it was presented to the nation, on behalf of the women of India, at the midnight session of the Assembly on the 14th August, 1947.

Use of the Flag

- (i) The dipping of the Flag to any person or thing is prohibited.
- (ii) No other Flag or Emblem can be placed above or to the right of the National Flag. If hung in a line, all other flags are to be placed on the left of the National Flag. When flown or raised with other flags, the National Flag must be at the highest level.
- (iii) The flag is not to be carried flat or horizontally, but always aloft and free; when carried in a procession it is to be carried high on the right shoulder of the standard bearer and should be in front of the procession.
- (iv) The saffron stripe should always be at the top when the Flag is displayed by a staff projecting horizontally or at an angle from a window, a balcony or from the front of a building.

The use of the Flag is, however, unrestricted during the days of National celebrations such as Independence Day, Republic Day, Mahatma Gandhi's birthday and National Weeks etc. But recently the apex court of India has revoked this restriction and deligate permission for use of National Flag in prestigious purposes to common citizens. Normally, the National Flag is flown at some special points and

In frontier areas of Government buildings like; Rashtrapati Bhawan, Governor House, Parliament, Legislative Assembly, Legislative Council, Secretariate and all Courts.

National Anthem

The song Jana-gana-mana was adopted as the National Anthem of India on 24th January, 1950.

The song Jana-gana-mana was composed by Rabindranath Tagore and it was first published in January 1912, under the title "Bharat Vidhata" in the "Tatva-Bodhini Patrika" edited by Tagore himself. The song was translated into English by Tagore in 1919 under the title "Morning Song of India." The complete song consists of five stanzas and only the first stanza has been adopted by the Defence Forces and is usually sung on Government Ceremonial occasions. This recite should end in 48 to 52 seconds. It reads as follows :

*Jana-gana-mana-Adhinayaka, jaya he,
Bharat-bhagya-vidhata.*

*Punjaba-Sindhu-Gujurata-Maratha,
Dravida-Utkala-Banga,
Vindhya-Himachala-Yamuna-Ganga
Uchchala-jaladhi-taranga
Tava subha name jage,
Tava subha asisa mage,
Gahe tava jaya-gatha.*

*Jana-gana-mangala-dayaka jaya he,
Bharat-bhagya-vidhata.
Jaya he, jaya he, jaya he,
Jaya, jaya, jaya, jaya he !*

Its English rendering is as below :

Thou art the ruler of the minds of all people,
Dispenser of India's destiny.
Thy name rouses the hearts of the Punjab, Sind,
Gujarat and Maratha, of the Dravid & Orissa

& Bengal;
It echoes in the hills of Vindhya and
Himalayas,
Mingles in the music of Jamuna and Ganga;
And is chanted by the waves of the Indian Sea;
They pray for thy blessings and sing thy praise,
The saving of all people waits in thy hand,
Thou dispenser of India's destiny;
Victory, Victory, Victory to Thee.

National Song

The song "Vande Mataram" is the National song of India. It is older than Jana-gana-mana and was composed by Bankim Chandra Chattopaddhay and appeared in his novel "Anand Math" published in 1882. It was first sung at the 1896 session of the Indian National Congress. Its first stanza reads as under;

*Vande Mataram !
Sujalam, suphalam, malayaja shitalam,
Sasyasyamalam, Mataram !
Subhrajyotsna-pulakitayaminim,
Phullakusumita-drumadala-sobhinim,
Suhasinim, sumadhura-bhasinim,
Sukhadam, Varadam, Mataram !*

Its English rendering by Shri Aurobindo is as below :

Mother, I bow to thee !
Rich with the hurrying streams,
Bright with the orchard gleams,
Cool with thy winds of delight.
Dark fields waving, Mother of might, Mother free.
Glory of moonlight dreams,
Over thy branches and lordly streams,
Clad in thy blossoming trees.
Mother, giver of ease,
Laughing low and sweet !
Mother, I kiss thy feet,
Speaker sweet and low !
Mother, to thee I bow.

National Symbols

The National Emblem and Seal of the Government of India is a replica of the capitol (top part) of Ashoka's pillar at Sarnath. In the original capitol of the stone pillar, are carved out four lions, standing back to back with their mouths wide open. In the emblem, however, only three lions are visible - as it appears in print - because the fourth one remains hidden from the view. The capitol (top part) is mounted on an abacus (a flat slab or base plate). There is a Dharma Chakra in the centre of the base plate, on the right of which stands the figure of a bull and on the left that of a horse. The side-views (only the edges) of the



सत्यमेव जयते

Dharma Chakra, of the other right and left side, are visible on both ends of the base plate. The words "Satyameva Jayate" are inscribed below the base plate of the Emblem in the Devnagari script. The words Satyameva Jayate are taken from the "Mundaka Upanishad", meaning "Truth alone triumphs".

The original lion capitol of the pillar was designed by Emperor Ashoka between 242 to 232 B.C. to mark the hallowed spot where Mahatma Buddha first initiated his disciples in the eight-fold path of salvation. This was adopted as the National Emblem on the 26th January 1950, by the Government of India.

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Hon'ble Chief Minister Shri Naveen Patnaik inaugurating the BRCC building at Raghunathpur on 28-7-1006.

OTDC - A Success Story

Gopinath Mohanty

Orissa Tourism Development Corporation (OTDC), the owner of the largest chain of hotels in the State was incorporated in 1979. The Corporation has the primary objective of developing Tourism in the State by way of development of infrastructure and running few hotels and tourist transport on commercial basis to facilitate tourism. When these two activities were assigned to it, people in general did not consider them profitable during that time. Since its inception it has been incurring huge losses except a couple of years in which marginal net profit was made. This writer joined as the Managing Director in OTDC in July 2001 while the corporation was facing the worst time of its life. The Corporation's property, which included 12 Panthanivas, 2 catering units in Tourists' facilities at Konark and Satapada that was badly ravaged by the super cyclone, was under tremendous threat of closure along with numerous other problems.

Few of the problems are indicated below :

- * Out of Rs.962.00 crores of share capital investment by the State Government, Rs.660.44 was eroded by way of losses.
- * Corporation's property was severely damaged in the super cyclone of 1999 and was in need of repair and restoration.

- * The share capital assistance, which the corporation was receiving almost every year, was discontinued after the super cyclone.

- * Tourists were hesitating to come to the State and to stay in the ill maintained Panthanivas in particular.

- * Relation between employees and employer was strained due to non-payment of their legitimate salary, which led to poor service and bad work culture.

- * The turnover of the Corporation was dropping rapidly whereas the overhead expenditure was rising.

- * The accounts of the Corporation was in arrear for more than 8 years and the Annual Reports were not laid, since 1984-85 in the Orissa Legislative Assembly.

- * Huge liabilities towards staff salary and dues to outsiders were pending.

- * Corporation was over staffed.

- * In all the Corporation was ready to be declared as a sick unit.

This author was told that the months of July, August and September were lean months for business. Hence payment of salary was to be made from the fixed deposits. These fixed deposits were

made out of funds placed by the Tourism Department for executing certain items of work in the past years. Without undertaking those activities, the Corporation had deposited those funds in the Banks and earning some interest.

The headquarters had no knowledge of daily collection from its units. These units (Panthanivas) were running the trade and spending for their maintenance from their earnings. Head Office did not exercise any control over it.

There was no professional management of different activities. Though routine meetings of Managers were being held 3 or 4 times a year, it did not yield much result.

Chartered Accountants were engaged to audit the Accounts, but there was no internal audit by the financial wing. Assistant Managers (Accounts) were there in each unit, but they were under the control of the concerned Managers and hence, they could hardly exercise any control over the daily maintenance of records of accounts.

The Transport Wing was the worst managed unit. It was running 8 buses, of which two were air-conditioned. The air-conditioners were defective for a long time. Among the fleet of cars, 5 needed repair over the years. One trekker was stationed at Chandipur Panthanivas to promote Tourism in Similipal area and two buses were stationed at Puri to conduct daily services for tourists visiting Puri and nearby tourist places like Konark, Satapada, Nandankanan etc. When the demand for vehicles was going up, the Manager was meeting the demands by hiring vehicles from Travel Agents and private vehicle owners.

There is one building Division, which looks after maintenance of the panthanivas buildings. There was a time when one Junior Engineer (JE)

engaged on daily wage basis was running the division. Before 2001, one Executive Engineer from Works Department, two JEs from Housing Board were brought into it. But there was no money to spend under maintenance head. If at all they executed any work in any Panthanivas, the work was being supervised by the JE staying 100 kms away from the site and not by the Manager of the unit or his staff. There was one electrical JE brought on deputation from Works Department to look after electrical installations. He executed all the works departmentally. It was found that for repair of the electrical substation inside the Panthanivas, Puri he availed advances thrice for the same work and there was nobody to detect it.

There was rampant indiscipline among staff. Some of the unscrupulous employees were on long leave, but were having their heyday with the help of some of their colleagues stationed at the headquarters.

The cost of food in the tourist facilities was not only exorbitant but was varying widely from unit to unit also. There was no effort to rationalise it.

As Managing Director, this author wanted to bring about an improvement in the system. It was found all the managers had direct link with MD, and the post of General Manager (GM) was undermined. The hierarchy was strengthened by delegation of powers and assigning responsibility with accountability at different levels. A business like review system was introduced in the day-to-day functioning of the Corporation.

The OTDC day is celebrated on 20th November every year. On that occasion, the Managing Director held open meetings with all the employees of the head office and impressed upon them to extend their co-operation to make

the corporation a profit-making unit. The Managers and union leaders of various units were asked to sit together and take steps in the interest of their respective units.

Thus, the employees took resolution to transform the sick units to a model profit earning public enterprise. The following measures were taken to revamp and restructure the Corporation, which ultimately paid off subsequently.

* Diversifying its activities as well as checking pilferage, widened the revenue stream of the corporation. Daily monitoring of the revenue was done for the first time to have a close watch on the revenue collection at different units, which resulted in substantial improvement in turnover.

* Realising that the traditional business of OTDC has a limited scope, stress was given on diversification. With a modest beginning, OTDC started air-ticketing with a meager turnover of Rs.8,500/- in a fortnight. With continuous effort and planned marketing strategy, all the important clients like His Excellency, the Governor of Orissa, Hon'ble C.M. of Orissa, premier institutions like RBI, SBI, NALCO, SAIL were enrolled as regular buyers of air tickets through OTDC and the annual business was pushed upto 3.50 crores within a year.

* The Building Projects division that was in a coma stage was revitalized. At that time execution of most of the projects of the Tourism Department were being entrusted to State Agencies like IDCO, PWD, RD, DRD etc. This had resulted in delay in completion of the projects. During review meeting this was brought to the notice of Chief Secretary, Mr. Bagchi, and he agreed to bring back all the projects to OTDC. OTDC could be able to execute as many as 27 projects in a record time. This helped the

Corporation to increase its revenue substantially by way of supervision charges and interest in bank deposits. Besides, the projects which were languishing since 1992 could be completed in record time and Government of India grants to the tune of Rs.5 to 6 crores could be utilized for improvement of Tourism infrastructure in the State.

* Two innovative schemes of beach lighting, first of its kind in the country, could be undertaken. State Tourism Department made a budget provision of Rs.8 lakhs for Chandipur beach. It was electrified earlier but for non-availability of funds for paying monthly energy charges and maintenance cost it went into a bad shape. We decided to implement a novel idea of ensuring the participation of the beach hotels in running the project as it will also boost their business. The Electrical Engineer engaged as Technical Adviser, convinced the hoteliers. The beach was lighted in such a way that each pole was connected to one hotel and the latter paid for its monthly energy charges and maintenance. Success of this scheme made it to be replicated in Puri sea beach at a cost of Rs.30.00 lakhs sanctioned by GOI in 1994-95 and availed on 2004-05. The poles used for such lighting were fibre reinforced M.S. poles with the longevity of more than 100 years. To ensure quality work it was entrusted to an Electrical company, not to any licensed contractor.

* A floating restaurant project conceived in the year 1997-98 was under construction for the last 5 years. It was completed and could be put to use in Barkul which attracted the tourists.

* More boats were also added to water sports.

* Sikara type of houseboats as seen in Dal Lake of Kashmir could be introduced at Barkul for lovers/couples.

- * Food cost was exorbitantly high. It was rationalised and that resulted in profit.
- * Periodic Training was imparted to managers and staff to improve their efficiency.
- * Interaction was made with the private travel agents to improve business.
- * All the Panthasalas, Yatri Nivasas and Aranya Nivasas managed by Tourism Department were without catering facility as a result of which, tourists were hesitant to come to these units. Realising this weakness catering facilities were introduced in all of these under OTDC banner. This has resulted in augmentation of revenue of the corporation as well as better service to the tourists. Besides idle and surplus staff could be utilized fruitfully.
- * To utilize the idle and surplus staff, small revenue generating outlets were started like Servicing Center, Garage, Mobile Catering, Ice-cream Parlour, Health and nutrition Centre which not only substantially added to the revenue but have created a distinct image of the Corporation in the eyes of the people.
- * Publicity and marketing activities of the corporation was not very effective. Steps were taken to strengthen the marketing division. On-line booking, package tours, different discount schemes were introduced to increase capacity utilization and business of the Corporation. Tourism flourished with introduction of package tours. This concept was introduced because it helped tourists. OTDC not only made profit out of it but also its idle rooms could be utilized and turn over could be increased.
- * The accounts of the corporation, which was in arrears for more than 8-years, was streamlined. The Corporation could get commendation of Accountant General of Orissa for completing 3-year's accounts in one year and 5-year's accounts in 2- years. With up-to-date accounts, it became easier to make correct policy decision.
- * MIS was strengthened, which helped to monitor the performance of different units, taking different policy decisions. Correct and strict methods were implemented to punish non-performer and reward the star performers. This has resulted a sense of competitiveness among the Managers of different units. Awards were presented to the Best Managers every year on the OTDC Day Open Meeting.
- * Different management tools like SWOT analysis; CPM & PERT charts were effectively used to manage the corporation professionally.
- * MOU was signed between the Manager, Employees' Union and the Management for achieving the target both in turnover and profitability. This resulted employees active participation in the management.
- * The Sundry Debts of the Corporation was in a total mess and was piling up year after year. It was stopped and special drive was made to recover a substantial amount.
- * Credit policy was introduced to drop unauthorized credit and ensure timely recovery. Managers were made accountable for the credit.
- * The indisciplined employees were taken to task. As many as 21 employees booked for misappropriation and misconduct for years were removed from service. The yearlong inaction, which had resulted indiscipline and poor service, were set right with the above actions.
- * To motivate the workers, their legitimate demands were addressed.
- * To enhance the image of the corporation and to help out-bound tourists, MOU was signed

between the other State Tourism Development Corporations for reciprocal bookings and interaction of the employees to exchange ideas. This has enhanced the credibility of the corporation.

* To make the corporation's presence felt throughout the country, as many as 12 authorised booking agents were appointed for providing booking facilities to the tourists in their home towns.

* The corporation's property, which was asking for huge investment for restoration and creation of additional facilities, were given a new facelift out of its internal resources.

* To repair and restore the cyclone damaged property, an attempt was made to get financial assistance from SRC and after lot of effort, even though almost 4-years have passed after the super cyclone, OTDC could be able to get an aid of Rs.52 lakhs to restore its damaged properties. When Mr. R. Balkrishan, IAS was the SRC, he has supported the reform process in the capacity of Chairman, OTDC.

* To develop the USP in the State in the light of Kerala Tourism, a concept of health tourism was introduced. KAPL Ayur Clinic was started as a joint venture of OTDC, and KAPL, a leading Ayurvedic Therapy Institution of Kerala to provide health tourism service in the State.

* To provide different tourist services under-one roof concept, accommodation, catering, conferencing, sightseeing, health therapy and yoga facilities were provided at Panthanivas, Bhubaneswar to make it a model unit.

* Eco-tourism was not a new concept for the State Tourism. Since 1992-93, it was under

cold storage. Realising the fact that other states have made much headway in this line, the Forest Department and Tourism Department in collaboration with NALCO started eco-tourism activity in the State. The corporation started a weekly package to Chandaka sanctuary for which NALCO donated a coach to OTDC. State has enormous potential for adventure tourism to attract young tourists. For popularizing trekking destinations of the State, OTDC in collaboration with Youth Hostel Association of India, Forest Department and Sports Department started trekking programmes from Harishankar to Nrusinghnath in Bargarh District, in Kuldih forest in Baleswar District and in Barbara Forest in Khurda District.

* With the above efforts the result was quite obvious. The Corporation, which made a turn around from the net loss of Rs.102.87 lakh in 1999-2000 to book the net profit in the year 2003-04.

* The restructuring process was quite difficult and risky but had a sweet ending. The year-wise performance in terms of turnover, profit and loss is given below.

(Rs. in lakhs)

Year	Turnover	Cash profit / loss	Net Profit / loss
2001-02	560.50	(+) 19.26	(-) 19.11
2002-03	578.87	(+) 21.89	(-) 10.11
2003-04	622.69	(+) 43.98	(+) 11.98

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Influence of Gitagovinda on Orissa's Culture

*Ajit Kumar Tripathy
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In its lyricality, inspiration and expression, Gitagovinda undoubtedly is greater than all other preceding works in Sanskrit literature. Its poetic greatness is enhanced by its appeal of music, poetry and mystic spiritual content. Its popularity throughout India was so great that the book was adored, appreciated, imitated and even worshiped as a religious book.

Jayadev, the poet and the musician had himself tuned the songs of Gitagovinda in Ragas and Talas which are found mentioned above each song copied out in the later texts. Most of the commentators on Gitagovinda were learned scholars of Sanskrit but not equally proficient in the theory and practice of music. Therefore, they could not appreciate the impact of Gitagovinda on music and dance.

Songs or Gitas have been taken in India to be one of the best things that please God. It is an unquestionable truth that there has been the happiest blend of 'Pada' and 'Tala' in the composition of Gitagovinda and the performer has to introduce the blending of "Swara".

Due to the advent of Islamic rule and particularly due to the advent of Amir Khusro who introduced some confusion in to the field, the music of Gitagovinda could not find proper expression and its continuation in its pure melodic form was not possible. Too many people took to singing it in too many ways as its popularity went beyond the Guru Sisya Parampara.

In the languages of Orissa, Bihar, Assam and Bengal a large number of songs have been

composed by the Buddhist monks which are known as Charyapada which were esoteric and spiritual in content. Gitagovinda is almost a religious scripture for a large number of people and like Charyapada it has an inner different spiritual meaning under the apparently erotic garb. It had an appeal to saints and common men in equal measure. It is much more exoteric than esoteric.

All the medieval poetic compositions were intended either to be recited or sung. Thus, they were for accompanied by notes on the ragas and sometimes tala. Singing a piece of such poetry in that very recommended raga is a matter of respect for the poet and a matter of pride for the singer.

It can be seen that almost all the ragas of Gitagovinda have been used in compositions in Orissa earlier to Gitagovinda. Moreover, many of the ragas are now in vogue under some very similar names in Orissa.

The Gitagovinda Seva was being performed for centuries by the Devadasis or Maharies. The tradition of Devadasi is very ancient in India, particularly in Orissa, as can be seen from the Udayagiri Cave inscription of Kharvela in 1st century BC. Mahari is a local term used specifically for the women, who performed music and dance in the temples. The Gitagovinda which was composed by Jayadev was simultaneously performed by his wife Padmabati who herself was none else than a mahari or devadasi.

Evidences of temple dances also appear in the Saiva Temples built by Keshari kings. After

introduction of Gitagovinda seva in Jagannath temple, Saiva temples, Sakta temples and Vaishnab temples followed this all over the State. Thus, the temples and monasteries became centers for promotion of Arts and Crafts. The courtyards of temples became places where performing arts were enjoyed by the gathering devotees. Most of the best literary creations in Orissa after-wards were composed in the temples where the poet had his invocation of the presiding deity and then indulged in poetic creations.

Dance performance was a part of rituals in many temples, accompanied with singing of Gitagovinda. It is established that dance drama presentations were frequently held in the temple courtyards. Gitagovinda was performed as Gitinatya or dance drama to the accompaniment of songs as dialogue. The songs were composed under proper tala and raga befitting to the place, time and situation. It is on the modes of earliest type of traditional non-Sanskrit drama in India, usually understood and appreciated by the common viewer.

Avinaya has been the major aspect of the Gitagovinda dance as it is in the Odissi dance of today. Avinaya occupies the most eminent place in today's Odissi dance in which the dancer expresses very well the mood of theme. The Gitagovinda had tremendous impact on dance and drama and then crossed borders of Kalinga Empire. It reached all parts and corners of India from Kanyakumari in the south to Badrinath in the north and from Rajasthan in the west to Manipur in the east.

Gitagovinda marked a transitional stage between the pure lyric and pure drama. It was a lyrical drama which is the earliest primitive type of play called Suanga that survives still in Orissa and it is the predecessor of regular drama. Gitagovinda Yatra which has been also named as Krishna Lila and Rasha Lila has its narration, description and stage craft finely inter-woven with recitation and song. It is a combination of these two which creates a type, unique to Sanskrit

literature. That explains its popularity throughout India.

Thus, Gitagovinda dance, which is performed even now with proper Avinaya, matching with the subject and sentiments of the song, belonged to the family of traditional Odissi form. Its verses as well as songs guide, place, time, sing and sequence with the progress of the plot.

Dasa-avatara sculptures is one of the best traditions in India's cultural arts. But it achieved the highest popularity after the Dasa-avatara slokas were composed in Gitagovinda. Dasa-avatara images are noticed on the Jagannath temple of Puri, Madhav Temple of Niali Madhav, Manibhadreswar Saiva temple of Bhubaneswar, Bhagabati temple of Jeypore in Koraput district and Simanchal temple of Vishakhapatnam. Themes of Dasa-avata versions of Jayadev, depicts Krishna as one who has assumed ten avatars and this is due to the influence of Gitagovinda in Orissa's Dasa-avatara Sculptures.

Gitagovinda has influenced the arts, paintings, music and literature to a great extent in the whole of the country. In Orissa more than thirty illustrated Gitagovinda Palm Leafs have been collected and preserved in the State Museum.

It is said that Orissa, Gitagovinda and poet Jayadev are inseparable. Gitagovinda can not be discussed outside the cultural contexts of Orissa. The influence of Gitagovinda on Orissa's literary tradition and the palm manuscripts is substantial notwithstanding the religious affinity of Gitagovinda. Therefore, the cultural contents of Orissa in any form can not be properly appreciated except in its best influence of Gitagovinda of Jayadev.

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IT and Administration

Siddhartha Dash

In the history of civilisations, there have been technological changes which have had a profound all round impact. Industrial revolution and rise of capitalism completely changed the administrative systems of western countries and deeply affected the systems of others countries as well. Introduction of faster transport systems like railways and aeroplanes changed the economic scenario throughout the world, so did the introduction of the new telecommunication systems like telegraph and telephones. Similar epoch making change is now knocking at the doors of the world community. The advent of computerisation in the 60s ushered in a new discipline, IT, which is changing the way people communicate and interact with each other. Along with globalisation, privatisation, liberalisation, and knowledge expansion, Information Technology is one of the major factors influencing the way the countries and societies are governed. The impact of IT is so pervading that it is bound to bring profound changes in the public administrative systems. The applications of IT to government processes, E-Governance in short, can have a profound impact- on the efficiency, responsiveness and accountability of government, thereby, on the quality of life and productivity of citizens, especially the poor, and ultimately, on the economic output and growth of the country as a whole.

Potential Benefits of E-Governance

- Provides different services at one window often called single window clearance.
- Flattens organisational structure.
- Speeds up the operations and saves time.
- Reduces paper work.
- Improves team performance.
- Use of IT-based services to de-mystify procedures and improve the citizens government interface.
- Can facilitate a citizen's charter- delivered, recorded and measured continuously.
- Be available to public anytime, anywhere.
- Ensures accountability.
- Use of IT in enhancing the delivery of government services leads to a very responsive and transparent administration, facilitates empowerment of people and satisfies the right of information. In a nutshell, through E-Governance we can define the current ambition of achieving a Simple, Moral, Accountable, Responsive and Transparent (SMART) Government.

Stages of Implementation of E-Governance

United Nations has identified five phases for assessing a country's progress towards E-G.

Phase I- Emerging Web Presence:

This is the start-up phase of Passive/Passive relationship between the government and public. Government and its clients do not communicate on the Web. A country may have a single or a few official national government Websites that offer static information to the user. Laws, regulations and rules, guidelines, handbooks, directories etc are published on the Internet.

Phase II- Enhanced Web presence:

This phase represents an Active/Passive relationship; the government is active in disseminating information but users are passive. The number of government web pages increases as information becomes more dynamic with users having more options for accessing information. Users may be able to download specific forms.

Phase III - Interactive Web presence:

In this Active/Active relationship, interactions between government and public can be completed on the web. Users can obtain a tax form on the web, fill it on the web and send it back to tax authority through the web.

Phase IV- Transactional Web presence:

E-Government matures at this phase. Business transactions can be fully completed on the web, electronic filing and subsequent electronic funds transfer. Restructuring the government becomes imperative at this stage.

Phase V- Fully Integrated Web presence:

This phase represents the complete integration of all online government services through a one-stop-shop portal.

Scope of E-Governance

The state must concentrate on Digitisation of Public Domain Information and Citizens Services-Public Interface. But along with this, the revenue generating projects in Government to Government interface must also be taken up. In the first instance, use of e-mail, Internet and Word-processing should be encouraged to create the necessary IT Culture.

a) Government - Citizen (G to C)

- Digitisation of Public Domain Information.
- Citizens Services - Public Interface.
- Municipal Services.
- Services of Various Departments.

b) Government - Business (G to B)

- Filing of Excise and Taxation documents, Sale Tax, Returns etc. online.
- Dealing with the Industry in the Departments of Industry, Labour and Employment, Pollution Control Board etc.

c) Government - Government (G to G)

- E-mail and work Flow management applications.
- Voice, Video and Data connectivity applications.
- Executive Information System, MIS and Decision Support System.
- Authentication through Databases on Citizen, Property and Business.
- Personnel Management Information System.
- Departmental Applications.

Essential Infrastructure for E-Governance

- Connectivity, Internet, Public Access Infrastructure, Orissa Wide Area Network.

- State would need an IT backbone. The backbone could be implemented through Orissa wide Area Network through private sector participation and Government can pass for the usage.
- State needs to encourage ISPs to take internet connectivity to districts, towns, block and ultimately to villages.
- Help from Government of India to be required to establish shared connectivity and access infrastructure.
- Information Kiosks would be established through private sector participation.

Areas of IT Applications

- Urban services like water supply, electricity and telephone.
- Rural services like land records, schemes for the BPL families under various titles.
- Compliance and payment of taxes like filing of return on income tax, sales tax, house tax etc.
- Filing of complaints or FIR against violation of law.
- Managing traffic on roads.
- IT based models applied for planning and execution of development projects at all levels of government.
- Public Information: Employment Exchange Registration, Examination Results, Hospitals/Beds Availability/Services, Railway Time Tables, Airline Time Tables, Road Transport Time Tables, Government Notifications, Government forms, Government Schemes.
- Citizen-government interface can be improved.

Problems in Delivery of Public Services Through IT in India

- Limited resource is a big hindrance, as the introduction of computer to every department requires huge investments.
- In a poor country like India, literacy is a big challenge in computerization.
- Putting as much information as possible on to the Internet by all ministries and departments need speedy Internet.
- Rapid response to e-mail queries.
- Cyber laws and their implementation.
- India is a land of different languages. Most of the public can access information in local languages only, which needs regional language software.
- The most important obstacle is the mindset of the government servants, bureaucrats, politicians and public. Government servants have been accustomed to work only in the manual mode. Bureaucrats do not want to give up their discretionary powers and politicians want the patronage powers to retain with themselves. The example of AP shows that people want Roti, Kapda and Makan instead of IT.
- A working model for EG requires a network global economy.
- EG demands standards in all areas. Some of the key areas are Data Encoding, User Interfaces, Data Dictionaries etc.

Recipe for Successful E-Governance

- Political commitment is the most necessary but not a sufficient condition.
- Effective administrative leadership is also a necessary condition.

- Efficient handling of sensitive employees, related HR issues and involvement of staff at design stage.
- Meaningful and win-win partnership with IT industry and Private-Public partnership.
- An innovative funding strategy and revenue model.
- Appropriate administrative structure and institutional support mechanism within the government.
- Common infrastructure and database creation.
- Human resource development - training and motivation.
- Start Simple, Grow Fast.

E-Governance: Some Success Story

For a window into the potential of E-Governance, we need only to look at the effects of the initiatives already underway in India. Andhra Pradesh has computerized its land records down to the sub-registrars' level, reducing the time, corruption and the government's own transaction costs in providing this service. The twin cities of Andhra are getting E-Seva also. Karnataka's

Bhoomi Project is another excellent example of how the use of IT in the land records department has actually led to the empowerment of farmers. In Gujarat, there are Websites where citizens log on and get access to the concerned government department on issues such as land, water and taxes. Municipal authorities in Delhi are using a software that enables them to collect property taxes more efficiently. Pondicherry has computerized its ration card system. Orissa, at present is emerging as a major BPO hub as far as IT is concerned. It has already computerised land records. Computerisation of Indian Railways, Indian Airlines and Banks has always made the service people friendly. Litigants can now track the progress of their cases in the Supreme Court, and have access to all Judgments since 1952 on computer disc.

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Hon'ble Chief Minister Shri Naveen Patnaik addressing a gathering at Raghunathpur High School on 28-7-2006.

Archaeological Remains of Mohanty Sahi, Kaupur, Daising and Olanga of Bhadrak

Narayan Chandra Sahoo



*Buddhist Tara , Daising,
Bhadrak*

These villages are situated on the bank of river Salandi, at a distance of 12 kms to the north-west of Bhadrak town. Only Kaupur is known from the Purijha records, preserved in the Orissa State Archives. Close to the village in the dry sandy bed of the

Salandi, there is a hot spring called *Devarkund*, which is regarded as sacred. Thousands of people from different areas of this district visit and enjoy this sacred fare. This little village consists of three hundred people who basically depend on cultivation. From three kms west of this village, there is a well known Shaiva temple known as "Anija Mahadeva" and half km from the south, a modern Jagannath temple have been seen. There are nine modern pidha shrines that have been located within about one km. radius in this area namely -

- i) The Biranchi Narayan Temple (Mohanty Sahi)
- (ii) Kadambesvara Temple (Kaupur)
- (iii) Chandi Thakurani Deula (Kaupur)
- (iv) Gadachandi shrine (Kaupur)
- (v) Siva Mandira (Sunchara)
- (vi) Jagannath Shrine (Daising)
- (vii) Jagulesvara temple (Daising)
- (viii) Shiva Deula (Daising)
- (ix) Broken brick temple (Kaupur)

All these shrines are built with burnt bricks and design is in pidha. Among these deulas, the Viranchi Narayan temple and Chandi Thakurani deulas play an important role, because there are eleven sculptural remains found in these deulas.

Catalogue of the Antiquities of Kaupur

1. Tara in Varadamudra (Daising) (3'9" x 1'6")
2. Three images of Uma-Mahesvara (Mohanty Sahi) (2'2" x 2'4")
3. Two images of Surya (Mohanty Sahi) (3'9" x 2'1")
4. One image of Ganesh (Mohanty Sahi) 2'8" x 1')
5. A double sided sitting image of Garuda (Mohanty Sahi) 2 ½ x 1½)

6. One image of Narasimha incarnation of Vishnu (Mohanty Sahi)
7. Eight handed Devi Durga (Kaupur) 2'6" x 2'3")
8. Narayan image (Kaupur) 2'5½" x 2'3"
9. Standing Shiva (Kaupur) (2'6" x 2'3")
10. Two standing images of Parvati (Kaupur) (3'6" x 1'10")
11. One standing image with seven hooded snake over head (Kaupur) (2'1" x 2')
12. An unknown image (Kaupur) (2'3" x 2'1")
13. Jaina image (Olanga)
14. Ganesh image (Olanga)
15. Kadambesvara Siva Linga (Kaupur)(A)
16. Chandesvara Siva Linga (Kaupur)
17. Dadhesvara Sivalinga (Kaupur)
18. Bankesvara Sivalinga (Mohanty Sahi)
19. Jagulesvara Sivalinga (Mohanty Sahi)
20. Kadambesvara Sivalinga (Kaupur) (B)
21. Twenty-five pieces of broken scroll work (Kaupur)

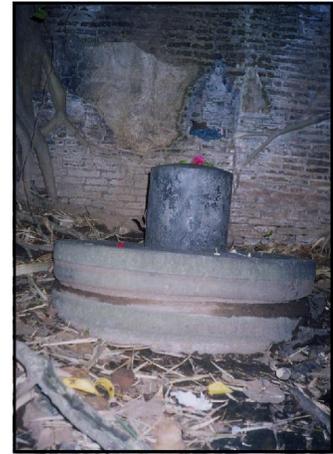
Sculptural Description



Surya Image, Mohanty Sahi

A m o n g the sculptural remains there is a fine image of *Tara* of the B u d d h i s t pantheon lying under a tree by the side of the road leading to the village. It is in a good state of preservation, a l t h o u g h exposed to the d e c a y i n g

agencies of nature. Standing on a double lotus pedestal, she displays *Varada Mudra* in the right hand and the left is placed close to it over a female standing with a lotus stalk. To the right, a devotee is seen in *anjali* in *anjali*hasta. Five



Chandesvara, Kaupur

Dhyani Buddhas are carved in a row at the top of the stone slab. The plain halo behind her head is flanked by flying gandharvas. She is adorned with beautiful ornaments such as - necklace, mekhala, yearings, anklets, bracerates etc, and eyes, nose and mouth are decorated with modern silver ornaments. Its coiffure style in Jatamukuta. In the right side of this image there is an arrow shaped rock called *Bhima-Kanda* which is believed by the local people to have been an arrow head used by the epic hero Bhima, the third pandava of the Mahabharata fame. The sculptural work of the Buddhist image indicate that it is assignable to about 7th-8th century A.D.

On the upper terrace of the river Salandi, over a ruined ancient platform stands a modern Shiva temple of Pidha design and is known as Kadamvesvara. Now, there exists a modern brick temple which is known as Viranchinarayana temple and it contains seven beautiful sculptures, such as - three images of Uma-Mahesvara, two images of Surya, one image of Ganesha and a two sided image of Garuda.

The Garuda image of this place is a unique sculpture. He is seated in *Padmasana* on a *visvapadma* cushion with his hands folded in *anjali*, a lotus in the hollow between his palms.

He wears serpents as ornaments around the neck, arms, wrists, and ankles. The wings are represented with horizontal bands and spread out from behind his arms. His eyes are down-cast and a medallion appears at the centre of his coiffure. His hair is arranged in *Karanda Mukuta* design consisting of tiers of tightly-coiled curls. His head is framed by an oval halo and a vidyadhara is at each upper corner of the back slab. It measures 33 x 23 inches. This image placed on a modern lotus throne inside the centre of the temple. Front side of the image is in good condition but unfortunately back side of the image is slightly broken and it is difficult to take photograph because it placed very nearer towards the wall. It is assignable to about 8th century A.D.

Beside the Garuda image, there are two similar Surya images. They are standing on chariots drawn by seven horses. The portions below their waist region are carved invisible in accordance with textual prescriptions as enumerated in the *Mastya Purana* and the *Brihat Samhita*. Both the figures are flanked by *Danda* and *Pingala* and display full blown lotus flowers in hands. Danda is pot-bellied with a staff in hand, pingla has pen and ink-pot in two hands. Aruna, the charioteer appears to be engaged in driving the horses. Both the Surya images had tall crowns on head and coat of mails on the chest. Their proto type can be found in the *Vital Temple* of Bhubaneswar. These images are placed both

left and right side of the Garuda image inside the sanctum.

Of the three Uma-Mahesvara images, the first one is in a fairly good state of preservation. Shiva is seated in *Lalitasana* with his right leg placed on Nandi kept below the pedestal. In the upper right hand, a trident is held while the lower right hand displays the *Vyakshyana Mudra* on his upper left hand Shiv embraces Parvati where as his lower left hand touches her chin. Parvati is seated on the left side of Shiva with her foot on the back of a couchant lion, her conventional mount. She turns her face gracefully towards her lord. Her left hand rests on the left knee whereas the right hand is kept on the thigh of Shiva. The matted locks of hair and decorative ornaments worn by Shiva are remarkably fashioned. Heads of both the figures are surrounded by a round plain nimbus. This period of this image is assignable to about 8th century A.D. This image is now placed outside of the niche of the temple.



A double sided Garuda image,
(Mohanty Sahi) Bhadrak

Another image of Ganesh is worshipped inside the sanctum of the main temple. He is seated on a Visvapadma cushion with his vehicle mouse. He holds different objects in his four hands namely Varchha (spear), rosary, flower and modaka. He is adorned with different ornaments such as, anklets, earrings, necklace, thread, bracerates etc. Prabhamandala has been seen behind his head. Some portion of his right breast is broken. Materials used in all images are chlorite



Surya Image (Mohanty Sahi), Bhadrak

and time period is probably 8th-13th century A.D.

In another part of the village are found two images kept under a tree, of which one is Narasimha incarnation of Vishnu. It has a terrific look with two long teeth protruding out on two sides. Of the four hands, the upper right one holds a lotus and the lower one is placed on the head of a figure in *Anjali hasta*. A round object is carved in relief on the back side of the figure. The wing type curly hair of the figure is noteworthy. The upper left arm of the deity is broken and the lower left one is placed on the head of a female figure holding a lotus in her right hand and a *gadu* (spouted jar) in the left. The main figure has a short *conical mukuta* on the head. There is a plain round halo around the head duly flanked by flying *gandharvas*. The two figures on the sides are *Chakra* and *Gada* personified. The round object on the back of the figure on the right side is wheel personified and the figure with club in her left hand is *Gadadevi* who is in-variably represented in sculpture as a female figure.

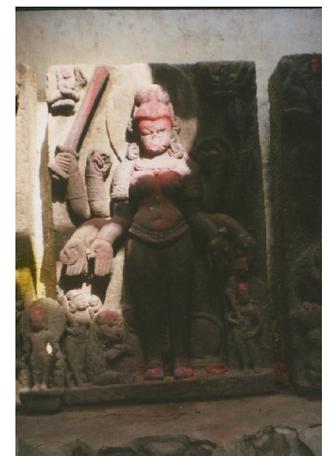
The other figure, kept near it is a four armed female deity. All her hands are damaged along with attributes held in them. Her mount, the lion, is carved below the pedestal. In the absence of attributes it is difficult to identify the image.

In the middle of the village there are three standing images and one Shiva linga worshipped in inside a close mandapa. Now the modern temple have been built by the Panchayat Secretary and the villagers. These images are, one standing Narayana, Shiva and eight handed Devi Durga

(locally known as Chandi). The right hands of the Devi hold different objects, such as *Sword, Mala, chakra* and *Varadamudra*, which the left hands are shown with *trident, dhala, ghanta* and *kutna*. The lion as well as two attendants are depicted below the pedestal. She adorned with different ornaments namely, twelve pieces of bangles has been seen all her hands, bracerates, earrings, a small crown on her forehead, three pieces of necklace, a beautiful mekhala, anklets etc. She also wear a low-relief sari on her body. Some portion of her face and left eye are slightly broken. In her right side image of Narayana and left side image of Shiva with his vehicle have been placed on a modern plinth. These images are assignable probably 10th-11th century A.D.

Besides, these beautiful images, there are two male and female images worshipped inside the sanctum of the modern pidha deula. Before these are worshipped under a big banya tree and locally known as *Gadachandi Thakurani*. All hands of the female deity are broken. There is a sleeping lion figure behind her legs. She adorned with ornaments such as, necklace, earrings, anklets, bracelets, bangles, mekhala design of her coiffure is very simple. Her both breasts are slightly broken and there is a circular *prabhamandala* behind her head. It's measurement is 94 x 52 x 8 cm and assignable probably 11th century A.D.

The male image in this sanctum is placed left side of the female deity, he also wear different ornaments and standing with



Astabhuja Devi Durga (Chandi) Kaupur

anjalinudra. The mudra touched of his chest. He also wear a simple dhoti. Prabhamandala has been seen behind his head. It's measurement is 92 x 52 x 17 cm and time period probably 11th - 12th century A.D.

There are many Shiva Lingas burried under ground and some are exposed. The Shiva Lingas are named as *Chandesvara*, *Kadambesvara*, *Vankesvara*, *Jagulesvara*, *Dadhesvara* or *Budhamahdeva* etc. Among these Shiva Lingas, near Dadhesvara, there are two stone images also worshipped. One is identified probably is *Narayan*, because this image holds different objects i.e. conch, chakra, lotus flower but other object is difficult to identify and there are also seven hooded snake has been seen over his head and standing on a visvapadma cushion.

Among the Shiva Lingas, Dadhesvara or Budhamahadeva, and Chandesvara are mostly famous in this area. Dadhesvara Mahadeva is placed on a high latrite stone structure. Unfortunately some parts of the structure became destroyed by the cause of the nature, so the Linga has been biased towards the south. Now this Linga worshipped under late Laxmidhara's personal land. Besides Dadhesvara, there is also another Shiva Linga has been worshipped in the middle of the village named as Chandeswara. This Mahadeva previously worshipped inside the sanctum of an ancient brick temple. But unfortunately the temple became demolished by the heavy banyan tree. Some sculptural vestiges have been found outside the temple below 10-12 feet. These sculptural remains are 10 pieces of scroll work, one piece of broken lotus design, two pieces of pillar brackets, one piece of broken

pillar base etc. These sculptural evidences has been discovered by me at the digging of the temple foundation of the Chandi thakurani on 3rd June 2006. Materials of the remains are Khandalite and assignable probably Somavamsi period.

This historic site of Kaupur was the religious centre during the Somavamsi period. The discovery of a large number of Shiva Lingas as well as Shiva images bear close testimony of it. Thus Kaupur is of great archeological importance.

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Sepoy Mutiny

(On the completion of one hundred and fifty years)

Tarakanta Mohanty

The Sepoy Mutiny of 1857 is otherwise known as the First Indian War of Independence to free Mother India from the yoke of English race. Each and every student, professors and presently alive freedom fighters can not forget that this year 2006, one hundred fifty years of completion of Sepoy Mutiny is celebrated across the length and breadth of our motherland. In the last month (July), a preparatory committee under the chairmanship of Hon'ble Prime Minister has been constituted for its celebration in a grand manner.

It may be recalled that on 29th March 1857 at Barrackpur, which is 16 miles away from Calcutta, Mangal Pande broke the lines and called upon his comrades to strike a blow for their religion. In the succeeding weeks and months, there were repeated apprehension of outbreak of revolt at Calcutta, and the Europeans were in a state of prolonged panic. Outside Calcutta, there were risings and alarm in many places, for example Birbhum, Bankura, Jaspura, Krishnagava, Malda, Dacca, Faridpur, Bakargang, Tipperah, Syehet, Chittagond, Khosi and Jaintia hills.

The sun of independence of India was set in 1757, when Nawab Siraj-Udaullah became a martyr in the battle of Plassey in 1757 in the bullet of Lord Clive due to the blatant treachery made

by Mir-Jafar. Then for the Britons, it was 'Rule Britannia Rule'. It took another 100 years till 1857, and the Britishers became successful in annexing many provinces in their conquered map and by their diplomatic policy of Divide and Rule.

But the reason of outbreak of First Indian War of Independence was the greased cartridge. The part played by the greased cartridge in bringing about the revolt is unduly exaggerated, some eminent historians opine. Major Buntein, commanding the department of musketry at Dum Dum, testified that even though the Indian soldiers were greatly agitated about the greased cartridges, when he paraded them, at least two-thirds of the attachment immediately stepped to the front, including all the native commissioned officers. In a manner perfectly respectful, they distinctly stated their objections to the method of preparing cartridges for the new rifled market. General law, member of the supreme council, writing about the irregular infantry of Oudh, stated : "It appears to me, that probably the main body of this regiment in refusing to bite these cartridges, did so, not from any feeling of disloyalty or disaffection towards the Government or their officers, but for a sincere dread that the act of biting them would involve a serious injury to their caste and to their future respectability."

But the greased cartridge was only one among the numerous grievances of the sepoy. Its introduction added to his apprehensions and aggravated his existence. But the fact is that in the conditions prevailing then, the normal state of the Bengal Army was mutiny. How could it be otherwise? Indian Sepoy was a pure mercenary. He joined the army partly because of his caste traditions and partly because the Indian armies, which had provided him with his living in the past, has ceased to exist and the company offered him regular pay and pension, and a perfection to which he was accustomed. Victories of the company's Army gave him a feeling of self-importance and in the early days he was treated on terms of equality which tended to evoke sense of personal loyalty and camaraderie. With changes in the system the situation changed for the worse and estrangement grew between the Europeans and the India.

The pride of the Indians was wounded. Royal families were humiliated. The nobility was divested of influence. The people lay prostrate before the might of the foreigner. The ancient sets of power were in ruins, the ancient ways and manners all in eclipse. New men of another race, when in religion, language, culture, lorded over the sons of the soil and heaped contempt upon them, is it surprising that both the civilian and the soldiers were exasperated and ready to take up arms against the foreign ruler? The time was ripe for rebellion.

Foreign rule by its very nature is repugnant to a conquered people. The British were aware of it. Sir John Shore had realised it, when he wrote, "whatever may be the benefit of the British system of government, the evil of foreign domination counter balances all this benefits. Macaulay had said, "The heaviest of all yokes was the yoke of the stronger." The government of the people by

itself has a meaning and a reality, but such a thing as government by one people over another does not exist. One people may keep another as a preserve for its own use, a place to make money in a human cattle farm, to work for the profit of its inhabitants, but if the good of the governed is the proper business of a government, it is utterly impossible that a people should directly attend to it.

Eminent political philosopher Wendell Phillips has aptly said, "Revolutions are not made. They come, yes they come; when time is ripe, it comes." So the causes of revolution of 1857 were numerous and requires a detailed study. But the synopsis is given below.

By the time Delhousie relinquished the reins of office, the British dominion in India had reached its natural limits. From the west to the east, it extended from Indus to Irrawaddy, and from the north to the south and from the Himalays to the Indian ocean. Over these vast conquered territories the British imperial genius built up a system of government which served a dual purpose. On the one hand, it ended the anarchy which prevailed in the country in the eighteenth century, established peace and security of life and property, and created conditions for the political unification of the Indian people. On the other hand, the British secured for themselves an empire unequalled in extent, wealth and resources which gave their small island kingdom of Britain, the hegemony of the world. The adventure which had commenced in the sixteenth century, under the mercantile forces for the achievement of wealth and power, had at last culminated in success unparalleled in history.

This extraordinary phenomenon had three phases. In its first phase, the East India Company's activities were confined to trade; in

the second phase, the company entered into armed conflict with its European rivals, established its trade monopoly and acquired political influence. In the third phase, which began with the battle of Plassey, the company combined commerce with conquest and in both achieved success beyond its dreams.

The character of the upheaval according to the British historians, the out break of 1857 was a mutiny. The fashion, in fact was originally set by the government of the day for the then Secretary of state for India, Earl Stanley while reporting the events of 1857 to the parliament used the term *mutiny*. Most English writers on the subject followed his lead. Thus it was that Charles Ball, G.W. Forest, T.R. Holmes, M Innes, J.W. Kaye, G.F. Macmunin, G.T.. Malleison, C.T. Metcalfa, Earl Roberts and other used the term 'mutiny' to describe the upheaval.

Bahadur Shah, in the manifesto which was issued on 25th August says, "It is well known to all, that in this age of the people of Hindustan, both Hindus and Muhammedans are being ruined under the tyranny and oppresion of the infidel and trecherous English" and then he goes in to explain the five main heads of accusations as follows (i) concerning zamindars (ii) concerning merchants (iii) concerning public servants (iv) concerning artisans and concerning pandits, maulavis and other learned persons.

He asserted "the Pandits and Maulavis are the guardians of the Hindus and Muhammedan religions respectively and Europeans are the enemies of both and therefore, they are bound to take their share in the holy war."

The proclamation draws attention to the political and economic evils of the British rule and shows that the sufferings of the upper classes - Land lords, higher grades of merchants, civil and

military officials and Hindu and Muslim learned men were the main cause of the Revolt.

Nana Sahibe addressed letters to the emperor of France which corroborates the charges enumerated by Bahadur Shah. Among the inequities of the English Government, he mentions, "the annexation of the Maratha Dominica by falsehood and deceit, the discontinuance of the pension promised to Baji Rao II and his heirs, the overthrow of the Indian Rulers by stratagem and political machinations; the establishment of courts which ruined propertied men by the heavy expenses of litigation and the promulgation of laws contrary to their sacred codes and offensive to their religious sentiments, the levy of heavy taxes on the proprietors of land and custom duties on the products of their fields, the arbitrary proceedings by which more than 200 princes became victims of their manoeuvres, the violation of treaties and promises made to the Raja of Nagpur, the plunder of his palace and the sale of previous articles by auctions, the ignominy heaped upon the emperor of Delhi and the ruling chiefs of the Deccan, and Sind, the dethroning of Dalip Singh, the minor successor of Maharja Ranjit Singh, the deposition of the king of Oudh in violation of the treaties and engagements, the dishonouring of women and the destruction of temples and mosques, the interference with the Hindu custom of adoption of sati, the resumption of endowments made for the support of temples and charitable establishments, and above all the plan to corrupt the religious rites and customs of the Indians, so that the sepoy's cried out with one voice; it is through us that the English have conquered all the countries in Hindustan, for what have their soldiers done?"

Is it in order to lose our religion and our rites that we sacrificed our lives and our existance ?

We shall continue to fight till our strength is totally exhausted and so long as a single individual remains, alive, Nana Sahib sum up the tale in one sentence. The act of injustice and perjury of the English Government blaze in all sides like the rays of sun.

Situation of Jhansi

Bundelkhand had been a part of Maratha dominion. It included Jhansi and Bunda, both under Maratha princes. Ganyadhar Rao of Jhansi died without an heir, and Delhousie in contravention of the treaty of 1817 annexed the principality. The widowed Rani, Laksmi Bai, remonstrated without effort. Feelings were further embittered when the grants to the temples were stopped. Frustration led to a desperation. On June 4, the sepoys incited by Laxman Rao, a Brahmin in the service of the Rani Begam to hurl defiance at their officers and committed violence and murder. The Rani was proclaimed the head of the state. She provided a spirited lead to the rebels and fought heroically against the British forces, meeting her death at battle field.

The Nawab of Bunda a scion of the Peshwas and house threw his lot with the revolutionaries and lost his estate.

It spread like a wild fire in Uttar Pradesh (then known as the North-Western provinces) and Oudh. The spirit of rebellion was most fierce. This was the homeland of the sepoys, the region which constituted the heart of the Mughal empire.

Here were the holy places of the Hindus and their famous centres of ancient and medieval culture - Delhi, Agra, Lucknow, Mathura, Ayodhya, Prayag and Banaras.

MEERUT - The outbreak in Meerut on May 10, 1857, was the signal for a general uprising all over the province. It also spread to

Kanpur, Banaras, Oudh and Lucknow, Pang, Sind and Rajasthan. It also spread to central Indian provinces like, Bihar, Chotnagpur and Rajputana then spread to Maharashtra and there were rising in Hyderabad, Madras, Assam and Orissa.

The Orissa condition were different. After its annexation by British in 1803, two third of the Oriya zamindars were completely wiped out and replaced by Bengali Zamindar. The Minister of Mukunda Deva III of Khurda was the first Oriya patriot. "Jayee Rajguru was the first Oriya patriot and became martyr in 1805. Just before the decades of Sepoy mutiny, in Orissa Buxi Jagabandhu Vidyadhar of Khurda had started a rebellion in 1817. For decades, Orissa has been in turmoil as the chiefs of Goomsar, Baud and Angul defied the suzerainty of the British. The Khords, an aboriginal tribe, who inhabited the region were another aggrieved factor.

In the year 1857, the dissatisfied elements joined hands and trouble began. The princes of Sambalpur, Surendra Sahi and Uggal Sahi, who had been held as prisoners in the Hazaribagh Jail, were rescued by the rebel, took the lead. The flag of rebellion was hoisted and the authority of the British challenged. The whole country in the neighbourhood of Sambalpur passed temporarily into herds of the insurgents and it was not till 1862 that Surendra Sahi surrendered and was deported. Even then the land lords petitioned the government to restore him to gaddi.

In the Zamindaris of Parlakhemudi, the savars and other aboriginal tribes of Ganjam led by Radhakrushna Dandasana rose in rebellion.

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Elephant Foot Yam : A Commercial Crop for Orissa

M. Nedunchezhiyan
Abhinav Saurabh & Nirakar Ranasingh

Amorphophallus paeoniifolius (Densst) Nicolson (Aracea), commonly known as Elephant foot yam, is a highly potential tropical tuber crop. The tubers are rich in nutrients. Pickles and many indigenous medicinal preparations are also made using its tubers. In India, it has attained the status of a cash crop and the area under its cultivation is increasing fast. It is a crop of South-east Asian origin, growing wild in the Philippines, Malaysia, Indonesia and Southeastern Asian countries.

Elephant foot yam, grows well in hot (25-30° C) and humid (80-90% RH) climate. Hot and humid climate is required at initial stages of the crop growth for vigorous growth, whereas dry climates facilitate tuber bulking at later stage. Well-distributed rainfall of 1000-1500 mm is helpful for good growth and tuber yield. The crop can be grown in any soil types by raising the crop in pits filled with well decomposed cow dung and sandy loam soil; although well-drained, fertile, sandy loam soil is ideal for elephant foot yam cultivation.

In India, this crop is traditionally cultivated in Andhra Pradesh, Gujarat, Maharashtra and Kerala States. Orissa climate is highly suitable for cultivation of elephant foot yam. It can be grown under rain-fed condition with protective irrigation.

Wild plant of elephant foot yam is found throughout Orissa. The tubers of wild plants are highly acrid, causing irritation in throat and mouth due

to excessive production of calcium oxalate present in the tubers. However, through research and development high yielding non-acrid varieties were released by different organizations.

Varieties

Gajendra: A local selection from Kovvur area of Andhra Pradesh is able to yield 50-60 t ha⁻¹. The tubers are non-acrid, well shaped and generally devoid of cormels or propagules.

Sree Padma: This variety was developed at Central Tuber Crops Research Institute, Trivandrum, has a yield potential of 40 t ha⁻¹. The tubers are non

acrid and generally have one mother corm and a few cormels or propagules.

Kusum: This variety was developed by Vidhan Chandra Krishi Viswavidyalaya (WB), has a yield potential and other features similar to "Gajendra".

Cropping season

Elephant foot yam is a long duration crop and generally attains maturity in 6-7 months. Under irrigated conditions, it is planted in summer (March) and attains maturity by November. Under



Farmer with elephant foot yam plant
(var. Gajendra)

rain-fed conditions, the crop is planted at the onset of monsoon, preferably in June. Depending on the market's demand, the harvesting can be started after 5-7 months. This crop has the sustainability to grow at any time of the year, provided, temperature is congenial and adequate soil moisture is available.

Size of planting material

Initial size of planting material plays most significant role in determining the final size of the harvested tubers. Results of research showed that 400-500 g size whole tubers were more suitable for raising a commercial crop. Tubers of 3-4 kg can be harvested after six to seven months. This size is most suitable from marketing and transport point of view.

Cut tubers of 50-100g sizes are used for producing the planting material of 500-1000 g sizes. Although cut tubers can also be used as planting material, the use of whole tuber is significantly superior over cut tubers in terms of sprouting percentage and overall yield. When cut tubers are used for planting, certain precautions and treatments are needed as cut tubers are prone to decay after planting due to possible presence of several soil borne pathogens. Cut tuber pieces 50-100 g are treated in thick cow dung slurry mixed with Mancozeb (0.2%) + Monocrotophos (0.05%) for 5-10 minutes, followed by drying in shade for 24 hours.

Planting method

The main field should be thoroughly ploughed, leveled and tilled before planting. The planting should be at 90 x 90 cm spacing for commercial crop. The pit size of 60 x 60 x 60 cm should be dug out and refill the same soil with manures before planting for facilitating tuber bulking.

Manures and fertilizers

Elephant foot yam has high nutrient requirement. Well-decomposed cow dung compost @ 20-25 t ha⁻¹ mixed with soil should be filled in

pits only. A fertilizer dose of 100:80:100 kg N:P:K ha⁻¹ has been found to be optimum. The fertilizer dose should be decided depending on the soil type and nutrient status.

After care

Mulching with organic waste or polyethylene sheets helps in reducing the weed growth and conserving soil moisture. For summer crop, a light irrigation should be provided immediately after planting. Depending on the soil moisture availability, irrigation should be given at regular intervals till the arrival of monsoon. Care should be taken to prevent water stagnation at every stage of crop growth. Irrigation should be withdrawn during the later stage of crop growth after 5-6 months of planting to allow the crop to mature.

Intercropping

During the initial period of 2-3 months after planting, crops like leafy vegetables, green gram, black gram, cowpea, cucumber; etc can be grown as inter-crop. Intercropping of elephant foot yam in banana, coconut and other newly planted orchards gives additional income to farmers.

Regional Centre of CTCRI

This Center has undertaken a massive programme on quality planting material of elephant foot yam production and supply along with other tuber crops. This program has been a great success and every year several metric tones are supplied to farmers and development agencies.

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EDITORIAL



In the historic freedom movement, many worthy sons and daughters of India have made supreme sacrifice. Their relentless struggle continues to stand as the rarest human movement in the history of the world. In this prolonged war of independence, the freedom fighters of Orissa had played a significant role. Even women from different parts of the state had joined this august struggle and contributed a lot. At last, the long cherished dreams of our freedom fighters came to a reality. The 15th of August remained a remarkable date in the whole process of functioning of a country like India. Developments in post-Independent India have been pursued rigorously. We have achieved success in basic fronts like food sufficiency, agricultural production and progress in science and technology. Keeping pace with the developments throughout the country, Orissa recorded a steady progress in improving the socio-economic condition of the common man. Many attempts are being targeted with the inspirations from our forefathers and freedom fighters to transform Orissa into a developed state. All these impressions have been embodied in this special issue of Orissa Review which, we hope, will be of much interest to our readers. We are also quite open to receive valuable suggestions from our esteemed readers in both the form and content of this issue.

Sibekamand Broul



Message of
Shri Rameshwar Thakur
His Excellency the Governor of Orissa
on the Occasion of the
60th Independence Day - 2006

Dear sisters & brothers,

As the Nation goes to celebrate the momentous occasion of Independence Day, I take the opportunity to extend my earnest greetings and felicitations to all of you.

2. The 15th of August 1947 heralds the arrival of a new, independent, vibrant and democratic India. The India that is destined to lead the world with its innate strength of peace and non-violence. On this auspicious day, we pay our homage to the Father of our Nation Mahatma Gandhi. Gandhiji led a national movement against the British Raj by uniting men and women of all regions and religions, and ultimately brought us our rightful place in a free India. We also pay our tribute to numerous freedom fighters who sacrificed their lives to attain independence. We show our reverence to Jawans who fight valiantly to keep us safe from external aggressions and terrorism.

3. Orissa too has made significant contribution in the national struggle for freedom. People from all walks of life joined the mainstream movement with invincible patriotism and courage. We also pay our tributes to those patriots.

4. Since Independence, we are ushering in to build the Orissa of our dreams. My Government is making all out effort to change the contours of our economic arena. Development initiatives are on to reduce poverty, increase employment generation and improve the general quality of life.

5. Orissa has abundant mineral resources. My Government is committed to transform Orissa into a vibrant industrial state. Orissa in recent years has emerged as a favourite destination for investors. As many as 46 memorandums of understanding have been signed with companies of national and international repute in steel and aluminium sectors. These include the 12 million tonne capacity steel at Paradeep by South Korean steel major POSCO with an investment of 12 billion US dollar. Recently, the largest steel maker of the world, Laxmi Niwas Mittal has evinced interest to set up a 12 Million Tonne capacity steel plant in Orissa with an investment of about Rs.30,000 cr. to Rs.40,000 cr.

6. The process of industrialisation however, has its effect on the perception of the displaced families. In finding a humane solution to these problems, the Government has put in place a pragmatic Resettlement and Rehabilitation Policy. This is a pioneer policy of my Government in respecting the sensibilities of the affected people.

7. My Government accords top priority to employment generation for the youth of our state. Apart from the investment driven employment opportunities, an Employment Mission has been set up under the chairmanship of Chief Minister to impart training to unemployed youths in various trades that has the potential for employment or self employment opportunities. National Rural Employment Guarantee Scheme (NREGS) has been launched in the state in 19 districts to provide atleast 100 days of guaranteed employment to rural people.

8. The Government is committed to make farming more lucrative and stable source of income and employment. Increase in productivity of agriculture and horticulture related activities will certainly improve the economy of farming community. National Horticulture Mission is in operation in our state to move ahead in this objective. My Government has recently announced a lucrative package for our farmers which will augment their income from agricultural and allied activities.

9. My Government has implemented an innovative system called Pani Panchayat, a participatory method of maintenance and operation of irrigation systems. Already 13,397 Pani Panchayats have been formed in the state covering an area of 10.40 lakh hectares. Under Biju Krushak Vikas Yojana, 500 new Lift Irrigation points have been completed last year creating an additional irrigation potential of 10,000 hectares. The Government aims at bringing minimum 35 per cent of the cultivable area under irrigation in each block within a time frame of five years.

10. The Government accords top priority to the development of scheduled castes and tribes. Orissa Tribal Empowerment and Livelihood Programme (OTELP) has been launched in the state to improve the income of tribal households and productivity of their land. My Government has taken a slew of steps such as Restoration of alienated tribal land to its owners, Regularisation of Pre-1980 forest habitations, withdrawal of minor forest and criminal cases against tribals, increase in procurement price of Kendu leaf and transfer of control over 60 minor forest produce to Gram Panchayats to facilitate all round development of tribal community.

11. Empowerment of women is on the top of my Government's agenda. About 1,76,000 Self Help Groups have been formed under a novel scheme known as Mission Shakti. Credit to the tune of Rs.370 crore has been given to 1.6 lakh of such groups. The scheme has been a resounding success in bringing economic self reliance to innumerable women of our state.

12. Promotion of Science & Technology is key to making rapid strides in any development process. My Government has entered into an MOU with IIT, Kharagpur to set up Orissa Technology Mission with the objective of promoting Bio-technology and Bio-Informatics. Steps have been taken to set up a Bio-technology Park in Bhubaneswar.

13. As we are increasingly moving towards a knowledge based society, the role of Information Technology is progressively getting pre-eminence. The State Government is making a headway in this direction. Appropriate IT policy has been formed to spread e-governance campaigns for better service delivery mechanisms. A core e-governance infrastructure, State Wide Area Network (SWAN) is under implementation to connect state headquarters with all district, sub-division and block headquarters. Software firms of repute like Infosys and Satyam have established development centres in Bhubaneswar and many more are in the pipeline.

14. Proper grooming of our human resources is essential to actualise our vision of a prosperous Orissa. For better planning and development of education and health of our children, the Government has taken up Orissa Child Census 2005. Sarba Sikhya Abhiyan has shown impressive performance in the state. An Education Satellite programme has been launched to support elementary and secondary education. In the field of higher education, Rs.35 crore has been allocated to different universities for development. The Government has entered into a Memorandum of Understanding with Vedanta to set up a world class University near Puri. Close to Rs.15000 crore will be invested for this University with a student capacity going upto one lakh. This will provide global standards of education in the field of Humanities, Basic Science, Health, Engineering, Law and Management education. It will spawn a world class township and create immediate benefit for the region.

15. In providing quality health care to the rural mass, National Rural Health Mission has been launched in the State. The Government has set up Infant Mortality Reduction Mission to bring down infant mortality to the national average. The Government is also looking forward to private sector in improving the health infrastructure of the state. 17 organisations have been given clearance for establishment of medical and dental colleges to meet the shortfall of doctors in the state. Recently, the Reliance Health Limited, a subsidiary of Reliance ADA Group has proposed to create a health city in Bhubaneswar with world class institutions like hospitals, research centres and medical education facilities.

16. Orissa is considered to be a pioneer in power sector reforms. It is one of the few states in India that produces surplus power. The state has sold surplus power to the tune of Rs.420 crore to Power Trading Corporation and National Vidyut Vyapar Nigam during 2005-06 by December 2005. As Orissa is marching ahead in industrial sector, the Government is making futuristic plans for our energy needs. Reliance ADA Group has evinced interest to invest over Rs.55000 crore to set up a 12000 Megawatt thermal power plant at Hirma in Jharsuguda district. The proposed project will be a giant leap forward in providing energy security to the people of Orissa and India as well.

17. In order to promote transparency and accountability in the system of Governance my Government has implemented Right to Information Act, 2005 in the state. Orissa Information Commission has been set up to streamline the regime of transparency. All the Government Departments are making information available through state Government websites as provided in the Act.

18. The multifaceted initiatives of my Government is certainly going to spread wings in the years ahead. In the face of accelerating pace of development, the Government is taking adequate measures on human resource development, infrastructure, agriculture, health, education and environmental issues to enable the people of Orissa share the actual benefits of prosperity. Throughout our endeavours, the Union Government has been very supportive and especially our Prime Minister has always been very sympathetic to the development prospects of Orissa. So it is time that we must think afresh, welcome new ideas and support new ways of doing things. We must work in tandem to create our own future by applying synergy.

19. On this auspicious day, let us take a solemn pledge to join our hands to build a better Orissa, a better tomorrow.

Jai Hind

Message of
Shri Naveen Patnaik
HON'BLE CHIEF MINISTER OF ORISSA
ON THE OCCASION OF THE
INDEPENDENCE DAY - 2006



Dear sisters and brothers,

I extend my heartiest greetings and good wishes to you all on the auspicious occasion of celebration of Independence Day.

Independence day is a significant day for all of us. On this day, we freed ourselves from the foreign rule. Many worthy sons of India were imprisoned and made supreme sacrifice to attain freedom. I offer my tributes to them.

The contribution of Orissa to the freedom struggle of our country is quite significant. Many great sons of Orissa participated in the freedom struggle. I also offer utmost respect to those freedom fighters of Orissa, who actively participated in the freedom struggle.

In post-independence era, we have made rapid progress in different fields. We are consistently endeavouring to transform Orissa into a prosperous state.

You all are aware, many investors have now expressed their interests for investment in different sectors. Investment to the tune of Rs.4 lakh crore in steel, aluminium, power and other sectors is on the anvil. Implementation of these projects, will usher in more generation of revenue alongwith creation of new employment opportunities.

Agriculture is the main stay of our economy. The livelihood of many people in our state hinges on agriculture. With a view to increase agricultural production and make farming profitable, my government have recently announced an attractive package for the farmers. This package provides excellent incentives

in agriculture, horticulture, fishery and animal-husbandry. It is programmed to set up 50,000 borewell and tubewell during the next three years and provide irrigation facility to atleast 35% of the cultivable land in each block within next five years.

The government have initiated many programmes for the poor, scheduled tribes, scheduled castes and weaker sections of our state. Land pass book has been introduced for the benefit of farmers. Many programmes are under implementation for education, health, communication, drinking water, energy and electricity in tribal areas. Much stress is being given for the development of rural areas.

My objective is to root out corruption from the administration. A Bill to constitute Special Courts to deal with cases of corruption has been passed by the State Assembly. It will help fight against corruption.

Progress of Orissa is our sole aim. We all have to work unitedly to attain this objective. I appeal all of you to resolve on this auspicious occasion of independence day to transform Orissa into an advanced state in the new century.

Jai Hind



Message of
Shri Debasis Nayak
Hon'ble Minister
INFORMATION & PUBLIC RELATIONS
SPORTS & YOUTH SERVICES
ON THE OCCASION OF THE
60TH INDEPENDENCE DAY - 2006

I express my heartiest greetings and good wishes to all sisters and brothers of Orissa on the auspicious occasion of 60th Independence Day.

Independence day carries much significance for all of us. 59 years back, on this memorable day of 1947, we attained freedom from foreign yoke. Orissa has a glorious chapter in the history of freedom struggle of our country. The history of our independence movement is replete with sacrifice, courage and heroic deeds of nationalism. Today, we remember the meaningful contributions of those great sons and daughters who made supreme sacrifice for the sake of motherland. I offer my sincere tribute with my countrymen to all those freedom fighters.

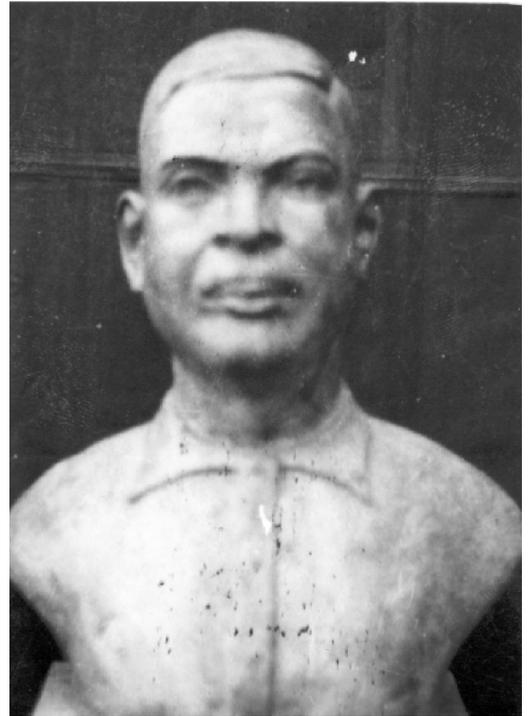
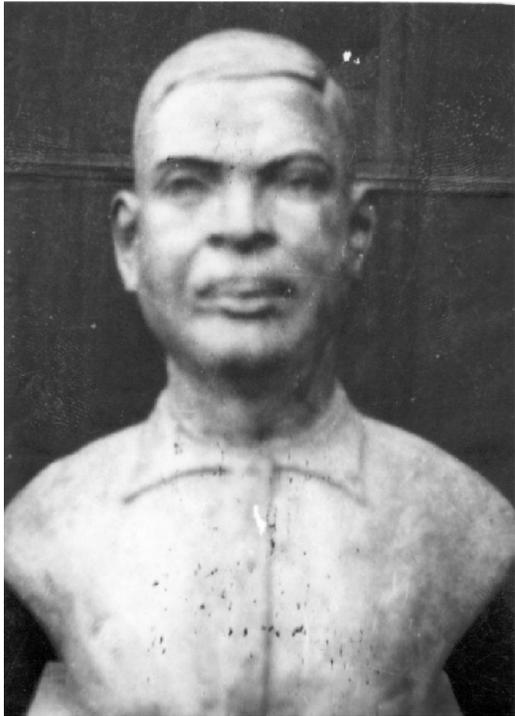
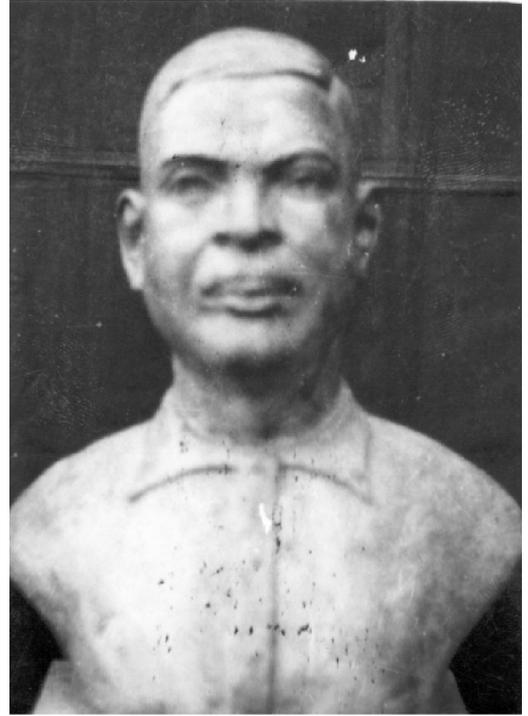
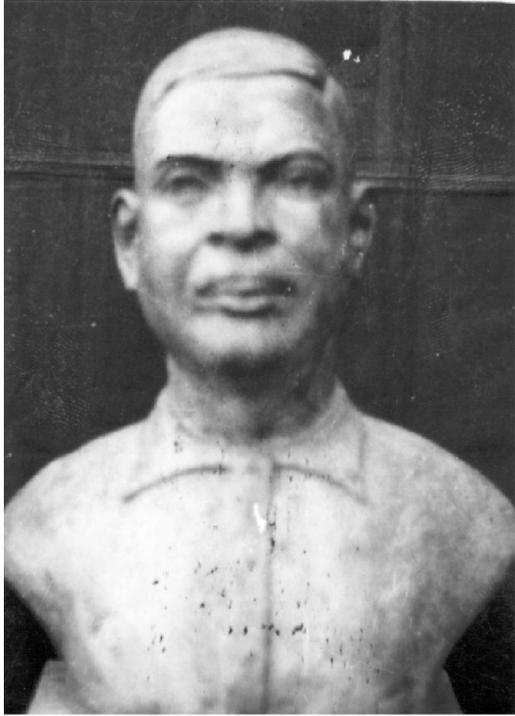
The people of Orissa participated actively in the freedom struggle. Places like Matili, Papadahandi, Salia, Khurda, Kuhudi, Ranapur, Nimapara, Kaipadara, Lunia, Taligadia, Nilagiri, Iram, Inchudi, Dhenkanal and many others bear the testimony of Orissa's great contributions.

We will continue to remember Jayee Rajaguru, Vir Surendra Sae, Birsa Munda, Baji Rout, Raghunath Mohanty, Dibakar Parida, Laxman Nayak and many others.

In post Independent era we have made rapid progress in different fields in our state. But frequent visitations of natural calamities have hindered the process of development. However, the Government of Orissa with these active participation and determination of the people have successfully faced there challenges. We have to work hard to lead a peaceful and prosperous life. The people in remotest corner of the land should realise the taste of the freedom. We have to rise over petty differences and narrow mindedness and work all together for all round development of the state.

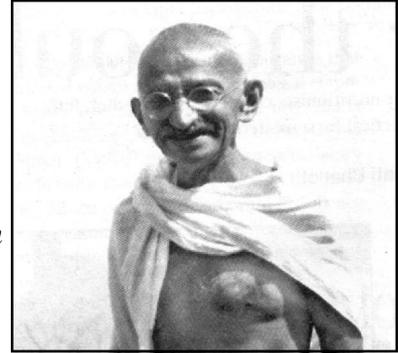
Let us rededicate ourselves on this sacred occasion to transform Orissa into a peaceful and progressive state.

Jai Hind



Freedom Movement in Jajpur

Dr. Atul Chandra Pradhan



"Imperialism built a system which interlocked its rule in locality, province and nation; nationalism emerged as a matching structure in politics." Though freedom movement in any locality was a part of the all India Movement in Gandhian era and should be assessed in terms of the policies and programmes of the Indian National Congress, yet the nature of mobilisation which was dependent upon local milieu, situation and leadership should not be lost sight of. So far as local leadership was concerned, in many areas there were miniature Gandhis. The work which Mahatma Gandhi was doing at Sevagram near Wardha was being done by Gopabandhu Choudhury at Sebahar in Bari area of Jajpur district (then a sub-division of Cuttack district) who earned the epithet 'Gandhi of Bari'.

In terms of source material as well as actual mobilisation and work Jajpur is entitled to have an important place in the historiography of freedom movement in Orissa. Researchers on freedom movement consult the memoirs, diaries and private papers of active participants in freedom struggle besides the official records and newspapers. Though such accounts are subjective in character and likely to have been coloured by personal feelings and bias, yet they give us intimate knowledge about the events in which freedom fighters were actively involved. About freedom

movement in Jajpur we get such knowledge from the memoirs of three key figures - Ramadevi, Manmohan Chaudhury and Annapurna Maharana.¹ Some years back a freedom fighter of Jajpur, named Arttabandhu Mahanty who died in 1989 and his associate Dasarathi Samal (a patriotic singer, dramatist and actor) compiled data on freedom movement in Jajpur which was later on edited by Sharat Chandra Maharana and published at Koraput. This book, entitled *Mukti Sangramare Bari Anchala* gives an account of freedom movement in Bari (which is now a constituency of Orissa Legislative Assembly), as well as biographical notes and, where possible, personal statements, of freedom fighters themselves. In his biography of Gopabandhu Choudhury, entitled *Dhuli Matira Santha*, (Vidyapuri, Cuttack, 1985) Gopinath Mohanty, the well-known Oriya novelist has given some data about constructive work in Bari, collected from a journal, called *Gandhi Sebasangha Patrika*, edited by Gopabandhu Choudhury, which was being published from Bari.

The Gandhian movement alternated between agitational activities like Non-cooperation and Civil Disobedience Movement and constructive work. Constructive work, apparently meant for social reconstruction or nation building also had a strategic - revolutionary

significance, because it roused awareness among the people and the constructive workers also often took active part in agitational activities. Constructive work could be sometimes carried on within the framework of semi-authoritarian and semi-hegemonic colonial government. For example, after the inauguration of provincial autonomy experiment in Gandhian scheme of Basic Education was launched with Government approval.²

Against the background of all-India nationalist movement, the movement in Jajpur district can be divided into three phases - 1930-34, 1934-39 and 1940-45.

In 1930 Ramadevi addressed a large gathering in Bari. During the Civil Disobedience Movement some meetings and processions were organized in Jajpur. Some people engaged themselves in such activities as opium-picketing and cutting of date trees. Prominent among those who participated in Civil Disobedience Movement at Jajpur were Balaram Pati, Bipin Bihari Mahanty, Gadadhar Dutta, Padmanabha Roy and Bhagaban Sahu. In 1931, for the A.I.C.C. Session, proposed to be held at Puri, volunteers were recruited from Jajpur district, particularly from Bari. That Session could not be held because of resumption of Civil Disobedience Movement by Congress soon after Mahatma Gandhi's return from the second session of Round Table Conference and the volunteers, recruited at Bari, among whom there were a number of women such as Krushna Kamini Devi, Pramila Sundari Devi, Nirupama Devi, Hiranmayi Devi and Priyambada Devi participated in the resumed Civil Disobedience Movement and went to jail.

After the withdrawal of Civil Disobedience Movement Gandhi advised Congressmen all over the country to take up rural reconstruction. At

the end of his *Harijan padayatra* in Orissa, at Bhadrak, he advised Congress workers to go back to villages. In response to this advice while Krupasindhu Hota and Gunanidhi Mahanty took up work in Beraboi village near Delang railway station, and in Dadha village near Barang railway station respectively Gopabandhu Chaudhury, and Ramadevi chose as the area of their work Bari, the flood-prone area, situated between the Kharswan and Brahmani rivers, where Chaudhury had done relief work as deputy magistrate during the days of Non-cooperation Movement. In August 1934, when the river Brahmani was full Gopabandhu and Ramadevi with a band of seven young women (Sushila Devi, Mangala, Shova, Godavari, Manika, Tulasi and Annapurna) came by boat to Bari, leaving behind his weeping old mother and other family members at Bakhrabad, Cuttack. Initially they stayed in the *choupatty* of Baman Charan Das, a local Zamindar of the Bagda village and later established their Ashram in a mud-built thatched house in a plot of land donated by this zamindar. The Ashram was named as *Sebaghar* (abode of service) by Mahatma Gandhi.

While Gandhians took up constructive work in villages, the Congress Socialists started peasant movement in the villages. They tried to organise the peasants as a class and set them against the Zamindars, as they aimed at abolition of zamindari. In Sukinda, Dharmasala and Gadamadhpur the socialists organised the non-tribal and tribal peasants. Nabakrushna Chaudhury, Malatidevi, Gouranga Charan Das and Surendra Nath Dwivedy addressed peasants in these areas. In Dharmasala there were local peasant leaders like Paramananda Mahanty and Baladeva Lala. On 1 and 2 September 1938 Cuttack district peasant conference was held at Jenapur. The second day of the conference was celebrated as 'Dhenkanal Day'. On that day

thousands of peasants from Dhenkanal attended the conference. The Jenapur rally gave momentum to the Prajamandal Movement in Dhenkanal State.

While the socialists were mobilising the peasants against zamindars, the Gandhian constructive workers were giving moral support to the oppressed peasants some of whom happened to be untouchable Hindus (Harijans) so that they would be able to withstand the zamindars oppression on their own. The Gandhians also tried to settle disputes between the zamindars and peasants in amicable ways. They were able to settle the long-standing dispute between the Ratnagiri zamindar and his tenants.³ The very presence and activities of the Gandhians created a spirit of understanding between zamindars and peasants. Ramadevi writes - "We did not feel any necessity to organise the peasants against the zamindars' oppression. The latter's exploitation and oppression ceased automatically."⁴ A local Congress worker observes; "Ever since Gopabandhu came to Bari all oppression has been stopped, and people have become courageous."⁵

Constructive work which included such items as clearing, horticulture, dairy farming, preparation of gur (out of the juice from date trees), apiculture, Khadar, tanning, removal of untouchability, spread of Hindi and communal harmony aimed at making people economically self-dependent, and society free from inequality and exploitation. It had considerable social significance so far as the uplift of women and Harijans was concerned. Most of the workers of Sevaghar were women who were more capable than male workers of working among village women because of gender identity. Village women were also coming to Sevaghar to listen to

discussions. Some girls, mostly daughters of Congressmen were coming to Sevaghar for receiving training on constructive work. In August 1938, according to *Gandhi Seva Sangha Patrika* there were ten woman trainees in Sevaghar out of whom three were workers wives.⁶ Sevaghar was surrounded by Harijan villages. Bari area also had a considerable Harijan population, most of whom were tenants at will and exploited by the zamindars. The Sevaghar activities roused self confidence among the Harijan tenants who learnt to shed fear of zamindars. Some Harijans like Akrur Jena, Ratnakar Jena, Arjun Jena, Bhima Jena and Sounti Mallik became active participants in freedom movement. The Sevaghar workers - Binod Kanungo and Surendra Pattanayak worked in the Harijan villages. The Harijans were allowed to enter the family temple of the zamindar Baman Charan Das.

The experiments in basic education was quite popular in Bari. Some people donated lands for basic schools. The free atmosphere of basic schools was liked by the students. They were not afraid of their teachers as in ordinary primary schools.⁷ The schools were attended by boys and girls of all castes, caste Hindu as well as Harijan, though sometimes the caste Hindu guardians raised objection to sitting of their children with the Harijans.⁸ The failure of Basic Schools during the Second World War was due to the provisional nature of the scheme and withdrawal of Government's sanction from 1 March 1941. The closing of Basic Schools by the Government of Orissa which was attributed by some to the alleged 'political bias' behind this system of education and by some to Governor Hubback's personal dislike for Biswanath Das who as premier had introduced Basic Education and because of whose opposition to the appointment of I.R. Dain, the Commissioner as the acting Governor, the former could not avail

four months leave caused surprise in some circles and was considered hasty by no less a person than Sir Maurice Gwyer, the Chief Justice of India.⁹ In other provinces of India such as Madras, Bihar, U.P., Bombay and Central Provinces the Basic Schools were not closed in spite of resignation of Congress Ministries after the outbreak of the Second World War. After the official closing of Basic Schools Utkal Maulik Shiksha Parishad was formed with Acharya Harihar Das as President, Gopabandhu Chaudhury and Sharat Chandra Maharana as Secretary and Assistant Secretary respectively. (There were other members like Lingaraj Mishra, Laxminarayan Sahu, Radhanath Rath and Ramadevi Chaudhury etc.) and some Basic Schools were run on non-Government basis. After the launching of the Quit India Movement these schools were closed and most of the teachers and some students of these schools participated in the movement. After the release of teachers the schools were started once again.

Two important features of Quit India Movement in Jajpur district are large scale mobilisation of masses and popular militancy which resulted in subversive activities. On 27 August 1942 thousands of people (ranging between 10,000 and 30,000) entered into the compound of S.D.O's office in Jajpur. In August 1942 the revolutionary mob set fire to police uniforms in 26 places, 6 revenue offices, 4 post offices, 5 excisable articles, 6 zamindari kutcheries, and 4 P.W.D. bungalows. It is held that neither Gopabandhu Chaudhury nor Ramadevi nor their close associates, Gandhians as they were, incited the people to indulge in violent activities. On 26 August 1942 at Kalamatia before four people succumbed to police guns, Annapurna Maharana was persuading the agitated mob to avoid conflict with armed policemen who had already arrested some

people. Popular militancy during Quit India Movement was a general phenomenon due to lack of leadership and official repression. Gandhi's call to do or die sounded militant to the people. About Gandhi's mind-set before the movement, which was communicated to Congress workers at Bari by Gopabandhu Chaudhury after the latter's return from Sevagram in July 1942 Annapurna Maharana has given the following description :

Under these circumstances in July 1942 Gopababu went to Sevagram. On return he called a meeting of workers of Bari area at Sevagar. In that meeting he told that Gandhiji is contemplating giving a call to countrymen to launch a movement. He has not yet worked out the programme of the movement. But the movement will be more severe than all others. His speech indicated that although this movement would be a non-violent one, he would not withdraw it even if acts of violence like Chaurichaura occurred. After this discussion we got mentally prepared for the movement.¹⁰

Constructive work itself was capable of rousing the spirit of confidence and fearlessness among the people in rural areas. This is very well attested by the participation of larger number of people from Bari area in the Quit India movement as compared with other parts of Jajpur. As pointed out by Annapurna Maharana, while giving a call to Congressmen to go to villages at the end of Harijan padayatra at Bhadrak, Gandhi told them an allegory the hidden purpose of which was that by working in the villages the Congress workers could make the rural people conscious of their leonine identity.¹¹ Distribution of leaflets, urging people to set fire to police stations, kutcheries, police uniforms, violate forest laws and loot in the

houses of rich men, which was organised by such leaders as Surendra Nath Dwivedy, Nishamani Khuntia, Surendra Pattanayak, Binod Kanungo, Bhagirath Das, and Krushna Rout roused the militant spirit of people, as pointed out by Gobinda Samal, a local Congress worker.¹² A number of meetings were organised by Congress workers, which made the people restless.

An important legacy of freedom movement in Jajpur was the revival and continuation of Basic education in post-independence era. In 1949 fifteen students were sent to Sevagram for having post-Basic training. In 1952 a Post-Basic School was opened at Gamu near river Birupa in a 26-acre plot of land, donated by a Zamindar, named Motilal. It was shifted to Ramachandrapur in October 1953. Subsequently the experiment in Basic education fizzled out for different reasons. Freedom movement in Jajpur produced some social activists such as Krushna Prasad Basu, Birakishor Roy, Bhagirathi Das, Banchhanidhi Das, Paramananda Mohanty, Bipin Bihari Mohanty, Gadadhar Dutta, Baidyanath Das, Santanu Kumar Das and Brundaban Tripathy who played important roles in public life. From other areas of the undivided Cuttack district and other districts a number of Congressmen such as Acharya Harihar Das, Krupasindhu Hota, Harekrushna Mahtab, Gunanidhi Mohanty, Rajkrushna Bose who had been assigned the task of organising Congress movement in Jajpur in Non-cooperation days by UPCC, Naba Krushna Chaudhury, Malati Chaudhury, Surendra Pattanayak, Binod Kanungo, Surendra Nath Dwivedi, Manmohan Chaudhury Sharat Chandra Maharana, Annapurna Maharana, Baikuntha Nath Mohanty, and Parvati Giri were actively associated with freedom movement in Jajpur

district. A considerable number of women, belonging to Jajpur and other districts took part in the movement at Jajpur, particularly in constructive work and Basic education programme. The constructive work at Bari brought into focus the role of women as social workers. Ramadevi became a role model for them. The following women from other areas were involved in freedom movement and constructive work in Jajpur - Ramadevi (Cuttack, Mangala Sengupta (Dacca), Sunamani Devi (Puri), Parbati Giri (Sambalpur), Kshama Mahanty (Kujang), Sumitra Devi (Puri), Rambhadevi (Bihar), Tungavidya Devi (Balasore), Krushnapriya Devi (Rajkanika), Nirmala Dutta (Remuna), Basanti Mishra (Patkura), Annapurna Maharana (Cuttack) and Annapurna Das (Balasore).

References :

1. See Ramadevi Chaudhury, *Jiban Pathe (Oriya)*, (Granthamandir, Cuttack, 1984);
Manmohan Chaudhury, *Kasturi Mrugasama (Oriya)* (Kahani Prakashani, Cuttack, 1995) and Annapurna Maharana, *Amruta Anubhava (Oriya)* (Shiksha Sandhan), Bhubaneswar, 2005).
2. On 15 June 1938, at the direction of Shyamacharan Tripathy, the Director of Public Instruction, Government of Orissa, Mahesh Chandra Pradhan (Principal of Cuttack Training College), Sharat Chandra Maharana, Sub-Inspector of Schools, Cuttack Sadar Circle and Raghunath Mahanty of Bakhrabad, Cuttack went to Wardha for having orientation in Basic Education. Subsequently others were sent to Wardha for training in Basic Education. The Government of Orissa constituted the Board of Basic Education with Gopabandhu Chaudhury as President and Mahesh Chandra Pradhan as Secretary. Initially its office was opened in Cuttack Training College. Fifteen Basic Schools were started in Bari with the financial help from Government. On 1 June 1939, at Ramachandrapur, on the northern bank of Brahmani a training school and a Practising

School were started. The Basic Schools had been started on an experimental basis. Because of the experimental nature of the Basic Schools most of the teachers who joined them initially subsequently relinquished their jobs. On 26 November 1939 P.T. Mansfield, the Chief Secretary, Government of Orissa came to the then inaccessible Bari (by motor car up to Indupur and from Indupur by cycle) to inquire about the Basic Schools, and recommended the continuance of Government sanction for fifteen Basic Schools upto 30 March 1941. Actually the sanction was withdrawn from 1 March 1941. By that time except Sharat Chandra Maharana (the Secretary of Board of Basic Education) and Kanhucharan Mohanty, the Headmaster (both of them were on deputation from Government) all teachers had left the training school at Ramachandrapur.

3. Ramadevi, *Jivanpathe*, p.119
4. Ibid, p.118

5. Gopinath Mahanty, *Dhulimatira Santha* (Oriya), p.213.
6. Ibid, p.184.
7. Manmohan Chaudhury, *Kasturi Mrugasama*, p.190.
8. Ibid.
9. Sharat Chandra Maharana, "Swadhinata Purbaru Odisare Maulika Shikshara Prayoga" in S. Nath, et.al (ed), *Odisare Maulika Shikshara Prayoga*, Shiksha Sandhan, Bhubaneswar, 2001, pp. 41-80.
10. Annapurna Maharana, *Amruta Anubhava*, p.273.
11. Ibid, pp.221-2.
12. Gopinath Mohanty, op.cit., p.252.

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ERAM

Swetapadma Mohapatra

The year 1942, can never be forgotten
 Many were born that year,
 Alas ! many left us without fear
 Many will come and go
 That is the universal go

But who will wipe the tears of their families ?
 Who will offer them sympathies ?

Like brave sons, they,
 Slept on mother's lap
 Desiring to bridge the gap.

Our twentynine brothers
 Laid down their lives
 By shots from British guns & rifles
 "Eram" is reality not a mystery
 Aclarion call to all
 That reaches out to soul.

Swetapadma Mohapatra is a student of Bhadrak College, Bhadrak.

Agitation Against British Raj in Orissa

Dr. Janmejy Choudhury

By the middle of 1942, the congress strategy changed from individual civil disobedience to general mass movement. By this time, large number of Oriyas were working in Burma and when the situatuion deteriorated there, most of them poured down to Orissa as evacuees. They spread alarm in the Province. The British reluctance to establish national government during the world war-II forced the Congress to take resort to such a course. The people had suffered a lot as a result of the war, in which they had nothing to gain. Under such circumstances Gandhi gave his call for 'Quit India Movement'. In July 1942, a meeting of the Congress working committee at Wardha passed the resolution to launch civil disobedience in mass scale, if the British did not withdraw from India. In the mean time central and local governments adopted all possible measures to forestall such a revolt.

With the fall of Rangoon on 8th March, 1942, the war situation become extremely complicated. Only four days after the fall of Rangoon, Churchill had announced the Cripps' Mission which aroused much interest in the political circles. In this connection the Governor-General desired to know the reaction in Orissa. "While Cripps' visit is welcome," Lewis reported, "the general feeling in the government side is that

care must be taken to see that congress does not get away with it, and that in any changes that are made, the land holders' interest is protected." The ministry was anti-congress and predominantly pro-landlord. As there were no Hindu-Muslim complications in Orissa, that part of the problem and solution had no effect on local leaders. The failure of Cripps' Mission gave a new turn to the Indian Political situation. In that critical juncture, the danger of Japanese invasion loomed large in the horizon of Orissa. Some British ships were wrecked in the Bay of Bengal off the Orissan coast by enemy action in April 1942. That incident led to drastic security measures in the province. With the rigorous enforcement of these orders, the people became miserable and a situation of panic prevailed in the coastal districts of Orissa. The Government records were removed to far off Sambalpur for safety and security. In order to boost the moral of the people, Pt. Nilakantha Das, the provincial organiser of the National War Front, toured different parts of Orissa. He also sought the support of the people for different war measures adopted by the British authorities.

The Congress leaders of Orissa were not silent spectators of the scene. They formed voluntary defence organisations throughout the province in order to counter false propoganda

and instill fearlessness in the minds of the people. At that time Gandhi sent Mira Ben to work in Orissa who stayed in the Swaraj Ashram at Cutack and worked for about one and half months.² Thus the people of Orissa were being prepared to meet the enemy if they ever invaded the province. In the meantime, the congress working committee in their meeting at Bombay, adopted a long historic resolution in the night of 8 August 1942, popularly known as the "Quit India Resolution" which initiated a new phase of the freedom struggle in the country. The next day all the Congress leaders of Orissa who had attended the Bombay congress session were arrested. They were Harekrushna Mahatab, Radhakrushna Biswas Roy, Malati Choudhury, Sardar Surendra Das and Surendra Nath Dwivedy.³ In Orissa, the publicity officer of the Government started intensive propoganda against the proposed civil disobedience of the Congress through loyalist associations like the Oriya People's Associations, Oriya Muhammadan Association, All Orissa Bangali settlers' Association, Domiciled Bengalis Association, Womens League of Service, Orissa Mill Owners' Association, Womens' League of Service, Orissa Mill Owners' Association, Gunjam Land-holders' Association, Orissa National Association, Andhra Mandali and Oriya Samaj of Ganjam. At the sametime, in Orissa, the Government by Gazettee notification declared all the Congress institutions in the province as illegal. All the Congress workers in Orissa were seized by police by 10th August 1942. All the district level Congress workers were arrested by the Police. As there was no visible opposition to the arrests of important Congress leaders or seizures of Congress institutions in province from the people in the first instance, the government officials believed that the storm had subsided. But it was not so. It was only a lull before the storm which

broke out in the province with all its fury in the third week of August. The novel feature of the August Revolution was the people's resistance in the far off villages where the government was caught unprepared and its authority could not be easily defended. Mob violence occured especially in the districts of Cuttack, Balasore and Koraput.⁴

In the district of Cuttack, the movement began from the town itself, and the students of the Ravenshaw College launched a strike which was followed by other educational institutions in the town. On 14th of August, some students of the said college set fire to the office room of college which damaged records and furnitures. A few students were arrested and put in jail. Elsewhere in the districts, particularly in Jajpur and Kendrapada sub-division, violent activities took place in several areas under the leadership of Gopabandhu Choudhury. In the districts of Balasore, the August violence took a drastic turn at several places and caused maximum casualties in Orissa. The people of this area not only disobeyed the laws of the Government, organised hartals and carried on picketing in the front of government offices and courts, but also set fire to dak bungalows, post offices and police stations, cut telegraph lines and in some places also stopped the payment of taxes and revenues. They were not prepared to tolerate the British Raj any more.

The Quit India Movement assumed the character of a formidable mass uprising in the backward district of Koraput which is mostly inhabited by the *Adivasis*. They became so furious against the British authorities that they threatened to demolish all Government institutions. On 21st August 1942, hundreds of Congress volunteers, led by prominent local Congress leader Radhakrishna Biswasroy and Laxman Nayak, had assembled to observe August Violence.

Finally Laxman Nayak and 38 other revolutionaries were arrested.⁵ Subsequently Laxman Nayak alone sentenced to death on 29 August, 1943 due to direct involvement against British Raj.

Even after the arrest of the most of the main Congress leaders in early August, some of them still remained in the underground and tried to give leadership to the mass movement in those critical days of the revolution by secret organizations. Most notable of them was Surendra Nath Dwivedi. An underground organisation also functioned in Orissa under him. He secretly remained in the Cuttack town itself and established links with many Congress workers in the province and supplied them with cyclostyled bulletins for their guidance and necessary action. He could manage to stay only for two months and was arrested on 12 October 1942. He and 15 others were involved in what was popularly known as the 'Orissa Conspiracy Case' and were tried in the court of J.E. Maher, Special Judge of Cuttack in early 1943. 14 of them were sentenced to various terms of imprisonment. In the secret bulletins circulated in Orissa, the clarion call for open rebellion was given. It said :

*"Despite the violent laws of Government, carry on meetings and processions in towns and Muffasils. Close the bazars, like revolutionaries rise in excitement, burn the police station, law courts, post offices and other offices of the government. Remember that salvation lies in destruction. If you retreat Gandhiji's life will pass away."*⁶

Such bulletins, no doubt, raised public sentiments and excited mob violence in many parts of Orissa. But the repressive measures of the government had succeeded to curb violent activities by October 1942. In the middle of the October, the government stated in a press conference that under the Defence of India Rules, besides a large numbers of Congress workers, 15 members of Orissa Assembly and its Deputy Speaker, Nanda Kishore Das, had been arrested. At the same time some pro-government papers were granted liberal subsidy to carry on anti-Congress propaganda.

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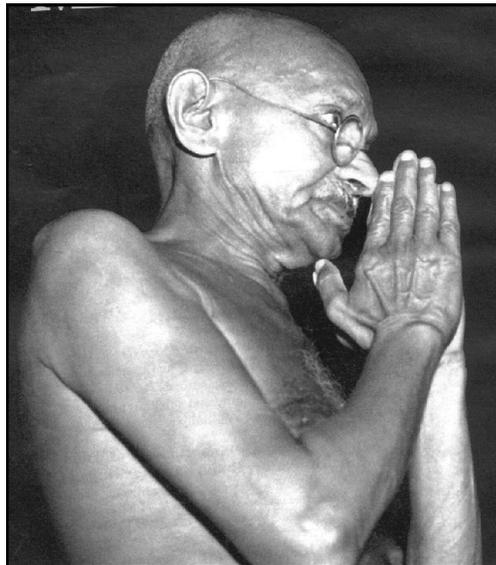
Quit India Movement in Orissa

Balabhadra Ghadai

The Quit India Movement was the expression of India's last push towards its "tryst with destiny." No wonder that the Congress Working Committee, at its meetings at Wardha (6-14 July 1942) adopted a resolution demanding that "British rule in India must end immediately." Should this appeal fail, "the Congress will then be reluctantly compelled to utilize all its non-violent strength for a widespread struggle." Here was the forerunner of the historic Quit India Resolution passed by the All India Congress Committee (A.I.C.C.) at Gwalia Tank field in Bombay on 8th August 1942.

The next day all the Congress leaders from various parts of India who had assembled at Bombay were arrested. Dr. H.K. Mahatab, the eminent Congress leaders of Orissa was one of those leaders who was arrested in Bombay and sent to the Ahmadnagar Jail. Quit India Movement in Orissa was the most successful mass agitation in the region because of its anti-colonial and anti-feudal nature. The Govt.

of Orissa declared all Congress bodies, their offices and other allied organisations unlawful and the police took possession of those notified places as quickly as possible. Within two weeks, the arrest of the important leaders of Orissa caused a strong resentment among the people. Local Congress Workers became free to choose their



own way of action. Gandhian way of non-violence was no longer strictly followed. Anguish of the people was at its zenith. It also became difficult on the part of the local leaders to control them. Brutal police atrocities in villages made the people more violent. Large number of people congregated in different places and set the Govt. institution on fire under the leadership of local leaders. The bravery and boldness of the people, who

were once very submissive and inert, could prove the success of a Gandhian technique of mass mobilisation.

The Quit India Movement assumed the character of a formidable mass uprising in the

district of Koraput, mostly inhabited by the Adivasis or aborigines. Carrying Congress flags the Satyagrahis circulated inflammatory pamphlets. A daring incident took place at Mathili police station in Koraput district when a mob under the leadership of Laxman Naik tried to capture the police station. But the mob was mercilessly beaten up. During the scuffle, a forest guard was killed and the police opened fire killing five on the spot. Laxman Naik was falsely accused of beating the guard to death. Later on, he was sentenced to death on 29th March 1943 in Berhampur Central Jail. Right upto his very last breath, he was found to have chanted "Mahatma Gandhi Ki Jai," which reverberated the Jail campus. In the Papadahandi area of Nawarangpur Taluk, police shot dead 15 persons and injured many more.

The arrest of veteran leader like Gopabandhu Choudhary and Ramadevi infuriated the people of the Kaipada area of Jajpur. The violent mob crossed the river Baitarani and gathered at Kaipada. In order to disperse the mob the police resorted to firing which resulted in the death of three people on the spot.

At Nimapara in the Puri district, police resorted to firing when the public held a meeting on 16th September 1942 and resolved not to pay taxes to Government. Following this, they proceeded towards the police station and persuaded the police personnel to quit Government service and join the movement. Despite the warning of the police, the mob set fire on the police station. Then the police opened fire killing one person and injuring several others.

An open field called Chandiaposi, adjacent to the village Lunia, witnessed a police firing on 22nd September, 1942 in which nine people died and five injured. At Tudigadia and Kahiradhia also, two persons were killed and one was injured due to police firing.

The most ghastly massacre that took place at Eram in the Balasore district is a memorable event in the history of India's Freedom Struggle and it is befittingly called the Jallianwala Bagh tragedy of Orissa where 28 persons were killed and 56 persons were injured. It is true that nowhere in India, so many people were killed in a single police action during the Quit Movement for which Eram has been named as "Rakta Tirtha."

At Cuttack Surendra Nath Dwivedi started underground activities. He circulated revolutionary bulletins which recharged the atmosphere with high patriotism. But he was spotted soon and was arrested.

In Gadjat States of Orissa the Quit India Movement had its deep impact. In Talcher, the people gave up non-violence and started guerrilla fighting against the ruler's force. In Dhenkanal, the Satyagrahis started armed skirmishes with the police. Jail, Police Station and Institutions were burnt. The people of Nayagarh, Athagarh and Mayurbhanj started agitations. These movements though followed violence, were more or less Gandhian in nature. Gandhiji's photographs were taken out in processions and the war cry was "Mahatma Ghandhi Ki Jai".

Though the Quit India Movement came to close by the middle of 1945, it occupies the same place as do the French Revolution and Russian Revolution in the history of their respective countries and the active role played by Orissa is unique. Despite the excessive British repression, the supreme sacrifice and the spirit of nationalism exhibited by the Oriyas is exemplary for all time to come.

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The Year 1857- Orissa Spearheads

Dr. D.D. Pattanaik

The year 1857 is tumultuous in the annals of modern Indian history and Orissan history as well. Orissa contributed to it much prior to the outbreak of mutiny and continued to struggle for the cause, till the climax and even after.

Not even a year passed since the dawn of 19th century when the East India Company was not resisted by the natives. Orissa was the last but Punjab, to come under the spell of the Company rule in the year 1803. The valiant resistance by Jayee Rajaguru, besides others, provides ample testimony to it. Revolt by the 'Paaikas' of Khordha, led by Baxi Jagabandhu Vidyadhar in the year 1815, constitutes a phenomenal legend by itself. But the struggle was shifted to western Orissa in the thirties being spearheaded by Veer Surendra Sae (1809-1884) in Sambalpur region and beyond, which synchronised with the great upheaval of 1857, which is euphemistically and pejoratively inscribed as the "Sepoy Mutiny" by the motivated historians of British inkling but unflinchingly acknowledged as the veritable people's movement by the nationalist writers par excellence.

Kingship of Chavan dynasty, largely believed to be the scion of the historic Prithviraj Chavan (of 1192 A.D. episode), dates back to Sambalpur in the Year 1575. It continued unabated till 1827 on the principle of

primogeniture, beset with as many as twelve monarchs. But a crisis surfaced in 1827 when Maharaj Sae passed away without begetting a prince-heir for succession. In the mean time the Britishers through the contrivance of East India Company had stretched their claws in the administration of Orissa. They placed Mohan Kumari, the widow of Maharaj Sae, on the throne as a pawn ignoring the successive family chain. It was also discerned by the people at large as a violation of tradition to adorn the throne with widow. Another point to be noticed is that the heinous Doctrine of Lapse by Lord Dalhousie had not surfaced then. The natural successor as per tradition was Surendra Sae, the eldest son of Dharam Sae, the Zamindar of Khinda and brother of Maharaj sae. The issue was apparently not so simple. But Surendra Sae's claim received popular support. This is the genesis of the dissention then. It ensued a kind of revolt against the Firangi Raj causing sporadic skirmishes in different areas relating to Sambalpur monarchy and even beyond. The struggle continued from the state of Banai in the north down to Rampur in the south stretching almost 300 kilometers. It was basically a tribal movement; but can hardly be insulated this way, so much so, that the caste Hindus also threw their might to buttress the native cause of self-esteem and restoring justice.

The family feuds and mutual intrigues of varied Zamindars are real tragedy of the chain of events. This factionalism was assiduously compounded by the factor of "pro and against to the Company Rule". In the Year 1849 Surendra sae along with his brother Udant Sae intruded upon the palace of Rampur and killed three persons. As a sequel they were sentenced to rigorous life imprisonment and caged in Hazaribagh jail.

In the mean time, the so-called "Sepoy Mutiny" or the war against the British broke out. The starting point was Kanpur on 10th May 1857; but virtually occurred on 29th March 1857 when the dreaded Mangal Pande, a soldier in the Bengal infantry, defied the order of the British Sergeant Major Hussain and rather killed him instantly. The message of revolt, in the army initially, became widespread. In the events to roll, the revolutionaries devastated the two jails of Hazaribagh on 30th July 1857. This may well be compared with the fall of Bastille in the course of the great French Revolution. This date (July 30) also a reminiscence of the civil war in England when the despotic Charles I was beheaded by the people in 1649.

By that time, one Captain Lee had assumed the office of Assistant Commissioner of Sambalpur who held a key position. He favoured a kind of rapprochement with Surendra Sae in order to extinguish the popular skirmishes. However, while Captain Lee was all set for resorting to peace, he did not recommend the claim of Surendra Sae to throne for resorting to peace. Yet an apparent agreement for peace was sought on 8th October 1857. However, it is not to be construed as a matter of compromise on the part of Surendra Sae, but a diplomatic strategy to leap forward. Instead of this, he led a life of house arrest at Sambalpur. But then came the fateful auspicious

night of "Kartik Chaturdashi" preceding the "Raas Purnima", ie, 30 October 1857 in English calendar the whole situation changed; Surendra Sae accompanied with vigilant guard rushed to the river Mahanadi for having a holy deep. But he was lost to the crowd, lost to the darkness and mist and took the opportunity to disappear to the utter disenchantment of the British intelligence. His second battle commenced thereby.

The second round is really spectacular in term of stratagem, weaponry skill and above all evoking valour among the mass. Surendra Sae moved from invincible Debrigarh hill-rock of Barapahad down to other adjacent areas of Sambalpur such as Khinda, Kolabira, Rampur, Kodabaga, Machida and the likes. However, he did not receive expected support from Rajbodasambar, for which he failed to bridge Barapahada with Gandhamardan which would have cost the British too much. Yet there was spectacular support from the Ghes zamindari, just south to Rajbodasambar. In fact, the supreme sacrifice of the ghes zamindar family goes a long way in the blood-bath history of Surendra Sae. The zamindar Madho (Madha) Singh assassinated Captain Woodbridge, and for which he was hanged at Sambalpur on 30th December 1858. His son Kunjal singh also faced the same fate. His eldest son Hate (hati) Singh was deported to Andaman in 1865, and he remained there till his last breath. Fortunately his name finds place in P.N. Chopra's "Who is who of Indian Martyrs" published by the Government of India.

The battle of Laxmi Dungri on 17th December 1857, of Kudopali on 30th December 1857, and of Pahad Sirgida in February 1858 are counted as high voltage thrillers. As many as 53 revolutionaries were killed in the battle of Kudopali. Later six detenues from Kudopali battle were hanged. As a sequel to the pro-active role

of Kharsal Zamindar Dayal Singh in the battle of Pahad Sirgida, he was hanged on 3rd March 1858. The Zamindar of Bheden was killed in the battle of 1958. The fierce armed conflict of Papanga hill is also on record.

Albeit the movement was primarily a tribal complexion in term of mass mobilization, the caste Hindus threw their lot in the form of money and other practical cooperation. Jagat Bandhu Pattanaik, a pleader of Sambalpur, was hanged in 1861 on the charge of joining the rebels. He had hosted a clandestine meeting of the sympathizers.

Major Impe's induction as Deputy Commissioner of Sambalpur in April 1861 unfolded a new episode in the direction. He realized that instead of employing force, peace could be resorted by means of rapprochement. During 1857-61 entire administration was seized upon with suppression of mutiny instead of maintaining law and order and working for the welfare of the people. So Major Impe submitted a number of peace proposals on 22nd August 1861 including granting pardon to the revolutionaries who would surrender and return back the seized property. As a matter of goodwill gesture he released all prisoners of Sambalpur and Cuttack. He also declared a pension package to the members of the royal family including Surendra Sae. A number of revolutionaries really surrendered under the changed circumstance in national politics. Therefore, it is needless to eulogise Impe too much, as had been calmed down in the mean time; and the British Crown, Queen Victoria had assumed the Indian administration directly under her tutelage under the proclamation of 1858. The Indian Council's Act, 1861 had been enforced. Sambalpur had been incorporated with the Central Province under the same Act.

Nonetheless, Surendra Sae did not budge from his stand. Ironically, Indian history is replete with the fifth columnists like Jay Chandra, man Singh and Mir Zafar. One Dayanidhi Meher acted as a spy of the British and caused for the arrest of Surendra Sae on 23rd January 1864 night at 10.30 P.M. In fact, the British never won any frontal fight, but blatant conspiracy was their recipe to win a game plan. On 26th January 1864, Surendra Sae along with fourteen others were sent for internment in far away asireswar fort jail. He breathed his last there on 28th February 1884. During his last life Surendra Sae was feeling very shy, feeble and disheartened.

It is to be envisioned that Surendra Sae lived in jail for long 39 years - taken the two spells into consideration, which is much more than Nelson Mandela who was in jail for 28 years and Swatanrya Veer V.D. Savarkar who was in jail for 27 years. In fact, it is the longest span in jail ever consumed by any political prisoner of the world. Can a person suffer so much exclusively for the throne? A man of this kind of psychology could have been a camp follower of the corridor of power, i.e. the British government and, and retired with a handsome pension (Rs. 1200 per annum during those days) and enjoying the loaves and fishes of life. Fact is that he was more concerned with self-esteem, concern of the motherland and concern of the people. His supreme sacrifice and toil dispel the lamentation that he was mere a throne-monger.

Chivalrous history of Surendra Sae has been graphically dealt with by host of historians, viz., Prof. Nabin Kumar Sahu, Shiba Prasad Dash, Dr. Jagna Kumar Sahu, bureaucrat Anirudhha Dash besides many others. Sri Radhakanta Mishra has massively compiled the correspondence and official documents entailing the movement launched by Surendra Sae. He has

also taken pain to cover the documents from the much-sought British Museum. The Orissa Museum contains certain original documents to this intent for further study. This dimension finds due space in the Orissa History authored by Dr. Harekrishna Mahatab. It is during the centenary observance of martyrdom of Surendra Sae in 1984 that he was acclaimed as a national hero to reckon with in the freedom struggle. A complete work on him was sketched by Prof. N.K. Sahu published under the auspices of the Government of Orissa; and a full size horse ridden, sword raising statue of Surendra Sae was erected in the jail square of Sambalpur and unveiled by the then Governor Biswambar Nath Pandey.

While these facts are on record, the present author would like to underscore certain fundamental perception on the said struggle so much so that it is very often dismissed as mere isolated regional movement of its kind. It is true that Laxmi Bai aspired for not to let lose Jhansi; so also the case with Begum Hazrat Mahal of Avadh (Lucknow); and Nana Saheb would have been content with a pension inherited after his foster father Peshawa Baaji Rao. Surendra Sae is also viewed from this chaste plane. But this kind of analysis is over-simplistic and hence erroneous. All these episodes taken together do constitute a definite stream of its own. How is it pragmatic at operational level that all these incidents occurred at a definite epoch and identical in form and manifestation ? Though their objectives and slogans were meant to liberate the locality of their own from the scourge of the British, they had an underlying unity of purpose. Local Swaraj would ultimately mean national Swaraj. This is not only arguably justified by being historically correct. It is evident that the native kings like Kharabela had sent their respective garrison to King Porus to resist the invasion of Alexander.

A revolutionary and authority like Savarkar hastened to believe that the upheaval was meant to accomplish "Swaraj and Swadharma". He entitled the same nomenclature for the very first chapter of his masterpiece "The War of Indian Independence" published in 1907 on the occasion of observance of half centenary of the same in London.

The revolutionaries in the entire wavelength of western Orissa used to take vow in the name of goddess Sambaleswar. Thus Sambaleswar became the icon of unity - a perfect case of cultural nationalism indeed ! Similar was the case in the movement in the rest part of the country. It had unleashed cumulative effect.

Further, it is be underlined that though there were innumerable kingdoms in India they had an "underlying silken bond", an expression articulated by Jawaharlal Nehru to dissipate the apparent diversity. Vincent Smith and Prof. Radha Kumud Mukherjee have beautifully narrated the fundamental Indian unity from cultural dimension as distinguished from the political nationalism of western paradigm.

It is to be recalled that right from Santal Pargama of Jharkhand down to the Andra tribal belt encompassing the whole range of western Orissa and Chhatisgarh the atmosphere was charged against the Raj. It was ofcourse led by the tribal lords but actively participated by others equally. Surendra Sae not only aimed at retring his lost throne, but to earn people's confidence, and thus he resorted to mobilize the mas. Thus it was virtually a people's movement with nationalistic fervour. The tone and temper of the slogan "Jai Sambalpur" also meant "Jai Bharat". It is only myopic view that mitigated to localism and we fell to John Bukll's prey when we ourselves emulate them and call it "sepoxy mutiny". Moreover, it was not a mutiny since the British rule itself was deceptive and illegitimate.

In entirety, the whole range of 1857 unrest was a nationalistic move in perusal study, a potential popular mobilization, and thus hardly sectarian as conceptualized by the colonial super-structure. The movement was jettisoned owing to the communication lapse beside other organizational deficiencies. But it proved as a pyrrhic victory for the British. It had unleashed formidable impact over the emboldenment of national consciousness. This positively vindicates the logic that the movement had nationalistic basis. The post 1857 scenario witnessed increasing emergence of religio-reform movements on one hand, and cropping up of native Indian Associations launched by the rising middle class intellectuals which were getting shape in the form of Indian National Congress. The movement obviously provided an orientation to Pan Indian national awakening, and thus served as a sublime milestone to the cause.

It is heartening to notice the spectacular contributions of Orissa in the realm of national

struggle under the astute leadership of Surendra Sae involving innumerable local native rulers and people at large. It is the moral duty of the present generation to pay homage to the great movement which was engineered 150 years back. Another revolutionary son of Orissa, Subhas Chandra Bose, whose date of birth falls on the same date as Surendra Sae, rightly stated on the eve of his fast unto death in Presidency jail, "There might be no immediate tangible gain, but no sacrifice is ever futile. The eternal law prevails that the blood of the martyr is the seed of the church". Surendra Sae is yet a source of inspiration for national rejuvenation. V.D. Savarkar has well founded basis to comment, "The nation ought to be the master and not the slave of its own history".

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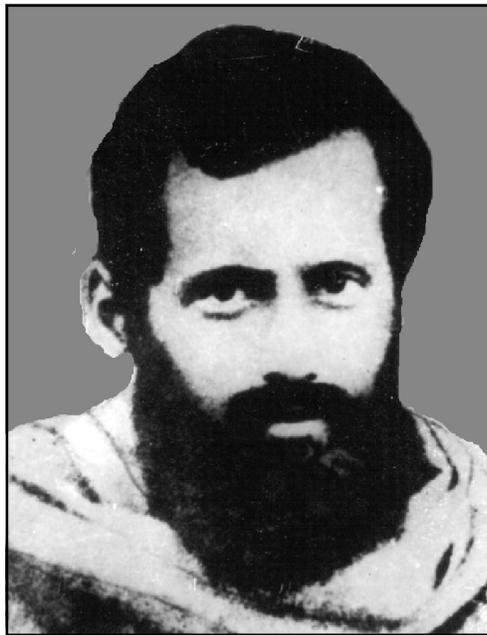


Hon'ble Chief Minister Shri Naveen Patnaik reviewing the progress of development of Agriculture and allied activities at Secretariat on 25-7-2006.

Utkalamani Gopabandhu Das as the Harbinger of Social Modernisation

Satya Narayan Sahu

The predominant image of Gopabandhu Das embedded in our mind and consciousness is that of a freedom fighter, poet, educationist, founder of leading Oriya daily the Samaja, legislator and above all a selfless and self effacing person ever dedicated to the cause of suffering humanity. The numerous records on his epoch making life and deeds celebrate this enduring image of Utkalmani and none less than Mahatma Gandhi, copiously referring to Gopabandhu's highminded ideals, underlined that defining image and even went to the extent of writing in 1921 that if there were 100 such people in the country, Swaraj would be certain over a period of one year. Even Gopabandhu's supreme selflessness manifested in his decision to survive only on rice and dal after the non-cooperation movement stunned Mahatma Gandhi. When Gandhiji asked him "...Whether this poor diet would not affect his health" Gopabandhu replied "Should we not submit to this privation



for the sake of swaraj?" Mahatma Gandhi in his article "My Orissa Tour" written in the Navajivan on 10th April 1921 exclaimed at Gopabandhu's reply and observed "I was silenced". It is worth noting that Mohan Das Karam Chand Gandhi who attained the exalted status of Mahatma for his service and sacrifice and for identifying himself with the humblest of the human beings was never silenced by a mere answer from any national leader of great accomplishment, reputation and stature. Such rare observations of Mahatma Gandhi constituted historic tributes to Gopabandhu and possibly are unparalleled in the annals of our struggle for independence. Mahatma Gandhi after returning to India from South Africa in 1915 had not given such stirring remarks even as he met and closely interacted with towering personalities like Gopal Krishna Gokhale and Bal Gangadhar Tilak. In fact when Bal Gangadhar Tilak, the author of the rallying slogan of our freedom movement "Swaraj is my Birth Right"

and one of the best known examples of a man acclaimed for self service, came late to a function in 1917 Mahatma Gandhi noted that such late arrivals would inevitably delay our Swaraj. The comments of Mahatma on Gopabandhu and Tilak are not only contrasting but also revealing and enable us to understand the stature and standing of Utkalmani at the national level on account of his dedicated services to the lowly and the lost. The inspiration Gandhiji got from Gopabandhu and the confidence and optimism he displayed to attain Swaraj within a year after seeing Utkalmani's sacrifices and suffering for the cause of Swaraj testified to the remarkable saga of his selfless service to people, society and nation. While the people of India and particularly the people of Orissa reverentially commemorate his life of exceptional service and sacrifice and often cite his hallowed name as the shining example of a man devoted to wipe out every tear from every eye of the victims of flood and famine, they are insufficiently aware of his robust social vision and modern mind.

The dearth of literature and research on Gopabandhu's worldview is a sad reflection on our intellectual tradition which has failed to adequately appreciate and make people aware of the genius of Utkalmani as a fine exponent and practitioner of a movement for modernization of our social tradition.

We must be mindful of the fact that India in its long history was repeatedly subjected to foreign invasion and control not due to its economic deprivation and poverty but because of the social factors which restricted our outlook, fostered blinkered approach to life and narrowed our understanding of society and universe. India was shining through its wealth and riches and the radiance of the shining India very powerfully drew the attention of rest of the world. Not only the

mysticism of the land but also the authentic celebration of life in all its splendour made India the center of attraction and all attempts were made by the Europeans to exploit its treasure. While the restlessness of mankind to reach the shores of India was finding concrete manifestation in the attempts of Vasco da Gama and Columbus to explore sea routes to this enchanting land we in our own country were confined to inhibition of social taboo and prohibition to undertake sea voyage. This regressive social custom combined with the rigidities of caste and religious dogma constituted the single most important factor behind the degeneration and decline of India in her history. The sensation of renaissance felt in many parts of the country and the mighty struggle for independence under the leadership of Mahatma Gandhi represented, among other things, the deeply felt desire of our people to change society along progressive lines and initiate processes so that modernization of society, outlook and attitude could take place. After all it is only through the processes of social modernization that the consciousness of the people could be awakened and their worldview broadened.

The downfall of India despite its glorious heritage of science and technology can be attributed to the way education and talent was appropriated by particular castes for centuries. In a way there was hundred percent reservation, in diverse fields of life, on the basis of caste. Swami Vivekananda in one of his insightful writings observed that the monopolization of education and intelligence by a few was responsible for the decline of India. The low levels of literacy rate in India for thousands of years in spite of the millennia old tradition of worshipping the God and Goddess of learning Ganesh and Saraswati respectively highlighted the social factors that retarded the progress of mass

education and resulted in all round backwardness of the nation. During our freedom struggle it was progressively realized by our leadership that there is no better way to change society and nation than educating people, expanding their abilities and inculcating among them the values of service, nationalism, sharing, fellow feeling, compassion and understanding. Gopabandhu spearheaded a movement for social modernization through education. It was silent and unspectacular but had revolutionary implications for society. His approach remained far above narrow confines of caste and religion and covered the whole nation. It is well known that in 1909 he established the Satyabadi Bana Vidyalaya which possibly became the first ever experiment in our country for conducting open-air school. Mahatma Gandhi wrote appreciatively on this effort. A celebrated educationist of that time Sir Asutosh Mookerjee understood its significance for the nation when he wrote "The promoters of this school have set a laudable example to the country...one cannot but wish that every village in Bengal should possess a genuine place of instruction like the Satyabadi School". The thoughtful observation highlighted the nationalistic and universal approach of Gopabandhu whose ideas are of immense importance for our age.

A survey of his writings brings to light his wide ranging ideas and his modern approach and educates us about his farsighted vision. A thorough study and understanding of Gopabandhu's life and work help us to understand that he was a refreshingly modern person and had the innate desire to modernize society and broaden the attitude and outlook of people. At the heart of that path breaking approach remained education.

On 16th September 1912 i.e. three years after he established Satyabadi School he

addressed the Puri District Educational Conference organized at Satyabadi and said "Education is the well spring of all national development". (*Siksha samasta jatiya unnatira muladhar*). A man committed to national development through education was obviously perturbed to see caste based organizations becoming the nucleus for the spread of education. In the address cited above he painfully observed that Brahmana Samiti, Karana Samiti, Kayastha Samiti, etc. were engaged in extending educational facilities to the members of their respective castes. In the second half of the twentieth century sociologists like Rudolf and Rudolf focused attention in understanding the role played by caste in promoting the cause of modernisation. They interpreted that tradition in spite of its apparent contradiction with modernization process has the potential of advancing it. By way of example they referred to the construction of schools and hostels by caste associations for students belonging to particular castes for availing modern educational facilities. But Gopabandhu in the beginning of the twentieth century had indicted caste based approaches to impart education and remarked that howsoever noble the objective of such associations might be their attempts based on narrow considerations could not promote the educational advancement of the nation as a whole. His observations "these associations are communal, not universal", "*Ehi sabu Samiti Sampradayika- Sarvajanin Nuhen*", brought out the limited scope of caste associations and therefore advocated and pursued the wider vision free from all constrictions. He specifically emphasized on spread of education among all castes and communities and the establishment of Satyabadi School was a splendid example of his broad minded approach to education. He carefully analysed the report concerning spread of education in India and learnt

with a heavy heart that for every five villages of India there existed only one school. Referring to the Puri district he said with lot of sadness that in 10, 25 and even 50 villages one hardly heard of the pronouncement of the alphabets. He informed that the first syllable represented by AA and AAA was never uttered in those villages. Continuing to reflect on the deepening ignorance of people in remote villages he told that the dim ray of education had not reached there. He entertained the doubt that in hundreds of villages of Orissa people even would not be aware of the basic fact that they were being ruled by the British authorities. To day we talk of the division of society in terms haves and have nots. In 1912 Gopabandhu talked about division of society in terms of literates and illiterates. The cause of the dichotomy was obviously due to lack of education among vast masses of ordinary men and women. He therefore expressed the opinion that efforts should have been made much earlier to dispel ignorance among people. He forcefully argued for a campaign in all villages and among people of all castes and creed to make them understand about the value and utility of education for them. He favoured for broadening the scope of the campaign to include in it not only book learning but also vocational education. For he believed that excessive reading of books puts heavy burden on the brain and therefore suggested that public instruction should give equal emphasis on the use of hand, feet, ears and eyes to make mind steady, stable and focused. In 1921 Mahatma Gandhi wrote a book for school children called Bal Pothi in which he wrote that household work is education. Elaborating it further he explained that both boys and girls by doing house hold work could exercise their hand, feet, eyes, muscles and brain and grow up as healthy and balanced human beings. The comprehensive understanding of education by Gopabandhu Das and Mahatma

Gandhi and the stress they laid on both the physical, intellectual and spiritual development of the student need to be followed by the present generation which is plagued by the decline of values and crisis of standards of behaviour.

One of the distinguishing features of the movement for spread of education in twenty first century has been to make education accessible for those who are in the margins of society. Utkalmani Gopabandhu Das had nurtured that vision at least nine decades back and much before Mahatma Gandhi reached the shores of India from South Africa. Keeping in mind the special concerns of the people belonging to the labour class he specifically wanted that they would be taught about the new methods for using their skills in local industries.

The fact that his campaign for education covered all communities and castes and the fact that he wanted special education for the labourers, established his credentials as the arch advocate of inclusive society and Sarvodaya. Above all he wanted that education be made the principal instrument for building our national character. The all encompassing approach and the nobility of the challenging vision of Gopabandhu contained the seeds of total literacy campaign which took the form of a mighty tree in Ernakulam district of Kerala in the 1980s and gradually branched out to different parts of India including Orissa and emerged as a giant movement for spreading literacy in the country. The current focus at the national level on Sarvasiksha Abhiyan embodies the vision of Gopabandhu Das which covered all communities and which emphasised on their inherent right to be the recipients of knowledge and wisdom. The ideal of fraternity enshrined in our Constitution can only be realized in full measure only if the objectives set by Gopabandhu to educate every citizen of the

country are realized in practice. It is only by effective and quality public instruction that we can put an end to divisions caused by caste, religion and community and promote social solidarity, national unity and integration. Any attempt to ensure equality of opportunity for the spread of education would be a powerful step for social modernization. After all the essence of social modernization demands that people must nurture an open mind free from the fetters of narrow identities, stretch their arms to embrace new ideas and be governed by the ideals and practice of liberty, equality and fraternity. The historic efforts of Gopabandhu Das in the early part of the twentieth century to spread education among people cutting across contrived barriers of caste and creed constituted a rarest of rare instance of a leader so passionately dedicated to the spread of education in the face of countless difficulties and hindrances caused by foreign rule. His heroic efforts and his pioneering contributions make him one of the forerunners of social modernization and builder of modern India.

In my talk On Gandhi and Gopabandhu delivered on 27th March 2006 at Gopabandhu Bhavan, Cuttack, I had referred to the Education Code of Japan which prescribed opening of schools at every village of that country. That code, I stated, was responsible for spread of mass education and played a determining role in the emergence of Japan as a modern and industrialized country in the twentieth century. I made that statement without referring to Gopabandhu's collected works and then said that he by establishing the Satyabadi School had had the similar vision for the people of Orissa and India.

Later when I read the first volume of Gopabandhu's collected works it was instructive to know that Gopabandhu in his speech at the Puri District Education Conference in 1912 had

referred to the Education Code of Japan announced by the Emperor of that country. He said that the code outlined the vision of the modern Japan in which not a single subject would remain unlettered and deprived of education. Stating that Japan laid the foundation of its national development the day it announced and implemented the code, he asked with a heavy heart "When would our so called benevolent Government announce such a code for us?" That stirring question represented the agitation of his mind and his restlessness for liberating the people of India from the thralldom of ignorance which paralyzed their mental faculties and crushed their spirit even as they struggled to physically survive. It also meant that had Gopabandhu's desire to have a Education Code been implemented, Orissa and indeed the whole of India would have had the indices of development no less significant than that of Japan.

The fact that Gopabandhu was aware of the Education Code of Japan, the fact that he attributed the phenomenal progress of Japan to that code which accelerated the spread of education among people reveals his deep understanding of the matters concerning advancement of education in other countries and its role in completely transforming them as modern and front ranking nations of the world. His breadth of vision was an eloquent testimony to his modern approach. His fervent desire that the British Government of the day should introduce such a code amply demonstrated his eagerness for a revolutionary development of our society and nation through education. Much later Dr. B.R.Ambedkar the principal architect of the Constitution underlined the value of education by saying "We may forego the material benefits but not education". The modern studies in twenty first century have revealed that the GNP of a nation can be appreciably increased more by

educating people than by investing in any other sector of the economy. The numerous Human Development Reports of the United Nations Development Programme (UNDP) now emphasise on spread of education for building human development and the Secretary General of the United Nations Dr. Kofi Annan has made education a key component for achieving the Millennium Development Goal for the humanity. A rudimentary understanding of Gopabandhu Das's profound thoughts and his intensely practical action for the cause of education make us aware of his role as one of the leading torchbearers of social modernization in Orissa and the country.

While dwelling on the role played by Gopabandhu Das in setting the process of social modernization one is struck by his ability to assimilate ideas from different sources. Earlier I referred to the Education Code of Japan and the way Gopabandhu cited it as a model for our own country to introduce education and quicken its process for the larger advancement of the people and nation. It was indicative of his all embracing mind which was receptive to ideas from different sources, be it foreign or indigenous. A man all the while engaged in addressing the miseries of the starving people and serving society had also the deep concern for changing society along modern lines. While doing so he remained tuned to the developments in the sphere of education in other parts of the country and wrote about them to inform and inspire people to follow those examples. It was indeed characteristic of Gopabandhu Das to look at the bright spots of learning, in the midst of pervasive illiteracy, and derive appropriate lessons for educating the masses. In a moving piece written in Satyabadi in 1916 on the theme "Education in the Indian States", Desiya Rajyare Siksha, he glowingly referred to the eloquent statement of Gopal Krishna Gokhale that the first and foremost

requirement of India was education. Adding that Gokhale made that statement in the context of the spread of primary education he lamented that the British Government did not pay heed to the pronouncements on the ground that those were impossible to implement. However, Gopabandhu happily cited the example of Baroda State where the impossible was made possible. Writing that several attempts were being made to spread education in many other Indian States, he proudly mentioned the campaign launched in Mysore which apart from establishing schools for primary education set up libraries for promoting mass education, made special provisions for the upliftment of the neglected sections of society and put massive efforts for the improvement of agriculture and industry. Giving the shining example of Travancore State, he outlined the noteworthy features such as the establishment of a school in every three square mile, enrolment of half of the eligible boys and girls in the school and even the registration of all the students in the school of a particular Taluk. The exemplary success in generating momentum for the spread of education among people gladdened the heart of Gopabandhu and he wrote about them to mobilize people and public opinion in Orissa to show similar results. To motivate people to pursue education he used to explode the popular myth that education was a luxury for them. In fact, when a district authority declared that 'secondary education is a luxury, those who want it must pay for it' Gopabandhu rejected the argument by saying that education is indispensable and whether it is primary, secondary or higher education it would be wrong to categorise it as luxury for the human being. He then stated that the divinity of the beast like human being could only be brought out by education alone. Declaring that the principal objective of education is concerned with the organization of a well ordered life he added that

such lofty goals could not be achieved either by developing logical reasoning or getting awards through excellence in the field of cricket and football. The role models for our youth to day are not those whose life is well ordered or based on values but those who have achieved name, fame and positions of strength and power. The role models are the cricketers and accomplished sports persons who are being deified for their success irrespective of their worth as human beings. To day when values are being disintegrated in wild pursuit of hedonism the remarks of Utkalamani Gopabandhu Das stirs our conscience to reevaluate our approach for nurturing our younger generation and inculcating in them the ideals and standards of a conscientious citizen.

A sensitive and caring person he had the ambition to refine the administrative machinery by educating people. To day when alarming levels of corruption have affected the administrative machinery and made it unresponsive to the needs of people and society we need to hark back to ideas of Gopabandhu Das to search for solutions to the problems besetting the governance. It is, thus, evident that he wanted to achieve a larger goal through education- a goal which went beyond removal of ignorance of people, augmenting their earning capabilities, empowering them and covered in its scope the enrichment and rejuvenation of life.

Earlier, it has been mentioned that the modernization of society is much more long drawn out and arduous than the modernization of industry and economy. Modernization of society involves dealing with subtle aspects such as mind and attitude of the people as compared to the modernization of economy and industry which can be achieved by introducing new machines or the new methods of production. While the former concentrates on the realm of culture and values,

the latter grapples with the more mundane world amenable to change and transformation with the help of new variety of instruments and implements. Therefore, social modernization requires patient toil and slow processes of training for changing the human behaviour and mental outlook. The enlightened ideas, prejudice free mind and willingness to change one's mindset in the light of new knowledge and thoughts are indispensable intangibles for transformation of society. It essentially means evolution of new consciousness in tune with liberal values, cultivation of humanism at the comprehensive levels of individual and society and tolerating the views and faiths of others. It can be achieved by the instrumentality of education, the content of which has to be infused with progressive thoughts and views. Gopabandhu was conscious of the fact that spread of education is the surest way to realize the goal. He was aware that primary and secondary education by itself would not be sufficient unless accompanied by higher education and research. After all the college and university teaching combined with technical and engineering education provide access to higher levels of knowledge and enable the recipients of such education to be well abreast of the latest trends and developments of academic endeavour at the national and international level. He, therefore, demanded the establishment of an Engineering School in Cuttack and due to his untiring efforts his demand was fulfilled and an Engineering School was established. He, thus, remained in the forefront of a movement for the introduction of modern and technical education in Orissa.

It is lesser known that Utkalamani Gopabandhu Das fought with a crusading zeal for introduction of higher education in Orissa. For he realised that without it the people of Orissa would not be able to make much progress in quest for a better quality of life. It is a historic coincidence

that the resolution demanding a separate State of Orissa and the resolution for a separate University for the State were introduced at the meeting of the Utkal Sammilani convened in Paralakhemundi under the leadership of Krishna Chandra Gajapati during 26th and 27th December 1914. It is indeed enlightening to note that the moving spirit behind the resolution for a separate university was none other than Gopabandhu Das. The year 2006 is the 150th anniversary of the establishment of the modern universities in India. The cities of Chennai, Kolkata and Mumbai had the distinction of leading the country in this respect. It is important to recall that Gopabandhu Das started a movement for the establishment of a modern university for Orissa. The country knows him as the founder of several trend setting institutions including the Satyabadi Vana Vidyalaya. Emphasising on primary and secondary education and combining it with the demand for a University for Orissa he emerged as a mighty force for an educational renaissance of the State. It is, therefore, important to be adequately educated about his role in demanding the introduction of higher education for the students when the freedom movement was gaining momentum and the struggle for a separate Orissa State was at its peak. The way he went about achieving it was fascinating and revealed his efforts for digging out facts concerning establishment of the universities in Europe and cogently making a similar case for Orissa. Only a few days after the Samaja was established i.e. in October 1919, he wrote a piece forcefully pleading the cause of a University for the State and sensitizing people and seeking their active support in achieving it in practice. He cited the Government decision to establish a University in Nagpur and Dhaka even though there was only one college in each of those places. Unearthing information from the pages of history he understood that many European countries had the

distinguished record of founding universities for spreading higher education in spite of the fact that only one college existed there. Rejecting the specious plea that the existence of only one college was a limiting factor for starting a new university he exhorted the authorities to look at their own example of establishing universities in other parts of the country primarily on the same ground. He was perplexed as to why the case of Cuttack would be ignored when cities like Nagpur and Dhaka were being favourably considered for opening Universities there. He marshaled facts from the report of the Patna University Committee and the observations of Lt. Governor of the Bihar Province, Lord Gait to the effect that a University at Cuttack was being considered. When it was argued that Cuttack would get a University only after two or three colleges were established there Gopabandhu asked the question through the columns of the Samaj "What is the necessity of waiting for the setting up of two more colleges when there were precedents in India and abroad of having a University to cater to need of a single college?" He then wrote "Convert Ravenshaw College to a university". Let us pay tribute to the vision of Utkalmani who wanted, as early as 1919, the conversion of Ravenshaw College to a University. The dream of Gopabandhu Das has come true after more than eight decades. The Ravenshaw College has been conferred with the status of a Unitary University and a new chapter has been created in the history of educational development of Orissa. The present generation gratefully acknowledges the role played by Gopabandhu Das as the progenitor of this historic movement.

Gopabandhu in spite of the constraints imposed by the paucity of resources never privileged one type of education over another. For instance while emphasizing on primary and secondary education he was not limiting his vision

to promote college and university education due to inadequacy of monetary resources. In fact, the hallmark of his personality was his integrated vision covering all types of education. He disagreed with the proposition that by promoting higher education we might cut down on resources for educating the masses. He wrote about it in the Samaja on 8th November 1919. Noting the concerns expressed in some quarters that investments in establishing Universities might deplete the funds for the cause of primary education he however forcefully stressed on making higher education available to more and more people regardless of the hindrances on the way in the form of insufficient resources. His spirited arguments for the cause of higher education and his relentless use of the columns of the Samaja to drive home the point spoke volumes of his creative use of mass media for cause of social modernization through education.

One is struck by the boldness of his approach when one traces in his Rachanabali (first volume of his writings) his daring suggestion that Oriya students should be sent abroad for getting more modern and advanced education in the foreign soil. The land of Orissa described by Mahatma Gandhi as the land of sorrows and tears had hardly any funds for promoting primary education let alone sending students overseas for getting themselves enrolled in the institutions of higher learning and research. The fact that Gopabandhu had that courageous vision spoke of his undying spirit to reach beyond the frontiers of the country and explore the vistas of knowledge and scholarship for changing the destiny of our society and nation. To materialize that bold idea he suggested that an Education Fund (Siksha Panthi) be set up to finance the students for their studies in foreign countries. He then referred to the existence of such a fund in Ganjam, exhorted people to replicate it in other areas and use it for

the promotion of education for dispelling ignorance, reaching out to the new frontiers of knowledge in India and abroad, building human resources and changing society. His desire to overcome all barriers including financial for the cause of education represented the triumph of spirit over material deficiencies. Let us be inspired by Utkalmani's wisdom to carry forward the noble mission of spreading the light of knowledge and learning, uplifting people from the depths of ignorance and providing them access to the higher levels of education.

Utkalmani Gopabandhu was an avid worshipper of the ancient ideals of India based on our composite culture, rich literary tradition and spiritual ethos. He wanted those ideals to be integral part of our national curricula of education for developing the mental faculties of the students and ensuring the wholesome growth of their personalities. He wrote about it several times and Satyabadi Vana Vidyalaya was an exemplification of his lofty desire to teach the younger generation the values and morals which constituted the foundational philosophy of the ancient method of learning and scholarship. It may be clarified here that social modernization does not mean the rejection of all that is part of our tradition and which has contributed to the cultural refinement of our people in spite of their lack of exposure to formal education. The process of social modernization depends as much on imbibing the modern values as on harnessing the ancient wisdom which philosophically understood the unity of life and the oneness of diverse approaches to truth. Utkalmani Gopabandhu Das in an essay (written in 6th volume of Satyabadi) evocative of the grand alliance of the ancient and modern vision accorded priority to our spiritual and civilisational heritage and at the same time underlined the imperative need to learn English language, modern science and western literature. The blend of both

the modern and the ancient in the architecture of his education and his ability to assimilate ideas being generated by the vibrant intellectual traditions elsewhere in the world, made him one of the forwarding looking leaders who learnt from his times, added value to the secured wisdom and broke new grounds in transmitting them to the wider society. Two examples of institutionalization of his vision will validate the point. While the establishment of a Sanskrit toll in Puri owed to the untiring efforts of Gopabandhu and brought out his passion for advancing the learning of this ancient language the setting up of the Engineering School at Cuttack outlined his modern mindset to embrace the science and technical education. Understanding Sanskrit enables us to understand the modern language. It was Mahatma Gandhi who had said on 17th March 1940 that study of Sanskrit is an aid to the study of modern languages. In twenty- first century more studies conducted by linguists reveal that the Sanskrit language is more computer friendly than any other language. Utkalamani Gopabandhu's exhortations not to reject English language, medical education and western literature testified to his modern approach. His liberal and integrated vision fascinates the twenty first century mind and prompts us to recapture that spirit which evolved in the trying circumstances of colonial modernity imposed by the foreign rulers.

No discussion of social modernization through education would be complete without referring to the efforts to educate women and providing them their legitimate space to be the leaders and architects of a massive movement for educating the whole society and nation. It goes without saying that education of women cuts deep into society. In fact graded inequality ingrained in the caste system and extremely low status enjoyed by women in our society were primarily responsible for the degeneration of India down

the ages. What was true of India was true of the rest of the world. No revolution including the American revolution and the French revolution accorded the equal rights to women. John Adams was a key member of the Constituent Assembly of the USA who went on to become the President of that country. He played an important role in drafting the American Declaration of Independence which proclaimed that all men are created equal. His wife wrote a letter to him appealing to incorporate the rights of women in the American Constitution. But it was not heeded to. The proclaimed ideals of Liberty, Equality and Fraternity which remained at the heart of the French Revolution were guaranteed by the fundamental law of the land only to the male component of the population and the non-slaves. The French Philosopher Jean Jacques Rousseau whose seminal ideas provided the intellectual basis to the mighty French revolution declared that ignorance was entirely beneficial to women. Against this backdrop what was done by Mahatma Gandhi and Gopabandhu Das was nothing less than epoch making and the relevance of which is more than that of the great revolutions and movements of history for unchaining women from the bondages through education and expanding opportunities for them so that they played their due role in shaping the destiny of the nation. In the later part of the twentieth century it was declared that if development is not engendered it would be endangered. One can take liberty and modify it to say that if spread of education is not endangered it would be endangered. That was what Gopabandhu Das did when in his sociologically significant article on "Nari Siksha" (Education of Women) written on 6th December 1919 he commented, "If girls are not educated there would not be any improvement of the education of the country". The fact that Gopabandhu Das was taking up the women's

education at a time when he was fighting both for India's independence and the separate State for Orissa on the basis of language make his contributions more noteworthy. A cursory glance of that article makes us understand the sociologist in Gopabandhu Das explaining the sociological roots of educational backwardness of women. He outlined the social factors that prevented women to pursue education and condemned them to the depths of ignorance and illiteracy. He asked the question "How would education among women improve?" "Stri Siksha Brudhi Paiba Kipari"? He said that our social tradition did not encourage women to go to school. He then asked as to how a family would take interest in the education of the girl child when it knows that she would leave the family on attaining adulthood. He then explained that the social tradition enjoining the women to exclusively take up the responsibility of the household work came on the way of their educational advancement. Gopabandhu deserves to be hailed as a feminist for his perceptive analysis of the root cause of illiteracy among women. Attack on such social traditions constituted important steps for the emancipation of women. After all modernization of society could be best promoted only when women are given equal opportunities in the field of education. To day we clamour for gender equality and make empowerment of women the central plank for progress and development. At the core of such efforts remain the equal treatment of women and application of same standards for them as is being done for men. One is reminded of the

question of Gopabandhu to his well wishers when they repeatedly pursued him to get married again after his wife's unfortunate and untimely death. Gopabandhu sharply asked, "Would you have asked my wife for remarriage if I had breathed my last?" The question of Gopabandhu silenced them. But his profound question contained in it the more revolutionary issue of equal treatment of women for creating a good society. He extended that notion from his personal life and applied it in the larger context of society for promotion of education of women.

By attacking caste based approach to promote education, by taking up the cause of universalisation of primary education and promotion of secondary and higher education, by stressing the importance of learning English and the other streams of modern knowledge and instruction imparted through English language and above all by according importance to educate women and liberate them from the oppressive social tradition, Utkalamanai Gopabandhu Das became the harbinger of social modernization in Orissa in the first quarter of the twentieth century.

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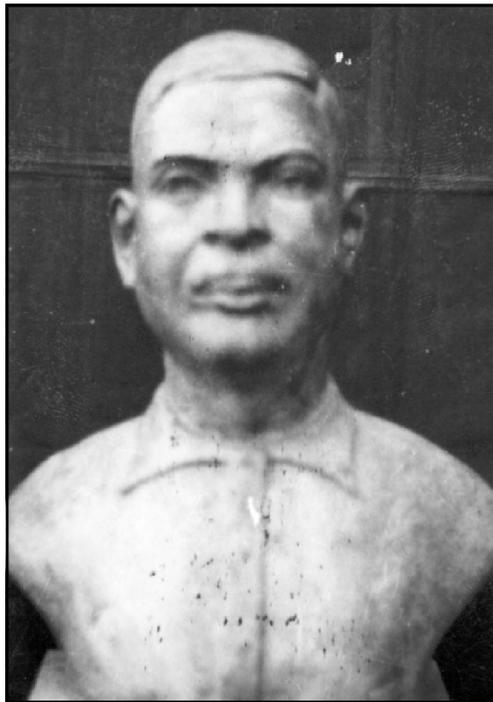
Laxman Naik : The Leader of the Leaders

Dr. N.P. Panigrahi

Tribal resistance movement was an integral part of freedom struggle and the heroic role played by many distinguished tribal leaders like Laxman Naik of Koraput, Ratna Naik of Keonjhar, Surendra Sai of Sambalpur and scores of others. They had identified themselves with the mainstream freedom struggle against heavy odds and at the cost of their lives and princely career.¹

There are few important aspects of the tribal resistance movement which deserve mention. One is that the tribals have their own social, cultural and religious identity, their own taboos, make beliefs and peculiar compulsion of lifestyle and therefore, any attempt of the administration of an alien rule to make an inroad into the tribal society by way of reformatory and correctional changes, however laudable, is bound to be resisted by the tribals with all their individual and collective might.² The most dominant characteristic of the tribal resistance movement

was that it was essentially a movement against the foreign rulers and in that sense could be adjudged to be the precursor of the national liberation movement which took a definite shape and gathered momentum under the inspiring leadership of Mahatma Gandhi nearly one century later.



There is a long and illustrious list of tribal resistance movement took place in different parts of Orissa. But nothing could be more inspiring and edifying than the saga of heroic struggle and sacrifice of one single tribal leader of Koraput whose feats and exploits till today are unparalleled.³ This great man is no other than Laxman Naik of Koraput District.

Laxman Naik was born on 22nd November, 1899 in Tentuligumma of Malkangiri. His father was Padlam Naik. He belonged to a Bhuyan tribe. He fought single handed against the oppressive foreign rulers with consummate skill and a rare passion and fervour

of a fighter. He was the very fountain of grit, courage and strength to countless followers and co-workers and shone by rare brilliance. He stood up like a rock with only one supreme truth as his polestar, the freedom of his mother land. He sacrificed all his creature comforts and ultimately consumed himself but did not break or bend a bit before the wily machination of the foreign usurpers.

This innocent tribal hero Laxman Naik was attracted towards the National Movement, when the message of Congress Movement reached Koraput. He became an active member of the Congress in enrolling as⁴ *charanna* member of the Indian National Congress. He received all kinds of physical education and learnt about national integration. He organized the tribal people to fight against old and inhuman practices like bonded labour. He played a key role to popularize Congress programme in Koraput. The tribal people of Koraput and its surrounding like Malkanagiri, Tentulipada accepted him as their hero and devoted themselves for the cause of national freedom. He promoted 'Khadi' and made people aware of the Congress plan of action.⁵ He tried to inculcate a sense of unity among people for the freedom. The subaltern perception of people's participation found its subtle manifestation in this part who fought for freedom. It was more insistent in case of the illiterate villagers than that of the elitists of town. The mass participation of tribals in this area took a new dimension in the Congress movement after congress formed ministry in 1937.⁶ They get a sense of fresh courage which led to some minor incident of rioting. The best example is killing of a sub-inspector with an axe when he removed a Congress flag while hoisting. Violence in a non-violent movement like Indian National Movement could be seen from such incidents.

Laxman Naik took the charge of President of the Congress primary committee at Matili in Koraput in 1942.⁷ He managed to mobilise the tribal people for various development works like construction of roads, building bridges and establishing schools. He asked the villagers not to pay any tax. He spearheaded the fight against oppression, sufferings and exploitation. During the Quit India Movement 1942, Laxman Naik was nominated to represent Matili. He used non-violence as a main weapon against colonial power. The tribal people called him "Gandhi of Malkangiri."⁸

The tribal movement created an unprecedented public awakening in Koraput. The message of Quit India Movement was circulated in the whole of Koraput.⁹ The Bonda tribes of this region were violent and belligerent and seized Matili police station under the leadership of Laxman Naik. In 1942, August, Laxman Naik and Congress workers attacked liquor shop at Kongrabeda, Muntipalli, Sindhabela.¹⁰ He led a long procession to Matili police station. It was on August 21, 1942, tribals from different villages moved towards matili, holding a Congress flag and chanted 'Ramdhun' and proceeded towards police station. They entered the compound of police station and tried to hoist the flag at the top of the Police Station.¹² Laxman Naik was not allowed to hoist flag, as the magistrate Mujibur Rahman ordered 'Lathi' charge on the demonstrators.¹³ The angry demonstrators gave patriotic slogans. Two police officials Ram Murty and constable Mohanty were injured. As the police opened firing, 5 died on spot and 17 injured. The injured Laxman was thrown into the ditch near the compound.¹⁴ It was a blessing in disguise for the police to involve Laxman in a murder case of forest guard G. Rammaya. He along with his son and other Congress workers were arrested at Matili police station and were sent to Koraput

jail. The trial of Laxman Naik was made at the Additional session court of Koraput. V. Ramnathan, the Additional Session judge, Koraput sentenced Laxman Naik to death under section 302 of IPS.¹⁵ He was then sent to Berhampur Jail for execution.

Laxman Naik was in the cell since November 16, 1942. When his execution date drew nearer, he wished to see his fellow prisoners and eat what they were given. All the inmates of Berhampur jail offered prayer. His fellow prisoners wept throughout night of March 28, 1943.¹⁶ At the break of dawn on March 29, 1943 by 5.30 a.m., Laxman Naik gallantly marched towards the Gallows. He wished his last. "If the sun is true, and so is the moon, it is then equally true that mother India shall be independent."¹⁷ Rammurty, the Zamadar of jail pulled the lever bringing the iron plate under his feet down.¹⁸ There ended his life, and he was buried inside the jail compound.¹⁹

Though Laxman Naik did not live to see free India, he remained imprinted in the minds of millions of people of India as the leader of leaders.

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Madho Singh : An Associate of Surendra Sae

Saroj Kumar Panda

The freedom struggle of India marks a great landmark in the history of mankind. Because it shook the very foundation of the colonial empire of the mighty British. The first hundred-year rule of the British from 1757 to 1857 began to crack from the Sepoy mutiny of 1857 which was considered as the first war of Indian Independence. Because the genesis of the freedom movement of India lies in the great revolt of 1857 and its aftermath. If we look into the vast panorama of the revolt of 1857, we come across stories of the heroic sacrifices of people both from the national and regional level. One such great hero was Veer Surendra Sae who dedicated his whole life for the greater cause of the motherland. Mother and motherland is superior to heaven, was his belief and nationalism was his religion, which inculcated a deep sense of patriotism among the people of the western Orissa who were greatly inspired by his message and heroism. Madhab Singh Bariha, the Zamindar of Ghens who followed the footprints of Veer Surendra Sae, was a great patriot. The heroic sacrifice of Madho Singh and his family was not only sensational but an unforgettable



chapter in the history of India's freedom struggle. Dr. Harekrushna Mahatab has very rightly observed, "the revolt of Madho Singh was far greater than the revolt of Surendra Sae". But neither in the history of Orissa nor in people's mind, he finds a place of that significance. The life of Madho Singh and his sons was a relentless struggle against the British. Though they suffered defeats in the hand of the British, their names will be recounted in the pages of history with glory.¹

Veer Madhab Singh Bariha is known from British records as Madho Singh. He is mentioned as Madho Singh in all historical documents.² His father Arjun Singh Bariha made necessary arrangements to make him proficient in the art of warfare. It is learnt that he became a martyr at the age of 72 in 1858. So, he must have been born in the year 1786. He inherited the value of honesty and integrity from his predecessors. His indomitable courage, love of freedom and his altruistic nature made him a great revolutionary.³ Seeing his courage and capacity, his father handed over the zamindari of Ghens in his favour, which consisted of twenty small villages. Those were : 1. Ghens,

2. Petupali, 3. Ghumuripali, 4. Jhankarpali, 5. Tileimal, 6. Barpadar, 7. Turimunda, 8. Badmal, 9. Katapali, 10. Kuchipali, 11. Sidhira, 12. Kalagapali, 13. Nuapali, 14. Videshpali, 15. Brahmanipatha, 16. Balipatta, 17. Beherapali, 18. Tumerpali, 19. Bandpali, 20. Charhapali. These were known as Khalsa"⁴ Madho Singh had five sons. They were Hati Singh, Kunjal Singh Bairi Singh, Airi Singh (Uday Singh) and Narayan Singh. His second son Kunjal Singh had got five villages as dowry. Those were : Grinjal, Budhamal, Kendumudi, Kendumudi, Rengali and Biripali.

Madho Singh was independent minded, who never desired to remain under the control of the Marathas and the British. He hated them for their exploitation of Indians. He hated the British as 'Bendra'⁵ (a low caste) and his feeling towards the British was echoed in those villages, which remained under his zamindari. He was convinced about the strength and shrewdness of the British. Yet he dared to fight against them. The reasons for which Madho Singh raised sword against the British are widely known. Firstly, the attitude of the British towards Veer Surendra Sae wounded the feeling and sentiment of Madho Singh. Because the lawful claim of Surendra Sae for the throne of Sambalpur was set aside by the British. Further Sae killed Duryodhan Singh, the zamindar of Rampur, who was found to be a seditionist. His (Duryodhan's) son Dariar Singh fled away to Hemgiri and saved his life and brought this act of Surendra Sae to the notice of the British. Veer Surendra Sae and his followers were victimized. Life imprisonment was inflicted on them. Madho Singh regarded this act of the British as a great threat to the independence of the region. He became a firebrand revolutionary against the British. Further the British attitude towards Narayan Singh, the Zamindar of Sonakhan influenced the mind of Madho Singh with strong

reaction against the British. Narayan Singh was the son in law of Madho Singh. A great famine occurred in Sonakhan in which people died out of starvation.

Narayan Singh requested Seth Makhanlal of Kharod to provide food grains for the famished people. But Makhanlal was reluctant to provide any help at this time of adversity. It infuriated Narayan Singh. He looted wheat and rice and distributed among his hungry people. For this, Narayan Singh was convicted and sent to jail. This act of British added fuel to the fire. Madho Singh and his whole family took a pledge to drive out the British. Further the policy of increasing revenue collection made the situation volatile. It over-burdened the people. A Govt. report reveals that in the year 1849, when the Gountias and Zamindar of Sambalpur were required to pay Rs.8800/-, it increased to Rs.74,000 in 1854.⁶ Such was the trend of revenue collection. Further the British made an announcement that all kings Zamindars and Gountias belonging to Sambalpur area were required to come down to Sambalpur to deposit their revenues. It certainly hunted the vanity of the kings, Zamindars and Gountias. But they could not defy the order. However, the community of Gond and Binjhal deadily opposed to pay the revenue. He decried this measure of the British. He did not want to rob peter to pay Paul. He stopped collecting land revenue from his subjects. He did not care for the demand of the British. Such act of Madho Singh was taken as a blatant disregard to British authority. Commissioner C.F. Cockburn Esq made an announcement for the confiscation of property of those who had declined to pay revenue to the British. The announcement was published in Sambalpur on 25.08.58. A list of defaulters was prepared in which Madho Singh was at the top.⁷ Another incident which conflagrated the situation was the dispute over Bhatibahal region. The

Zamindar of Bijepur was very clever. He immediately rushed to Sambalpur to justify his claim over Bhatibahal. The British supported his claim to amalgamate the region with his estate. It infuriated Madho Singh and his son. They made violent protest against the act of the British. So, all those events convinced him that a war against the British was inevitable.

Madho Singh was a man of farsightedness, courage and resourcefulness. He gave his head and heart to make an organization of the soldiers. He instilled the youths of 'Khalsa' in the spirit of nationalism. The gospel of nationalism spread to the nook and corner of the 'Khalsa'. A field situated between Budharaja Gudi and Banyan tree of Ghens was chosen for the training of the art of warfare. The youth belonging to the Kondh, Binjhal, Gond, Chauhan and other communities participated in the training. All expenses towards the training was borne by Madho Singh. The training programme was carried out from the full moon day of the month of Pousa till the last tuesday of Chaitra. The last tuesday of Chaitra, when the training was over, was followed with feasting and merrymaking. A sense of unity and self-respect was fostered among the people. The voice of Madho Singh reverberated throughout the length and the breadth of Ghens. The people of Ghens rose in revolt against the foreign domination, and it was the inspiring leadership and guidance of Madho Singh, which made this movement widespread and prominent. He made Ghens the breeding ground of nationalism.

On 30th July 1857, the Sepoys rose in Hazaribagh. They broke open the jail and liberated the prisoners including Surendra Sae and Udanta Sae. After that, Surendra Sae alongwith his brothers and son arrived at Sambalpur.⁸ The commissioner of Chotnagpur intimated about the incident to the commissioner of Sambalpur.

Immediately R.T. Leigh, the Asst. Commissioner of Sambalpur sent a 'Parwana' to all the kings and Zamindars to disassociate themselves from Surendra Sae. Madho Singh learnt about the arrival of Surendra Sae when the 'Parwana' was sent to him on 14.8.1857.⁹ He was overjoyed and made up his mind to revolt. For him, every movement was vibrant; every day was an adventure. But the British kept him under supervision and sent him a letter on 20.8.1857 and warned him to keep himself disassociated from Surendra Sae and his brothers.¹⁰ But the situation took a different turn when a spy of the Zamindar of Bijepur informed the British authority about the activities of Madho Singh. R.T. Leigh, the Asst. Commissioner of Sambalpur took preventive measure when he learnt that Madho Singh and his sons had already organized the Zamindars of Gond and Binjhal communities and were breeding revolutionary spirit in Rajbodasambar, KeSaepali, Patkulunda, Bheden, Padampur and Sonakhan etc. and championed the cause of Surendra Sae.¹¹ Madho Singh worshiped the presiding deity 'Pataneswari' of Ghens and took a pledge not to touch food till 120 heads would be sacrificed before 204 goddesses. Thus he started his campaign. The fire of revolt sparked in Sambalpur and soon spread like a wildfire throughout the nook and corner of western Orissa. The Gountias, Arakhit of Karondala, Markand Beriha of Kharmunda, Sri Krishna Behera of Bamanda, Pitambar Singh of Patakulunda, Zamindar Dian Sardar of Kharsel, Manohar Singh of Kuseikela, Chandan Gartia of Loisingha, Janardan Singh of Pahad Sirgida, Ananta Singh of Mudomahal, Anjari Singh of Kodabaga, Dhansingh of Machida, Kamal Singh, Nilambar Singh and Khageswar Singh of Lakanpur, Gond Zamindar Kama Gartia of Kolabira, Balabandhu Rao of Chandrapur Padampur, Rama Chandra Gauntia of Patrapali

(Rampur), Gountia Ioknath of Rampela, Adhagara and Kumbharbandh, Gountia Mrutyunjaya Panigrahi of Bargaon, Govind Singh of Sonakhan, Zamindar Lal Sae of Tanat, Jai Singh of Laida, Ganesh Upadhyaya of Singhabaga and many others gave a plunge into the fire of the revolt.¹² It was 7th October 1859 when all prominent revolutionaries gathered in the Barahampura temple and took a pledge to fight against the British. Also they promised to enthrone Surendra Sae. Later, thousands of rebels proceeded towards Junahjilla and captured it without bloodshed. It alarmed and perturbed the British. The ruler of Sambalpur finding no way out of this situation resorted to diplomacy. R.T. Leigh entrusted Chakodi Mahapatra with the responsibilities to settle for peace. It was only a pretension.¹³ R.T. Leigh promised Surendra Sae the *Gaddi* of Sambalpur. Leigh told him that it had been intimated to the higher authority which was of course a piece of lie. Then he appealed the revolutionaries to remain calm till the reply is arrived from the authority. Surendra Sae could not sense the shrewd move and he innocently believed in the British. On the other hand T.R. Leigh wrote to the higher authority to send soldiers. Also he organized an athletic meet in Sambalpur to divert the attention of the rebels. In the meantime, more and more soldiers poured into Sambalpur and when they moved, the revolutionaries became suspicious. One day the British soldiers made a surprise attack on the revolutionaries when they were taking bath in the Mahanadi. They fled away in utter panic. Their weapons were captured. However they could manage to escape. They again gathered on the hill of Budharaja. When R.T. Leigh came to know about the gathering of 1500 revolutionaries on the hill of Budharaja he made a planned attack with a large number of soldiers. The revolutionaries offered a stubborn resistance

after which the British soldiers got scared and fled away. The revolutionaries scored a tremendous victory, which gave a boost to their courage and aspirations for the future course of action.

The revolutionaries took the responsibility of guarding the Singodaghat and the Nishaghat. The Singoda Ghat, which was very much impregnable, was guarded by Madho Singh and his son Hati Singh, Kunjal Singh, Bairi Singh and Airi Singh. It completely hampered the movement of the British to Sambalpur. They faced a lot of inconveniences as their approach to Sambalpur was very much linked with these two passes. The British had no way out other than rescuing these (passes). The revolutionaries resorted to a guerilla warfare. The British soldiers received a great setback. They, therefore, gave up the idea of attacking through Sambalpur and planned to proceed through Nagpur.

So on 8.12.1857, Capt. E.G. Wood left Nagpur and reached Singoda Ghat after 19 days of strenuous journey. There was a contest between Madho Singh and Capt. Wood. Many English Soldiers were laid to the dust and the captain escaped and saved his life. On 29.12.1857 he reached Sambalpur. The news spread terror in the camp of the British soldiers and they dared not to bring the Singoda and Nishaghat to their control. On 30.12.1857 Capt. Dyer reached Sambalpur with British soldiers. He attacked the nearby Ghats of Sambalpur. He made a constant search of Udanta Sae. Both Capt. Wood and R.T. Leigh unitedly attacked the rebels and followed Udaya Singh and proceeded upto Kudopali where Chhabila Sae was shot dead. The death of Chhabila Sae shocked Surendra Sae. The incident made Madho Singh aggrieved. After that Madho Singh guarded the Singoda Ghat with great deal of care and seriousness.

The Govt. dispatched Shakespeare to recover the Singoda Ghat. He made two attempts. He failed in his first attempt¹⁴ and during his next attempt, he had to encounter Hati Singh. Hati Singh was severely injured but he managed to escape. Hati Singh, Kamal Singh, Govind Singh and Salegram Beriha again captured Singoda. The situation made Madho Singh more aggressive. He proceeded to Ghana Ghati to collect weapons. But the British made sustained efforts to recover the Singoda Ghat. Capt. Wood Bridge and Capt. Wood were again sent for this purpose. They secretly learnt about the stay of Madho Singh in Paharsirgirah. The British had spread a rumor of the death of Hati Singh in his encounter with Shakespeare at Singoda Ghat. The British thought that it was the appropriate time to capture Madho Singh. They blocked the Paharsirgirah Ghat. But the attempts of Shakespeare ended in smoke when he was captured and beheaded by Madho Singh. His headless body was hanged on a tree. It was the incident of 12.02.1858. The incident terrified the men in the British camp in Sambalpur. The British did not dare to send soldiers any more to Paharsirgirah. However on 14.12.1858 Capt. Ensing Warlo proceeded to Singoda Ghat. He saw a ferocious scene on the top of the hill. Headless and naked corpses were seen hanging in the trees. Naked and headless body of captain Wood Bridge was also found among those of others. Warlo carried the body of Bridge with a horse and came back to Sambalpur.

The wrath of the British on Madho Singh knew no bounds. Major foster proceeded to Ghens with a huge army. There was deep silence in Ghens. No one was found. Everybody hid himself either in distant villages or in deep forest. That again infuriated the British soldiers. They burnt the entire village. This act of the British soldiers was intolerable for the people. There was again a face-to-face fight.

At this hour, Madho Singh had already grown old and fatigued. His constant and relentless struggle with the British exerted an adverse effect on his health. He spent many agonizing days and sleepless nights in the jungle. He wanted rest and while going to Matia Bhatt, he was captured by the British. It was December 1858. Madho Singh was hanged to death.¹⁶ The death of Madho Singh weakened the rebels. Even Surendra Sae was deeply shocked. Madho Singh passed away but his memory is still cherished in the heart of the people. The heroic deeds of Madho Singh gave inspiration to the future.

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Subal Paikaray : The Living Legend of Paika Akhada

Braja Paikaray

Once upon a time, the vast land of Orissan empire was stretched between river Ganga in the north, and river Godavari and Krushna in the south. Eminent Oriya emperors Kharvel and Kapilendra Dev were able to conquer and occupy the major parts of Indian territory and had become successful in all of their military expeditions due to the deep patriotism and unparalleled bravery of historically famous Paika soldiers.

Orissa lost its independence in 1568 A.D. due to the brutal killing of Gajapati Mukhunda Dev by a Muslim general Kalapahad of Bengal in the battle field of Gohira Tikiti. In the year 1570

A.D., Ramei Routray, the founder of Bhoi dynasty renamed himself as Gajapati Rama Chandra Dev-I and built the fort of Khurda at the foot of Barunei hill. In the initial period of his rule Gajapati Ramachandra Dev-I gave much emphasis on reorganising the Paika Akhadas of Khurda area in order to prepare an well organised, disciplined, and militarily trained Paika army which could be able to confront any sudden onslaught of the enemies.



In the historic Paika Rebellion of 1817 A.D., the valiant Paikas of Khurda had fought with the British army to protect the prestige, dignity, honour and independence of the motherland. Even the British historians had admitted and appreciated the deep patriotism, the indomitable courage and the excellent military skill of Khurda Paikas.

From the pages of military history of Orissa, it is ascertained that during Khurda Paika Rebellion of 1817 A.D., there were at least 74 *Gadas* (military strongholds) in the Khurda area and eighty thousand Paikas were ready to face the

enemies at the command of the then Gajapati king of Khurda. As per the military information gathered from "Paika Kheda" written by Late Kanhei Champatiray, the Paika youths were recruited as soldiers at the early age of 20 and were fighting in the battle field till their retirement at the age of 40. After their retirement from the battle field, those experienced Paikas were imparting military training to the Paika youths at 'Paika Akhada' centres as their teachers or Gurus.

Others were given the charge of guarding the forts from the onslaught of the enemies.

In the past, usual military training was imparted to the Paika youths of Khurda at different *Gadas* through Paika Akhada Centres. Though the indomitable courage of Paika army have become things of past, the flame of revolution is still burning in the hearts of the successors of their valiant forefathers. The Paikas are now struggling hard to keep up the old military tradition of Orissa through Paika Akhadas.

Among different *Gadas* of Khurda area, a village namely Gadamanitri which is only 20 km. away from modern Khurda town in the western direction is well-known as Manitrigada since long. Though people belonging to different castes and communities reside in this village, the majority number of persons belong to Paika or Khandayat community. As per the historical records of Khurda, once upon a time Gajapati Purusottam Dev of Bhoi dynasty had taken shelter in Manitrigada with the royal family leaving the fort of Khurda for self protection from the onslaught of Muslim aggression. The historical remains called "Raj Kachery" and the thached house temple of Lord Jagannath, Balabhadra and Subhadra are still existing in proof of the Gajapati Purusottam Dev's stay at Manitrigada. The Paikas of Manitrigada had also taken active part in the historically famous Paika Rebellion of 1817 A.D. and had fought against the British army to protect the honour and dignity of the motherland.

About hundred years back, three Paika Akhada centres had been established at different places of Gadamanitri namely "Martha Pada", "Akhada Tota" and a place under a huge Banyan tree adjacent to the temple of "Goddess Duarsuni".

Some 85 years back, under the direct supervision of the then Paika Guru late Mina

Paschim Kabat and late Achyut Baliarsingh, their disciples Mr. Subal Paikaaray, late Arakhita Dalasingharay, late Jogi Ranasingh, late Narayan Mangaraj, late Hati Paikaaray, late Ananda Paikaaray, late Dibakar Baliarsingh, late Kuber Chhotaray, late Bhagabat Jena and late Antaryami Jena were receiving training regarding the old military craft of Orissa called 'Paika Akhada'.

Mr. Subal Paikaray, the dedicated hero of "Paika Akhada" took birth on 21st April 1912 as the youngest son of late Ananta Paikaaray of village Gadamanitri and is still alive and except him all his old pals have left this mortal world since long.

As per the version and information gathered from Mr. Subal Paikaaray, the legendary figure of Paika Akhada, the Paika youths were practising rigorous physical exercises and receiving the training accordingly from the Paika Gurus at centres of Paika Akhada. They were learning different "Sunas", archery, sword and talwar fighting, "Banati Chalana" and "Pata badi Khel" etc. "Suna" means the skill of throwing of one's body with extra-ordinary physical control. The disciples or learners of Paika Akhada were taught "Bota Suna", "sampei" (the Suna which is performed forward without touching the ground), Kabuli (the "Suna" which is performed backward by touching the ground), "Karuna Suna" (the one sided Suna which is performed side way by touching the ground), "Ekatipi Suna", (the "Suna" which is performed in a particular drawn circle and the concerned Paika performs the art of Ekatipi Suna with extra ordinary physical balance so that at all the time he should be within the circle and should not go beyond the circle), "Bahu Suna" (the concerned Paika stands on the arms of another strong and stout Paika and performs the act of Suna), "Gadi Phopada", "Thaka Phopada", Hanumantia (to walk on the ground with the help

of hands raising two legs towards the sky) and practice of "Danda and Baithaks" (a special type of physical - exercises). Besides the above noted rigorous physical exercises, the trainees were also taught the art of "Banati Chalana", "Archery", "Mudgar Chalana" (club fighting), "Banka Chhuri Chalana" (the skill of curved knife fighting), the "sword fighting", "the talwar fighting", "the Patabadi Khel" etc. The skill of "Patabadi Khel" is of four different types namely 1. chari badi, 2. Hana Kata, 3. Saptaghar Kainche and 4. Mendha Ladhei.

The Paika Gurus use to impart the military training to their disciples at different centres of Paika Akhadas not to earn their livelyhood but with a missionary spirit. As per the custom and tradition, the idol of "Bhairab deity" (the battle God of Paikas) was installed at the centre of Paika Akhada and before practising the battle skill the learner had to offer respectful pranam both to their Guru and Bhairab deity as well. Usually in mid-summer day, the Paika military skills were being practised by the Paika youths. The battle drums were beaten by schedule caste persons having some elementary knowledge regarding Paika Akhada and battle cry. With the beating of drums (Dhola) different skills of Paika Akhada were being practised and at the end of the session, the learners use to perform heroic battle dance holding different battle weapons like katari, swords, talwars, clubs, battle axes, curved battle knives, pata badis (special prepared sticks) in their hands.

Mr. Subal Paikaray, who achieved excellency in Paika battle skills had taken rigorous physical training for eight long years from 1922 A.D. to 1930 A.D. and had acquired special skills in sword fighting physical balance exercises and "patabadi khel" due to his sincere dedication

towards Orissa's traditional battle craft i.e. Paika Akhada.

In the past "Magarmusha Palinki", "Juda Sasal", Horse riding Paikas and Paika Akhada troops were part and parcel in the marriage procession of Khandayat and kshyatriya bride grooms. It was considered as a symbol of status and aristocracy in the then feudal society to include Paika Akhada troop in the marriage procession of the bride-groom.

His disciples Sri Ramesh Chandra Paikaaray, Hrusikesh Dalasinghray and Naba Kishore Sundaray have achieved notable skills in swordsmanship in operating the curved dagger and Talwar with the direct supervision and teaching of Mr. Subal Paikaaray.

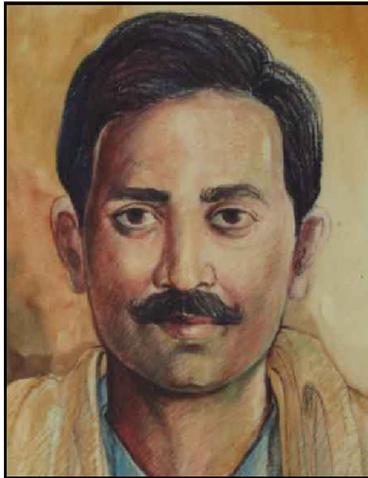
At present the Paika youths are less interested to learn the skills of Paika Akhada. Only at the time of "Durga Puja" or "Dashara" Paika Akhadas are being performed at different Gadas of Khurda area only to preserve the old custom and tradition of their forefathers. Mr. Subal Paikaaray who has already attained the age of 95 opines that the Paika Akhada might not survive in future without the sincere involvement of the Government of Orissa to keep up the same. Mr. Subal Paikaaray, who has dedicated his whole life for the cause of Paika akhada is still active in his day to day life recounting his glorious past. He has become a source of inspiration for the present generation of Paika youths for his unflinching devotion towards Paika Akhada.

Braja Paikaray is an Addl. Govt. Pleader, Bhubaneswar Court and he lives at 342/3, Jagamara (Barabari), Bhubaneswar- 751030.

The Saga of a Patriotic Family

Saudamini Paikaray

"Fight for justice", the inspiring message of Bisoi Samanta Harihar Parida invigorated his whole family to adopt a life of dedication and devotion for the cause of the nation. Harihar Parida lived in his ancestral village of Gadabanikilo in the feudatory state of Ranapur during pre-independence era. Well versed in both Hindi and Bengali, Harihar was a man of rare courage and determination who was always against autocracy, tyranny and corruption. He was appointed as the *Sarbarakar* (with whom the power of collecting revenue was vested) under the royal set up. Even while holding an office in State administration, he dared to file a suit against Daroga (Police Officer) Dinabandhu Mohanty who was directly involved in illegal transporting of rice to Khasmahal areas. The case had been compromised by the intervention of the then Dewan of Ranapur. He had launched an agitation against the king in 1898 for the rectification of maladministration and corruption of the amalas of the state. Harihar left the world in his forties keeping many hopes unfulfilled.



Harihara Parida

The untimely death of the father forced his eldest son Dibakar to give up his studies after matriculation and to find out some jobs. Born on 30th November 1911, Dibakar was a brilliant scholar, an astrologer, and eloquent speaker with poetic genius and a man of uncompromising nature. He inherited bold spirit of protesting against corruption and tyranny from his illustrious father. The exploitation, exaction and evil practices like Bethi, Bheti, Najarana, Magan and Rasad which were prevailing in the princely state of Ranapur at that period had worsened the living condition of the poor subjects. Above all, the heinous practice of human offering to the presiding deity Maninag Durga was the most hellish one. The injustice, autocracy, and tyrannical rule of the king touched him intensively and he left the job of assistant manager of Narendra Press owned by the king. He organised the underprivileged, down trodden and oppressed people of the state in order to raise voice against the king and to make the people free from the British. To emancipate the people from various exploitations and to end the despotic rule of the



Indumati Paikaray

jumped into it.

During the eventful year of 1938, when rebellion took its gigantic form under the guidance of the elder brother Dibakar, the younger brother Ratnakar and Chakradhar were involved in organising meetings and collecting information relating to the activities of the loyal subjects and tyrant amalas and also carrying messages to the Congress workers of gadajat and khasmahal areas. Younger sister Indumati and cousin Ananta Charan Organised the "Banar Senas" to collect funds for arranging public meetings. Warrants of arrest were issued against the two brothers, patriot Ratnakar and Chakradhar, and paternal uncle Banchhanidhi Parida. Ratnakar left Orissa and stayed incognito at Kolkata. The younger brother Chakradhar went to Kolkata and then to Burma (Mynamer) by ship. In order to suppress the rebellion, warrants of arrest were issued frequently against Dibakar Parida. To prepare the future plan, he often used to stay at Gadabanikilo. On one such occasion, about 50 sepoy encircled the house with a view to arrest revolutionary Dibakar in one early morning and knocked the door. Indumati, the 13 year old brave sister of Dibakar opened the door and witnessed the red turbaned sepoy being armed with lathis and guns. The king's sepoy asked the little girl Indumati

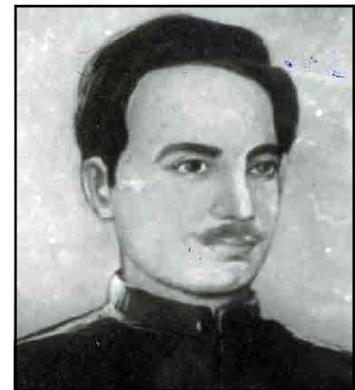
king Prajamandal was formed in Ranapur in 1937 and Dibakar became the organising secretary of the organisation. The voice of resistance spread like wild fire and thousands of common people

with a threatening voice, "where is your brother Dibakar? Tell him to come out of the house within a moment or else we would be compelled to enter forcibly inside your house to arrest him." Indumati was made of different stuff. She was bold and fearless like her brother. Indumati replied emphatically to the king's sepoy "Elder brother Dibakar has gone to Cuttack since yesterday and there was none inside our house except my mother and myself. But if you sepoy dare to enter inside our house forcibly I would cut you into pieces by sword." The king's sepoy became convinced that Dibakar was not present in the house and they returned back. With courage and presence of mind the young girl saved her brother from arrest.

The Prajamandal movement gained momentum in 1938-39 and in course of events the political agent R.L. Bezelgettee was beaten to death by the infuriated mob on 5th January 1939. Being accused of murder, Dibakar Parida and Raghunath Mohanty, the colonels of Ranapur Praja movement were sentenced to death and were hanged on 4th April 1941 at Bhagalpur prison.

At the same time uncle Banchhanidhi Parida was imprisoned and brutally tortured in Ranapur jail as a political prisoner for his active participation in Ranapur praja agitation. He was awarded one and half years of rigorous imprisonment and was freed after the execution of his illustrious nephew saheed Dibakar.

It was the time of second world war. The



Dibakar Parida



Chakradhara Parida

soldiers of Japan had already invaded Burma on 11th December 1941. The Japanese soldiers made bombardment on an oil tank of Tabhei and razed it to the dust. The tragic scene of destruction and the wretched condition of Indian workers moved young Chakradhar's poetic heart and he expressed the miseries of the people in poetic verse known as "Henda mine Gita". On the way to Rangoon, Chakradhar and his friends were captured by Japanese soldiers and were deputed to Mianmiu (a town of Burma) where heavy battle was fought between the British and Japanese soldiers. From Mianmiu, Chakradhar travelled to Pegu town and then to Rangoon. At Rangoon, he first joined in an organisation called "Indian Independence League" which was working for the freedom of India. In 1943 the I.N.A., popularly known as "Azad Hind Fouj" was formed by Netaji Subhas Chandra Bose and war was declared on behalf of the "Azad Hind Government" against the Britishers. Chakradhar joined in the I.N.A. to fulfil his long cherished dream.

On 7th January 1944, Chakradhar met Netaji Subhas Chandra Bose at Kambei and revealed his identity. Netaji appointed him as a recruiting officer of Azad Hind Fouj. He got his military training at Kambei military training centre.



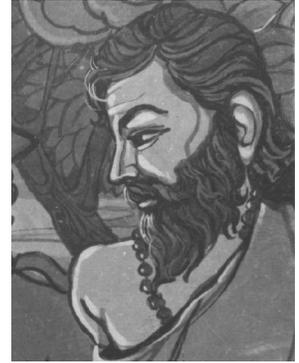
Ratnakara Parida

When the I.N.A. soldiers proceeded towards India with strong determination and occupied Kohima, Dimapur, Imphal and Didim mines areas of Eastern India, Patriot Chakradhar was fighting in "Netaji Brigade" under the command of Major Prem Singh. But in course of events the I.N.A. met the saddest disaster of defeat by the Britishers and patriot Chakradhar was taken captive as a war prisoner. He was imprisoned at Rangoon central jail - on 18th March 1945 and was set free from the prison on 24th March 1946 among other I.N.A. soldiers and returned to India by ship.

All others, except Indumati Paikaray (who has now turned 82 years of old) of this patriotic family have left the mortal world silently but their supreme sacrifice for the cause of Indian Independence shall certainly glorify the pages of Orissa history and inspire the coming new generations to fight against injustice and autocracy.

Saudamini Paikaray is a Lecturer in Education in Gadabanikilo College, Gadabanikilo, Nayagarh.

Jayee Rajaguru



Jatadhari Mishra

Long before the occurrence of sepoy mutiny in 1857, two important events took place in Orissa at the time of British conquest in the beginning of Nineteenth century. In the year 1803 A.D. almost all the kings of the state opposed British rule in Orissa and the resistance movement started throughout. In the year 1804 A.D., people of the state launched the freedom movement and tried to liquidate the British power from our motherland. The revolution was not confined to the state alone, it spreaded to different parts of the country. Jayee Rajaguru made liaison with Marathas at Nagpur and other powers of the country and tried to unite all against British forces. This movement was not at all sporadic in nature, it was well planned and adequately thought with deep foresight.

The purpose of the revolution was not only to oppose the British rule but to release India from British clutches. Attempts were made to collect revenue from the British occupied praganas in Orissa and to merge the praganas with the territory of Khurda state.

The kings of Kanika, Kujang, Harishpur, Marichpur and other like mined states joined hands with Khurda and made the revolution very furious. Jamidars, businessmen, intellectuals, general public and even the tribal sectors participated in the revolution. The Paikas of Khurda came forward and became the harbingers of this movement. It alarmed the britishers for their existence. This sort of revolution first time took place in Orissa, even in India and created

sensation from top to bottom against the British administration in India.

The man who steered this movement was Jaya Krushna Rajaguru Mohapatra popularly known as Jayee Rajaguru. But unfortunately this revolution failed, the reasons may be many. But the revolution was not ended. The sparks inside the ashes again arose and launched another revolution by the tribal people of Ghumsar and tried to implement the spirit of independence in the year 1817 which is known as Paika Bidroh of Orissa.

Jayee Rajaguru was captured and confined at Midinapur. The entire anger of Britishers concentrated on him and he was brutally killed at Bhagitota. British soldiers brought two branches of a banion tree and tied the legs of Jayee Rajaguru and made the branches free. The entire body of Jayee Rajaguru turned into two pieces. But Jayee Rajaguru never bow down his head before the Britishers, rather he preferred sacrifice his life for the shake of his mother country.

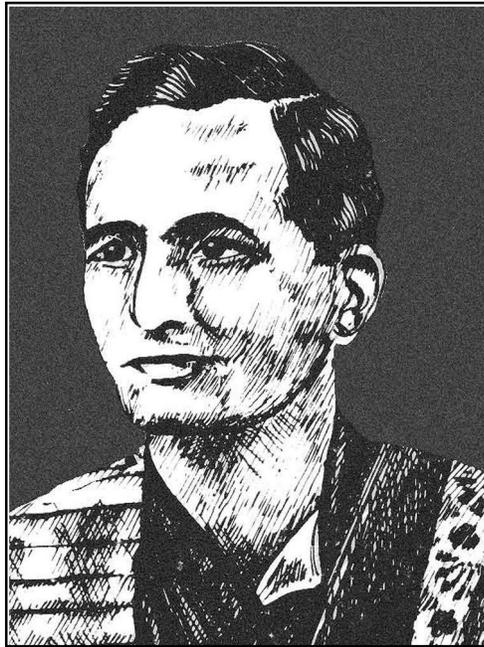
In the mean time two hundred years have been passed but the history has remembered the activity, heroism, daringness of Jayee Rajaguru as an undoubted hero of Indian freedom struggle which was first organized by him and in the early part of Nineteenth century.

Jatadhari Mishra is the Secretary of the Saheed Jayee Rajaguru Smruti Sansad, Birharekrushnapur, Puri.

Kantakabi Laxmikanta and Nationalist Poems

Dr. Soma Chand

The word 'Nationalism' is an age-old concept. Since ancient time, the world literature is replete with poetic descriptions related to the glory and heritage of the motherland. Especially in greek literature odes were specifically composed during pre-Christian period to depict the heroism of the soldiers, heroes and sportsmen. In the context of ancient Indian literature Vedas have made sporadic mention of fraternity, amity, national integration as elements for the worship of motherland. In *Prithvisukta* of *Atharvaveda* motherland had been reflected as *Kalyani*, *Sukhadayini*, *Vandaniya*, *Kavyamoyee* and was invoked for the service of the motherland.



In the *puranic* literature also the authors have vividly referred to the worship of motherland with patriotic fervour. *Brahma Purana*, *Skanda Purana* and *Garuda Purana* are more narrative in this regard. But this nationalism was free from political influence. With the march of time

patriotism got itself closely related to politics. The medieval period of Indian history was dominated by frequent foreign invasions, loss of unity, dormant attitude of the inhabitants for which nationalism could not get proper impetus to prosper. Its absence was conspicuously marked in medieval literary realm.

Very few references to nationalism are found in Hindi literature popularly branded as *Raso* composed in 13th and 14th century A.D. The Rajput communities like *Rathors*, *Chauhans*, *Solankis*, *Chandels* etc. were engaged in mutual warfares and war became a luxury for them. As a result India came under foreign yoke. Again in this background appeared

Rasos to inspire the masculine instinct of the people.

With the imergence of Indian renaissance in 19th century the dry veins of the Indians were surcharged with new feelings of patriotism.

Consequently Nationalism in literature was interpreted as a religion and reflection of *Bhagavat Satta*. The enlightened Indians now became ardent champions of national interest and the writers used their powerful imagination for the upsurge of nationalist overflow.

Coming to the Orissan scenario, the British occupied Orissa in 1803. Since 1568, the independence of Orissa was lost to Afghans, Mughals, Marathas successively and the British was last in the category. The glorious heritage, tradition and history of Orissa slowly and silently went in to oblivion. The Oriyas lost their identity in the veritable altar of western expansion. They became stagnant and slept in medieval slumber.

Till the last part of 19th century no concrete political organisation had originated in the soil. Due to absence of any political organisation, the problems of the commoners could not be highlighted and national consciousness was at its lowest ebb.

During this time the writers came forward, who with mighty swords gave intellectual leadership to the society. The message of nationalism and national integrity took a long slip forward.

The growth of nationalism in Orissa broadly developed in two phases : - From 1803 to 1903, that is from British occupation of Orissa to the establishment of Utkal Sammilani better known as the age of growth of national spirit. - From 1903 to 1936 till the establishment of separate province of Orissa is known as the age of spread of nationalism.

Laxmikant Mohapatra belonged to the second period. He was born on 1888 A.D. and breathed his last in 1953 A.D. As he was born on the particular day of worship of goddess Laxmi, was named as Laxmikanta (as gracious

as Laxmi). But it was an irony of fate that throughout his life he could not retain that splendour. On the other hand Laxmi's co-wife Saraswati (goddess of learning) prevailed his intellect. The fatal disease of leprosy brought an early end to his physical movement only to make his mind more active and intellectual. His fragrance of expression virtually permeated the entire literary surrounding with its mass appeal and glamour.

The second half of the 19th Century in Indian nationalist scenario was marked by the emergence of a luminary of patriots like P. Anandacharulu, C. Sankaran Nayar, T. Madhavrao, C. Narayan Swami, Bankim Chandra Chatterjee, Bal Gangadhar Tilak, Viresh Lingam and others.

These pioneers of Indian nationalism with their sacrifice and dedication instilled national feelings into popular hearts. The literateurs also accordingly took the advantage of the situation to preserve the instinct. The popular nationalist leader B.C. Pal has rightly remarked :

"The intense patriotic passion that breathed through his poems captured the youthful minds ... in a special sense, the poet of this new conflict and of the racial self-respect and sensitive patriotism born of it."

He had written it in the context of Bengali poet Hemchandra Banerjee (1838-1903). An equal feeling of importance, attachment and inclination is reflected in Laxmikant's writings. The contemporary social condition coupled with his pedigree inspired the poet for his immortal heart touching nationalist expressions.

The Non-Cooperation movement of 1920-21 and Salt Satyagraha of 1930 had their tremendous impacts on his family members. The clarion call of the master, Gandhiji - vibrated the flow of patriotism among the members of the

family. Laxmikant's father Bhagvat Prasad, sisters Kokila Devi and Janhavi Devi, younger brother Kamalakanta had actively participated in breaking the salt-law at Inchudi in 1930. Even the eldest son of the poet, green horn Nityananda Mohapatra had also played an active role in the movement.

But alas ! Invalid Laxmikanta had to confine himself to the four walls of the room - still could perceive the external world charged with nationalist fervour, smelled its flavour. He took his shelter in the pen. He had the might realisation that out of many branches of Literature like essay, story, novel, drama and poetry - the last one being most effective. To create inspiration and awakening among the people and the surrounding, poetry rightly plays the role of torch-bearer. So he took up poetry as the right medium for appeal to the people, call to the nation, offering to the motherland. Through these poems he now aroused the feelings of nationalism in innumerable hearts.

It was the period of Satyabadi Age in Oriya literature. The pioneers like Nilakantha Das, Godavarish Mishra spread the message of nationalism through the revival of glorious past, aristocratic background, and past heritage. On the other hand Gandhian ideologies and methods had their tremendous impact in enriching the nationalist sentiment. Being inspired by both, Laxmikanta now started composing powerful nationalist poems to reach the grass root level of the society.

Since the first phase of Gandhian era that is from Non-Cooperation movement Laxmikant had rightly performed the role of a writer-leader by the compilation of nationalist poems. These writings had their tremendous impact upon minds for direct involvement. Behind this direct popular

action indirectly lays the poetic inspiration of the literary presentations.

The year 1789 A.D. was the year of French Revolution in Europe. The people of France revolted against the prevailing socio-politico-economic system. But behind their revolutionary activities, the intellectual awakening was provided by Voltaire, Montesquieu and Rousseau. Accordingly, the writings of Laxmikant along with others brought echoes in the nook and corner of the state with the feelings of *Swaraj* and *Swadeshi*. The people came forward to participate in various phases of Gandhian call-either during the breaking of Salt law at Inchudi or Eram or by burning the police - station at Bhandari Pokhari. Behind the direct and indirect actions lay the intellectual inspiration of few poets like Kantakabi to make them possible.

The entire literary works of Kantakabi have been compiled in two volumes - *Kanta Sahityamala* volume -I and II. The last chapter of volume-II contains his nationalist poems. It includes thirty - three nationalist poems. Since *Vande Utkal Janani to Ke Kahiba aji Bharata Ke Kahiba taku dina* - the twenty six poems are written in one phase. Then *A Desha, Pralaya Dunduvi, Unmada, Aryabahini, Vijayavana, Jatiyapataka, Samara Sangeeta* - these seven poems are written in second phase.

Laxmikant's Nationalist poems are small in number. But more powerful is their inspiratory and emotional appeal. The main aim of these poems was to dispell the feeling of inferiority complex from the Oriya minds to develop a strong sense of self-confidence. The objective was to remind the stagnant Oriyas their lost glory and heritage to initiate the feeling of love and devotion for the motherland. Self-sacrifice and dedications are the two strong weapons for the service of the soil that is why he has porfrayed the calm, serene,

emotional and prosperous appearance of Mother Orissa in every stanza of the poem number eleven.

A very touchy episode is related with this poem. The district conference of the Pradesh Congress was going on at Bhadrak. The meeting was filled up by the august presence of local dignitaries as well as staunch Congress workers. This song was presented as the opening song of the meeting. The song produced its effective charm. This appeal of the poem had created an emotional and sentimental national appeal among the audiences. The calm and grave atmosphere of the meeting was virtually been made spell-bound. The prominent Congress leader Gopabandhu Das was present in the dais. With overwhelming heart he came down from the dais to embrace Laxmikanta and exclaimed. "Oh ! what poem have you composed, Laxmikanta"

This very line is sufficient. Rightly this single remark shows the magnetic charm of awakening of his poem. It creates a feeling for the country and beats the heart with a strong passionate rhythm. Automatically a feeling comes from the heart of hearts to do something for the motherland. These type of patriotic feelings have been nurtured in his poem *Aryabahini* which reflects the voice of Orissa's inner soul. It is really the big source of energy.

As a matter of fact the inspiration created by Laxmikant's lyrics and songs of revolutionary zeal made them priceless treasures of Oriya literature. Starting from Talapada village of Bhadrak it spread over distant parts of Orissa and touched the hearts of Rajas, Maharajas to poor, destitutes, oppressed to suppressed ones.

The Chief Stalwart of Freedom struggle was Gandhiji. His personality, leadership and direction had brought about new avenues in the thought process of the writers. Many of them

adopted him and his teachings as the driving force of their inspiration.

Laxmikant's sister Kokila Devi was a true follower of Gandhiji. Gandhi first came to Orissa in 1921 and under his wave a series of constructive works were inaugurated in Orissa in which Kokila Devi took leading part. Laxmikant started writing his serial "The autobiography of a non-cooperator" later published in 'Utkal Sahitya'. To make spinning *Charakha* and *Khadar* popular among the people he wrote :

*"O brother,
Spinning is your liberation,
See, your land is full of aliens
Watching and smiling with fun.
How long their servants will you remain
and go on toiling in vain ?"*

Laxmikant's aim was to make the Gandhian constructive works popular among the grass root level of the society. As expected the writings produced the desired effect people accepted *Charakha*, spinning, *Khadar* as part and parcel of Freedom Struggle.

It is the duty of the poets to give direction to the society by composing poetry befitting the times. In the nationalist poems of Kantakabi obviously we find this definite trend. The need of the hour was to fill the people's mind with a sense of inspiration and excitement for action. Kantakabi accordingly wrote with this expressive idea in mind. His poems made the commoners restless and surcharged, with the feelings of nationalism. They now came forward with the sense of action for the sake of the motherland.

Besides these types of awe-inspiring approaches of patriotism, there is another aspect of expression. It is lofty and sober approach which fills the human heart with a serene beauty, charm and attachment for the soil. This feeling of

oneness creates a niche in the reader's heart. There comes the spontaneous desire to worship the motherland and to adore the image of the land in the core of the heart. Laxmikant has rightly expressed this message in his famous *Vande Utkal Janani* poem.

The appeal of the poem is well known. The natural beauty and lofty expression melt the human mind with sense of reverence and awe. Even after the lapse of 58 years after independence the poem has lost none of its previous heritage. It has maintained equal feelings of vigour, reverence and patriotism in the popular mind.

And here only lies the fundamental characteristic of Katakabi's nationalist poems. This feeling had swayed the Oriya minds in the currents of the Freedom Struggle for a bright future.

Katakabi's literary pursuit covers a period of half a century. Among his various creations the number of nationalist poems are much limited. But they have their own fragrance and stylistic distinction. His language is simple and lucid. It has no intellectual barriers to overcome. Rather it is filled with natural expression of feelings and emotions.

"Carry on writing, go on with the spirit, the gold will remain and the residue will be burnt into ashes". This was the blessing of Fakir Mohan Senapati to Laxmikant to lengthen the pursuit of creation. As a matter of fact the sickly body of Katakabi has been burnt to ashes but his inner beauty as creator still dazzles like pure gold.

He died in 1953. From 1953 to 2006 - a gap of 52 years. The golden jubilee of Indian Independence is also over. A lot of achievements have lost their former glory with the march of time. But certain things have retained their eternal glow for their utility, dignity and heritage. The nationalist poems of Katakabi come under this category.

It is true that these poems were composed as per the need of the time. But even after the achievement of required results of independence of the country some of these poems have not lost their relevance in the 21st century. Especially his classic creation *Vande Utkal Janani* has become the state anthem of Orissa. It has its unique appeal for the young and old alike even today.

Dr. Soma Chand is a Reader in History, Ravenshaw Autonomous College, Cuttack.



*Shri Digambar Mohanty,
Commissioner-cum-Secretary,
Information & P.R. Department
inaugurating the "Jayadev Sangeet
Sandhya" held at Giridurga temple,
Unit-3, Bhubaneswar on 29.7.2006.*

Our Pride and Dignity

Om Prakash

National Flag



The National Flag of India is a tri-colour with three equal horizontal stripes : saffron (Kesari) at the top, white in the middle and dark green at the bottom. In the tri-colour, saffron implies bravery and sacrifices, white stands for truth, peace and non-violence and lastly green implies trust, daresness and heroism. A Chakra in dark blue having 24 spokes is superimposed on the middle white stripe. This emblem on the Flag is an exact reproduction of the Dharma Chakra on the capitol of Ashoka's pillar at Sarnath. The ratio of the width to length of the flag is two to three.

The National Flag of India was adopted by the Constituent Assembly on the 22nd July, 1947, and it was presented to the nation, on behalf of the women of India, at the midnight session of the Assembly on the 14th August, 1947.

Use of the Flag

- (i) The dipping of the Flag to any person or thing is prohibited.
- (ii) No other Flag or Emblem can be placed above or to the right of the National Flag. If hung in a line, all other flags are to be placed on the left of the National Flag. When flown or raised with other flags, the National Flag must be at the highest level.
- (iii) The flag is not to be carried flat or horizontally, but always aloft and free; when carried in a procession it is to be carried high on the right shoulder of the standard bearer and should be in front of the procession.
- (iv) The saffron stripe should always be at the top when the Flag is displayed by a staff projecting horizontally or at an angle from a window, a balcony or from the front of a building.

The use of the Flag is, however, unrestricted during the days of National celebrations such as Independence Day, Republic Day, Mahatma Gandhi's birthday and National Weeks etc. But recently the apex court of India has revoked this restriction and deligate permission for use of National Flag in prestigious purposes to common citizens. Normally, the National Flag is flown at some special points and

In frontier areas of Government buildings like; Rashtrapati Bhawan, Governor House, Parliament, Legislative Assembly, Legislative Council, Secretariate and all Courts.

National Anthem

The song Jana-gana-mana was adopted as the National Anthem of India on 24th January, 1950.

The song Jana-gana-mana was composed by Rabindranath Tagore and it was first published in January 1912, under the title "Bharat Vidhata" in the "Tatva-Bodhini Patrika" edited by Tagore himself. The song was translated into English by Tagore in 1919 under the title "Morning Song of India." The complete song consists of five stanzas and only the first stanza has been adopted by the Defence Forces and is usually sung on Government Ceremonial occasions. This recite should end in 48 to 52 seconds. It reads as follows :

*Jana-gana-mana-Adhinayaka, jaya he,
Bharat-bhagya-vidhata.*

*Punjaba-Sindhu-Gujurata-Maratha,
Dravida-Utkala-Banga,
Vindhya-Himachala-Yamuna-Ganga
Uchchala-jaladhi-taranga
Tava subha name jage,
Tava subha asisa mage,
Gahe tava jaya-gatha.*

*Jana-gana-mangala-dayaka jaya he,
Bharat-bhagya-vidhata.
Jaya he, jaya he, jaya he,
Jaya, jaya, jaya, jaya he !*

Its English rendering is as below :

Thou art the ruler of the minds of all people,
Dispenser of India's destiny.
Thy name rouses the hearts of the Punjab, Sind,
Gujarat and Maratha, of the Dravid & Orissa

& Bengal;
It echoes in the hills of Vindhya and
Himalayas,
Mingles in the music of Jamuna and Ganga;
And is chanted by the waves of the Indian Sea;
They pray for thy blessings and sing thy praise,
The saving of all people waits in thy hand,
Thou dispenser of India's destiny;
Victory, Victory, Victory to Thee.

National Song

The song "Vande Mataram" is the National song of India. It is older than Jana-gana-mana and was composed by Bankim Chandra Chattopaddhay and appeared in his novel "Anand Math" published in 1882. It was first sung at the 1896 session of the Indian National Congress. Its first stanza reads as under;

*Vande Mataram !
Sujalam, suphalam, malayaja shitalam,
Sasyasyamalam, Mataram !
Subhrajyotsna-pulakitayaminim,
Phullakusumita-drumadala-sobhinim,
Suhasinim, sumadhura-bhasinim,
Sukhadam, Varadam, Mataram !*

Its English rendering by Shri Aurobindo is as below :

Mother, I bow to thee !
Rich with the hurrying streams,
Bright with the orchard gleams,
Cool with thy winds of delight.
Dark fields waving, Mother of might, Mother free.
Glory of moonlight dreams,
Over thy branches and lordly streams,
Clad in thy blossoming trees.
Mother, giver of ease,
Laughing low and sweet !
Mother, I kiss thy feet,
Speaker sweet and low !
Mother, to thee I bow.

National Symbols

The National Emblem and Seal of the Government of India is a replica of the capitol (top part) of Ashoka's pillar at Sarnath. In the original capitol of the stone pillar, are carved out four lions, standing back to back with their mouths wide open. In the emblem, however, only three lions are visible - as it appears in print - because the fourth one remains hidden from the view. The capitol (top part) is mounted on an abacus (a flat slab or base plate). There is a Dharma Chakra in the centre of the base plate, on the right of which stands the figure of a bull and on the left that of a horse. The side-views (only the edges) of the



सत्यमेव जयते

Dharma Chakra, of the other right and left side, are visible on both ends of the base plate. The words "Satyameva Jayate" are inscribed below the base plate of the Emblem in the Devnagari script. The words Satyameva Jayate are taken from the "Mundaka Upanishad", meaning "Truth alone triumphs".

The original lion capitol of the pillar was designed by Emperor Ashoka between 242 to 232 B.C. to mark the hallowed spot where Mahatma Buddha first initiated his disciples in the eight-fold path of salvation. This was adopted as the National Emblem on the 26th January 1950, by the Government of India.

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Hon'ble Chief Minister Shri Naveen Patnaik inaugurating the BRCC building at Raghunathpur on 28-7-1006.

OTDC - A Success Story

Gopinath Mohanty

Orissa Tourism Development Corporation (OTDC), the owner of the largest chain of hotels in the State was incorporated in 1979. The Corporation has the primary objective of developing Tourism in the State by way of development of infrastructure and running few hotels and tourist transport on commercial basis to facilitate tourism. When these two activities were assigned to it, people in general did not consider them profitable during that time. Since its inception it has been incurring huge losses except a couple of years in which marginal net profit was made. This writer joined as the Managing Director in OTDC in July 2001 while the corporation was facing the worst time of its life. The Corporation's property, which included 12 Panthanivas, 2 catering units in Tourists' facilities at Konark and Satapada that was badly ravaged by the super cyclone, was under tremendous threat of closure along with numerous other problems.

Few of the problems are indicated below :

- * Out of Rs.962.00 crores of share capital investment by the State Government, Rs.660.44 was eroded by way of losses.
- * Corporation's property was severely damaged in the super cyclone of 1999 and was in need of repair and restoration.

- * The share capital assistance, which the corporation was receiving almost every year, was discontinued after the super cyclone.

- * Tourists were hesitating to come to the State and to stay in the ill maintained Panthanivas in particular.

- * Relation between employees and employer was strained due to non-payment of their legitimate salary, which led to poor service and bad work culture.

- * The turnover of the Corporation was dropping rapidly whereas the overhead expenditure was rising.

- * The accounts of the Corporation was in arrear for more than 8 years and the Annual Reports were not laid, since 1984-85 in the Orissa Legislative Assembly.

- * Huge liabilities towards staff salary and dues to outsiders were pending.

- * Corporation was over staffed.

- * In all the Corporation was ready to be declared as a sick unit.

This author was told that the months of July, August and September were lean months for business. Hence payment of salary was to be made from the fixed deposits. These fixed deposits were

made out of funds placed by the Tourism Department for executing certain items of work in the past years. Without undertaking those activities, the Corporation had deposited those funds in the Banks and earning some interest.

The headquarters had no knowledge of daily collection from its units. These units (Panthanivas) were running the trade and spending for their maintenance from their earnings. Head Office did not exercise any control over it.

There was no professional management of different activities. Though routine meetings of Managers were being held 3 or 4 times a year, it did not yield much result.

Chartered Accountants were engaged to audit the Accounts, but there was no internal audit by the financial wing. Assistant Managers (Accounts) were there in each unit, but they were under the control of the concerned Managers and hence, they could hardly exercise any control over the daily maintenance of records of accounts.

The Transport Wing was the worst managed unit. It was running 8 buses, of which two were air-conditioned. The air-conditioners were defective for a long time. Among the fleet of cars, 5 needed repair over the years. One trekker was stationed at Chandipur Panthanivas to promote Tourism in Similipal area and two buses were stationed at Puri to conduct daily services for tourists visiting Puri and nearby tourist places like Konark, Satapada, Nandankanan etc. When the demand for vehicles was going up, the Manager was meeting the demands by hiring vehicles from Travel Agents and private vehicle owners.

There is one building Division, which looks after maintenance of the panthanivas buildings. There was a time when one Junior Engineer (JE)

engaged on daily wage basis was running the division. Before 2001, one Executive Engineer from Works Department, two JEs from Housing Board were brought into it. But there was no money to spend under maintenance head. If at all they executed any work in any Panthanivas, the work was being supervised by the JE staying 100 kms away from the site and not by the Manager of the unit or his staff. There was one electrical JE brought on deputation from Works Department to look after electrical installations. He executed all the works departmentally. It was found that for repair of the electrical substation inside the Panthanivas, Puri he availed advances thrice for the same work and there was nobody to detect it.

There was rampant indiscipline among staff. Some of the unscrupulous employees were on long leave, but were having their heyday with the help of some of their colleagues stationed at the headquarters.

The cost of food in the tourist facilities was not only exorbitant but was varying widely from unit to unit also. There was no effort to rationalise it.

As Managing Director, this author wanted to bring about an improvement in the system. It was found all the managers had direct link with MD, and the post of General Manager (GM) was undermined. The hierarchy was strengthened by delegation of powers and assigning responsibility with accountability at different levels. A business like review system was introduced in the day-to-day functioning of the Corporation.

The OTDC day is celebrated on 20th November every year. On that occasion, the Managing Director held open meetings with all the employees of the head office and impressed upon them to extend their co-operation to make

the corporation a profit-making unit. The Managers and union leaders of various units were asked to sit together and take steps in the interest of their respective units.

Thus, the employees took resolution to transform the sick units to a model profit earning public enterprise. The following measures were taken to revamp and restructure the Corporation, which ultimately paid off subsequently.

* Diversifying its activities as well as checking pilferage, widened the revenue stream of the corporation. Daily monitoring of the revenue was done for the first time to have a close watch on the revenue collection at different units, which resulted in substantial improvement in turnover.

* Realising that the traditional business of OTDC has a limited scope, stress was given on diversification. With a modest beginning, OTDC started air-ticketing with a meager turnover of Rs.8,500/- in a fortnight. With continuous effort and planned marketing strategy, all the important clients like His Excellency, the Governor of Orissa, Hon'ble C.M. of Orissa, premier institutions like RBI, SBI, NALCO, SAIL were enrolled as regular buyers of air tickets through OTDC and the annual business was pushed upto 3.50 crores within a year.

* The Building Projects division that was in a coma stage was revitalized. At that time execution of most of the projects of the Tourism Department were being entrusted to State Agencies like IDCO, PWD, RD, DRD etc. This had resulted in delay in completion of the projects. During review meeting this was brought to the notice of Chief Secretary, Mr. Bagchi, and he agreed to bring back all the projects to OTDC. OTDC could be able to execute as many as 27 projects in a record time. This helped the

Corporation to increase its revenue substantially by way of supervision charges and interest in bank deposits. Besides, the projects which were languishing since 1992 could be completed in record time and Government of India grants to the tune of Rs.5 to 6 crores could be utilized for improvement of Tourism infrastructure in the State.

* Two innovative schemes of beach lighting, first of its kind in the country, could be undertaken. State Tourism Department made a budget provision of Rs.8 lakhs for Chandipur beach. It was electrified earlier but for non-availability of funds for paying monthly energy charges and maintenance cost it went into a bad shape. We decided to implement a novel idea of ensuring the participation of the beach hotels in running the project as it will also boost their business. The Electrical Engineer engaged as Technical Adviser, convinced the hoteliers. The beach was lighted in such a way that each pole was connected to one hotel and the latter paid for its monthly energy charges and maintenance. Success of this scheme made it to be replicated in Puri sea beach at a cost of Rs.30.00 lakhs sanctioned by GOI in 1994-95 and availed on 2004-05. The poles used for such lighting were fibre reinforced M.S. poles with the longevity of more than 100 years. To ensure quality work it was entrusted to an Electrical company, not to any licensed contractor.

* A floating restaurant project conceived in the year 1997-98 was under construction for the last 5 years. It was completed and could be put to use in Barkul which attracted the tourists.

* More boats were also added to water sports.

* Sikara type of houseboats as seen in Dal Lake of Kashmir could be introduced at Barkul for lovers/couples.

- * Food cost was exorbitantly high. It was rationalised and that resulted in profit.
- * Periodic Training was imparted to managers and staff to improve their efficiency.
- * Interaction was made with the private travel agents to improve business.
- * All the Panthasalas, Yatri Nivasas and Aranya Nivasas managed by Tourism Department were without catering facility as a result of which, tourists were hesitant to come to these units. Realising this weakness catering facilities were introduced in all of these under OTDC banner. This has resulted in augmentation of revenue of the corporation as well as better service to the tourists. Besides idle and surplus staff could be utilized fruitfully.
- * To utilize the idle and surplus staff, small revenue generating outlets were started like Servicing Center, Garage, Mobile Catering, Ice-cream Parlour, Health and nutrition Centre which not only substantially added to the revenue but have created a distinct image of the Corporation in the eyes of the people.
- * Publicity and marketing activities of the corporation was not very effective. Steps were taken to strengthen the marketing division. On-line booking, package tours, different discount schemes were introduced to increase capacity utilization and business of the Corporation. Tourism flourished with introduction of package tours. This concept was introduced because it helped tourists. OTDC not only made profit out of it but also its idle rooms could be utilized and turn over could be increased.
- * The accounts of the corporation, which was in arrears for more than 8-years, was streamlined. The Corporation could get commendation of Accountant General of Orissa for completing 3-year's accounts in one year and 5-year's accounts in 2- years. With up-to-date accounts, it became easier to make correct policy decision.
- * MIS was strengthened, which helped to monitor the performance of different units, taking different policy decisions. Correct and strict methods were implemented to punish non-performer and reward the star performers. This has resulted a sense of competitiveness among the Managers of different units. Awards were presented to the Best Managers every year on the OTDC Day Open Meeting.
- * Different management tools like SWOT analysis; CPM & PERT charts were effectively used to manage the corporation professionally.
- * MOU was signed between the Manager, Employees' Union and the Management for achieving the target both in turnover and profitability. This resulted employees active participation in the management.
- * The Sundry Debts of the Corporation was in a total mess and was piling up year after year. It was stopped and special drive was made to recover a substantial amount.
- * Credit policy was introduced to drop unauthorized credit and ensure timely recovery. Managers were made accountable for the credit.
- * The indisciplined employees were taken to task. As many as 21 employees booked for misappropriation and misconduct for years were removed from service. The yearlong inaction, which had resulted indiscipline and poor service, were set right with the above actions.
- * To motivate the workers, their legitimate demands were addressed.
- * To enhance the image of the corporation and to help out-bound tourists, MOU was signed

between the other State Tourism Development Corporations for reciprocal bookings and interaction of the employees to exchange ideas. This has enhanced the credibility of the corporation.

* To make the corporation's presence felt throughout the country, as many as 12 authorised booking agents were appointed for providing booking facilities to the tourists in their home towns.

* The corporation's property, which was asking for huge investment for restoration and creation of additional facilities, were given a new facelift out of its internal resources.

* To repair and restore the cyclone damaged property, an attempt was made to get financial assistance from SRC and after lot of effort, even though almost 4-years have passed after the super cyclone, OTDC could be able to get an aid of Rs.52 lakhs to restore its damaged properties. When Mr. R. Balkrishan, IAS was the SRC, he has supported the reform process in the capacity of Chairman, OTDC.

* To develop the USP in the State in the light of Kerala Tourism, a concept of health tourism was introduced. KAPL Ayur Clinic was started as a joint venture of OTDC, and KAPL, a leading Ayurvedic Therapy Institution of Kerala to provide health tourism service in the State.

* To provide different tourist services under-one roof concept, accommodation, catering, conferencing, sightseeing, health therapy and yoga facilities were provided at Panthanivas, Bhubaneswar to make it a model unit.

* Eco-tourism was not a new concept for the State Tourism. Since 1992-93, it was under

cold storage. Realising the fact that other states have made much headway in this line, the Forest Department and Tourism Department in collaboration with NALCO started eco-tourism activity in the State. The corporation started a weekly package to Chandaka sanctuary for which NALCO donated a coach to OTDC. State has enormous potential for adventure tourism to attract young tourists. For popularizing trekking destinations of the State, OTDC in collaboration with Youth Hostel Association of India, Forest Department and Sports Department started trekking programmes from Harishankar to Nrusinghnath in Bargarh District, in Kuldih forest in Baleswar District and in Barbara Forest in Khurda District.

* With the above efforts the result was quite obvious. The Corporation, which made a turn around from the net loss of Rs.102.87 lakh in 1999-2000 to book the net profit in the year 2003-04.

* The restructuring process was quite difficult and risky but had a sweet ending. The year-wise performance in terms of turnover, profit and loss is given below.

(Rs. in lakhs)

Year	Turnover	Cash profit / loss	Net Profit / loss
2001-02	560.50	(+) 19.26	(-) 19.11
2002-03	578.87	(+) 21.89	(-) 10.11
2003-04	622.69	(+) 43.98	(+) 11.98

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Influence of Gitagovinda on Orissa's Culture

*Ajit Kumar Tripathy
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In its lyricality, inspiration and expression, Gitagovinda undoubtedly is greater than all other preceding works in Sanskrit literature. Its poetic greatness is enhanced by its appeal of music, poetry and mystic spiritual content. Its popularity throughout India was so great that the book was adored, appreciated, imitated and even worshiped as a religious book.

Jayadev, the poet and the musician had himself tuned the songs of Gitagovinda in Ragas and Talas which are found mentioned above each song copied out in the later texts. Most of the commentators on Gitagovinda were learned scholars of Sanskrit but not equally proficient in the theory and practice of music. Therefore, they could not appreciate the impact of Gitagovinda on music and dance.

Songs or Gitas have been taken in India to be one of the best things that please God. It is an unquestionable truth that there has been the happiest blend of 'Pada' and 'Tala' in the composition of Gitagovinda and the performer has to introduce the blending of "Swara".

Due to the advent of Islamic rule and particularly due to the advent of Amir Khusro who introduced some confusion in to the field, the music of Gitagovinda could not find proper expression and its continuation in its pure melodic form was not possible. Too many people took to singing it in too many ways as its popularity went beyond the Guru Sisya Parampara.

In the languages of Orissa, Bihar, Assam and Bengal a large number of songs have been

composed by the Buddhist monks which are known as Charyapada which were esoteric and spiritual in content. Gitagovinda is almost a religious scripture for a large number of people and like Charyapada it has an inner different spiritual meaning under the apparently erotic garb. It had an appeal to saints and common men in equal measure. It is much more exoteric than esoteric.

All the medieval poetic compositions were intended either to be recited or sung. Thus, they were for accompanied by notes on the ragas and sometimes tala. Singing a piece of such poetry in that very recommended raga is a matter of respect for the poet and a matter of pride for the singer.

It can be seen that almost all the ragas of Gitagovinda have been used in compositions in Orissa earlier to Gitagovinda. Moreover, many of the ragas are now in vogue under some very similar names in Orissa.

The Gitagovinda Seva was being performed for centuries by the Devadasis or Maharies. The tradition of Devadasi is very ancient in India, particularly in Orissa, as can be seen from the Udayagiri Cave inscription of Kharvela in 1st century BC. Mahari is a local term used specifically for the women, who performed music and dance in the temples. The Gitagovinda which was composed by Jayadev was simultaneously performed by his wife Padmabati who herself was none else than a mahari or devadasi.

Evidences of temple dances also appear in the Saiva Temples built by Keshari kings. After

introduction of Gitagovinda seva in Jagannath temple, Saiva temples, Sakta temples and Vaishnab temples followed this all over the State. Thus, the temples and monasteries became centers for promotion of Arts and Crafts. The courtyards of temples became places where performing arts were enjoyed by the gathering devotees. Most of the best literary creations in Orissa after-wards were composed in the temples where the poet had his invocation of the presiding deity and then indulged in poetic creations.

Dance performance was a part of rituals in many temples, accompanied with singing of Gitagovinda. It is established that dance drama presentations were frequently held in the temple courtyards. Gitagovinda was performed as Gitinatya or dance drama to the accompaniment of songs as dialogue. The songs were composed under proper tala and raga befitting to the place, time and situation. It is on the modes of earliest type of traditional non-Sanskrit drama in India, usually understood and appreciated by the common viewer.

Avinaya has been the major aspect of the Gitagovinda dance as it is in the Odissi dance of today. Avinaya occupies the most eminent place in today's Odissi dance in which the dancer expresses very well the mood of theme. The Gitagovinda had tremendous impact on dance and drama and then crossed borders of Kalinga Empire. It reached all parts and corners of India from Kanyakumari in the south to Badrinath in the north and from Rajasthan in the west to Manipur in the east.

Gitagovinda marked a transitional stage between the pure lyric and pure drama. It was a lyrical drama which is the earliest primitive type of play called Suanga that survives still in Orissa and it is the predecessor of regular drama. Gitagovinda Yatra which has been also named as Krishna Lila and Rasha Lila has its narration, description and stage craft finely inter-woven with recitation and song. It is a combination of these two which creates a type, unique to Sanskrit

literature. That explains its popularity throughout India.

Thus, Gitagovinda dance, which is performed even now with proper Avinaya, matching with the subject and sentiments of the song, belonged to the family of traditional Odissi form. Its verses as well as songs guide, place, time, sing and sequence with the progress of the plot.

Dasa-avatara sculptures is one of the best traditions in India's cultural arts. But it achieved the highest popularity after the Dasa-avatara slokas were composed in Gitagovinda. Dasa-avatara images are noticed on the Jagannath temple of Puri, Madhav Temple of Niali Madhav, Manibhadreswar Saiva temple of Bhubaneswar, Bhagabati temple of Jeypore in Koraput district and Simanchal temple of Vishakhapatnam. Themes of Dasa-avata versions of Jayadev, depicts Krishna as one who has assumed ten avatars and this is due to the influence of Gitagovinda in Orissa's Dasa-avatara Sculptures.

Gitagovinda has influenced the arts, paintings, music and literature to a great extent in the whole of the country. In Orissa more than thirty illustrated Gitagovinda Palm Leafs have been collected and preserved in the State Museum.

It is said that Orissa, Gitagovinda and poet Jayadev are inseparable. Gitagovinda can not be discussed outside the cultural contexts of Orissa. The influence of Gitagovinda on Orissa's literary tradition and the palm manuscripts is substantial not-withstanding the religious affinity of Gitagovinda. Therefore, the cultural contents of Orissa in any form can not be properly appreciated except in it's best influence of Gitagovinda of Jayadev.

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IT and Administration

Siddhartha Dash

In the history of civilisations, there have been technological changes which have had a profound all round impact. Industrial revolution and rise of capitalism completely changed the administrative systems of western countries and deeply affected the systems of others countries as well. Introduction of faster transport systems like railways and aeroplanes changed the economic scenario throughout the world, so did the introduction of the new telecommunication systems like telegraph and telephones. Similar epoch making change is now knocking at the doors of the world community. The advent of computerisation in the 60s ushered in a new discipline, IT, which is changing the way people communicate and interact with each other. Along with globalisation, privatisation, liberalisation, and knowledge expansion, Information Technology is one of the major factors influencing the way the countries and societies are governed. The impact of IT is so pervading that it is bound to bring profound changes in the public administrative systems. The applications of IT to government processes, E-Governance in short, can have a profound impact- on the efficiency, responsiveness and accountability of government, thereby, on the quality of life and productivity of citizens, especially the poor, and ultimately, on the economic output and growth of the country as a whole.

Potential Benefits of E-Governance

- Provides different services at one window often called single window clearance.
- Flattens organisational structure.
- Speeds up the operations and saves time.
- Reduces paper work.
- Improves team performance.
- Use of IT-based services to de-mystify procedures and improve the citizens government interface.
- Can facilitate a citizen's charter- delivered, recorded and measured continuously.
- Be available to public anytime, anywhere.
- Ensures accountability.
- Use of IT in enhancing the delivery of government services leads to a very responsive and transparent administration, facilitates empowerment of people and satisfies the right of information. In a nutshell, through E-Governance we can define the current ambition of achieving a Simple, Moral, Accountable, Responsive and Transparent (SMART) Government.

Stages of Implementation of E-Governance

United Nations has identified five phases for assessing a country's progress towards E-G.

Phase I- Emerging Web Presence:

This is the start-up phase of Passive/Passive relationship between the government and public. Government and its clients do not communicate on the Web. A country may have a single or a few official national government Websites that offer static information to the user. Laws, regulations and rules, guidelines, handbooks, directories etc are published on the Internet.

Phase II- Enhanced Web presence:

This phase represents an Active/Passive relationship; the government is active in disseminating information but users are passive. The number of government web pages increases as information becomes more dynamic with users having more options for accessing information. Users may be able to download specific forms.

Phase III - Interactive Web presence:

In this Active/Active relationship, interactions between government and public can be completed on the web. Users can obtain a tax form on the web, fill it on the web and send it back to tax authority through the web.

Phase IV- Transactional Web presence:

E-Government matures at this phase. Business transactions can be fully completed on the web, electronic filing and subsequent electronic funds transfer. Restructuring the government becomes imperative at this stage.

Phase V- Fully Integrated Web presence:

This phase represents the complete integration of all online government services through a one-stop-shop portal.

Scope of E-Governance

The state must concentrate on Digitisation of Public Domain Information and Citizens Services-Public Interface. But along with this, the revenue generating projects in Government to Government interface must also be taken up. In the first instance, use of e-mail, Internet and Word-processing should be encouraged to create the necessary IT Culture.

a) Government - Citizen (G to C)

- Digitisation of Public Domain Information.
- Citizens Services - Public Interface.
- Municipal Services.
- Services of Various Departments.

b) Government - Business (G to B)

- Filing of Excise and Taxation documents, Sale Tax, Returns etc. online.
- Dealing with the Industry in the Departments of Industry, Labour and Employment, Pollution Control Board etc.

c) Government - Government (G to G)

- E-mail and work Flow management applications.
- Voice, Video and Data connectivity applications.
- Executive Information System, MIS and Decision Support System.
- Authentication through Databases on Citizen, Property and Business.
- Personnel Management Information System.
- Departmental Applications.

Essential Infrastructure for E-Governance

- Connectivity, Internet, Public Access Infrastructure, Orissa Wide Area Network.

- State would need an IT backbone. The backbone could be implemented through Orissa wide Area Network through private sector participation and Government can pass for the usage.
- State needs to encourage ISPs to take internet connectivity to districts, towns, block and ultimately to villages.
- Help from Government of India to be required to establish shared connectivity and access infrastructure.
- Information Kiosks would be established through private sector participation.

Areas of IT Applications

- Urban services like water supply, electricity and telephone.
- Rural services like land records, schemes for the BPL families under various titles.
- Compliance and payment of taxes like filing of return on income tax, sales tax, house tax etc.
- Filing of complaints or FIR against violation of law.
- Managing traffic on roads.
- IT based models applied for planning and execution of development projects at all levels of government.
- Public Information: Employment Exchange Registration, Examination Results, Hospitals/Beds Availability/Services, Railway Time Tables, Airline Time Tables, Road Transport Time Tables, Government Notifications, Government forms, Government Schemes.
- Citizen-government interface can be improved.

Problems in Delivery of Public Services Through IT in India

- Limited resource is a big hindrance, as the introduction of computer to every department requires huge investments.
- In a poor country like India, literacy is a big challenge in computerization.
- Putting as much information as possible on to the Internet by all ministries and departments need speedy Internet.
- Rapid response to e-mail queries.
- Cyber laws and their implementation.
- India is a land of different languages. Most of the public can access information in local languages only, which needs regional language software.
- The most important obstacle is the mindset of the government servants, bureaucrats, politicians and public. Government servants have been accustomed to work only in the manual mode. Bureaucrats do not want to give up their discretionary powers and politicians want the patronage powers to retain with themselves. The example of AP shows that people want Roti, Kapda and Makan instead of IT.
- A working model for EG requires a network global economy.
- EG demands standards in all areas. Some of the key areas are Data Encoding, User Interfaces, Data Dictionaries etc.

Recipe for Successful E-Governance

- Political commitment is the most necessary but not a sufficient condition.
- Effective administrative leadership is also a necessary condition.

- Efficient handling of sensitive employees, related HR issues and involvement of staff at design stage.
- Meaningful and win-win partnership with IT industry and Private-Public partnership.
- An innovative funding strategy and revenue model.
- Appropriate administrative structure and institutional support mechanism within the government.
- Common infrastructure and database creation.
- Human resource development - training and motivation.
- Start Simple, Grow Fast.

E-Governance: Some Success Story

For a window into the potential of E-Governance, we need only to look at the effects of the initiatives already underway in India. Andhra Pradesh has computerized its land records down to the sub-registrars' level, reducing the time, corruption and the government's own transaction costs in providing this service. The twin cities of Andhra are getting E-Seva also. Karnataka's

Bhoomi Project is another excellent example of how the use of IT in the land records department has actually led to the empowerment of farmers. In Gujarat, there are Websites where citizens log on and get access to the concerned government department on issues such as land, water and taxes. Municipal authorities in Delhi are using a software that enables them to collect property taxes more efficiently. Pondicherry has computerized its ration card system. Orissa, at present is emerging as a major BPO hub as far as IT is concerned. It has already computerised land records. Computerisation of Indian Railways, Indian Airlines and Banks has always made the service people friendly. Litigants can now track the progress of their cases in the Supreme Court, and have access to all Judgments since 1952 on computer disc.

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Hon'ble Chief Minister Shri Naveen Patnaik addressing a gathering at Raghunathpur High School on 28-7-2006.

Archaeological Remains of Mohanty Sahi, Kaupur, Daising and Olanga of Bhadrak

Narayan Chandra Sahoo



Buddhist Tara , Daising, Bhadrak

These villages are situated on the bank of river Salandi, at a distance of 12 kms to the north-west of Bhadrak town. Only Kaupur is known from the Puriha records, preserved in the Orissa State Archives. Close to the village in the dry sandy bed of the

Salandi, there is a hot spring called *Devarkund*, which is regarded as sacred. Thousands of people from different areas of this district visit and enjoy this sacred fare. This little village consists of three hundred people who basically depend on cultivation. From three kms west of this village, there is a well known Shaiva temple known as "Anija Mahadeva" and half km from the south, a modern Jagannath temple have been seen. There are nine modern pidha shrines that have been located within about one km. radius in this area namely -

- i) The Biranchi Narayan Temple (Mohanty Sahi)
- (ii) Kadambesvara Temple (Kaupur)
- (iii) Chandi Thakurani Deula (Kaupur)
- (iv) Gadachandi shrine (Kaupur)
- (v) Siva Mandira (Sunchara)
- (vi) Jagannath Shrine (Daising)
- (vii) Jagulesvara temple (Daising)
- (viii) Shiva Deula (Daising)
- (ix) Broken brick temple (Kaupur)

All these shrines are built with burnt bricks and design is in pidha. Among these deulas, the Viranchi Narayan temple and Chandi Thakurani deulas play an important role, because there are eleven sculptural remains found in these deulas.

Catalogue of the Antiquities of Kaupur

1. Tara in Varadamudra (Daising) (3'9" x 1'6")
2. Three images of Uma-Mahesvara (Mohanty Sahi) (2'2" x 2'4")
3. Two images of Surya (Mohanty Sahi) (3'9" x 2'1")
4. One image of Ganesh (Mohanty Sahi) 2'8" x 1')
5. A double sided sitting image of Garuda (Mohanty Sahi) 2 ½ x 1½)

6. One image of Narasimha incarnation of Vishnu (Mohanty Sahi)
7. Eight handed Devi Durga (Kaupur) 2'6" x 2'3")
8. Narayan image (Kaupur) 2'5½" x 2'3"
9. Standing Shiva (Kaupur) (2'6" x 2'3")
10. Two standing images of Parvati (Kaupur) (3'6" x 1'10")
11. One standing image with seven hooded snake over head (Kaupur) (2'1" x 2')
12. An unknown image (Kaupur) (2'3" x 2'1")
13. Jaina image (Olanga)
14. Ganesh image (Olanga)
15. Kadambesvara Siva Linga (Kaupur)(A)
16. Chandesvara Siva Linga (Kaupur)
17. Dadhesvara Sivalinga (Kaupur)
18. Bankesvara Sivalinga (Mohanty Sahi)
19. Jagulesvara Sivalinga (Mohanty Sahi)
20. Kadambesvara Sivalinga (Kaupur) (B)
21. Twenty-five pieces of broken scroll work (Kaupur)

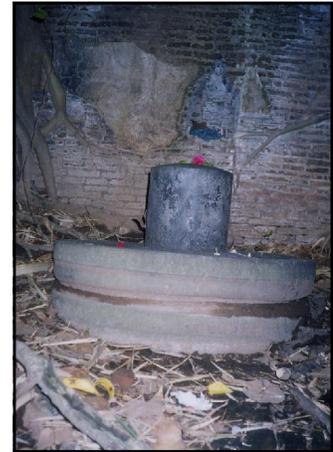
Sculptural Description



Surya Image, Mohanty Sahi

A m o n g the sculptural remains there is a fine image of *Tara* of the B u d d h i s t pantheon lying under a tree by the side of the road leading to the village. It is in a good state of preservation, a l t h o u g h exposed to the d e c a y i n g

agencies of nature. Standing on a double lotus pedestal, she displays *Varada Mudra* in the right hand and the left is placed close to it over a female standing with a lotus stalk. To the right, a devotee is seen in *anjali*hasta. Five



Chandesvara, Kaupur

Dhyani Buddhas are carved in a row at the top of the stone slab. The plain halo behind her head is flanked by flying gandharvas. She is adorned with beautiful ornaments such as - necklace, mekhala, yearings, anklets, bracerlates etc, and eyes, nose and mouth are decorated with modern silver ornaments. Its coiffure style in Jatamukuta. In the right side of this image there is an arrow shaped rock called *Bhima-Kanda* which is believed by the local people to have been an arrow head used by the epic hero Bhima, the third pandava of the Mahabharata fame. The sculptural work of the Buddhist image indicate that it is assignable to about 7th-8th century A.D.

On the upper terrace of the river Salandi, over a ruined ancient platform stands a modern Shiva temple of Pidha design and is known as Kadamvesvara. Now, there exists a modern brick temple which is known as Viranchinarayana temple and it contains seven beautiful sculptures, such as - three images of Uma-Mahesvara, two images of Surya, one image of Ganesha and a two sided image of Garuda.

The Garuda image of this place is a unique sculpture. He is seated in *Padmasana* on a *visvapadma* cushion with his hands folded in *anjali*, a lotus in the hollow between his palms.

He wears serpents as ornaments around the neck, arms, wrists, and ankles. The wings are represented with horizontal bands and spread out from behind his arms. His eyes are down-cast and a medallion appears at the centre of his coiffure. His hair is arranged in *Karanda Mukuta* design consisting of tiers of tightly-coiled curls. His head is framed by an oval halo and a vidyadhara is at each upper corner of the back slab. It measures 33 x 23 inches. This image placed on a modern lotus throne inside the centre of the temple. Front side of the image is in good condition but unfortunately back side of the image is slightly broken and it is difficult to take photograph because it placed very nearer towards the wall. It is assignable to about 8th century A.D.

Beside the Garuda image, there are two similar Surya images. They are standing on chariots drawn by seven horses. The portions below their waist region are carved invisible in accordance with textual prescriptions as enumerated in the *Mastya Purana* and the *Brihat Samhita*. Both the figures are flanked by *Danda* and *Pingala* and display full blown lotus flowers in hands. *Danda* is pot-bellied with a staff in hand, *pingla* has pen and ink-pot in two hands. *Aruna*, the charioteer appears to be engaged in driving the horses. Both the Surya images had tall crowns on head and coat of mails on the chest. Their proto type can be found in the *Vital Temple* of Bhubaneswar. These images are placed both

left and right side of the Garuda image inside the sanctum.

Of the three Uma-Mahesvara images, the first one is in a fairly good state of preservation. Shiva is seated in *Lalitasana* with his right leg placed on Nandi kept below the pedestal. In the upper right hand, a trident is held while the lower right hand displays the *Vyakshyana Mudra* on his upper left hand Shiv embraces Parvati where as his lower left hand touches her chin. Parvati is seated on the left side of Shiva with her foot on the back of a couchant lion, her conventional

mount. She turns her face gracefully towards her lord. Her left hand rests on the left knee whereas the right hand is kept on the thigh of Shiva. The matted locks of hair and decorative ornaments worn by Shiva are remarkably fashioned. Heads of both the figures are surrounded by a round plain nimbus. This period of this image is assignable to about 8th century A.D. This image is now placed outside of the niche of the temple.

Another image of Ganesh is worshipped inside the sanctum of the main temple. He is seated on a Visvapadma cushion with his vehicle mouse. He holds different objects in his four hands namely Varchha (spear), rosary, flower and modaka. He is adorned with different ornaments such as, anklets, earrings, necklace, thread, bracerates etc. Prabhamandala has been seen behind his head. Some portion of his right breast is broken. Materials used in all images are chlorite



A double sided Garuda image,
(Mohanty Sahi) Bhadrak



Surya Image (Mohanty Sahi), Bhadrak

and time period is probably 8th-13th century A.D.

In another part of the village are found two images kept under a tree, of which one is Narasimha incarnation of Vishnu. It has a terrific look with two long teeth protruding out on two sides. Of the four hands, the upper right one holds a lotus and the lower one is placed on the head of a figure in *Anjali hasta*. A round object is carved in relief on the back side of the figure. The wing type curly hair of the figure is noteworthy. The upper left arm of the deity is broken and the lower left one is placed on the head of a female figure holding a lotus in her right hand and a *gadu* (spouted jar) in the left. The main figure has a short *conical mukuta* on the head. There is a plain round halo around the head duly flanked by flying *gandharvas*. The two figures on the sides are *Chakra* and *Gada* personified. The round object on the back of the figure on the right side is wheel personified and the figure with club in her left hand is *Gadadevi* who is in-variably represented in sculpture as a female figure.

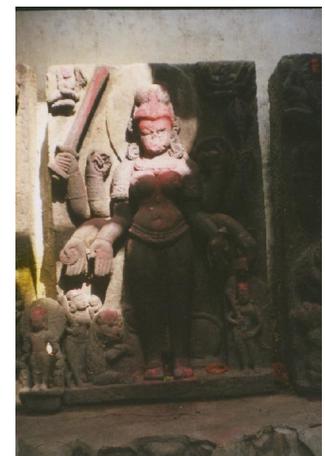
The other figure, kept near it is a four armed female deity. All her hands are damaged along with attributes held in them. Her mount, the lion, is carved below the pedestal. In the absence of attributes it is difficult to identify the image.

In the middle of the village there are three standing images and one Shiva linga worshipped in inside a close mandapa. Now the modern temple have been built by the Panchayat Secretary and the villagers. These images are, one standing Narayana, Shiva and eight handed Devi Durga

(locally known as Chandi). The right hands of the Devi hold different objects, such as *Sword, Mala, chakra* and *Varadamudra*, which the left hands are shown with *trident, dhala, ghanta* and *kutna*. The lion as well as two attendants are depicted below the pedestal. She adorned with different ornaments namely, twelve pieces of bangles has been seen all her hands, bracerates, earrings, a small crown on her forehead, three pieces of necklace, a beautiful mekhala, anklets etc. She also wear a low-relief sari on her body. Some portion of her face and left eye are slightly broken. In her right side image of Narayana and left side image of Shiva with his vehicle have been placed on a modern plinth. These images are assignable probably 10th-11th century A.D.

Besides, these beautiful images, there are two male and female images worshipped inside the sanctum of the modern pidha deula. Before these are worshipped under a big banya tree and locally known as *Gadachandi Thakurani*. All hands of the female deity are broken. There is a sleeping lion figure behind her legs. She adorned with ornaments such as, necklace, earrings, anklets, bracelets, bangles, mekhala design of her coiffure is very simple. Her both breasts are slightly broken and there is a circular *prabhamandala* behind her head. It's measurement is 94 x 52 x 8 cm and assignable probably 11th century A.D.

The male image in this sanctum is placed left side of the female deity, he also wear different ornaments and standing with



Astabhuja Devi Durga (Chandi) Kaupur

anjalinudra. The mudra touched of his chest. He also wear a simple dhoti. Prabhamandala has been seen behind his head. It's measurement is 92 x 52 x 17 cm and time period probably 11th - 12th century A.D.

There are many Shiva Lingas burried under ground and some are exposed. The Shiva Lingas are named as *Chandesvara*, *Kadambesvara*, *Vankesvara*, *Jagulesvara*, *Dadhesvara* or *Budhamahdeva* etc. Among these Shiva Lingas, near Dadhesvara, there are two stone images also worshipped. One is identified probably is *Narayan*, because this image holds different objects i.e. conch, chakra, lotus flower but other object is difficult to identify and there are also seven hooded snake has been seen over his head and standing on a visvapadma cushion.

Among the Shiva Lingas, Dadhesvara or Budhamahadeva, and Chandesvara are mostly famous in this area. Dadhesvara Mahadeva is placed on a high latrite stone structure. Unfortunately some parts of the structure became destoryed by the cause of the nature, so the Linga has been biased towards the south. Now this Linga worshipped under late Laxmidhara's personal land. Besides Dadhesvara, there is also another Shiva Linga has been worshipped in the middle of the village named as Chandeswara. This Mahadeva previously worshipped inside the sanctum of an ancient brick temple. But unfortunately the temple became demolished by the heavy banyan tree. Some sculptural vestiges have been found outside the temple below 10-12 feet. These sculptural remains are 10 pieces of scroll work, one piece of broken lotus design, two pieces of pillar brackets, one piece of broken

pillar base etc. These sculptural evidences has been discovered by me at the diging of the temple foundation of the Chandi thakurani on 3rd June 2006. Materials of the remains are Khandalite and assignable probably Somavamsi period.

This historic site of Kaupur was the religious centre during the Somavamsi period. The discovery of a large number of Shiva Lingas as well as Shiva images bear close testimony of it. Thus Kaupur is of great archeological importance.

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Sepoy Mutiny

(On the completion of one hundred and fifty years)

Tarakanta Mohanty

The Sepoy Mutiny of 1857 is otherwise known as the First Indian War of Independence to free Mother India from the yoke of English race. Each and every student, professors and presently alive freedom fighters can not forget that this year 2006, one hundred fifty years of completion of Sepoy Mutiny is celebrated across the length and breadth of our motherland. In the last month (July), a preparatory committee under the chairmanship of Hon'ble Prime Minister has been constituted for its celebration in a grand manner.

It may be recalled that on 29th March 1857 at Barrackpur, which is 16 miles away from Calcutta, Mangal Pande broke the lines and called upon his comrades to strike a blow for their religion. In the succeeding weeks and months, there were repeated apprehension of outbreak of revolt at Calcutta, and the Europeans were in a state of prolonged panic. Outside Calcutta, there were risings and alarm in many places, for example Birbhum, Bankura, Jaspura, Krishnagava, Malda, Dacca, Faridpur, Bakargang, Tipperah, Syehet, Chittagond, Khosi and Jaintia hills.

The sun of independence of India was set in 1757, when Nawab Siraj-Udaullah became a martyr in the battle of Plassey in 1757 in the bullet of Lord Clive due to the blatant treachery made

by Mir-Jafar. Then for the Britons, it was 'Rule Britannia Rule'. It took another 100 years till 1857, and the Britishers became successful in annexing many provinces in their conquered map and by their diplomatic policy of Divide and Rule.

But the reason of outbreak of First Indian War of Independence was the greased cartridge. The part played by the greased cartridge in bringing about the revolt is unduly exaggerated, some eminent historians opine. Major Buntein, commanding the department of musketry at Dum Dum, testified that even though the Indian soldiers were greatly agitated about the greased cartridges, when he paraded them, at least two-thirds of the attachment immediately stepped to the front, including all the native commissioned officers. In a manner perfectly respectful, they distinctly stated their objections to the method of preparing cartridges for the new rifled market. General law, member of the supreme council, writing about the irregular infantry of Oudh, stated : "It appears to me, that probably the main body of this regiment in refusing to bite these cartridges, did so, not from any feeling of disloyalty or disaffection towards the Government or their officers, but for a sincere dread that the act of biting them would involve a serious injury to their caste and to their future respectability."

But the greased cartridge was only one among the numerous grievances of the sepoy. Its introduction added to his apprehensions and aggravated his existence. But the fact is that in the conditions prevailing then, the normal state of the Bengal Army was mutiny. How could it be otherwise? Indian Sepoy was a pure mercenary. He joined the army partly because of his caste traditions and partly because the Indian armies, which had provided him with his living in the past, has ceased to exist and the company offered him regular pay and pension, and a perfection to which he was accustomed. Victories of the company's Army gave him a feeling of self-importance and in the early days he was treated on terms of equality which tended to evoke sense of personal loyalty and camaraderie. With changes in the system the situation changed for the worse and estrangement grew between the Europeans and the India.

The pride of the Indians was wounded. Royal families were humiliated. The nobility was divested of influence. The people lay prostrate before the might of the foreigner. The ancient sets of power were in ruins, the ancient ways and manners all in eclipse. New men of another race, when in religion, language, culture, lorded over the sons of the soil and heaped contempt upon them, is it surprising that both the civilian and the soldiers were exasperated and ready to take up arms against the foreign ruler? The time was ripe for rebellion.

Foreign rule by its very nature is repugnant to a conquered people. The British were aware of it. Sir John Shore had realised it, when he wrote, "whatever may be the benefit of the British system of government, the evil of foreign domination counter balances all this benefits. Macaulay had said, "The heaviest of all yokes was the yoke of the stronger." The government of the people by

itself has a meaning and a reality, but such a thing as government by one people over another does not exist. One people may keep another as a preserve for its own use, a place to make money in a human cattle farm, to work for the profit of its inhabitants, but if the good of the governed is the proper business of a government, it is utterly impossible that a people should directly attend to it.

Eminent political philosopher Wendell Phillips has aptly said, "Revolutions are not made. They come, yes they come; when time is ripe, it comes." So the causes of revolution of 1857 were numerous and requires a detailed study. But the synopsis is given below.

By the time Delhousie relinquished the reins of office, the British dominion in India had reached its natural limits. From the west to the east, it extended from Indus to Irrawaddy, and from the north to the south and from the Himalays to the Indian ocean. Over these vast conquered territories the British imperial genius built up a system of government which served a dual purpose. On the one hand, it ended the anarchy which prevailed in the country in the eighteenth century, established peace and security of life and property, and created conditions for the political unification of the Indian people. On the other hand, the British secured for themselves an empire unequalled in extent, wealth and resources which gave their small island kingdom of Britain, the hegemony of the world. The adventure which had commenced in the sixteenth century, under the mercantile forces for the achievement of wealth and power, had at last culminated in success unparalleled in history.

This extraordinary phenomenon had three phases. In its first phase, the East India Company's activities were confined to trade; in

the second phase, the company entered into armed conflict with its European rivals, established its trade monopoly and acquired political influence. In the third phase, which began with the battle of Plassey, the company combined commerce with conquest and in both achieved success beyond its dreams.

The character of the upheaval according to the British historians, the out break of 1857 was a mutiny. The fashion, in fact was originally set by the government of the day for the then Secretary of state for India, Earl Stanley while reporting the events of 1857 to the parliament used the term *mutiny*. Most English writers on the subject followed his lead. Thus it was that Charles Ball, G.W. Forest, T.R. Holmes, M Innes, J.W. Kaye, G.F. Macmunin, G.T.. Malleeson, C.T. Metcalfa, Earl Roberts and other used the term 'mutiny' to describe the upheaval.

Bahadur Shah, in the manifesto which was issued on 25th August says, "It is well known to all, that in this age of the people of Hindustan, both Hindus and Muhammedans are being ruined under the tyranny and oppresion of the infidel and trecherous English" and then he goes in to explain the five main heads of accusations as follows (i) concerning zamindars (ii) concerning merchants (iii) concerning public servants (iv) concerning artisans and concerning pandits, maulavis and other learned persons.

He asserted "the Pandits and Maulavis are the guardians of the Hindus and Muhammedan religions respectively and Europeans are the enemies of both and therefore, they are bound to take their share in the holy war."

The proclamation draws attention to the political and economic evils of the British rule and shows that the sufferings of the upper classes - Land lords, higher grades of merchants, civil and

military officials and Hindu and Muslim learned men were the main cause of the Revolt.

Nana Sahibe addressed letters to the emperor of France which corroborates the charges enumerated by Bahadur Shah. Among the inequities of the English Government, he mentions, "the annexation of the Maratha Dominica by falsehood and deceit, the discontinuance of the pension promised to Baji Rao II and his heirs, the overthrow of the Indian Rulers by stratagem and political machinations; the establishment of courts which ruined propertied men by the heavy expenses of litigation and the promulgation of laws contrary to their sacred codes and offensive to their religious sentiments, the levy of heavy taxes on the proprietors of land and custom duties on the products of their fields, the arbitrary proceedings by which more than 200 princes became victims of their manoeuvres, the violation of treaties and promises made to the Raja of Nagpur, the plunder of his palace and the sale of previous articles by auctions, the ignominy heaped upon the emperor of Delhi and the ruling chiefs of the Deccan, and Sind, the dethroning of Dalip Singh, the minor successor of Maharja Ranjit Singh, the deposition of the king of Oudh in violation of the treaties and engagements, the dishonouring of women and the destruction of temples and mosques, the interference with the Hindu custom of adoption of sati, the resumption of endowments made for the support of temples and charitable establishments, and above all the plan to corrupt the religious rites and customs of the Indians, so that the sepoy's cried out with one voice; it is through us that the English have conquered all the countries in Hindustan, for what have their soldiers done ?"

Is it in order to lose our religion and our rites that we sacrificed our lives and our existance ?

We shall continue to fight till our strength is totally exhausted and so long as a single individual remains, alive, Nana Sahib sum up the tale in one sentence. The act of injustice and perjury of the English Government blaze in all sides like the rays of sun.

Situation of Jhansi

Bundelkhand had been a part of Maratha dominion. It included Jhansi and Bunda, both under Maratha princes. Ganyadhar Rao of Jhansi died without an heir, and Delhousie in contravention of the treaty of 1817 annexed the principality. The widowed Rani, Laksmi Bai, remonstrated without effort. Feelings were further embittered when the grants to the temples were stopped. Frustration led to a desperation. On June 4, the sepoys incited by Laxman Rao, a Brahmin in the service of the Rani Begam to hurl defiance at their officers and committed violence and murder. The Rani was proclaimed the head of the state. She provided a spirited lead to the rebels and fought heroically against the British forces, meeting her death at battle field.

The Nawab of Bunda a scion of the Peshwas and house threw his lot with the revolutionaries and lost his estate.

It spread like a wild fire in Uttar Pradesh (then known as the North-Western provinces) and Oudh. The spirit of rebellion was most fierce. This was the homeland of the sepoys, the region which constituted the heart of the Mughal empire.

Here were the holy places of the Hindus and their famous centres of ancient and medieval culture - Delhi, Agra, Lucknow, Mathura, Ayodhya, Prayag and Banaras.

MEERUT - The outbreak in Meerut on May 10, 1857, was the signal for a general uprising all over the province. It also spread to

Kanpur, Banaras, Oudh and Lucknow, Pang, Sind and Rajasthan. It also spread to central Indian provinces like, Bihar, Chotnagpur and Rajputana then spread to Maharashtra and there were rising in Hyderabad, Madras, Assam and Orissa.

The Orissa condition were different. After its annexation by British in 1803, two third of the Oriya zamindars were completely wiped out and replaced by Bengali Zamindar. The Minister of Mukunda Deva III of Khurda was the first Oriya patriot. "Jayee Rajguru was the first Oriya patriot and became martyr in 1805. Just before the decades of Sepoy mutiny, in Orissa Buxi Jagabandhu Vidyadhar of Khurda had started a rebellion in 1817. For decades, Orissa has been in turmoil as the chiefs of Goomsar, Baud and Angul defied the suzerainty of the British. The Khords, an aboriginal tribe, who inhabited the region were another aggrieved factor.

In the year 1857, the dissatisfied elements joined hands and trouble began. The princes of Sambalpur, Surendra Sahi and Uggal Sahi, who had been held as prisoners in the Hazaribagh Jail, were rescued by the rebel, took the lead. The flag of rebellion was hoisted and the authority of the British challenged. The whole country in the neighbourhood of Sambalpur passed temporarily into herds of the insurgents and it was not till 1862 that Surendra Sahi surrendered and was deported. Even then the land lords petitioned the government to restore him to gaddi.

In the Zamindaris of Parlakhemudi, the savars and other aboriginal tribes of Ganjam led by Radhakrushna Dandasana rose in rebellion.

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Elephant Foot Yam : A Commercial Crop for Orissa

M. Nedunchezhiyan
Abhinav Saurabh & Nirakar Ranasingh

Amorphophallus paeoniifolius (Densst) Nicolson (Aracea), commonly known as Elephant foot yam, is a highly potential tropical tuber crop. The tubers are rich in nutrients. Pickles and many indigenous medicinal preparations are also made using its tubers. In India, it has attained the status of a cash crop and the area under its cultivation is increasing fast. It is a crop of South-east Asian origin, growing wild in the Philippines, Malaysia, Indonesia and Southeastern Asian countries.

Elephant foot yam, grows well in hot (25-30° C) and humid (80-90% RH) climate. Hot and humid climate is required at initial stages of the crop growth for vigorous growth, whereas dry climates facilitate tuber bulking at later stage. Well-distributed rainfall of 1000-1500 mm is helpful for good growth and tuber yield. The crop can be grown in any soil types by raising the crop in pits filled with well decomposed cow dung and sandy loam soil; although well-drained, fertile, sandy loam soil is ideal for elephant foot yam cultivation.

In India, this crop is traditionally cultivated in Andhra Pradesh, Gujarat, Maharashtra and Kerala States. Orissa climate is highly suitable for cultivation of elephant foot yam. It can be grown under rain-fed condition with protective irrigation.

Wild plant of elephant foot yam is found throughout Orissa. The tubers of wild plants are highly acrid, causing irritation in throat and mouth due

to excessive production of calcium oxalate present in the tubers. However, through research and development high yielding non-acrid varieties were released by different organizations.

Varieties

Gajendra: A local selection from Kovvur area of Andhra Pradesh is able to yield 50-60 t ha⁻¹. The tubers are non-acrid, well shaped and generally devoid of cormels or propagules.

Sree Padma: This variety was developed at Central Tuber Crops Research Institute, Trivandrum, has a yield potential of 40 t ha⁻¹. The tubers are non

acrid and generally have one mother corm and a few cormels or propagules.

Kusum: This variety was developed by Vidhan Chandra Krishi Viswavidyalaya (WB), has a yield potential and other features similar to "Gajendra".

Cropping season

Elephant foot yam is a long duration crop and generally attains maturity in 6-7 months. Under irrigated conditions, it is planted in summer (March) and attains maturity by November. Under



Farmer with elephant foot yam plant
(var. Gajendra)

rain-fed conditions, the crop is planted at the onset of monsoon, preferably in June. Depending on the market's demand, the harvesting can be started after 5-7 months. This crop has the sustainability to grow at any time of the year, provided, temperature is congenial and adequate soil moisture is available.

Size of planting material

Initial size of planting material plays most significant role in determining the final size of the harvested tubers. Results of research showed that 400-500 g size whole tubers were more suitable for raising a commercial crop. Tubers of 3-4 kg can be harvested after six to seven months. This size is most suitable from marketing and transport point of view.

Cut tubers of 50-100g sizes are used for producing the planting material of 500-1000 g sizes. Although cut tubers can also be used as planting material, the use of whole tuber is significantly superior over cut tubers in terms of sprouting percentage and overall yield. When cut tubers are used for planting, certain precautions and treatments are needed as cut tubers are prone to decay after planting due to possible presence of several soil borne pathogens. Cut tuber pieces 50-100 g are treated in thick cow dung slurry mixed with Mancozeb (0.2%) + Monocrotophos (0.05%) for 5-10 minutes, followed by drying in shade for 24 hours.

Planting method

The main field should be thoroughly ploughed, leveled and tilled before planting. The planting should be at 90 x 90 cm spacing for commercial crop. The pit size of 60 x 60 x 60 cm should be dug out and refill the same soil with manures before planting for facilitating tuber bulking.

Manures and fertilizers

Elephant foot yam has high nutrient requirement. Well-decomposed cow dung compost @ 20-25 t ha⁻¹ mixed with soil should be filled in

pits only. A fertilizer dose of 100:80:100 kg N:P:K ha⁻¹ has been found to be optimum. The fertilizer dose should be decided depending on the soil type and nutrient status.

After care

Mulching with organic waste or polyethylene sheets helps in reducing the weed growth and conserving soil moisture. For summer crop, a light irrigation should be provided immediately after planting. Depending on the soil moisture availability, irrigation should be given at regular intervals till the arrival of monsoon. Care should be taken to prevent water stagnation at every stage of crop growth. Irrigation should be withdrawn during the later stage of crop growth after 5-6 months of planting to allow the crop to mature.

Intercropping

During the initial period of 2-3 months after planting, crops like leafy vegetables, green gram, black gram, cowpea, cucumber; etc can be grown as inter-crop. Intercropping of elephant foot yam in banana, coconut and other newly planted orchards gives additional income to farmers.

Regional Centre of CTCRI

This Center has undertaken a massive programme on quality planting material of elephant foot yam production and supply along with other tuber crops. This program has been a great success and every year several metric tones are supplied to farmers and development agencies.

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EDITORIAL



In the historic freedom movement, many worthy sons and daughters of India have made supreme sacrifice. Their relentless struggle continues to stand as the rarest human movement in the history of the world. In this prolonged war of independence, the freedom fighters of Orissa had played a significant role. Even women from different parts of the state had joined this august struggle and contributed a lot. At last, the long cherished dreams of our freedom fighters came to a reality. The 15th of August remained a remarkable date in the whole process of functioning of a country like India. Developments in post-Independent India have been pursued rigorously. We have achieved success in basic fronts like food sufficiency, agricultural production and progress in science and technology. Keeping pace with the developments throughout the country, Orissa recorded a steady progress in improving the socio-economic condition of the common man. Many attempts are being targeted with the inspirations from our forefathers and freedom fighters to transform Orissa into a developed state. All these impressions have been embodied in this special issue of Orissa Review which, we hope, will be of much interest to our readers. We are also quite open to receive valuable suggestions from our esteemed readers in both the form and content of this issue.

Sibekamand Broul



Message of
Shri Rameshwar Thakur
His Excellency the Governor of Orissa
on the Occasion of the
60th Independence Day - 2006

Dear sisters & brothers,

As the Nation goes to celebrate the momentous occasion of Independence Day, I take the opportunity to extend my earnest greetings and felicitations to all of you.

2. The 15th of August 1947 heralds the arrival of a new, independent, vibrant and democratic India. The India that is destined to lead the world with its innate strength of peace and non-violence. On this auspicious day, we pay our homage to the Father of our Nation Mahatma Gandhi. Gandhiji led a national movement against the British Raj by uniting men and women of all regions and religions, and ultimately brought us our rightful place in a free India. We also pay our tribute to numerous freedom fighters who sacrificed their lives to attain independence. We show our reverence to Jawans who fight valiantly to keep us safe from external aggressions and terrorism.

3. Orissa too has made significant contribution in the national struggle for freedom. People from all walks of life joined the mainstream movement with invincible patriotism and courage. We also pay our tributes to those patriots.

4. Since Independence, we are ushering in to build the Orissa of our dreams. My Government is making all out effort to change the contours of our economic arena. Development initiatives are on to reduce poverty, increase employment generation and improve the general quality of life.

5. Orissa has abundant mineral resources. My Government is committed to transform Orissa into a vibrant industrial state. Orissa in recent years has emerged as a favourite destination for investors. As many as 46 memorandums of understanding have been signed with companies of national and international repute in steel and aluminium sectors. These include the 12 million tonne capacity steel at Paradeep by South Korean steel major POSCO with an investment of 12 billion US dollar. Recently, the largest steel maker of the world, Laxmi Niwas Mittal has evinced interest to set up a 12 Million Tonne capacity steel plant in Orissa with an investment of about Rs.30,000 cr. to Rs.40,000 cr.

6. The process of industrialisation however, has its effect on the perception of the displaced families. In finding a humane solution to these problems, the Government has put in place a pragmatic Resettlement and Rehabilitation Policy. This is a pioneer policy of my Government in respecting the sensibilities of the affected people.

7. My Government accords top priority to employment generation for the youth of our state. Apart from the investment driven employment opportunities, an Employment Mission has been set up under the chairmanship of Chief Minister to impart training to unemployed youths in various trades that has the potential for employment or self employment opportunities. National Rural Employment Guarantee Scheme (NREGS) has been launched in the state in 19 districts to provide atleast 100 days of guaranteed employment to rural people.

8. The Government is committed to make farming more lucrative and stable source of income and employment. Increase in productivity of agriculture and horticulture related activities will certainly improve the economy of farming community. National Horticulture Mission is in operation in our state to move ahead in this objective. My Government has recently announced a lucrative package for our farmers which will augment their income from agricultural and allied activities.

9. My Government has implemented an innovative system called Pani Panchayat, a participatory method of maintenance and operation of irrigation systems. Already 13,397 Pani Panchayats have been formed in the state covering an area of 10.40 lakh hectares. Under Biju Krushak Vikas Yojana, 500 new Lift Irrigation points have been completed last year creating an additional irrigation potential of 10,000 hectares. The Government aims at bringing minimum 35 per cent of the cultivable area under irrigation in each block within a time frame of five years.

10. The Government accords top priority to the development of scheduled castes and tribes. Orissa Tribal Empowerment and Livelihood Programme (OTELP) has been launched in the state to improve the income of tribal households and productivity of their land. My Government has taken a slew of steps such as Restoration of alienated tribal land to its owners, Regularisation of Pre-1980 forest habitations, withdrawal of minor forest and criminal cases against tribals, increase in procurement price of Kendu leaf and transfer of control over 60 minor forest produce to Gram Panchayats to facilitate all round development of tribal community.

11. Empowerment of women is on the top of my Government's agenda. About 1,76,000 Self Help Groups have been formed under a novel scheme known as Mission Shakti. Credit to the tune of Rs.370 crore has been given to 1.6 lakh of such groups. The scheme has been a resounding success in bringing economic self reliance to innumerable women of our state.

12. Promotion of Science & Technology is key to making rapid strides in any development process. My Government has entered into an MOU with IIT, Kharagpur to set up Orissa Technology Mission with the objective of promoting Bio-technology and Bio-Informatics. Steps have been taken to set up a Bio-technology Park in Bhubaneswar.

13. As we are increasingly moving towards a knowledge based society, the role of Information Technology is progressively getting pre-eminence. The State Government is making a headway in this direction. Appropriate IT policy has been formed to spread e-governance campaigns for better service delivery mechanisms. A core e-governance infrastructure, State Wide Area Network (SWAN) is under implementation to connect state headquarters with all district, sub-division and block headquarters. Software firms of repute like Infosys and Satyam have established development centres in Bhubaneswar and many more are in the pipeline.

14. Proper grooming of our human resources is essential to actualise our vision of a prosperous Orissa. For better planning and development of education and health of our children, the Government has taken up Orissa Child Census 2005. Sarba Sikhya Abhiyan has shown impressive performance in the state. An Education Satellite programme has been launched to support elementary and secondary education. In the field of higher education, Rs.35 crore has been allocated to different universities for development. The Government has entered into a Memorandum of Understanding with Vedanta to set up a world class University near Puri. Close to Rs.15000 crore will be invested for this University with a student capacity going upto one lakh. This will provide global standards of education in the field of Humanities, Basic Science, Health, Engineering, Law and Management education. It will spawn a world class township and create immediate benefit for the region.

15. In providing quality health care to the rural mass, National Rural Health Mission has been launched in the State. The Government has set up Infant Mortality Reduction Mission to bring down infant mortality to the national average. The Government is also looking forward to private sector in improving the health infrastructure of the state. 17 organisations have been given clearance for establishment of medical and dental colleges to meet the shortfall of doctors in the state. Recently, the Reliance Health Limited, a subsidiary of Reliance ADA Group has proposed to create a health city in Bhubaneswar with world class institutions like hospitals, research centres and medical education facilities.

16. Orissa is considered to be a pioneer in power sector reforms. It is one of the few states in India that produces surplus power. The state has sold surplus power to the tune of Rs.420 crore to Power Trading Corporation and National Vidyut Vyapar Nigam during 2005-06 by December 2005. As Orissa is marching ahead in industrial sector, the Government is making futuristic plans for our energy needs. Reliance ADA Group has evinced interest to invest over Rs.55000 crore to set up a 12000 Megawatt thermal power plant at Hirma in Jharsuguda district. The proposed project will be a giant leap forward in providing energy security to the people of Orissa and India as well.

17. In order to promote transparency and accountability in the system of Governance my Government has implemented Right to Information Act, 2005 in the state. Orissa Information Commission has been set up to streamline the regime of transparency. All the Government Departments are making information available through state Government websites as provided in the Act.

18. The multifaceted initiatives of my Government is certainly going to spread wings in the years ahead. In the face of accelerating pace of development, the Government is taking adequate measures on human resource development, infrastructure, agriculture, health, education and environmental issues to enable the people of Orissa share the actual benefits of prosperity. Throughout our endeavours, the Union Government has been very supportive and especially our Prime Minister has always been very sympathetic to the development prospects of Orissa. So it is time that we must think afresh, welcome new ideas and support new ways of doing things. We must work in tandem to create our own future by applying synergy.

19. On this auspicious day, let us take a solemn pledge to join our hands to build a better Orissa, a better tomorrow.

Jai Hind

Message of
Shri Naveen Patnaik
HON'BLE CHIEF MINISTER OF ORISSA
ON THE OCCASION OF THE
INDEPENDENCE DAY - 2006



Dear sisters and brothers,

I extend my heartiest greetings and good wishes to you all on the auspicious occasion of celebration of Independence Day.

Independence day is a significant day for all of us. On this day, we freed ourselves from the foreign rule. Many worthy sons of India were imprisoned and made supreme sacrifice to attain freedom. I offer my tributes to them.

The contribution of Orissa to the freedom struggle of our country is quite significant. Many great sons of Orissa participated in the freedom struggle. I also offer utmost respect to those freedom fighters of Orissa, who actively participated in the freedom struggle.

In post-independence era, we have made rapid progress in different fields. We are consistently endeavouring to transform Orissa into a prosperous state.

You all are aware, many investors have now expressed their interests for investment in different sectors. Investment to the tune of Rs.4 lakh crore in steel, aluminium, power and other sectors is on the anvil. Implementation of these projects, will usher in more generation of revenue alongwith creation of new employment opportunities.

Agriculture is the main stay of our economy. The livelihood of many people in our state hinges on agriculture. With a view to increase agricultural production and make farming profitable, my government have recently announced an attractive package for the farmers. This package provides excellent incentives

in agriculture, horticulture, fishery and animal-husbandry. It is programmed to set up 50,000 borewell and tubewell during the next three years and provide irrigation facility to atleast 35% of the cultivable land in each block within next five years.

The government have initiated many programmes for the poor, scheduled tribes, scheduled castes and weaker sections of our state. Land pass book has been introduced for the benefit of farmers. Many programmes are under implementation for education, health, communication, drinking water, energy and electricity in tribal areas. Much stress is being given for the development of rural areas.

My objective is to root out corruption from the administration. A Bill to constitute Special Courts to deal with cases of corruption has been passed by the State Assembly. It will help fight against corruption.

Progress of Orissa is our sole aim. We all have to work unitedly to attain this objective. I appeal all of you to resolve on this auspicious occasion of independence day to transform Orissa into an advanced state in the new century.

Jai Hind



Message of
Shri Debasis Nayak
Hon'ble Minister
INFORMATION & PUBLIC RELATIONS
SPORTS & YOUTH SERVICES
ON THE OCCASION OF THE
60TH INDEPENDENCE DAY - 2006

I express my heartiest greetings and good wishes to all sisters and brothers of Orissa on the auspicious occasion of 60th Independence Day.

Independence day carries much significance for all of us. 59 years back, on this memorable day of 1947, we attained freedom from foreign yoke. Orissa has a glorious chapter in the history of freedom struggle of our country. The history of our independence movement is replete with sacrifice, courage and heroic deeds of nationalism. Today, we remember the meaningful contributions of those great sons and daughters who made supreme sacrifice for the sake of motherland. I offer my sincere tribute with my countrymen to all those freedom fighters.

The people of Orissa participated actively in the freedom struggle. Places like Matili, Papadahandi, Salia, Khurda, Kuhudi, Ranapur, Nimapara, Kaipadara, Lunia, Taligadia, Nilagiri, Iram, Inchudi, Dhenkanal and many others bear the testimony of Orissa's great contributions.

We will continue to remember Jayee Rajaguru, Vir Surendra Sae, Birsa Munda, Baji Rout, Raghunath Mohanty, Dibakar Parida, Laxman Nayak and many others.

In post Independent era we have made rapid progress in different fields in our state. But frequent visitations of natural calamities have hindered the process of development. However, the Government of Orissa with these active participation and determination of the people have successfully faced there challenges. We have to work hard to lead a peaceful and prosperous life. The people in remotest corner of the land should realise the taste of the freedom. We have to rise over petty differences and narrow mindedness and work all together for all round development of the state.

Let us rededicate ourselves on this sacred occasion to transform Orissa into a peaceful and progressive state.

Jai Hind

